

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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The Night Cometh.

Time's sun is fast setting,
Its twilight is nigh,
Its evening is falling
In cloud o'er the sky;
Its shadows are stretching
In ominous gloom;
Its midnight approaches,
The midnight of gloom.
Then haste, sinner, haste! there is mercy for thee,
And wrath is preparing—flee, lingerer, flee.

The vision is nearing
The Judge and the throne!
The voice of the angel
Proclaims, "It is done."
On the whirl of the tempest
Its Ruler shall come,
And the blaze of his glory
Flash out from its gloom.
Then haste, sinner, haste! there is mercy for thee,
And wrath is preparing—flee, lingerer, flee.

With clouds He is coming!
His people shall sing;
With gladness they hail him
Redeemer and King.
The iron rod wielding,
The rod of his ire,
He cometh to kindle
Earth's last, fatal fire.
Then haste, sinner, haste! there is mercy for thee,
And wrath is preparing—flee, lingerer, flee.

—Sel.

The Sermon.

THE LAW AND TESTIMONY.

ACCORDING to Rev. 12:17 war will be made with the remnant who keep the commandments of God and have the testimony of Jesus. This shows both the perfect agreement between keeping the law and having the power of the Spirit, and the opposition which will exist, and already exists to a great extent, against the law and the testimony. It is a truth well known that the indignation of the world and a worldly church are quickly aroused against those who keep all the commandments of God in all things, just as they were written and spoken by the Lord. But nothing seems so readily to arouse the prejudice, yes, the hatred and malice of the carnal mind, as the manifestation of the Spirit of prophecy. The world bestows its incredulous smile as if it pitied the folly of those who could embrace the promise of God as a reality; that incredulous smile often proving more cutting than the severest language; while a proud and worldly church cannot restrain its feelings of scorn or abhorrence of those who humbly and reverently claim "the promise of the Spirit" according to the words of both Christ and his apostles. Surely the fulfillment of the prophecy, Rev. 12:17, is no mystery to those who are intently watching the signs of the times, and have noted the feelings of popular religionists toward those who dare to reprove the lukewarmness of the present age in which so many have "the form of godliness, but deny the power thereof."

This connection between the law and the means and benefits of the gospel is logically deduced from the preaching of the apostle on the day of Pentecost. That the law was not abolished at the crucifixion is proved in this, that not a sermon was preached—not a duty made known between the crucifixion and the day of Pentecost; and the first duties enjoined on that day were that of repentance for sin, and of baptism for the remission of sin. Now it is plain to see that if the law was previously abolished, and if men were to look to the apostles for the proclamation of a new

code, then the whole transaction was a failure, inasmuch as "where no law is there is no transgression," and of course no call for repentance. Again, "sin is not imputed when there is no law," and therefore to preach baptism for remission of sin when no law existed would be a sheer absurdity. If the law which had existed were abolished at the cross, no one could be convicted under it, and as no law for the new dispensation had yet been given by the apostles, it would follow necessarily that no one was at that time bound by any law; sin could not be imputed to them at all. Therefore, according to this antinomian notion the preaching of repentance and baptism at that time was a nullity—mere sound without sense. Thus it is easily shown that the doctrine of the antinomians—the no-law theorists—more than *perverts* the gospel; it *subverts* it; it saps its very foundations, leaving it destitute of life and power. It is virtually a rejection of the gospel both in its facts and its promises.

It has been remarked that baptism has not only its *form*, but also its *order* and *relations*. It is often urged that if its form be changed—if it be no longer *immersion* or a *burial*, as the word signifies and the illustrations of Scripture indicate—it ceases to be the baptism of the gospel; and when administered under such change it is not valid. But let us consider its necessary relations. We learn that baptism is for remission of sin; also that sin is the transgression of the law, and that sin is not imputed when there is no law. Therefore if no law existed from the cross to the day of Pentecost, as must have been the case if the law was abolished at the cross, then there could be no sin imputed at that time, of which to repent or for which to be baptized. Now as baptism stands related to sin, and sin is related to an existing law, it follows that the law did exist, for sin was imputed to them.

Thus it is shown that Peter's preaching would have been groundless and of no force if the law had been abolished. Even so now, all who preach the abolition of the law, preach a gospel (so-called) without any basis; it is a nullity. As it is a nullity, and not the *gospel* in fact, not being a system of salvation from the transgression of the law, the baptism enjoined in such preaching is not truly gospel baptism; it is deprived of its relations and of its significance, and therefore, of its efficacy. And all who administer baptism under such teachings are offenders against the gospel.

This conclusion is logical; it is unavoidable, and is not drawn from this text alone. In Rom. 6:1-6 baptism is called a burial, and, of course, should be subsequent to death, for all must admit that it is wrong to bury before death. But the death which precedes baptism is death to sin, to the transgression of the law. It is expressly said in verse two that we cannot be dead to sin and live in it; but we do live in it as long as we continue to transgress the law. We do not die to sin until we cease to transgress the law, and therefore baptism or burial cannot properly take place while we continue to transgress the law. We are to be buried in the order or likeness of Christ's death which is thus stated:—

"For I declare unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures." 1 Cor 15:3, 4.

Now if ceasing to transgress the law is dying to sin, as all must admit, then no one can be planted in the likeness of Christ's death who has not ceased to transgress the law, from the evident truth that Christ died before he was buried. There is no mistaking this point. He that transgresses the law lives in sin; if he lives in sin he has not died to it; if he has not died to it he is not prepared to be buried; and if he is so buried he is buried alive, that is, without a death to sin, and hence not buried in the likeness of the Saviour's death. Such baptism is not in the order of the gospel—it is only a perversion of gospel baptism.

And this is still further shown in Rom. 7:1-6. This scripture says the law holds a

man as long as he lives, and the woman who marries a second husband before the death of the first is guilty of adultery. In the application of this fact Paul says to his brethren:

"Ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who was raised from the dead." Rom. 7:4.

The wages of sin is death. There would be no death if there were no sin. Thus we see that Paul is arguing concerning man in his sinful condition. The law would not thus hold man unto death if he had not sinned—if his life was not forfeited. The death here referred to is on account of sin; the same that is spoken of in chap. 6—there called a death to sin. But without this death they cannot "be married to another," even to Christ. Marriage to another without such death would be *spiritual adultery*. This is the force and intent of this scripture. The old man must be crucified, the body of sin destroyed—chap. 6:6; and every effort to unite this body of sin to Christ must meet with his decided disapproval. On this subject it is said in another text:—

"For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27.

As union with Christ is represented by the figure of being married to him, so baptism is the ordinance by which that marriage is said to be consummated. The marriage ceremony does not unite the hearts of the parties; if there is no previously existing union of hearts the marriage ceremony is but mockery. So baptism does not in spirit unite us to Christ, but it is the legal right by which that union is acknowledged and ratified. It is an established rule in all governments that he makes himself guilty who solemnizes the rite of marriage without legal authority, or where there are impediments and disabilities which forbid the marriage, while the parties suffer the shame of an illegal union. This is exactly the position of the parties where baptism is administered before the candidate has died to sin; while he is yet living in transgression of the law. The rite is illegally administered; the marriage is a nullity, and the administrator is liable to indictment.

The arguing of this point is not a digression from our subject. Its bearing on "the promise" of Acts 2:38, 39, is easily seen. "The gift of the Holy Ghost" is promised to those who repent of sin, and who are baptized for the remission of sin. But it is proved that antinomianism ignores genuine repentance and the burial of him who is dead to the transgression of the law, by ignoring the law itself, by which is the knowledge of sin. Therefore it has no just claim to "the promise," not being the legal fulfillment of the condition. Thus it is shown that antinomianism, or a denial of the perpetuity of the law of God shuts out the Spirit of God and neutralizes the promise of the gospel. "Where there is no vision the people perish; but he that keepeth the law, happy is he."

Here we will state an interesting fact and notice an objection. In a work on the relation of different church doctrines to moral obligations, we recently read the following words:—

"The Methodist conference under Wesley in 1770, declared that the universal immorality then prevailing was because of the widespread opinion that Christ had annulled the moral law, and that evangelical freedom dispensed with the ten commandments."

"Wesley's Notes" on this conference drew forth upon him and upon the work of the Methodists severe criticisms from certain dignitaries of the established church. And these in turn brought out "Fletcher's Checks to Antinomianism," a work worthy of the careful reading of every searcher for Bible truth. This is an interesting item of ecclesiastical history, and it serves to prove the statement we have made that antinomianism has been deprecated by the thoughtfully pious of all ages. But an objection has been raised upon it which well deserves notice. It has been said that while the Methodists condemn the no-law theory, and advocated the ten commandments as God's great rule of morality, they did not themselves keep the law for the law says: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do

any work," but they called the first day the Sabbath and kept it instead of the day indicated in the law; and that they therefore really occupied a ground similar to that of those whom they reproved.

Admitting the correctness of the statement concerning the teaching of the law, to argue which is not our present purpose, the reply is thus made: There is a very wide difference of position between those who acknowledge the authority of the law, who make it the avowed and actual intention of their lives to keep the law, even though they are mistaken in some points of duty enjoined therein, and those who deny the authority of the law, who declare it to be the object of their lives to repudiate and to disregard its claims. The position of the former is that of loyal citizens laboring under certain mistakes in regard to duty; while the latter are disloyal, virtually denying the constitutional authority of the government. If the ideas of the latter could be carried out to their legitimate results, the government would be entirely overthrown.

On this consideration we readily vindicate the early Methodists and all others who recognize the existence and the claims of the law of God, from the reproach which must fall upon those who repudiate the law and deny its authority. And the providence of God has justified our position in regard to this, for he has often blessed with his Spirit the former, while he has as generally withheld it from the latter.

But this vindication must not be abused, and made to favor selfishness in religion. When God in his providence calls our attention to any truth of his word, and gives us light thereon, there can be no excuse for rejecting or neglecting it, however sincere our former lives may have been, or however unpopular that truth may be, or to whatever extent it may cross our feelings or clash with our worldly interests.

Among those who have a form of godliness, but deny the power thereof in the last days, are said to be "false accusers." One false accusation raised against those who plead for the power of godliness and for the divinely appointed means of Christian unity is, that to claim to be led by the Spirit, or to possess gifts of the Spirit, is to claim infallibility. If any should make such a claim, or try to avail themselves of the benefits of such a claim, they would abuse the promises, and forfeit the favor, of God. The accusation might lie against such persons, but not against those who hold and rightly use the truth on the subject. God never inspired any one so as to make him infallible. To do this would be to take away his individuality or his freedom of will, and consequently to remove him from probation. Peter, Paul, and Barnabas, were all highly gifted of the Spirit, and yet they all erred. Of the gifts of the first two there will be no question. Of Barnabas the record says: "He was a good man and full of the Holy Ghost and of faith." Yet he and Paul so differed in judgment that they had a sharp contention and as a consequence separated in their labors. This was wrong, it was contrary to what Paul wrote by inspiration. Peter seriously erred and was rebuked by Paul. And thus is shown that they who were most highly gifted were not always under the immediate influence of the Spirit so as to be preserved from erring. They were fallible and dependent upon Heaven for help and strength which they received only through faith and prayer.

When the apostles were first sent forth with power over unclean spirits, they could not cast a demon out of a certain child; and the Saviour said it was because of their unbelief. Paul said they prophesied "according to the proportion of faith." Rom. 12:6. God never endowed any one so that he could live at ease, or in carelessness, without constant zeal, and yet be in possession of supernatural power, which he could exercise according to his own will. It is God that doeth the work, and he will work to his own glory, and through such only as are humble enough to seek his glory. When "holy men of old spake as they were moved by the Holy Ghost," their speaking was the speaking of the Holy Spirit, and it must be infallible,

even as God is true. But the men themselves were not infallible.

It is so far from being true that the manifestations of the gifts of the Spirit lead to a claim of infallibility that they who take the opposite ground are really the egotists. For that is egotism and self-esteem which leads any to profess the ability within themselves to do all that God requires, to perfect holiness and to glorify him without his aid, and independent of the means which he has ordained and set forth in the gospel. Without Christ we can do nothing; and we are only strong when strong in the might of God. "Not by might nor by power, but by my Spirit, saith the Lord." The accusation is as unreasonable as it is unjust.

May the Lord Jesus fulfill to us his promise, and be with us and lead us to his own glory.

J. H. WAGGONER.

The Sinner's Fate.

Nothing is more reasonable than that the wicked should be utterly destroyed and cease to be a curse to themselves and to others; and no doctrine is more plainly and pointedly taught in the Bible than this. We invite the reader's attention to the following condensed but comprehensive statement of the Bible upon this subject.

THEY SHALL DIE.

To die is thus defined by Webster: "To cease to live; to expire; to de cease; to perish."

