

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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His Angels.

"He shall give his angels charge over thee to keep thee in all thy ways."

Oh! precious promise, sweeter far
Than all the fading glories are,
That crown my fleeting days;
For where my footsteps journey—"He
Shall give his angels charge o'er me
To keep me in my ways."

And when my pathway leads me through
The shadowy walks and twilight dew,
Where his blest feet have trod,
His precious angels hover near
To guard my way—while void of fear
I sweetly walk with God.

Or when affliction's cloud appears
Through sorrow's overflowing tears,
That dim my weeping eyes—
And all bewildered in the gloom—
I seek the path—his angels come
To show me where it lies,

And lead me gently on my way
Into the clearer light of day,
And kindly bear me up;
Lest 'mid the darkness and alone
I dash my foot against a stone,
Or by the wayside droop.

By "all" the devious ways I tread,
His blessed feet have gone ahead,
Through life's perplexing maze,
To make my pathway bright and clear
While his dear angels hover near
To keep me in my ways.

Or 'neath the burdens of the day
I faint and falter in the way
My weary footsteps trace,
His loving angels by my side
Sustain my feet, my footsteps guide
Through all the winding ways.

And when my pathway ends—O God!
Thine angels through the swelling flood
Shall my protection be;
And lead me to the other side
While Heaven's gate shall open wide
To welcome them and me.

—Sel.

The Sermon.

PERPETUITY OF SPIRITUAL GIFTS.

BY ELDER J. H. WAGGONER.

(Continued.)

We trust the reader will not forget our proposition, that if a single well-attested instance of the manifestation of the Spirit of prophecy, or of any gift of the Spirit, can be produced this side of the apostles, then the force of every objection or argument against their perpetuity throughout the entire Christian dispensation is destroyed. For if they can be shown to have existed at any time since the apostles, then there is no reason remaining why they may not exist through all time, as long as the gospel is preached to the world.

As the apostle Paul said, "I will come to visions and revelations of the Lord." And the facts and occurrences which are presented justify this application of the apostle's words. The trance or vision of William Tennent is well known to the churches. The writer of this first heard of it about twenty-five years ago, through the pastor of a Baptist church of which he was a member. The pastor related it as an instance of a modern manifestation of God's Spirit, in which he had the fullest confidence. The account of it was published in the *Evangelical Intelligencer* in 1806, and placed in the *Memoirs of Tennent's life* in 1815.

Mr. Tennent was once pastor of a Presbyterian church in Freehold, New Jersey. He was respected by all as a man worthy of the fullest confidence. His biographer says of him:—

"If there ever was a person who deserved to be believed unreservedly on his own word, it was he. He possessed an integrity of soul, and a soundness of judgment, which did actually secure him an unlimited confidence from all who knew him. Every species of deception, falsehood, and exaggeration, he abhorred and scorned. He was an Israelite, indeed, in whom there was no guile."

MR. TENNENT'S VISION.

The relation of his vision is as follows:—

"After a regular course of study in theology, Mr. Tennent was preparing for his examination by the Presbytery, as a candidate for the gospel ministry. His intense application affected his health, and brought on a pain in his breast and a slight hectic. He soon became emaciated and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young man who was attached to him by the strictest and warmest friendship. He grew worse and worse, till little hope of life was left. In this situation his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing one morning with his brother in Latin, on the state of his soul, when he fainted and died away. After the usual time he was laid out on a board, according to the common practice of the country, and the neighborhood were invited to attend his funeral the next day. In the evening his physician and friend returned from a ride into the country, and was afflicted beyond measure at the news of his death. He could not be persuaded that it was certain; and on being told that one of the persons who had assisted in laying out the body thought he had observed a little tremor of the flesh under the arm, although the body was cold and stiff, he endeavored to ascertain the fact. He first put his own hand into warm water, to make it as sensible as possible, and then felt under the arm and at the heart, and affirmed that he felt an unusual warmth, though no one else could. He had the body restored to a warm bed, and insisted that the people who had been invited to the funeral, should be requested not to attend. To this the brother objected as absurd, the eyes being sunk, the lips discolored, and the whole body cold and stiff. However the doctor finally prevailed, and all probable means were used to discover symptoms of returning life. But the third day arrived, and no hopes were entertained of success, but by the doctor, who never left him, night nor day. The people were again invited and assembled to attend the funeral. The doctor still objected, and at last confined his request for delay to one hour, then to half an hour, and finally to a quarter of an hour. He had discovered that the tongue was much swollen and threatened to crack. He was endeavoring to soften it by some emollient ointment, put upon it with a feather, when the brother came in, about the expiration of the last period, and mistaking what the doctor was doing for an attempt to feed him, manifested some resentment, and in a spirited tone, said, 'It is shameful to be feeding a lifeless corpse;' and insisted with earnestness, that the funeral should immediately proceed. At this critical and important moment, the body, to the great alarm and astonishment of all present, opened its eyes, gave a dreadful groan, and sunk again into apparent death. This put an end to all thoughts of burying him, and every effort was again employed in hopes of bringing about a speedy resuscitation. In about an hour the eyes again opened, and a heavy groan proceeded from the body, and again all appearance of animation vanished. In another hour life seemed to return with more power, and a complete revival took place, to the great joy of the family and friends, and to the no small astonishment and conviction of very many who had been ridiculing the idea of restoring to life a dead body. * * * After he was able to walk the room, and to take notice of what passed around him, on a Sunday afternoon,