Death, then, is a loss of life, a cessation of existence. In this sense it is familiarly and repeatedly used in the Bible. Take four examples: Speaking of the flood it says: "And all flesh died that moved upon the earth." Gen. 7:21. Of his cattle Jacob said: "If men should overdrive them one day, all the flock will die." Gen. 33:13. Again: "And the fish that is in the river shall die." Ex. 7:18. Of Dorcas it says: "It came to pass in those days, that she was sick and died." Acts 9:37. The simple meaning in these instances cannot be misunderstood. It means an utter loss of life. And so it is used in hundreds of places all through the Scriptures. This familiar word is the one which the Lord has chosen more frequently than any other to describe the end of the wicked.

Take a few examples: "The soul that sinneth it shall die." "For his iniquity that he hath done shall he die." Eze. 18:4, 26. "When I say unto the wicked, Thou shalt surely die." Eze. 33:14. "He that hateth reproof shall die." Prov. 15:10. "He that despiseth his way shall die." Prov. 19:16. "The end of those things is death." "For the wages of sin is death." Rom. 6:21, 23. "To be carnally minded is death." Rom. 8:6. "Shall save a soul from death." James 5:20. "Sin, when it is finished, bringeth forth death." James 1:15.

THEY SHALL BE DESTROYED.

Destroy: "To demolish; to pull down; to bring to naught; to annihilate."—Webster. Destruction, then, is utter ruin, complete annihilation; and so it is used in the Bible. At the flood the Lord said: "Every living substance that I have made will I destroy from off the face of the earth." Gen. 7:4. Wild beasts shall "destroy your cattle." Lev. 26:22. "The trees . . . thou shalt destroy." Deut. 20:20. "He sent forth his armies and destroyed those murderers." Matt. 22:7.

With a Concordance, the reader can readily find scores of texts where the word destroy or destroyed is used as above, where there can be no question about its meaning. This strong but simple word the Lord has repeatedly used in naming the punishment of the wicked. Thus: "All the wicked will he destroy." Ps. 145:20. "I will early destroy all the wicked." Ps. 101:8. "Fear him which is able to destroy both soul and body in hell." Matt. 10:28. "The transgressors shall be destroyed together." Ps. 37:38. "All the workers of iniquity . . . shall be destroyed forever." Ps. 92:7. "Whoso despiseth the word shall be destroyed." Prov. 13:13. "Is not destruction to the wicked." Job. 31:3. "Destruction shall be to the workers of iniquity." Prov. 10:29. "The indignation shall cease, and mine anger in their destruction." Isa. 10:25. "Vessels of wrath fitted to destruction." Rom. 9:22. "Whose end is destruction." Phil. 3:19. "Who shall be punished with everlasting destruction." 2 Thess. 1:9. "Which drown men in destruction and perdition." 1 Tim. 6:9.

THEY SHALL PERISH.

Perish: "To die; to lose life in any manner; to be destroyed; to come to nothing."—Webster. Here is another word, the very strongest that can be found to denote an utter destruction, used times without number

to denote the end of the wicked.

Take a few passages to show its Bible usage. Of Saul David said: "He shall descend into battle and perish." 1 Sam. 26:10. Of Jonah's gourd it is said, "Which came up in a night, and perished in a night." Jonah 4:10. "And the bottles perish." Matt. 9:17. The "swine" ran violently down a steep place into the sea and perished." Matt. 8:32.

So the Lord declares the wicked shall end. "Let the wicked perish at the presence of God." Ps. 68:2. "But the wicked shall perish." Ps. 37:20. "Whosoever believeth in him should not perish." John 3:15. "Thy money perish with thee." Acts 8:20. "Behold, ye despisers, and wonder, and perish." Acts 13:41. "The cross is to them that perish foolishness." 1 Cor. 1:18. "In them that perish." 2 Cor. 2:15. "With all deceivableness of unrighteousness in them that perish." 2 Thess. 2:10. "He that speaketh lies shall perish." Prov. 19:9. "Except ye repent ye shall all likewise perish." Luke 13:3. "As many as have sinned without law, shall also perish without law." Rom. 2:12. "Shall utterly perish in their own corruption." 2 Pet. 2:12.

SHALL BE BURNED UP.

The meaning of the word burn is too familiar to every reader to need a definition. Look a moment at its use in the Bible. Sampson's firebrands "burnt up both the shocks and the standing corn." Judges 15:5. Job's servant said, "The fire of God is fallen from heaven and hath burned up the sheep." Job 1:16. "Our holy and beautiful house . . . is burned up with fire." Isa. 64:11. The king "burned up their city." Matt. 22:7.

And so in numerous places. A thing burned up is totally destroyed and reduced to ashes. The Lord says "he will burn up the chaff with unquenchable fire." Matt. 3:12. "Whose end is to be burned." Heb. 6:8. Gather together "the tares and bind them in bundles to burn them." Matt. 13:30. "For, behold, the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

THEY SHALL BE CONSUMED.

Consume: "To destroy by separating the parts of a thing by decomposition, as by fire; to destroy and annihilate the form of a substance."—Webster. When a thing is consumed it is reduced to ashes. "There came a fire out from before the Lord and consumed upon the altar the burnt offering." Lev. 9:24. "And cast it into the fire that was on the hearth until all the roll was consumed in the fire." Jer. 36:23. "The gates thereof are consumed with fire." Neh. 2:3.

Knowing what the people would understand by this word the Lord often tells them that the wicked shall be consumed. Thus: "They that forsake the Lord shall be consumed." Isa. 1:28. "Let the sinners be consumed out of the earth." Ps. 104:35. "The enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away." Ps. 37:20. "Consume them in wrath, consume them that they may not be." Ps. 59:13. "Their flesh shall consume away while they stand upon their feet; and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." Zech. 14:12.

THEY SHALL BE DEVoured.

Devour: "To eat up; to destroy; to consume with rapidity and violence."—Webster. A couple of passages will show its Bible use. "There went out fire from the Lord and devoured them." Lev. 10:2. "Some evil beast hath devoured him." Gen. 37:20. This word again the Lord uses to describe the condition of the wicked. "Fire came down from God out of heaven and devoured them." Rev. 20:9. "Fiery indignation which shall devour the adversaries." Heb. 10:27. "The fire shall devour them." Ps. 21:9. "They shall be devoured as stubble fully dry." Nahum 1:10.

SHALL GO INTO PERDITION.

Perdition: "Entire loss or ruin; utter destruction."—Webster. This again is a very strong word to denote utter destruction. "None of them is lost but the son of perdition." John 17:12. "Which drown men in destruction and perdition." 1 Tim. 6:9. "We are not of them who draw back unto perdition." Heb. 10:39. "Against the day of Judgment and perdition of ungodly men." 2 Pet. 3:7.

CUT ASUNDER.

"Shall cut him asunder." Matt. 24:51.

CUT DOWN.

"They shall soon be cut down like the grass." Ps. 37:2.

CUT UP.

"As thorns cut up shall they be burned in the fire." Isa. 33:12.

CUT OFF.

"I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord." Ps. 101:8. "For evil doers shall be cut off." "They that be cursed of him shall be cut off." "The seed of the wicked shall be cut off." "When the wicked are cut off thou shalt see it." "The end of the wicked shall be cut off." Ps. 37:9, 22, 28, 34, 38. "The wicked shall be cut off from the earth." Prov. 2:22. "Every one that stealeth shall be cut off." Zech. 5:3.

CUT IN PIECES.

"Let them be as cut in pieces." Ps. 58:7.

ROOTED OUT.

"The transgressors shall be rooted out of it" (the earth). Prov. 2:22.

CHASED OUT.

"He shall be . . . chased out of the world." Job. 18:18. "He shall be chased away as a vision of the night." Job. 20:8. They "shall be chased as the chaff of the mountains before the wind." Isa. 17:13.

BLOTTED OUT.

"Whosoever has sinned against me, him will I blot out of my book." Ex. 32:33. "Let them be blotted out of the book of the living." Ps. 69:28. "Let their name be blotted out." Ps. 109:13.

PASS AWAY.

"As a snail which melteth, let every one of them pass away." Ps. 58:8.

THE PUNISHMENT OF THE WICKED IS COMPARED TO THE DESTRUCTION OF THE MOST PERISHABLE MATERIALS.

They are to be dashed "in pieces like a potter's vessel," Ps. 2:9; to be consumed "as the fat of lambs," Ps. 37:20; to perish "like the beasts," Ps. 49:20; to pass away "as a snail which melteth," Ps. 58:8; to be driven away "as smoke is driven away," and to perish "as wax melteth before the fire," Ps. 68:2; to be no more, "as the whirlwind passeth," Prov. 10:25. They "shall be as an oak whose leaf fadeth, and as a garden that hath no water, and . . . as tow," Isa. 1:30, 31; "as the burnings of lime, as thorns cut up shall they be burned in the fire," Isa. 33:12; "like moth and worm-eaten garments," Isa. 51:8; and "as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust." Isa. 5:24. They shall be burned as tares, Matt. 13:30; as dry branches, John 15:6; as wood and hay, 1 Cor. 3:12; as thorns and briars, Heb. 6:8. "They shall be as the morning cloud, and as the early dew that passeth away." Hosea 13:3. "They shall soon be cut down like the grass, and wither as the green herb." Ps. 37:2. "His roots shall be dried up beneath, and above shall his branch be cut off," Job 18:16; and his light "shall be put out." Job 18:5.

How could the utter destruction of the wicked be more clearly stated or more forcibly illustrated than in the above scriptures? Added to these are the declarations over and over made that the soul itself shall die, and that the wicked shall be no more. Thus: "The soul that sinneth it shall die." Eze. 18:4. "And shall consume the glory of his forest, and of his fruitful field, both soul and body." Isa. 10:18. "Fear him which is able to destroy both soul and body in hell." Matt. 10:28. Equivalent to this is the declaration that the wicked shall be burned up, so "that it shall leave them neither root nor branch." Mal. 4:1.

Several times it is directly stated that the wicked shall be as nothing. "Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of naught." Isa. 41:11, 12. Obadiah's language is still stronger. He says, "They shall be as though they had not been." Obd. 16. And so the Psalmist says, "For yet a little while and the wicked shall not be." Ps. 37:10. Again he exclaims, "Let the sinners be consumed out of the earth and let the wicked be no more." Ps. 104:35.

Such an array of positive testimony as there is for the utter destruction of the wicked, can hardly be produced for any other doctrine of the Bible, even though it be the plainest one.

D. M. CANRIGHT.

Petaluma, Cal., April 1.

Pre-Millennial Advent.—No. 1.

ABOUT the year 1847, Charles Beecher wrote a series of letters to his brother, Henry Ward Beecher, on the Pre-Millennial Advent of Christ, and the return of the Jews. These appeared in the *Watchman of the Valley*, a Presbyterian paper, published in Cincinnati. Such portions of these letters as had a direct bearing on the question of the pre-millennial advent were republished in the *Voice of Truth*, commencing March 24, 1847. Copying from that, we now lay them before the readers of the SIGNS, to whom they will be of exceeding interest.

Eighteen hundred years ago, there lived a man upon the soil of Palestine, whose whole career was an inexplicable enigma to the generation in which he appeared.

Himself the center of all prophetic oracles, he yet seemed to reverse every expectation prophecy had created. Probably no man ever excited such intense and universal expectations. Certainly no man ever so completely changed expectation into bitter disappointment. The nation and the world expected a conqueror and a king. They received only an executed convict, an expiatory sacrifice.

Yet the results of that first appearing, humble as it was, and utterly subversive of the wishes of a world, have developed themselves for ages, and are yet shaking all nations.

If, then, a second advent of that same singular personage be nigh, how much greater disappointment of a nation's, yea, a world's anticipation, may it involve! How much more tremendous consequences may it not produce!

That that "same Jesus shall so come in like manner as they saw him go up into Heaven," we distinctly believe. And if that coming should prove to be the beginning and the cause of millennial prosperity, while the universal church are thinking it only the consummation and the close, would not their astonishment exceed that of the church, before his first appearing?

And if that first appearing, without splendor, without judicial authority, without the manifest assertion of regal power among the nations, has wrought results of wonder, what results might not ensue, should millennial hours be ushered in, not only by the mighty movings of the Holy Ghost, but by earthquake shock, and trumpet note—by the flaming apocalypse of Him whose face is as the lightning, conveyed by angels of his might, descending with the clouds of heaven, to stand upon the Mount of Olives?

And if to the previous expectations of the Jewish mind the after developments of the gospel dispensation were a mystery, inscrutable, into which scarce the prophetic gaze of an apostle might penetrate, how much more may the developments of the regal era, the millennial reign, be expected to be a mystery to the professing church and to the world, until the very splendors of the day itself flash upon their startled eyes.

But is that second coming of the Son of man so nigh at hand? Is it, in other words, the commencement and the cause, or the climax and the product of the millennium? This is the simple question now in the providence of God first claiming the solemn attention of the churches. That he shall return in majesty to judge the earth, we all believe. "For God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained." The simple question where we differ, is, Is that coming pre-millennial?

To the answer of this question, I believe the church is solemnly called. Do you say that it is in vain to pry into unfulfilled prophecy? There is a mode of interrogating prophecy, I am aware, in regard to days and hours and minute details, which savors of presumption. But such is not the nature of this great inquiry. It is a subject on the contrary upon which the church has already pronounced; upon which the popular strain of modern preaching has uttered oracular decision. And it is no longer a question whether it be a legitimate subject of opinion, but which of two opinions already formed and boldly expressed, is legitimate?

It will be my object in succeeding letters, to show by scriptural argument that the coming of Christ to Judgment is pre-millennial; and consequently near at hand. In prosecuting which intention, I pray that the Holy Spirit may grant me aid, and enable me so to exhibit his mind and will, contained in Scripture, as to arouse attention and inflame the ardor of all true believers, to prepare for the coming of their Lord. And I pray God that our whole soul, and Spirit, and body, be preserved blameless unto the coming of our Lord.

NEVER borrow if you can possibly avoid it.

Study of Prophecy.

WE have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Pet. 1:19.

PETER records in his Epistles the scene he witnessed on Tabor. Deep and lasting must have been the impression it made upon his mind. He makes a deduction from the scene witnessed on the mount. On it I intend to ground illustrations of the future, so far as delineated in the sacred volume.

But I feel it necessary to explain the words of Peter. The common reading of the passage is, "until the day-star arise in your hearts." Such, however, is not the meaning of the apostles—"a day-star" arising in a believer's heart is not a scriptural idea. The true construction of the passage, and in perfect accordance with the Greek, is this: "Ye do well that ye take heed [as unto a light that shineth in a dark place, until the day dawn, and the day-star arise]"; there we close the brackets, and then the words, "in your hearts," refer back to the words, "take heed." Therefore the true reading of the words is, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed in your hearts, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise."

Peter speaks in language which many in this generation certainly do not accept. "We have also a more sure word of prophecy;" and he adds, "Ye do"—ill? No. "Ye do"—wrong? No; but "Ye do well to take heed." Too many excellent Christians repudiate every discussion which touches the skirts, or trenches on the merest outlines, of prophetic investigation. Let us show that such an attitude is not scriptural, it is not even rational, and certainly it is not profitable to our souls or conducive to our happiness.

Isaiah, Jeremiah, Ezekiel, Daniel, all have written prophecies, some portions of which have been translated into facts, while some of their writings remain still for the future to illustrate, and the historian to record. The last discourse of Jesus to his disciples was a portrait of the things that were to come on the earth. The disciple who loved most, called the disciple of love, was chosen while an exile on Patmos, to pre-write the events of the future. Before him swept past the apocalyptic visions that are every day being translated into facts. The objection we hear constantly urged, sometimes by Christians, always by the profane, is this: Have there not been so many misinterpretations, mistakes, and miscalculations, that we are compelled to shrink from all effort to explain those predictions that relate to the future, until the future is lost in the present, and the predictions are known to be true by our seeing their fulfillment? What, I ask, would be the use of such a theory? When the whole earth shall be covered with the glory of Tabor, we shall not need evidence that God is God, or that the New Testament is true. We shall then read its magnificent pages in the original splendor in which they were once written, and we shall have the evidence of our senses that all God ever revealed is true. But the misinterpretations of the past ought not to be dissuaves from our attempting what we can prove to be a clear and an obvious duty. In the laying of the Atlantic telegraph, the failures of the past serve to stimulate better efforts for the future, as well as contain the elements of future success. Failures are not losses. Every buoy we see floating in the channel over sandbank or shipwreck makes past disasters the ground of future safety. The wrecks of the past make the voyages of the present only more certain, and less liable to peril. But if the misinterpretation of predictions be a valid reason for not attempting to understand them, will not such objection strike much further? The Bible has been misinterpreted; are we therefore to put a padlock upon it? The words of God have been perverted; are we therefore never to read them? Christianity has been turned into dark and overshadowing superstition; is Christianity therefore to be abjured, and its sublime hopes and prospects to be put in abeyance? The abuse of a thing is no valid argument against its use. The mistakes of the past ought to be reasons for greater care, more ardent prayer, but not for neglect of the subject altogether.

It has been urged that the difficulties are so many that they are insuperable. We deny it. Of course the Bible does not make us prophets. The interpreters of prophecy do not assume to be so. We are interpreters of what God has written, not prophets of what he has not written. The books of Isaiah, Daniel, Revelation—the predictions scattered through the epistles—are part and parcel of the inspired word. What is a book

written for? To be read. And what is the object of reading? To understand. Is it likely that God Almighty would give us a book that we are not to read, or if we read it that it will be impossible for us to understand? Let us refer to the most difficult and mysterious book in the New Testament—the Apocalypse—how does it open? Does it say, Don't cross the threshold; don't venture to read this book, for you will never be able to understand it; cease reading the New Testament at the end of the Epistle of Jude, and leave the book of the Revelation for perusal after its visions have hardened into history? No such preliminary warning is given. On the contrary, it opens saying, "Blessed is he that readeth," not unfortunate, or mistaken, or fanatical is he that readeth; but, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written within." That there may be no mistake about the possibility of understanding this book, it is further called, "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Peter says, "We have a sure word of prophecy;" as sure a prediction as facts in history are real. And he says, "Ye do," not ill, but "ye do well to take heed unto it, as unto"—what? A meteor in the swamp, that misleads? a will-o'-the-wisp, that will drive or draw you you know not whither? No; but as unto "a LIGHT that shineth in a dark place;" and you are to take heed to it until the bright and morning star appear upon the brow of night, and the Son of Righteousness, that set amidst the clouds of Calvary, rise amidst the splendors of everlasting day, with healing under his wings.

The Saviour's longest discourse was the sermon on the mount of beatitudes, and his next longest sermon was that which he pronounced upon the mount overlooking Jerusalem, when he predicted distress of nations, perplexity, the fall of Jerusalem, the dispersion of the Jews, and all the lights and shadows of that futurity into which we have long ago entered. It is in the course of this prophecy that the disciples said to him, What shall be the sign of thy personal advent; the sign of thy coming, and of the end of the world? What did the Saviour answer? Did he rebuke them? Did he say, You have no business with such subjects? Did he say, Go, and practice righteousness, and charity, and love, and truth, but crush all desire to know aught of futurity? Certainly not; he at once proceeded, in a chapter as sublime as it is rich in comfort and thought, to tell them what signs should precede his advent, what circumstances should usher it in, what shadows and clouds should lie broad, cold, and dark, upon the bosom of the earth, until the brightness of his advent came to strike them through with glory. "There shall," he said, "be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear of the things that are coming on the earth. And then"—when? just when you see these things—"then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Let us not try to be wiser than the master; read these words, and see if they only are the fanatics who try to understand them; or whether there be not some ground for suspicion that they are the fools that cast ridicule and discredit on them.

The Saviour has assured his people that he will come again. He has not left us finally; we are in an interim condition, between the Christ that was crucified 1835 years ago, and the Christ that will come in the glory of his Father and with his holy angels. All Christians that repeat the apostles' creed believe that Jesus will come personally to our world—that he who breathed our atmosphere before shall breathe it again—that he who raised the dead in Palestine shall raise the dead throughout the whole globe—that he who calmed the tempestuous ocean will stretch his kingly hand over all creation, and there shall be an everlasting and unbroken calm. He will come, in the language of the angel sent to tell the sorrowing disciples upon Olivet, when they mourned his departure from them: "This same Jesus, which is taken up from you into heaven, shall so come—so come—in like manner as ye have seen him go into heaven." Can words be plainer? He rose in the air, the cloud his chariot, the shechinah his glory, and he disappeared; the cloud will be his chariot again, and he will come, in his own language, "in the clouds of heaven, with power and great glory;" or, as the apostle says, "behold, he cometh with clouds and every eye shall see him." "The Lord himself shall descend from heaven"—the Lord himself shall de-

scend from heaven. These are weighty words; we don't appreciate them as we ought. We think too much of death, too little of Him who is the Lord of life and the destroyer of death. We have nothing to do with death but to ignore it; we have everything to do with the Lord of the living, the destroyer of death, and to look for him, worship and adore him.

And certainly in recent time this subject has been investigated by pious, learned, and studious minds, to an extent and with a success with which it never was investigated before. The Evangelical party in the Church of England generally concur in the duty of studying the sure word of prophecy. Growing numbers in other churches agree with them. But if none accepted the study, it would be no matter except a source of sorrow. We are to call no man "Master;" for our rule of belief is not what the most men say, or the best men think, or the fathers have written, or popes have fulminated, but to the law and the testimony; what say the Scriptures? if they speak not according to them, it is because there is no truth in them.

Let this great truth sink deep into our hearts, that He who came personally to die, will come personally to reign. It is no dispute as to the meaning of the second advent; if language has any sense, if grammar is capable of construction, it must be accepted as a literal and a personal advent. How will that sublime scene, it may be very near, startle a world that has no thought of it, and no care about it. A glory in comparison with which Tabor's light was dimness, will flash to every eye, for "every eye shall see him," and the glory of the Lord shall be revealed, and all flesh shall see—some departing like a vision forever; others embracing it with joy unutterable and full of glory, the salvation of our God. But whatever be the contrasting effects, his coming draweth near.—*Dr. Cumming.*

The Book of Revelation.

IS IT SEALED? OR CAN IT BE UNDERSTOOD?

THE last book in the inspired volume is entitled, "The Revelation of Jesus Christ." Our translators in styling it "The Revelation of St. John, the Divine," contradict the very first words of the book itself, which declare it to be "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass;" and Christ, it is added, "sent and signified it by his angel unto his servant John."

The source from which this revelation comes is thus plainly given. God, the author of all things, makes it known to Jesus Christ; Christ, through the ministry of the heavenly angels, his divine assistants, signifies it to his servant John; and John, evangelist and apostle, and now prophet, acting as amanuensis, makes it known to the church.

The book itself has been described to be a "panorama of the glory of Christ." Certainly whoever reads it with any effort to form a mental conception of the imagery which it introduces, can but be deeply impressed with the grandeur, sublimity, and importance, of the scenes which are made to pass, in fascinating array, before the mind. Themes of thrilling and impressive interest, grand and lofty conceptions, sublime and magnificent description, the whole enhanced by the fact that these take hold upon the issues of the eternal world, are here calculated to awaken in the mind of the reader the most absorbing interest.

And the question that will first arise, is, For whose benefit are these scenes described? Can we ascertain our relation to them, or possibly our part in them? Can they be understood?

We answer, Yes; or the title of the book is itself a deception: yes; or God has declared his purpose to accomplish a work which he foresaw could never be fulfilled: yes; or he has solemnly pronounced a blessing upon an impossibility.

1. The book is called a revelation. A revelation is something which is revealed or made known. Moses has said, Deut. 29:29, that "the secret things belong unto the Lord our God; but the things which are revealed, belong unto us and our children forever." The very title of the book, then, is a clear refutation of a view which is, alas! too popular at the present day, that this book is a part of the hidden mysteries of God, and cannot be understood. A revealed mystery is a contradiction both of ideas and terms. A revelation is not something hidden and concealed; and if this is the nature of the book, it should have been called The Mystery, or, The Hidden Book; certainly not, The Revelation.

2. It is declared that God gave this Revelation to Christ, to show unto his servants things which must shortly come to pass.

The expression "his servants," is very comprehensive. It includes all the followers of Christ in all time. And wherever and whenever there are any persons who are the servants of Christ, the Revelation is for them, designed to be a lamp unto their feet, and a light unto their path. But how can it show anything to Christ's followers if it cannot be understood? If, as some contend, it is an unfathomable mystery, dark and incomprehensible, so that all search for its meaning is labor lost, how does it show to the seeker after truth what is coming to pass? It would be worse than useless; for it would only create an anxiety, which it would do nothing to relieve. Human tyrants have been known to post their laws so high that the people could not read them, and then punish mercilessly their violation. But God does not act thus. Would he undertake to make known to mankind some important truths, and yet fall into the worse than earthly folly of cloathing them in language or in figures which human minds could not comprehend? Would he command a person to behold some distinct object, and then erect some impenetrable barrier between him and the object at which he was bidden to look? Would he give his servants a light to guide them, through the gloom of night, and then throw over that light a pall so thick and heavy that not a ray of its brightness could be discovered through the obscuring folds? If he has dealt thus with us in the Revelation, then the expressly declared object of the book never can be attained, and he knew it never could be attained, when he solemnly put upon record that it was to show to his servants things which must shortly come to pass. He does not thus trifle, either with himself or us.