his sister, who had staid from church to attend him, was reading in the Bible, when he took notice of it, and asked what she had in her hand. She answered that she was reading the Bible. He replied, 'What is the Bible? I know not what you mean.' This affected the sister so much that she burst into tears, and informed him that he was once well acquainted with it. On her reporting this to the brother when he returned, Mr. Tennent was found upon examination to be totally ignorant of every transaction of his life, previous to his sickness; he could not read a single word, neither did he seem to have an idea of what it meant. As soon as he became capable of attention he was taught to read and write, as children are usually taught, and afterward began to learn the Latin language, under the tuition of his brother. One day as he was reciting a lesson in *Cornelius Nepos*, he suddenly started, clapped his hands to his head, as if something had hurt him, and made a pause. His brother asked him what was the matter. He said he felt a sudden shock in his head and it now seemed to him as if he had read that book before. By degrees his recollection was restored, and he could speak the Latin language as fluently as before his sickness. His memory so completely revived that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred. This event, at the time, made a considerable noise, and afforded not only matter of serious contemplation to the devout Christian, especially when connected with what follows in this narration, but furnished a subject of deep investigation and learned inquiry to the real philosopher and curious anatomist.

"The writer of these memoirs was greatly interested by these uncommon events; and on a favorable occasion earnestly pressed Mr. Tennent for a minute account of what his views and apprehensions were, while he lay in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation of his perceptions and feelings at this time; but being importunately urged to do it he at length consented, and proceeded with a solemnity not to be described.

"While I was conversing with my brother, said he, 'on the state of my soul, and the fears I had entertained for my future welfare, I found myself, in an instant, in another state of existence, under the direction of a superior being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought, Well blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs of thanksgiving and praise with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested leave to join the happy throng; on which he tapped me on the shoulder and said: 'You must return to the earth.' This seemed like a sword through my heart. In an instant I recollect to have seen my brother standing before me, disputing with the doctor. The three days during which I had appeared lifeless, seemed to me not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a shock, that I fainted repeatedly.' He added, 'Such was the effect on my mind, of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for some time afterward, I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears, when awake, for at least three years. All the kingdoms of the earth were, in my sight as nothing and vanity; and so great were my ideas of heavenly glory, that nothing which did not in some measure relate

to it, could command my serious attention.'" —*Life of Tennent*, pp. 12-18.

The following cases are later, and, if possible, still more remarkable. The first is that of Elder J. B. Finley, a Methodist minister well known in Ohio, and for some time a missionary among the Indians. It is still related by himself:—

VISION OF ELDER J. B. FINLEY.