3. The third verse of the first chapter reads: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep these things which are written therein; for the time is at hand." A blessing pronounced upon the reading of this prophecy, when the time spent upon it would be thrown away? A blessing upon hearing it when no man can comprehend it? A blessing upon a man who will understand it, when it is impossible that any one can understand it? This would be charging God with folly. Men may assert as some have asserted, that "the study of the Revelation either finds or leaves a man mad." This is a specimen of man's judgment; but the word itself assures us that whoever undertakes the study of this book with a calm and teachable spirit, and with a sincere desire to know the truth, that he may glorify God therewith, will find himself, at length, not mad, but in the rich possession of a heavenly blessing.

Yes, the Revelation may be understood. We may drink into the spirit of its soul-stirring themes till our understandings are enlightened to comprehend and appreciate them. We may gaze upon its scenes of glory till our hearts glow with the foretaste of their blessedness. We may listen to the invitation so tenderly given by the Spirit and the bride, when they say to all, Come, till our beings are fired with new zeal and new determinations to be with that enraptured throng that shall make Heaven ring at last with ascriptions of blessing and honor and glory to God and the Lamb.

Let us study with new interest the sacred word; and, having laid hold upon the blessed hope which it sets before us, let us be very thorough in the work of purifying our hearts and lives, that this hope may in due time,

"change to glad fruition,
Faith to sight, and prayer to praise."

URIAH SMITH.

REFRESHING.—Says the *National Temperance Advocate*, a journal which stands in the front ranks of the temperance reform, opposing the use of tobacco as well as that of alcohol:—

"It is refreshing to see in some of the religious journals a vigorous testimony borne against Mr. Spurgeon's plea for tobacco, wherein he says he has 'felt grateful to God' and has 'blessed his name' for a cigar! The *London Christian World* says it could 'fill many columns with the letters it has received severely commenting on Mr. Spurgeon's remarks.' The *Boston Watchman and Reflector* regrets that he has 'made his name, if not the song of the drunkard, yet of the next akin.' These comments reveal the growth of an opinion adverse to tobacco and strong drink against which even a most popular and honored clergyman may not do violence with impunity."

Such omens of progress are truly refreshing, indicating, as they do, not only the advancement of anti-tobacco reform, but also a growing disposition to form and hold opinions independent of the sanction of either political or religious demagogues, which is always so favorable to reforms of every kind.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, APRIL 15, 1875.

The Time of the End.

THE worn traveler looks forward to the end of his journey in hope of rest. If returning to his family, the very point that terminates his weary way is the one of thrilling interest to him. The happy associations of his dear home induce him to press onward to his journey's end. When the night is dark, damp, and dreary, the watchman cheers his heart with the thought that "The morning cometh."

And in all the range of Christian theology there is no point to which the church of Christ can look, nor any subject she can contemplate with greater pleasure and profit than the end, which brings her dear Lord back to the earth again, and calls the just of all past ages from their graves in one immortal family with joys complete. It is the grand event that consummates all her hopes, terminates the period of her trials and griefs, and introduces her eternal repose.

The near approaching end is regarded by the apostle Peter as an incentive to right-doing and holy living, and a matter of such joy to the living Christian that he exhorts the church to be ever looking forward, and hastening unto that great day. "The end of all things is at hand. Be ye therefore sober, and watch unto prayer." 1 Pet. 4:7. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Pet. 3:11-14.

The apostle Paul, speaking of the events that mark the transition from the present age to the future glory, says that "Then cometh the end, when he [Christ] shall have delivered up the kingdom [of grace] to God, even the Father." 1 Cor. 15:24. He speaks of the resurrection of the just, and the change to immortality in verses 51, 52 of the same chapter, in these triumphant words: "Behold, I show you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

And the Son of God, in answer to the disciples who inquired, "When shall these things be? and what shall be the sign of thy coming; and of the end of the world," takes them forward in prophetic discourse to the last generation before the end, and gives a photograph of our times, and a most comforting promise to the faithful as follows: "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24:12, 13.

The Hebrew Daniel was carried in prophetic history down the four universal monarchies, Babylon, Persia, Greece, and Rome, to the end, in four distinct lines. The first is the interpretation of Nebuchadnezzar's dream of the second chapter, where the four parts of the great image represent the four great kingdoms. The second is the four beasts of the seventh chapter, which answer to the gold, silver, brass, and iron of the metallic image of the second chapter. The third is found in the eighth chapter, under the symbols of the ram, goat, and the little horn that grew exceeding great. And the fourth line is the historic prophecy of the eleventh chapter of Daniel, in which the prophet is carried forward through the long period marked by the rise and fall of earthly governments to the last of which it is said in the last verse of the chapter, "He shall come to his end, and none shall help him."

But the angel Gabriel who had been sent from Heaven to show Daniel these things does not leave the prophet here. In order to make

it perfectly apparent that the four lines of prophecy do reach down to the end of the Christian age, the great time of trouble, the second coming of Christ, and the resurrection of the dead, he continues as recorded in the first verses of the twelfth chapter.

Verses 1-3: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Michael is the Lord Jesus Christ. This is evident from the words of Jude where he speaks of "Michael the Archangel," verse 9, and the language of Paul, where he calls the Archangel "the Lord himself," in 1 Thess. 4:16. The words "stand up" in this prophecy signify to reign. See Chap. 11:2, 3, 4, 7, 20, 21.

At the end of the Christian age Christ will lay aside his priestly garments, put on his kingly robes, and appear in glory in the clouds of heaven, as King of kings, and Lord of lords, to the destruction of his enemies, and the eternal redemption and salvation of all his people. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43. And the faithful servants of Christ, who have laid down the gospel sickle only at the close of the reaping, will exchange worn mortality with its dusty garments for an immortal form like unto Christ's glorious body, a robe of glistening whiteness having been washed in the blood of the Lamb, and a crown of unfading glory, set with stars, eternal memorials of the sheaves gathered in the brief, toiling, weeping, reaping time. Thus those "that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Verse 4: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Prophecy is history in advance. It was not possible, from the very nature of the case, for Daniel to understand his own prophecy. He was carried forward from his time by several lines of prophecy through the four kingdoms down past the time of trouble, the second advent, and the resurrection, out into the sea of immortal rewards. But this prophecy could be of service to no one until the long period allotted to the rise and fall of earthly kingdoms should pass, and their history be written, so that the student of prophecy could compare the specifications of prophecy with history, and learn the comparative nearness of the end.

The prophecy of Daniel relates with great distinctness to the first advent of Christ to suffer for the sins of man, and to his second advent in power and great glory. And that it was given for the benefit of those who should live near the time of the fulfillment of its important events, and not for the instruction of the prophet, is forcibly stated by the apostle in these words: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time, the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves but unto us they did minister." 1 Pet. 1:10-12.

The careful student of prophecy will not for a moment admit the absurdity that the prophetic word is so sealed up that it cannot be understood in this mortal state. And yet he will clearly see how these lines of symbolic prophecy, stretching far into the future in illustration of the rise, the character, the acts, and the fall of future kingdoms, must of necessity be sealed until the time of the end, when they are opened by the fulfillment of their own specifications, excepting those in immediate connection with the preparatory work for the coming of the Son of man.

The Bible was designed to light the path of the people of God in this dark world, and not for the benefit of the saved in the future world of light and glory, where they will have no use for it. The apostle calls especial attention to the "sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." 2 Pet. 1:19. After the dawning, even, of the eternal day of glory, the church will have no further

use for the prophetic word. Now we apply the words of David, "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. Then the narrow path of the Christian pilgrim's night will be lost in the open glory of eternal day. The lapse of time, fulfilling and unfolding prophecy, has ever brought increasing light upon the pathway of the people of God, so that it has been said in wisdom, "The path of the just is as a shining light, that shineth more and more unto the perfect day." Prov. 4:18. But in the time of the end, the grand focal point of prophetic fulfillment, when all the lines of prophecy meet, in the words of the angel, "Many shall run to and fro, and knowledge shall be increased."

Whether the words "Many shall run to and fro," be fulfilled in turning and searching to and fro in the Scriptures for light upon the fulfillment of prophecy, or by men called of God to the work, traveling to and fro with the message from God to the people upon this subject, the fulfillment is evident. Both have been done within the last half century as never before.

Duffield on prophecy, p. 373, says that:—

"The word translated, *run to and fro*, is metaphorically used to denote investigation, close, diligent, accurate observation—just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the Scriptures, especially the sealed book of prophecy."

Clarke says:—

"Many shall endeavor to *search out* the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse, though another has been put upon it, viz., 'Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.' This is true in itself; but it is not the meaning of the prophet's words."

Matthew Henry says that: "They shall read it over and over, shall meditate upon it, they shall discourse of it, talk it over, sift out the meaning of it, and *thus* knowledge shall be increased."

Gill says: "*Many shall run to and fro and knowledge shall be increased*; that is towards the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get a knowledge of them; will read and study the Scriptures, and meditate on them; compare one passage with another, spiritual things with spiritual, in order to obtain the mind of Christ; will carefully peruse the writings of such, who have lived before them who have attempted anything of this kind; and will go far and near to converse with persons that have any understanding of such things; and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is; and especially when prophecy and facts can be compared: and not only this kind of knowledge, but knowledge of all spiritual things, of all evangelical truths, and doctrines, will be abundantly enlarged at this time."

We must be allowed to differ with those expositors who give the words, "and knowledge shall be increased," a general application. The angel was not sent to instruct the prophet in regard to advancement in the arts and sciences, and general improvement in the times of the end. No! He had one object only, "I am come," says Gabriel, "to make thee understand what shall befall thy people in the latter days." Chap. 10:14. The burden of the prophecy was the grand theme of the end. The words of the angel Gabriel relating to the end were just what were closed up and sealed to the time of the end, and just that which was to be unsealed by the fulfillment of prophecy, and the very question upon which knowledge would be increased. If the inquiry be raised, why should the subject of the end agitate the present generation? The answer is at hand: The very time appointed for this movement, the time of the end, has come.

But to return to Daniel chapter 12:4. Up to this time the prophet had been a silent listener. Three only had to do with the giving of the prophecy: Michael, who was Christ, Gabriel, and the prophet. "I will show thee," says Gabriel to Daniel, "that which is noted in the Scriptures of truth; and there is none that holdeth with me in these things but Michael your prince." Chap. 10:21. Christ, the author and finisher of the plan of redemption, gave the prophecy to Daniel by the hand of the angel Gabriel. In a previous vision the prophet heard a "voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vis-

ion." Chap. 8:16. Daniel had been the pupil, Gabriel the instructor, but teaching under the direct supervision of the Son of God. But now

THE SCENE CHANGES.

Verses 5-7: "Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Daniel is now a spectator, while three heavenly beings are before him, two of whom are in conversation concerning the end. Here we will particularly notice:—

1. That although three heavenly beings appear in the scene, one of them takes no part, leaving Christ, Gabriel, and Daniel the acting parties, in accordance with the declaration of Gabriel to the prophet: "There is none that holdeth with me in these things but Michael your prince."

2. The one clothed in linen above the waters of the river, of whom Gabriel, as inferior, makes the inquiry, "How long shall it be to the end of these wonders?" and who, as superior, answers the question, with an oath of inexpressible solemnity, is the Son of God.

3. Gabriel puts the time question squarely—"How long shall it be to the end of these wonders?"—and is not rebuked for prying into the secrets of the Almighty. But instead of rebuking the angel, the Son of God so far indorses the time inquiry as to answer in an oath with both hands raised to heaven.

4. Daniel is a listener, and he is about to write a book of the things he has seen and heard. He is now being deeply impressed with the grandeur of this last scene, which seems to be introduced for the sole object of impressing the mind of the prophet of God with the fact that prophetic measurements of very grave importance are connected with the lines of symbolic prophecy which had been given to him. Some of these reach to the time of the end, while others extend to the investigative Judgment and the cleansing of the sanctuary. None of the periods reach to the appearing of the Son of man in the clouds of heaven. The longest of those periods terminated at the great disappointment in 1844, which introduced the special waiting, praying, watching time, and in which the words of our Lord have a definite application—"Take ye heed, watch and pray; for ye know not when the time is." Definite time for the second advent is out of the question. "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus."

Mission to Prussia.

It is with great pleasure that we give our readers still further report of the Mission to Prussia. Elder Andrews writes from Elberfeld, Prussia, March 7, 1875:—

The time has now come when it is a duty for me to return to Switzerland. I have spent nearly five weeks here in earnest labor with Bro. Ertzenberger, wherever the way has opened. Though the work has taxed our strength severely it has been to us a period of deep and solemn interest. We have not been without many things to try our patience and our courage, yet God has made all thing work for our good, and in the end has every time given us the victory. God has greatly blessed the labors of Bro. Ertzenberger, and made his help very valuable to me.

We have found in these German Sabbath-keepers a class of persons that we feel to respect as upright, worthy, Christian people. Though none of them are very wealthy, all of them are in comfortable circumstances, and some of them possess what may be considered a competence. The keeping of the Sabbath does not bring men to poverty. The seventh day of rest is preceded by six days of industry. The people who have principle to keep the rest-day of the Lord have no disposition to spend their money in dissipation, and so it follows that Sabbath-keepers are not often found in deep poverty, unless, like Lazarus, they are prostrated by disease. We have made the best of our time, holding meetings in public halls and private houses, wherever the way has opened, and we have spent

much time in visiting from house to house. Of course, we have seen faults, and found some errors. But we have found an industrious people; for even the children are taught skilled labor, and we have found neatness everywhere.

The last few days we have devoted wholly to the brethren. There were very many things that I wished to say before returning. We have therefore, for some days past, had just as many meetings as they could attend. The friends who live near Holland came to spend Sabbath and first-day with us, and they have just left for home, our meeting having closed some two hours since. I spoke to them yesterday forenoon, three hours, and I think they did not count the meeting tedious for nearly all were weeping when it closed. It was not an appeal to their sympathies which drew the tears, but a plain faithful testimony concerning their faults.

In the afternoon I spoke two hours, taking up many things. God gave me freedom in speaking and to Bro. Ertzenberger much liberty as he interpreted in German. In this discourse I pointed out some errors in their manner of keeping the Sabbath, as they have hitherto observed it from six in the evening to the same hour again. I set before them the sunset time. Then I spoke on Systematic Benevolence, and some other things. When I had finished they arose almost as one man and said that they were satisfied that what I had spoken was right. They pledged themselves at once to adopt Systematic Benevolence according to the plan set forth. To-day, as we could have but one meeting, I have spoken four hours. I have principally occupied the time with an account of our work in America, and of the manner in which God, by his providence, has led our people. I have given the reasons for our views of Spiritual Gifts from the Bible, and I have spoken also of the sacrifices made by some of the older Sabbath-keepers in the commencement of our work. We have had a very important series of meetings the past two days, and I feel certain that lasting good has been done. I do not approve of such long meetings as I have here reported except upon extraordinary occasions, and then we have the example of Paul in their support.

As the result of our month's labor, this company of about fifty Sabbath-keeping Christians in the German Empire are ready heartily to cooperate in the work which God has given us as a people to do. Since we have been here a few have embraced the Sabbath of the Lord, though our work has not been long enough in one place to accomplish much for those not walking in the truth. I would gladly stay and labor in Germany, but the work is now in that condition that I think Bro. E. can do alone nearly all that we two could do together. I cannot help feeling most intensely. I have the past week received intelligence which I think is authentic concerning two other bodies of Sabbath-keeping Christians. It really seems that God has been at work without the labors of ministers in Europe, raising up people to keep his commandments. If God will, I will know of these people before long.

I pray God that his work may prosper in Switzerland. I shall make every effort to this end that is in my power to make. I have no doubt that God will help there in a very special manner. Something must be done very soon to help the friends in Italy. And we must have publications in all these languages. If it were possible to labor without cessation, how gladly would I thus work.

Our German brethren do not believe in bearing arms. One of them was imprisoned at Dusseldorf two years for refusing to serve in the recent war with France. A daughter of one of our brethren was converted at the age of fourteen and felt a strong conviction of duty to be baptized. Her parents thought her too young and told her she must wait. Shortly after this she was attacked with the small-pox and her life was despaired of. Then she felt deep distress that she had not obeyed God, and her anguish was so great that her parents sent for the elder of the church in the night, and having provided a suitable place in the house she was buried with Christ in baptism. The next day she was much better, and her recovery was very rapid.

On arriving in Prussia the first thing is to go to the authorities and present your passport and obtain permission to remain. In fact, unless you do this within twenty-four hours the person who entertains you is liable to a fine. Also, if one is to speak to the Prussian people he must send a note to the proper authorities stating that fact, and they will return the note with their seal affixed which gives the right to speak, and saves you from the violation of the law. But such regulations seem to an American very unreasonable, and they are certainly quite inconvenient.

The Law of God.

THE fact that the holy pair in disregarding the prohibition of God in one particular, thus transgressed his law, and as the result suffered the consequences of the fall, should impress all with a just sense of the sacred character of the law of God. If the experience of our first parents in the transgression of what many who profess to fear God would call the lesser requirements of the law of God, was attended with such fearful consequences, what will be the punishment of those who not only break its most important precepts, so clearly defined as is the fourth commandment, but also teach others to transgress?

All will yet understand, as did Adam and Eve, that God means what he says. Men who pass on indifferently in regard to the special claims of God's holy law, and who turn from and reject the light given upon the Sabbath of the fourth commandment, and seek to ease their consciences by following traditions and customs, will be held responsible by God, and in a greater degree, than if Christ had not come to the earth, and suffered on Calvary. The fact that the redemption of man from the penalty of the transgression, required this wonderful sacrifice on the part of Christ, gives unmistakable proof of the unchanging nature of the law of God.

God gave a clear and definite knowledge of his will to Israel by special precepts showing the duty of man to God, and to his fellow-men. The worship due to God was clearly defined. A special system of rites and ceremonies was established, which would secure the remembrance of God among his people, and thereby serve as a hedge to guard and protect the ten commandments from violation.

God's people, whom he calls his peculiar treasure, were privileged with a two-fold system of law; the moral and the ceremonial. The one pointing back to creation to keep in remembrance the living God who made the world, whose claims are binding upon all men in every dispensation, and which will exist through all time and eternity. The other given because of man's transgression of the moral law, the obedience to which consisted in sacrifices and offerings pointing to the future redemption. Each is clear and distinct from the other. From the creation the moral law was an essential part of God's divine plan, and was as unchangeable as himself. The ceremonial law was to answer a particular purpose in Christ's plan for the salvation of the race. The typical system of sacrifices and offerings was established that through these services the sinner might discern the great offering, Christ. But the Jews were so blinded by pride and sin that but few of them could see farther than the death of beasts as an atonement for sin; and when Christ, whom these offerings prefigured, came, they could not discern him. The ceremonial law was glorious; it was the provision made by Jesus Christ in counsel with his Father, to aid in the salvation of the race. The whole arrangement of the typical system was founded on Christ. Adam saw Christ prefigured in the innocent beast suffering the penalty of his transgression of Jehovah's law.

The law of types was reaching forward to Christ. All hope and faith centered in Christ until type reached its antitype in his death. The statutes and judgments specifying the duty of man to his fellow-man, were full of important instruction, defining and simplifying the principles of the moral law, for the purpose of increasing religious knowledge, and of preserving God's chosen people distinct and separate from idolatrous nations.

The statutes concerning marriage, inheritance, and strict justice in deal with one another, were peculiar and contrary to the customs and manners of other nations and were designed of God to keep his people separate from other nations. The necessity of this to preserve the people of God from becoming like the nations who had not the love and fear of God, is the same in this corrupt age, when the transgression of God's law prevails and idolatry exists to a fearful extent. If ancient Israel needed such security, we need it more, to keep us from being utterly confounded with the transgressors of God's law. The hearts of men are so prone to depart from God that there is a necessity for restraint and discipline.

The love that God bore to man whom he had created in his own image, led him to give his Son to die for man's transgression, and lest the increase of sin should lead him to forget God and the promised redemption, the system of sacrificial offerings was established to typify the perfect offering of the Son of God.

Christ was the angel appointed of God to go

before Moses in the wilderness, conducting the Israelites in their travels to the land of Canaan. Christ gave Moses his special directions to be given to Israel. "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: (For they drank of that spiritual Rock that followed them: and that Rock was Christ.)"

"In the last day, that great day of the feast, Jesus stood and cried, saying: 'If any man thirst, let him come unto me and drink.'" These words were called out by witnessing the Jews representing water flowing from the flinty rock. This commemoration of bringing water from the rock in the wilderness moves the heart of the Son of God to tenderest compassion and pity for their darkened understanding, for they will not see the light which he has brought to them. Christ tells them that he is that rock. I am that living water. Your fathers drank of that spiritual rock that followed them. That rock was myself. It was through Christ alone that the Hebrews were favored with the especial blessings which they were continually receiving, notwithstanding their sinful murmurings and rebellion.

In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses religious precepts which were to govern the every-day life. These statutes were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon man in every age as long as time should last. These commands were enforced by the power of the moral law, and they clearly and definitely explained that law.

Christ became sin for the fallen race, in taking upon himself the condemnation resting upon the sinner for his transgression of the law of God. Christ stood at the head of the human family as their representative. He had taken upon himself the sins of the world. In the likeness of sinful flesh he condemned sin in the flesh. He recognized the claims of the Jewish law until his death, when type met antitype. In the miracle he performed for the leper, he bids him go to the priests with an offering in accordance with the law of Moses. Thus he sanctioned the law requiring offerings.

Christians who profess to be Bible students can appreciate more fully than ancient Israel did the full signification of the ceremonial ordinances that they were required to observe. If they are indeed Christians, they are prepared to acknowledge the sacredness and importance of the shadowy types, as they see the accomplishment of the events which they represent. The death of Christ gives the Christian a correct knowledge of the system of ceremonies and explains prophecies which still remain obscure to the Jews. Moses of himself framed no law. Christ, the angel whom God had appointed to go before his chosen people, gave to Moses statutes and requirements necessary to a living religion and to govern the people of God. Christians commit a terrible mistake in calling this law severe and arbitrary and then contrasting it with the gospel and mission of Christ in his ministry on earth as though he were in opposition to just precepts which they call the law of Moses.

The law of Jehovah, dating back to creation, was comprised in the two great principles, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." These two great principles embrace the first four commandments, showing the duty of man to God, and the last six, showing the duty of man to his fellow-man. The principles were more explicitly stated to man after the fall, and worded to meet the case of fallen intelligences. This was necessary in consequence of the minds of men being blinded by transgression.

God graciously spoke his law and wrote it with his own finger on stone, making a solemn covenant with his people at Sinai. God acknowledged them as his peculiar treasure above all people upon the earth. Christ, who went before Moses in the wilderness, made the principles of morality and religion more clear by particular precepts, specifying the duty of man to God and his fellow-men, for the purpose of protecting life, and guarding the sacred law of God, that it should not be entirely forgotten in the midst of an apostate world.

Professed Christians now cry, Christ! Christ is our righteousness, but away with the law. They talk and act as though Christ's mission to a fallen world was for the express purpose of nullifying his Father's law. Could not that work have been just as well executed without the only beloved of the Father coming to this world and enduring grief, privation, and the shameful death of the cross? Ministers preach that the atonement gave men liberty to break the law of God, and to commit sin, and then praise the free grace and mercy revealed through Christ under the gospel, while they despise the law of God.

They cast aside the restraint of the law and give loose rein to the corrupt passions and the promptings of the natural heart, and then triumph in the mercy and grace of the gospel. Christ speaks to such: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." What is the will of the Father? That we keep his commandments. Christ, to enforce the will of his Father, became the author of the statutes and precepts given through Moses to the people of God. Christians who extol Christ, but array themselves against the law governing the Jewish church, array Christ against Christ.

The death of Jesus Christ for the redemption of man, lifts the veil and reflects a flood of light back hundreds of years, upon the whole institution of the Jewish system of religion. Without the death of Christ all this system was meaningless. The Jews reject Christ and therefore their whole system of religion is to them indefinite, unexplainable, and uncertain. They attach as much importance to shadowy ceremonies of types which have met their antitype, as they do to the law of the ten commandments, which was not a shadow, but a reality as enduring as the throne of Jehovah. The death of Christ elevates the Jewish system of types and ordinances, showing that they were of divine appointment; and for the purpose of keeping faith alive in the hearts of his people.

E. G. W.

Woodland, Cal.

I HAVE held meetings in Woodland three weeks. The interest has been good. Some have embraced the truth; others are convinced, and some deeply convicted, who we hope will yet move out.

All were pleased by the arrival of sister White on Thursday, the 8th. We had advertised her appointment thoroughly, and the house was filled. She spoke four times up to and including Sunday night. The interest had not abated, for on Sunday night all could not be seated who came, although extra seats were provided.

On Sunday, after the morning meeting, twelve were received into the church, and eight were baptized. I should say, however, that these were not all received as the fruit of my labor, a few having been waiting to unite with the church when opportunity for baptism offered. But several have said they would keep the Sabbath who have not fully taken their stand with us. Three united who never before heard a sermon on present truth.

The church feel much encouraged and strengthened. I pray that they may all realize that their responsibility is increased by the privileges they have enjoyed.

Though all doors were cheerfully opened to me, I feel to acknowledge the kind providence by which I found a home in the family of Bro. Saunders. I shall ever remember this with grateful pleasure.

I have appointed to return there next Thursday, to continue as duty may determine.

J. H. WAGGONER.

Oakland, April 12.

St. Helena, Cal.