"It was in the summer of 1842. Worn down with fatigue, I was completing my last round of quarterly meetings, and winding up the labors of a very toilsome year. I had scarcely finished my work till I was most violently attacked with bilious fever, and it was with great difficulty that I reached home. The disease had taken so violent a hold on my system that I sank rapidly under its power. Everything that kind attention and medical skill could impart was resorted to, to arrest its ravages; but all was in vain, and my life was despaired of. On the seventh night, in a state of entire insensibility to all around me, when the last ray of hope had departed, and my weeping family and friends were standing around my couch, waiting to see me breathe my last, it seemed to me that a heavenly visitant entered my room. It came to my side, and in the softest and most silvery tones, which fell like rich music upon my ear, it said, 'I have come to conduct you to another state and place of existence.' In an instant I seemed to rise, and, gently borne by an angel guide, I floated out upon the ambient air. Soon earth was lost in the distance, and around us on every side, were worlds of light and glory. On, on, away, away from the world to luminous worlds afar, we sped with the velocity of thought. At length we reached the gates of Paradise; and Oh! the transporting scenes that fell upon my vision as the emerald portals, wide and high, rolled back upon their golden hinges! Then, in its fullest extent, did I realize the invocation of the poet:—

'Burst, ye emerald gates, and bring
To my raptured vision,
All the ecstatic joys that spring
Round the bright Elysian.'

"Language, however, is inadequate to describe what there, with unveiled eyes, I saw. The vision is indelibly pictured on my heart. Before me, spread out in beauty, was a broad sheet of water, clear as crystal, not a single ripple on its surface, and its purity and clearness indescribable. On each side of this lake or river, rose up the most tall and beautiful trees, covered with all manner of fruit and flowers, the brilliant hues of which were reflected in the bosom of the placid river.

"While I stood gazing with joy and rapture at the scene, a convoy of angels were seen floating in the pure ether of that world. They all had long wings, and although they went with the greatest rapidity, yet their wings were folded close by their side. While I gazed I asked my guide who they were, and what their mission. To this he responded, 'They are angels, despatched to the world from which you came, on an errand of mercy.' I could hear strains of the most entrancing melody all around me, but no one was discovered but my guide. At length I said will it be possible for me to have a sight of some of the just, made perfect in glory? Just then there came before us three persons; one had the appearance of a male, the other a female, the third an infant. The appearance of the first two was somewhat similar to the angels I saw, with the exception that they had crowns upon their heads, of the purest yellow, and harps in their hands. Their robes, which were full and flowing, were of the purest white. Their countenances were lighted up with a heavenly radiance, and they smiled upon me with ineffable sweetness.

"There was nothing with which the blessed babe, or child, could be compared. It seemed to be about three feet high. Its wings, which were long and most beautiful, were tinged with all the colors of the rainbow. Its dress seemed to be of the whitest silk, covered with the softest white down. The driven snow could not excel it for whiteness and purity. Its face was all radiant with glory; its very smile now plays

around my heart. I gazed, and gazed with wonder upon this heavenly child. At length I said, if I have to return to earth, from whence I came, I should love to take this child with me, and show it to the weeping mothers of earth. Methinks when they see it, they will never shed another tear over their children when they die. So anxious was I to carry out the desire of my heart, that I made a grasp at the bright and beautiful one, desiring to clasp it in my arms, but it eluded my grasp, and plunged into the river of life. Soon it rose up from the waters, and as the drops fell from its expanding wings, they seemed like diamonds, so bright did they sparkle. Directing its course to the other shore, it flew up to one of the topmost branches of one of life's fair trees. With a look of most seraphic sweetness it gazed upon me, and then commenced singing in Heaven's own strains, 'To him that hath loved me, and washed me from sins in his own blood, to him be glory both now and forever. Amen.' At that moment the power of the eternal God came upon me, and I began to shout, and clapping my hands, I sprang from my bed, and was healed as instantly as the lame man in the beautiful porch of the temple, who went walking, and leaping, and praising God.' Overwhelmed with the glory I saw and felt, I could not cease praising God."

The name of Dr. Bond is well known throughout the country. He was an eminent minister of the Methodist denomination. His vision, as published in the *Christian Advocate*, was different from the preceding, being practical and involving duty upon him to warn others of the danger of their condition. It is as follows:—

VISION OF DR. BOND.

"About this time occurred a very extraordinary incident in the life of Dr. Bond, which we narrate with great doubt as to the propriety of the publication. He very rarely mentioned it, and never ventured to designate or explain it. Its truth is, however, beyond question. The circumstances forbid the supposition of optical illusion, or temporary hallucination. There are those living who testify to such of the facts as were subject to observation, and the memorials of the transaction are yet distinctly preserved in the religious character of sons and daughters of some who were immediately affected by it.