SINCE my last report I have spent another Sabbath and first-day with the church in St. Helena. Had very interesting meetings. On Sabbath, April 10th, four were baptized and others were voted into the church. During the last six weeks that I have been in St. Helena, while the church has lost two members by death, and two have taken letters to remove to other places, twelve have been received, thus giving a net gain to the cause of twelve and a gain to the society in St. Helena of eight. The church seems much encouraged to press on in the good work of the Lord. J. N. LOUGHBOROUGH.

WE should act with as much energy as those who expect everything from themselves, and we should pray with as much earnestness as those who expect everything from God.

I Know that My Redeemer Liveth.

"I know that my Redeemer lives"—and, when the darkening gloom Doth sometimes gather round my way, like shadows from the tomb, Oh! then I lay my aching head upon his loving breast; My flowing tears are wiped away, my griefs are hushed to rest.

Is the Bible Sufficient?

THE RULE OF PROTESTANTS: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS." 2 Tim. 3:16, 17.

THE PAPISTS' RULE: "All Scripture &c. Every part of divine Scripture is certainly profitable for all these ends. But if we would have the whole rule of Christian faith and practice, we must not be content with those Scriptures which Timothy knew from his infancy, that is, with the Old Testament alone; nor yet the New Testament, without taking along with it the traditions of the apostles, and the interpretation of the church to which the apostles delivered both the book and the true meaning of it."

We submit the foregoing rules to the consideration of those who love the word of God. Perhaps the most important difference between Protestants and Papists, arise in the choice of these rules. On this grand question Protestants and Papists have ever joined issue. Those who have received God's word as the rule of their lives, have claimed that by the word alone, they might be made perfect, and be thoroughly furnished unto all good works.

These thoughts are suggested by an article in the Advent Herald of April 19th, from the pen of "D. T. T.," in which the writer attempts to show by the aid of tradition, that the first day of the week is the "Lord's day," and that it ought to be religiously observed in the place of the Sabbath of the fourth commandment. That in this position he occupies the ground of the Papists as expressed in the second rule, will not be denied.

sanctified time, nor can a single sentence be found requiring us to keep it holy. Hence the necessity of adding tradition to the word of God. The apostle Paul, to whom appeal is made in the Herald, testified that he had "kept back nothing that was profitable," but we ask where in any of its teachings did he show that the observance of the first day had taken the place of the Sabbath of the fourth commandment? If it be answered that he showed the duty of observing the first-day Sabbath by uniting with the disciples on one occasion, to break bread on that day, we answer that he pursued his journey on the same day in which he broke bread. Acts 20:7-12. If it be objected further that respect was early paid to the first day, and that we are under obligation to follow the example of antiquity, we answer that, when "the tradition of the Elders" makes "void the commandment of God," it is a heaven-daring sin to render obedience to the commandments of men in the place of the holy law of God. Matt. 15:1-9; Mark 7:1-13. But we deny that antiquity is on the side of those who observe the first day. We appeal not to uninspired and fallible men like ourselves, we go back beyond them, and appeal to the oracles of God, to those who wrote by the inspiration of the Holy Spirit. The man who will show from their writings, another Sabbath beside that which is styled the Sabbath of the Lord, will do that which has never yet been done. Until, however, this is done, we shall be constrained to deny the divine origin of the first-day Sabbath, and consider it a counterfeit, occupying the place of the Sabbath of the Lord.

Hear the apostle Paul with reference to the Romish apostasy, Thess. 2.—Was that apostasy to be consummated at once? Was the "Man of Sin" to arise at once in his full strength and commence his blasphemous work? Far from it. He testifies that the mystery of iniquity had already begun to work, and that in the predicted time the "Man of Sin" would be revealed. Hence we may trace the apostasy back even to the days of the apostles, where it began imperceptibly to develop itself. How then may the truths of the gospel be distinguished from the errors of men? We answer, make the word of God your only rule, receive what is written therein and reject all beside. That the Protestant world now cherish an institution without foundation in Scripture, which was established by the gradual development of the great apostasy, can only be accounted for by the fact that Protestants have adopted the rule of the Romists in the place of their own; viz.: the Bible and tradition, in the place of the Bible alone.

That the institution of the first-day Sabbath was not of divine origin, but a tradition of the Elders by which the fourth commandment is made void, the historical quotations given in the Herald abundantly prove. That the change of the holy Sabbath was gradually brought about, and not consummated till the commencement of the 1260 years of antichrist's reign, is also a matter of fact. The Council of Orleans, A. D., 528, accomplished this work. The word of God shows that the dragon is yet to make war on the remnant of the Church who keep the commandments of God; and that the two-horned beast is yet to require on pain of death, that we worship the image of the first beast and receive his mark. Hence it is evident that the claims of the beast are to be enforced on those who keep the commandments of God. Rev. 12:17; 13:15, 16. Those who acknowledge the authority of the beast, will then receive his mark—this counterfeit Sabbath of the beast; for it is the act of bringing this to a test which will constitute it emphatically the mark of the beast, or mark of that power that should "think to change time and laws."

"As to me," says Martin Luther, "I do not cease my crying of 'The Gospel! the Gospel!—Christ! Christ!' and my enemies are as ready with their answer—'Custom! Custom!—Ordinances! Ordinances!—Fathers! Fathers!' 'That your faith should not stand in the wisdom of men but in the power of God,' says St. Paul."

We are not, however, at a loss to show from the Bible, what day God has set apart for himself and called his holy day. "God blessed the seventh day and sanctified it." Gen. 2:3. "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day," &c. Isa. 53:13. "The Son of man is Lord also of the Sabbath." Mark 2:28. "I was in the Spirit on the Lord's day." Rev. 1:10. The seventh day is the only day which God has claimed as his—The only one which he has required us to keep holy. Those who dare to make void the commandments of God that they may keep the tradition of the Elders, do it at their own peril. To such we

commend the following from the Book of God: "Add thou not unto his words lest he reprove thee and thou be found a liar. Prov. 30:6. J. N. A.

Paris, Me., May 8, 1851.

Directions for Reading the Scriptures.

The Voice of Truth gives the following Directions for Reading the Scriptures, of which M. M. O. of that paper says, that it was appended by Tyndale to his version of the New Testament, first printed in English in 1525. He was martyred at Valvoord, near Brussels, in 1536.

"TO THE READER.—Give diligence, reader [I exhort thee], that thou come with a pure mind, and as the scripture saith, with a single eye unto the words of health, and of eternal life; by the which [if we repent and believe them] we are born anew, created afresh, and enjoy the fruits of the blood of Christ; which blood crieth not for vengeance as the blood of Abel, but hath purchased life, favor, grace, blessing, and whatsoever is promised in the Scriptures to those that believe and obey God; and standeth between us and wrath, vengeance, curse, and whatsoever the Scripture threateneth against the unbelievers and disobedient, which resist, and consent not in their hearts to the law of God, that it is holy, just, and ought so to be. Mark the plain and manifest places of the Scriptures, and in doubtful places see thou add no interpretation contrary to them; but [as Paul saith] let all be conformable and agreeing to the faith.

"Note the difference of the law and the gospel. The one asketh and requireth, the other pardoneth and forgiveth. The one threateneth, the other promiseth all good things to them that set their trust in Christ only. The gospel signifieth glad tidings, and is nothing but the promise of good things. All is not gospel that is written in the gospel book. For if the law were away, thou couldst not know what the gospel meant; even as thou couldst not see pardon, favor, and grace, except the law rebuked thee, and declared unto thee thy sin, misdeed, and trespass. Repent and believe the gospel, as saith Christ in the first of Mark. Apply always the law to thy deeds, whether thou find lust in the bottom of thine heart to the lawward; and so shalt thou no doubt repent, and feel in thyself a certain sorrow, pain, and grief to thine heart, because thou canst not with full lust [i. e., desire] do the deeds of the law. Apply the gospel, that is to say, the promises, unto the deserving of Christ, and to the mercy of God and his truth, and so shalt thou not despair, but shall feel God as a kind and merciful Father. And his Spirit shall dwell in thee; and shall be strong in thee; and the promises shall be given thee at the last [though not by-and-by, least thou shouldst forget thyself and be negligent], and all threatenings shall be forgiven thee for Christ's blood's sake, to whom commit thyself altogether, without respect either of thy good deeds or thy bad.

"WILLIAM TYNDALE."

The Honor That Comes from God.

THIS alone is worthy of being sought by us. It is never bestowed upon those who are unworthy to receive it. It is never gained by false pretenses. Intrigue will not secure it. Selfishness will not accomplish anything in the effort to wrest it from its rightful possessor. It is given only to those that God approves. He judges of men's conduct by the motive which prompts that conduct. He confers honor when the motives are pure, and the acts are right. But he is very careful to know that his honor is our highest aim. That this may be manifested beyond all dispute, he takes care to test his servants by placing them in such spheres of action as shall show that they labor not to please themselves, nor even to gain the applause of their brethren, but solely to honor him whose servants they profess to be.

When he finds those who seek his honor only, how greatly pleased is he with them! "Them that honor me," says God, "I will honor, and they that despise me shall be lightly esteemed." 1 Sam. 2:30. And Jesus says, "If any man serve me, him will my Father honor." John 12:26. There is one direct road to this honor. It is to seek only to please God. Humiliation, and not advancement, will come first. The singleness of our purpose, the purity of our motives, and the unselfishness of our character, is to be made evident by the course we pursue. Indeed, he may withhold everything but humiliations and crosses. If so, let us say, "Even so, Father, for so it seems good in thy sight." Let us accept these things with cheerfulness. They are tokens of the loving-

kindness of God to us. The course we pursue in these very things is to determine whether we are worthy of honor from God or not. If we are found ready to bear the cross of Christ, even where we cannot always have the approval of the people of God for the time being, our singleness of purpose is thereby plainly revealed. Let us remember to honor God, and he will in DUE TIME honor us. Let us wait the Lord's time, and fill up the interval by patient continuance in well-doing. J. N. A.

Ye and We.

BECAUSE our Saviour said, "When ye shall see these things," it is claimed that the disciples then present were to see the predicted signs, and consequently that all was fulfilled in their day. But the signs did not appear in their days; consequently the ye is addressed to those living at the present time, when they have been seen.

Speaking of the second advent and the resurrection of the just, Paul says, "We which are alive and remain unto the coming of the Lord," the simple meaning of which is those Christians that shall be alive at that time.

But to excuse themselves for not believing that the advent is near, now since the signs of it have appeared, it is claimed that the apostles and primitive church expected it in their day. Why? Because Paul says, "We which are alive," etc. The objector will not see that Paul cautioned the church of that day not to believe that it would come in their day, because the apostasy and the man of sin must come first. They cannot understand that the apostles were the prophets, and that some of their writings are to have their fulfillment long after their generations should have passed away.

To be consistent with themselves, they must hold that Isaiah who prophesied seven hundred years before Christ, had a personal participation in the things that he describes thus: "When we shall see him," "We hid as it were our faces from him," "He was despised, and we esteemed him not." But Isaiah did not live to take a personal part in rejecting and crucifying the Christ. These predictions were fulfilled by the Jews when Christ appeared. Even so the words of Paul are about to be fulfilled: "We which are alive and remain to the coming of the Lord," etc. R. F. COTTRELL.

Stirring Themes.

WM. MILLER, in 1846, spoke as follows of the good promises of God to his people. They are as good now as then; and as good to us as to him:—

"I am feeding on the old promises yet.—The coming of the same Jesus, a glorious hope.—The resurrection of our same bodies, a blessed prospect.—The inheritance of the same earth, a good promise.—The possession of immortality and eternal life, thrilling consideration.—A union of the whole family of Heaven and earth whose names are enrolled in the saints' book of life, a brilliant idea.—Living with Christ, happy thought.—Without sin, blissful contemplation.—Where the wicked cease from troubling, a peaceful abode.—And where the weary shall be at rest, an eternal Sabbath.—The restitution of all things, glorious redemption, a Jubilee, a victory of our King—no more death, pain, fear; all evil banished, all glory revealed at his coming. If these things are not good news enough to fill the soul with love and gratitude to God for ages yet to come, then such men will never be satisfied with any bliss in the power of God to give. And yet, strange as it may seem, many of our Advent brethren are dissatisfied, uneasy, and impatient to find something new or strange, and are making to themselves theories which are not true, and gods that are no gods. Well might the apostle say (James 5:8, 9), 'Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold the Judge standeth at the door.' They are like the children of Israel in the wilderness, saying, 'Make us gods to go before us; for as for this man Moses we wot not what has become of him.' Why can we not walk out by faith? May we be sober and hope to the end."

NEVER run in debt unless you see a way to get out again.

Save when you are young, to spend when you are old.

Thou must be true thyself, If thou the truth would'st teach; Thy soul must overflow, if thou Another's soul would'st reach; It needs the overflowing heart To give the lips full speech.

Health Department.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."
3 John 2.

Bible Hygiene.

In the beginning the Creator designed that appetite should be man's servant, and not his master. It was the plan of God that the appetite should be subordinate to the moral and intellectual. This great fact is seen in the first prohibitory declaration, "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it." Gen. 2:16, 17. Webster defines appetite to be "a desire of food or drink." When controlled by the higher powers, the appetite is one of God's blessed gifts. But uncontrolled it becomes a debasing tyrant.

God made man upright, and endowed him with powers of mind far above any of the living creatures of his hand upon the earth. He placed him upon probation that man might form a character for the glory of the Creator, and for his own happiness. The first great moral lesson which the innocent pair of Eden were to learn was self-control. God appeals to man's nobler powers. He graciously gives him all he needs for the delights of taste and the support of his nature. And it was for man's moral good, to say the least, that God prohibited a single tree. Of all the trees of the garden he might freely eat, *save one*. In this prohibition, the Creator places the appetite under the watchcare and guardianship of the moral and intellectual.

When man came from the hand of his Creator he was declared to be "very good." He was put upon probation that he might develop a perfect character. This achieved, his probation would have ceased, and the race would have continued to enjoy the seal of perfection of character transmitted from their representative. In this state of things, existence would have been for the glory of the Creator, and the highest possible delight of man. But he did not develop a perfect character before God. He basely yielded to the tempter, lost his innocence, and his entire being, soul, body, and spirit, for six thousand years has felt the taint of sin, and the weight of accumulated guilt and ruin resulting from continued transgression of moral and physical law. Sickness, sorrow, pain, and death, are the legitimate fruits of transgression.

And man alone is to be blamed for the moral and physical wretchedness under which the race suffers. There was no need of Eve yielding to the tempter. And Adam is quite as inexcusable, in rashly plunging himself into the same fearful dilemma as that in which he found his unfortunate wife. In Eden they were surrounded with unparalleled variety of plenty, and the perfection of beauty. "And out of the ground caused the Lord God to grow every tree that is pleasant to the sight and good for food." Gen. 2:9. The surroundings of our parents in Eden were delightful. The Creator had spread out before their joyful eyes a feast of pleasure in the stately trees, the climbing vines, and in the beautiful shrubs and flowers. God is the author of the beautiful.

Eden also abounded with that which was "good for food." God had caused every good fruit tree to grow, affording variety and an inexhaustible supply. He welcomed man to "freely eat" of them all, excepting only one. And then he warned him, face to face, not to partake of the fruit of that *one tree* on pain of death. Thus surrounded with the beautiful, and with the variety of the most delicious plenty, and thus warned by the beneficent Author of his happy existence, man rashly and basely yielded to the tempter, and plunged the race in ruin.

It was that curious, bewitching longing for just one more variety, on the part of the beautiful Eve, that led to the transgression. When she had all that heart could wish, she still wanted one more variety—only one more. She did not need the fruit of this tree; but she was charmed with the idea of just one more variety. The tempter succeeded in making Eve believe that eating was a very important matter, and that she should not at all restrict her appetite. She was flattered with the idea that eating the forbidden fruit would raise her to a higher and happier life. Her reason was dethroned, and her appetite reigned in ruin. The fall was a terrible one. And let it be remembered that uncontrolled appetite occasioned it.

But why complain bitterly of our first parents for their transgression, which brought the terrible weight of moral and physical evils upon the race, while manifesting daily as great moral weakness as they did? If there

had been but one fall, murmuring against Adam and Eve would not come from these with so ill a grace. But there has been a succession of falls. And these very persons, with the history of the first transgression and its results, the plan of redemption through Christ, and all the prohibitions of the Old and New Testaments before them, sin against as great a light as the inexperienced representatives of the race did.

But Infinite Wisdom immediately devised the scheme of redemption, which placed man on a second probation by giving him another trial, with the Redeemer to help him in the work of forming a perfect character before his Maker. And if the ways of God are equal with the created intelligences of his love and care whom he has put on probation, then we have as favorable chance to perfect righteous characters before God as had innocent Adam in Eden. For while it may be urged that our condition of moral darkness and feebleness is far below that of Adam, on the other hand it can be plead that, although our moral distance from God is greater, we have the light of experience and of the word of God, and the long arm of our adorable Redeemer to help us, which our first parents did not have. Then let the men of our time cease their murmurings against God for suffering the first transgression and the consequent fall, and their bitter complaints of Adam for his moral weakness, while they are falling daily over the indulgences of morbid appetite for tea, coffee, tobacco, and stimulating drinks and foods, which are filling up the cup of human woe.

And is it not reasonable to suppose that in the second probation the great test would come just where God tested our parents in Eden, and that the indulgences of the appetites and passions would be the greatest moral evil in this world during the period of human probation? But we are not left to mere supposition in forming an opinion upon this subject. The Sacred Record shows in the clearest manner possible that God has tested his people since the fall just where he tested man before the fall, and that among the most flagrant sins of fallen man, resulting in the greatest amount of human woe, has been the indulgence of unrestricted appetite.

Gluttony and drunkenness were the prevailing sins of Sodom. It is said of the people of Lot's time, "They did eat, they drank." Appetite ruled them, or their eating and drinking would not have been mentioned as sins. For their sins they were visited with fire and brimstone. It is also said of the people in the time of Noah, "They did eat, they drank." Gluttony and drunkenness led to other crimes; and to wash the world from moral pollution God poured around it a flood of waters.

For the first twenty-five hundred years after the fall, Sacred History is exceedingly brief. For example, the life and wonderful translation of holy Enoch is contained in a few lines. While the almost numberless good deeds and careful acts of obedience in the long life of this wonderful man would furnish to some modern writers material for several voluminous religious novels, the whole matter is summed up in these few words, "And all the days of Enoch were three hundred sixty and five years; and Enoch walked with God; and he was not: for God took him." We cannot reasonably expect that very much could be said upon any one subject when the history of twenty-five hundred years, embracing many of the greatest events in this world's history, is crowded into the first fifty short chapters of the Bible.

But when God is about to establish the tribes of Israel in a good land of promise, and they to be to him "a peculiar treasure above all people, a holy nation," it is then that the sacred historian speaks more fully, and the fact appears that God tests his people since the fall just where he tested man before the transgression in Eden. The sons of Jacob went down into Egypt, where they sojourned in a strange land four hundred years. There they were humbled by the most oppressive slavery, from which they were delivered by the special hand of Providence in the most triumphant manner. The entire providential experience of the Israelites, both in their servitude and in their miraculous deliverance, was designed to lead them to revere, and trustingly obey, the God of the Hebrews.

The history of their departure from Egypt, the parting of the Red Sea before them, and the destruction of their pursuers, is one of thrilling interest to all Bible Christians. These manifestations were designed to remove their infidelity, draw the hosts of Israel very nigh to God, and deeply impress them with the fact that the Divine Hand was leading them, and thus prepare them to stand the test which God was about to bring to bear upon them in the gift of the manna.

J. W.

News and Miscellany.

ACCIDENTS AND STORMS.

The past six months seem to have been a period of unusual severity of storms, floods, cyclones, and severe cold in the East. In almost every paper we have read of the terrible effects of the cold upon the Atlantic coast, resulting in the imprisonment of whole fleets in the ice. A number of fishing vessels were carried to sea by the floating ice in which they were caught, resulting in loss of life to many, and terrible suffering to the survivors. One vessel was found surrounded by ice, deserted by part of its crew, the remainder—fifteen—frozen to death.

A correspondent of the *San Francisco Chronicle*, from Sardis, Miss., March 27, says: "It is becoming a question whether the rain will cease long enough for the farmers to get in their spring crops. I have heard a good deal about your wet winter, and particularly in Oregon, but I feel quite certain that more rain has fallen in this State since the first of December than has ever fallen in Oregon or California in any two winters, and still it rains—nay, pours. Besides all this, we had, a week ago, one of the heaviest thunder and wind storms of the season, which culminated in a terrific tornado some eighty miles east of this place, where, at the little town of Rienzi, six or eight persons were killed outright, many more wounded and property destroyed to the value, as reported, of \$200,000.

LITTLE ROCK, Ark., April 9.—The storm of last evening prostrated the telegraph wires in all directions. A number of houses were blown down and five persons killed and several others wounded. About the same hour the storm struck Texarkana, unroofing the public school buildings and injuring several persons.

OMAHA, April 7.—A terrible whirlwind, traveling in a northeast direction, passed through the town of Schuyler, Neb., at five this afternoon, completely demolishing the bridge on the Platte River, valued at \$20,000, and blowing several houses from their foundations. No loss of life as yet reported.

The following account of the cyclone in Georgia we clip from the *San Francisco Call*:—

AUGUSTA, Ga., March 24.—The recent cyclone which passed over this region was the most awful ever heard of in the United States. It crossed the Chattahoochee River from Lee County, Alabama, and entered Harris County, Georgia. From thence it passed through nine counties. It crossed the Savannah River 15 miles above Augusta, entered Edgefield County, South Carolina, passed through six counties of that State, and finally ran into the Atlantic Ocean off the coast of North Carolina.

A second cyclone, precisely at the same time, seemed to have formed this side of Milledgeville, crossed the Ogeechee River, 15 miles below the village of Mayfield, and ran due east into the Atlantic.

As I was along the northern line of these cyclones I will more particularly describe that. The two were exactly alike in size, shape, color and devastation. The cloud was, in color, inky black, half a mile high, half a mile wide, was cylindrical in shape, and traveled very much like a revolving barrel coming end foremost. It was illuminated with phosphorescent light, and momentarily would glitter as if one million of matches had been ignited by it. It was accompanied by a continuous roaring sound, as of cannon in the decisive moments of a pitched battle. It traveled from west to a little north of due east, going as straight as a crane or a cannon ball would fly. It passed over the entire State of Georgia in exactly three hours, traveling at the rate of fifty-three miles per hour.

The whole number of killed in Georgia will not fall below 300, and the wounded reach 1,500.

Through Carolina the devastation and death were equally as great. The southern cyclone crossed the Savannah at Fury's Ferry, sunk the boat, struck the plantation of Mr. Foreman, tore it to pieces, and killed and wounded a great many on it. From thence forward to the ocean the accounts are as terrible and as appalling.

A terrific explosion of giant powder occurred in San Francisco on the afternoon of April 8, resulting in the demolition of several buildings, the immediate death of eight, and the wounding of twelve persons. The *S. F. Chronicle* describes it as "One of the most appalling catastrophes ever known in San Francisco." Loss of property from \$125,000 to \$200,000.

Nearly every paper has accounts of strikes in different parts of the country. In the coal mining district of Pennsylvania the

condition is bad. Several regiments of troop were called out to quell disturbances.

LONDON, April 7.—The Welsh miners' strike continues, and the men are still determined to hold out, though in many districts their means has been exhausted and hundreds of families are dependent on the public for support. The iron masters in South Wales and Monmouthshire threaten to continue the strike until 1876 rather than submit.

EMIGRATION TO CALIFORNIA.

OMAHA, April 9.—The rush of emigration to Nebraska, Wyoming, Utah, and the Pacific Coast this Spring is enormous, and continues without abatement. Two and sometimes three emigrant trains are dispatched daily. Thirty-five thousand emigrants were carried from here during the first seven days of this month. Eight hundred emigrants are here to-day, and will leave by a special train to-night. During the month of March California alone received over 10,000 of these new settlers. Freight is also accumulating here so fast that the Union Pacific road find it almost impossible to keep it clear. The earnings at this time show an increase of sixty-five per cent. over last Spring.

SACRAMENTO, April 9.—By yesterday's Eastern emigrant train there arrived sixteen cars loaded with emigrants. All but sixty went to San Francisco, though not one appeared to have any idea of city life or any occupation fitted for it.

During the month of March the passenger arrivals at San Francisco numbered about 8,600, of whom over 6,000 came by overland railroad, the remainder by sea. The departures in the same period were less than 2,600 showing a gain of about 6,000. For the first quarter of the present year the arrivals by sea and rail aggregate 17,700, and the departures 6,200, the gain to our population being 11,500.

Third Class Mail Matter.

The following to postmasters will be instructive also to the general public:—
WASHINGTON, D. C., March 6, 1875.

TO THE POSTMASTER AT—
Sir: You are hereby instructed that under the provisions of the act approved March 3, 1875, entitled, "An act making appropriations for sundry civil expenses of the Government for the fiscal year ending June 30, 1876, and for other purposes," the postage to be hereafter charged on all mailable matter of the third class referred to in section 133 of the act entitled, "An act to revise, consolidate, and amend the statutes relating to the Post Office Department," approved June 8, 1872, shall be at the rate of one cent for each ounce or fraction thereof, instead of one cent for each two ounces or fraction thereof, as heretofore provided by law.

(Signed) J. W. MARSHALL.