"Being on a visit to his father, he was deeply grieved to find the church, which he had left in a state of prosperous activity, languishing, lukewarm, and weak. His thoughts were much occupied with the subject, and of course, it was the matter of earnest and frequent prayer. In this state of mind, one morning he was walking over the fields to a neighboring house, when suddenly he seemed to be in a room where a number of people were assembled, apparently for worship. The room he recognized as an apartment in the house of a neighbor, where a prayer-meeting was to be held on the evening of that day. Had he stood in the midst of it he could not have been more conscious of the scene. There was nothing of the dim, shadowy, or dreamy, about it. He recognized the people, noticed where they sat and stood, remarked his father near the table, at which a preacher was rising to give out a hymn, and near the middle of the congregation he saw a man named C., for whose salvation he felt considerable anxiety, standing with his son beside him. While gazing with astonishment upon the scene, he heard the words, 'Go and tell C. that he has an offer of salvation for the last time.'

"Naturally supposing that too great concentration of mind upon one subject had induced some hallucination of the senses, Dr. Bond fell down on his knees, and besought God to preserve his reason. The scene, however, continued; it would not disappear or change in any of its particulars. In vain he struggled to dispel it, the voice yet repeated with indubitable distinctness, 'Go tell C. that he has an offer of salvation for the last time.' Yet how would he dare to deliver so awful a message! For a great length of time he struggled for deliverance from what he still considered an illusion. At length an expedient occurred to him, which he adopted. He had never been in the room in which he was apparently present, when it was used for a public religious meeting. He, of course, did not know how it was commonly prepared for such occasions. He therefore noted with great care the particulars of the scene. He saw where the little table for the preacher, the benches and chairs for the people, were placed. He noticed his acquaintances, and where they sat and stood, and when he was satisfied that he had possessed himself of these details he said, 'I will go to this meeting, and if I find all things there to correspond with what I now see, it shall be a sign from the Lord, and I will deliver the mes-

sage.' Immediately the scene vanished, and he was alone in the green fields.

"With a spirit indescribably agitated, he returned home, where he found ladies, who required him to escort them a long distance, and it was somewhat past the hour fixed for the meeting when he reached the awful place. During the day he had freely indulged the hope that on his entrance into the room his trouble would disappear. He thought he had been the subject of an illusion, the fruit of an excited brain, and that a want of correspondence immediately to be detected, between the real scene and the one presented to his disordered fancy, would at once satisfy him as to the morbid character of his morning vision, and release him from the obligation of delivering the terrible message, with which he was conditionally charged. When he opened the door, however, he saw again, in all its minuteness of detail, the morning scene. In vain he searched the room for a variant particular. There sat his father in the designated place. The preacher at the table was rising to give out the hymn. In the midst of the room stood C., with his son beside him. Everything demanded that the message should be delivered.

"After the preliminary exercises he rose and stated the circumstances as we have related them, and then going to C. he laid his hand upon him, and repeated the words he had heard. The effect was indescribable. C. and his son fell down together, and called upon God. An awful solemnity rested upon all present. Many cried for mercy, and from that time began a revival which spread far and wide—the fruits of which are yet seen after many days."

(To be Continued.)

The Law of Types and Shadows.

We have shown in a previous article that, in the nature of things, there is a distinction between moral and ceremonial precepts, the latter being made necessary by a violation of the former. And, while God himself spoke the decalogue, the ceremonial law was given through angels to Moses, who wrote it out in a book of parchment. Of this Paul says, "For if the word spoken by angels was steadfast," &c. Heb. 2:2. Again: Of the typical law he says, "It was ordained by angels in the hand of a mediator." Gal. 3:19. The first formal law written regulating the typical service, the sacrifices, the altar, the temple, the priesthood, &c., may be found beginning with Ex. 25 and extending through the book of Leviticus. It follows immediately after the giving of the moral law. Moses went up into the mount and was there several weeks receiving and writing out this law in a book. Ex. 24:15-18. This is to the ceremonial system what the decalogue is to the moral. It is noticeable that the great moral law of ten commandments is first given and the covenant concerning it solemnly ratified. Ex. 19-24:8. Then the following chapters contain an epitome of everything relating to the typical system. Afterwards the Lord gave a great many explanations and illustrations of how this law was to be applied and carried out. The teachers and prophets from Moses till Christ, each added some further light and instruction touching the nature and design of these types, as the circumstances called them forth. Thus the Lord sends a message to his people through a prophet. Part of it relates to their moral duties, and a part to their typical service, as the occasion demands. The book of Malachi is an example. So, interspersed all through the teachings of the Old Testament are many and frequent instructions touching the ceremonial law. At the same time interspersed with these are many instructions relating to the carrying out of the moral law in moral duties. Almost every book in the Old Testament furnishes an example of this. A careless reader might class them all together as different parts of the same law.

To illustrate: Here stands a large, thrifty apple tree, with heavy foliage, and much fruit. Growing right up by its trunk is a large hop vine which has spread all through and over the branches of the tree. The hop vine is full of hops. A person who had not seen an apple tree or a hop vine would think that both were but one tree. But, though the limbs and vines are closely intertwined together in a thousand folds, they are all the time and everywhere entirely distinct. One is a tree, the other a vine. One is sweet, the other bitter. One is enduring, the other dies in a summer. The vine is supported by the tree. This will illustrate the connection between the moral and typical laws. The apple tree (the moral law) was planted in Eden. It then had but few branches and light foliage. Immediately after the fall the hop vine (ceremonial system) was planted by its side. At that time this was also small. Both grew to-

gether through the patriarchal age, every year adding to their growth. During the Jewish age both grew rapidly, each developing many new branches, shoots, and leaves, and bearing much fruit. Finally, the tree (the moral law) became overgrown and much encumbered by the vine (the ceremonial law). Then Christ appeared. At one stroke, by his death upon the cross, he cut up the hop vine by the roots, but watered the tree with his own blood. The vine now soon withered and died; the leaves faded and fell off; and the winds blew down the rotten vines. Then the apple tree appeared in all its beauty, and the tree was loaded with fruit. So, from Adam to Christ, both laws were continually being taught and enforced by all God's servants. But, at the death of Christ the ceremonial ended and soon passed away; but the law of God, with all the moral precepts and teachings in the Old Testament branching out from it, was confirmed, received new life, and further explanations from Christ and the apostles.

DISTINCTION IN THE GIVING OF THE TWO LAWS.

Evidently the Lord designed to mark a plain distinction between the two laws in the manner in which he gave them to the people. As we have seen, the decalogue was given in the following manner: 1. God himself spoke it from heaven with his own voice. Ex. 19:16-19; Deut. 4:12, 13. 2. The Lord wrote it twice with his own finger. Ex. 31:18; 32:16; Deut. 10:1-5. 3. He engraved it upon stone. Ex. 32:16. 4. It was placed in the ark under the cherubim in the most holy place. Ex. 25:16, 22; Deut. 10:1-5.

Now notice how differently the other law was given: 1. Moses went up into the mount alone, where, being instructed by an angel, he wrote it out with his own hand. See Ex. 24:15-30, 38; Deut. 31:9, 24. "And Moses wrote this law, and delivered it unto the priests," &c. And so Paul says, "It was ordained by angels in the hand of a mediator." Gal. 3:19. Hence also it is called "the hand-writing of ordinances." Col. 2:14. For the same reason it is often called "the law of Moses," Acts 15:5, not because Moses was the author of the law, but because the Lord gave it through Moses. The Lord was the real author of the law, but Moses was the medium through whom it was made known to the people. Hence it is sometimes called "the law of the Lord," and sometimes "the law of Moses." See Luke 2:22, 23, where both terms are used. But mark this fact: *The ten commandments are never in a single instance called the law of Moses.*

2. Moses wrote the ceremonial law in a book of parchment. Deut. 31:24. 3. Moses spoke this law to the people. Deut. 1:3-5; 31:1; 32:45, 46. "And Moses made an end of speaking all these words to all Israel. And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law." Deut. 32:45, 46. 4. This book of the law was then put, not in the ark, but by the side, as Dr. Horne renders it. "And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying: Take this book of the law, and put it in the side of the ark of the covenant," &c. Deut. 31:24-26.