The 133rd section reads as follows:—

That mailable matter of the third class shall embrace all pamphlets, occasional publications, transient news papers, magazines, hand-bills, posters, unsealed circulars, proof-sheets, corrected proof-sheets, maps, prints, engravings, blanks, flexible patterns, samples of merchandise not exceeding twelve ounces in weight, sample-cards, photographic paper, letter envelopes and wrappers, cards, plain and ornamental paper, photographic representatives of different kinds of types, seeds, cuttings, bulbs, roots, scions, and other matter which may be declared mailable by law, and all other articles not above the weight prescribed by law, which are not from their form and nature, liable to destroy, deface, or otherwise injure the contents of the mail bag or the person of any one engaged in the postal service. All liquid poisons, glass, explosive materials, and obscene books shall be excluded from the mails.

Obituary Notices.

DIED, at St. Helena, Cal., April 8, of old age, sister Louisa Thompson, in the seventy-ninth year of her age. Sister Thompson made a profession of religion when nineteen years of age, and united with the Presbyterian church, of which she was a member until about twenty months since, when she embraced the doctrines of Seventh-day Adventists, and united with the church in St. Helena of which she was a beloved, active, and worthy member to the day of her death.

In the case of sister Thompson we have a striking instance of the faculties of mind in full exercise to an advanced age. While her body was failing under the weakness of age, her mind was vigorous, and, till within two days of her death, she read her Bible and other books mostly without glasses. She thus eagerly read the whole of the SIGNS of April 1.

"She sleeps in Jesus, blessed sleep,
From which none ever wake to weep."

At the funeral, remarks were made by the writer to a large concourse of people.

J. N. LOUGHBOROUGH.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, APRIL 15, 1875.

Tent in California.

ELD. CANRIGHT expects to start out next week to pitch the tent in a new place; the place not yet decided upon. He will be assisted as he may need by Eld. Waggoner after he gets the work fully opened.

No further arrangement for tent work has yet been made.

NOTE. During the period of my wife's last illness and death, I have received many letters which are as yet unanswered. I hope none will regard it as neglect. I will attend to them as fast as I can get time to do so.

J. N. LOUGHBOROUGH.

A Good Outlay.

SISTER O'NEIL of Washington Territory, who has been teaching school this past winter, in sending some money to the office writes:—

"I am sorry to send so little money. I thought I would send a little more, but with us money is very scarce, and I am going to spend a portion of what I intended to send for the SIGNS in procuring the *Instructor* for the children I have been teaching this winter."

There is always a bond of union between the faithful teacher and the pupils, and knowing that people, and especially the young, often prize a paper or book according to their estimate of the donor, we think teachers would do well to introduce the *Instructor* among their scholars. Such means are often blessed by God to great good.

J. H. W.

To California.

A CORRESPONDENT of a San Francisco paper, writing from Sacramento, April 12, says: "Twenty-three cars, containing 725 immigrants, arrived from the East at three o'clock to-day, and the majority were transferred to the steamer *Julia*, which had waited for them. This evening a special train of thirty-five cars, having on board over one thousand people, will leave Ogden and arrive here Wednesday, running through on special time."

The cold winter will doubtless cause an unusual emigration to California this season. Many will learn, perhaps to their regret, that they cannot come to California in April in time for "Spring work," according to eastern ideas. There is room for all who may come, but discretion should be exercised in moving to this State, as everything has to be learned anew in coming to this climate.

J. H. W.

Do Animals Reason?

O. W. FISKE, in "Our Dumb Animals," says:—

"For many years I have made the horse a subject of thought and study. At times I have been made to believe that horses have reasoning powers, and can understand and apply them in various ways. For the last two years I have driven my mare nearly every day over the same road. About a mile from my house are two roads, one leading to the church, the other leading to the depot. Now, six days in the week I drive to the cars, and on Sunday to the church. At the point where these roads separate I give my mare her head, leaving her free to make her choice, and on week days she will go straight to the depot, and on Sundays she goes of her own free will to the church; I never knew her to fail me yet. It puzzled me for a long time to learn how she should know any difference of days, and I have come to the conclusion that she reasons from facts—facts connected with everyday life. On week days I start from my stable in a two-wheeled carriage; on Sundays I start my horse in a carryall, thus making an entire change both in time, place, and carriage; and from these facts she must be guided in her choice of roads. Many think this is instinct; if so, where does reason begin?"

The knowledge of days seems to be one of the severest tests of reasoning powers in dumb animals, and yet this is frequently manifested. Years ago the "dog churn" was often to be seen at farm houses where numbers of cows were kept, and it was customary with some to have regular churning days. I was acquainted at a place where it was found necessary to make frequent changes in the order, for otherwise, if a certain order was for some time observed, the dog could not be found on the morning of churning day! he did not like the occupation.

Not many years since I visited at the house

of a minister who lived on a farm, whose dog was accustomed to follow the team. But the dog was not allowed to go to meeting, and if he so far forgot the propriety of the occasion as to come out and manifest the usual dogish delight at the hitching up of the team, his master had only to speak his name and tell him, "It is the Sabbath," and he would immediately return to the house and quietly remain while the family went to meeting.

I have often thought that many parents took less pains to teach their children to "remember the Sabbath day," than this man took to teach his dog, for in many religious families the children seem hardly to recognize the difference of days; they do not seem to well understand when the Sabbath comes. We attribute this to the lack of interest on the part of parents in the training of the children; for if they did their duty with such results, we should be compelled to consider the dog more intelligent than the children.

J. H. W.

Just Anger a Christian Virtue.

GAIL HAMILTON in the *Christian Union* makes the following sensible remarks concerning anger:—

"Let anger, then, resume its place as an original and dignified function of the human organization, and be no more looked upon as the outburst of a rebellious outlaw, or an invincible alien. While we are not to be petty and touchy, easily provoked, self-centred, solicitous of our own dignity, imagining evil, quick to fly into a passion, strict to mark iniquity against ourselves, implacable, and revengeful; while we are to be generous and large minded, to ascribe good intent where evil intent is not demonstrable, and not to take offense unless offense is meant, we are equally under bonds not to level the barriers between courtesy and discourtesy, between justice and injustice, between right and wrong. We owe it to the wrong-doer to throw all the weight of our disapprobation against his wrong-doing. If the wrong be done not to ourselves but to others, and if in addition it be a wrong done to the weak and the helpless, it is difficult to learn from the Bible, or from our own hearts, what expression of indignation would be excessive. So far from the truth is it that an outburst of wrath must be unchristian, the sudden explosion of surprised but depraved nature, it may rather be that non-explosiveness is but an apathy of the conscience, a dullness of sympathetic perception, an outgrowth of selfishness, a defect of the moral organization."

"The only man who may be fairly inferred to have lost his temper is the man who never shows that he has any. If he that is angry with his brother without cause is in danger of the Judgment, what reason have we to suppose that he who is not angry with his brother when there is cause should go scot free? When oppression, fraud, malice are banished from the earth we can afford to be even tempered; but in their present roaring and rampant prosperity, it is more Christian that our hearts should roll up mountain ranges of disapproval, and occasionally burst into volcanoes of burning indignation. God is angry with the wicked every day, and makes repentance and reformation the conditions of forgiveness. What right have we to look upon the wicked with tranquility, and take him into our confidence and companionship as if he had never sinned? To be hasty in spirit to be angry is the mark of a petty nature. To be slow to anger is one mark of a large nature. To put a ban upon anger is not the work of the Divine nature."

"The excesses of anger are to be deprecated. The man who loses control of himself in his wrath is never to be admired. That is a weakness which he should conquer. But he who holds himself well in hand, while he hurls his wrath at the evil-doer, he who never loses sight of human weakness even while the flame of his indignation leaps forth to consume wickedness—he is not to be apologized for as a halting disciple. He is rather to be rejoiced over as an effective apostle. Blessed are the peace-makers indeed, but blessed also is whoever cometh in the name of the Lord though he come not to send peace, but a sword."

Soft words and an unmoved spirit are by many considered the chief marks of a saint; while sharp words and manifest anger are thought to be always only from an evil heart. But this is a great mistake. There are times when to be calm and mild is a sin. The severest things said in the Bible fell from the lips of the holiest men when under the especial influence of the Holy Spirit.

D. M. CANRIGHT.

Debts of the World.

THE London *Economist* has published an interesting account of the national debts of the various leading countries. The present amount of the national debt of the United States, exclusive of the bonds issued to the Pacific Railroad companies, which amount to \$64,622,512, besides unpaid interest, is rather less than at the date to which the calculation refers.

	Debt.	Interest.
France,	£900,000,000	£33,000,000.
England,	780,000,000	26,700,000.
United States,	440,000,000	20,600,000.
Italy,	390,000,000	15,350,000.
Austria,	250,000,000	15,000,000.
Spain,	375,000,000	11,000,000.
Russia,	340,000,000	13,450,000.
Turkey,	135,000,000	9,800,000.
Germany,	200,000,000	9,000,000.
Egypt,	75,000,000	7,500,000.
India,	130,000,000	5,900,000.
Mexico,	63,500,000	4,000,000.
Brazil,	82,000,000	3,100,000.
Australasia,	46,000,000	2,700,000.
Peru,	37,000,000	2,600,000.
Holland,	80,000,000	2,250,000.
Portugal,	69,000,000	2,150,000.
Belgium,	36,000,000	1,750,000.
Hungary,	32,000,000	1,500,000.
Canada,	30,000,000	1,500,000.
Totals,	£4,490,500,000	£188,250,000.

Tobacco Calamity.

A POWDER explosion took place in San Francisco, April 8, by which five persons were instantly killed; many others wounded, of whom four have since died, and property to nearly the value of \$300,000 was burned. The Coroner's jury found that it was caused by fire from the tobacco-pipe of a man who was preparing cartridges! They censured the man who stored the destructive material in a locality so thickly settled, and recommended the passage of an ordinance to prevent such imprudence in storing. The man who sacrificed all these lives and so much property to the filthy and degrading habit of smoking was not found, or at least not identified if found, but the jury might have done as much as to condemn the practice of smoking in powder houses, if nowhere else.

J. H. W.

Appointments.

OAKLAND. Sabbath morning, April 17, Mrs. E. G. White.

Sunday evening, 18, Eld. J. N. Loughborough.

SAN FRANCISCO. Sabbath morning, Eld. J. N. Loughborough.

Sunday evening, Mrs. E. G. White.

PETALUMA. Sabbath and first-day, April 17, 18, Eld. D. M. Canright.

WOODLAND. Thursday evening, April 15, and over Sunday, Eld. J. H. Waggoner.

Quarterly Meetings.

At a meeting of the directors of the T. and M. Society held April 4; at 4 P. M., it was voted that the next State Quarterly Meeting be held with district No. 7, at Oakland, the first Sabbath and first-day in July. And that the Quarterly Meetings of the other eight districts be held simultaneously two weeks previous to the State Quarterly Meeting. The appointments with respective places of the meetings will be given in due time by the President.

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

Business Department.

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

Received for the Signs.

\$2. EACH. Mrs John G Cook, B Combs, Mrs S B Hammond, D P Whitney, Cornelius Bice, Mrs Sarah Byers, S T Moore, S Landreth.

\$1. EACH. Mrs Ober, Daniel Bowe, Mrs L S Newman, S C Eastman.

MISCELLANEOUS. John Perry 9c, S D Haskins 50c, John Bond 25c, J M Thornburgh 25c, John Woodhouse 50c, E S Cox 10c, Rev J K P Price 10c, Lucy M Showas 25c, Mrs Jane Keller 25c, Floyd Smith 10c, Kate L Blaisdell 10c, E Imman 10c, Elizabeth Culver 10c, Willard Fields 25c, Chas W Boyle 10c, Grace M O'Neil \$2.50.

California Publishing Fund.

Mrs S A Douglas \$10, George W Andrews \$100, Mrs Woodward \$20, Bro L—e \$50, D M Canright \$30, A F Brown \$10.

Books! Books!! Books!!!

OUR BOOK LIST.—Any persons on the Pacific Coast wishing any of the publications named in our book list can obtain them by mail or express by writing to the SIGNS OF THE TIMES, Oakland, California, enclosing the published price of the same. When sent by mail, books will be post paid; when by express, at the expense of the one ordering the books; but in this case a liberal discount will be made when ten dollars worth or more are paid for with any one order.

PUBLICATIONS.

Books, Pamphlets, Tracts, etc., etc.
For Sale at this Office.

Cruden's Complete Concordance. In this any passage in the Scriptures can readily be found. \$1.50 per copy, post. paid.

Bible Dictionary of Bible names, customs and countries, and maps of Bible lands. \$1.50 per copy, post. paid.

The History of the Sabbath and First Day of the Week, by J. N. Andrews. 528 pp. \$1 25.

Thoughts on Daniel. By U. Smith. \$1.00. Condensed paper edition, 35 cts.

Thoughts on the Revelation. By U. Smith. \$1.00.

Life of Wm. Miller, with likeness. \$1.00.

The Nature and Destiny of Man. By U. Smith. 384 pp. \$1.00. Paper, 40 cts.

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