Thus we see that there was one law in the ark and another outside the ark; one law on the tables of stone, another in the book; one law written by God, another by Moses; one law spoken by God, another by Moses; one law relating to moral duties, and another to ceremonial ordinances. Who will deny the existence of two laws when the distinction is so plain? And this distinction is everywhere kept up both in the Old and in the New Testaments. Thus, in 2 Kings 21:8, the Lord says, "Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all the law that my servant Moses commanded them." Here the Lord makes a plain distinction between what he himself had commanded them and what Moses had commanded them. The same fact is distinctly mentioned in Neh. 9:13, 14. "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments, and madest known unto them thy holy Sabbath." We know that this refers to the ten commandments, for the Lord did come down upon Sinai and speak them from heaven while no other law was thus given. Notice the character ascribed to this law. It is called "right," "true," and "good." After describing this holy law which God gave, then the

prophet adds, "and commandedst them precepts, statutes, and laws, by the hand of Moses, thy servant." Here we have, first, one set of "judgments," "laws," "statutes," and "commandments" spoken to them by the voice of God. Then, second, another set of "precepts," "statutes," and "laws" by the hand of Moses. This makes it certain that there were two laws given to the people. Turning to Eze. 20 we have still further proof of this fact. Says the Lord, "Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness; and I gave them my statutes, and showed them my judgments, which, if a man do, he shall even live in them." Verses 10, 11. Then follows a rehearsal of how they rebelled and would not obey the law of God. "Because they had not executed my judgments, but had despised my statutes, and had polluted my Sabbaths (the fourth commandment), and their eyes were after their fathers' idols (the first and second commandments). Wherefore I gave them also statutes that were not good, and judgments whereby they should not live." Verses 24, 25. First, the Lord gave them a law by which they might live. They broke this; then he gave them, also, in addition, one whereby they could not live, one that was "not good." This shows that a second law was added to the first because of a violation of the first. While the first law is called "right," "true," and "good," of the other law it is positively affirmed that it was "not good." The careful observance of all the innumerable rites and ceremonies of the law of ordinances was always a grievous yoke to wear. The Lord himself says it was not good; yet their sins made it a necessity. Is the same law good and not good at the same time? Is the same law one by which they can live and by which they cannot live? How absurd. No. There were two different laws, different in every respect, and so recognized in all the Bible. Thus the Lord says, through Jeremiah, "Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices; but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people." Jer. 7:21-23. Turning back to where the Lord gave the decalogue, we find these very words used concerning it. Ex. 19:1-8. Afterward God gave them another law concerning sacrifices.

In the New Testament we find the same distinction recognized. "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them and to command them to keep the law of Moses." Acts 15:5. Circumcision is the question, and the law regulating it is called "the law of Moses." But Paul says, "I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. This law he immediately calls "the law of God." Verse 22.

SPECIAL LAWS.

Besides the two great systems of law above described—the moral and the ceremonial—notice should also be taken of certain special laws granted to the Jews for a limited time. They do not really belong either to the moral or typical laws. The Jewish government was a theocracy. God himself was their king, and hence they were supposed to be governed wholly by his moral laws; and in most cases they were, as an examination of their laws will show. See Lev. 19 as an example. But their manners and morals had become greatly corrupted by a long residence among a heathen people. Hence it was not possible immediately to reform them from all their heathen customs and bring them up in all things to a purely moral standard. Hence special precepts had to be made governing abuses which could not be corrected. Take the law of divorce as an example. Of this law Jesus says, "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." Matt. 19:8. So they were permitted to own slaves, Ex. 21. But this was never pleasing to God. See Isa. 58; Jer. 34. These and other practices, such as polygamy, &c., were a violation of the moral law. Hence when Jesus came, the people being now more enlightened, he summarily set all such precepts aside and brought every act strictly to the test of God's moral law. See Matt. 5:17-48.

We are now prepared to show that the law of Moses, the ceremonial law, relating to the whole typical system of the Old Testament, such as the priesthood, the sacrifices, circumcision, &c., &c., together with those civil precepts which God granted on account of their blindness and hardness of heart, of which I have spoken before, were abolished at the cross, and that this is all that did end there. Every passage which speaks of a law being done away always refers to these, never

to the ten commandments or any moral precept or teaching of the Old Testament. The whole typical system pointed directly to Christ. Col. 2:14-17. When he came, in the very nature of things, it must cease. But why should any moral precept end there? There is neither reason nor scripture for such a position. We will take every passage in order which speaks of the abolition of any law. In Matt. 5, Jesus first teaches the unchangeable nature of the ten commandments, verses 17-28. Then he takes up some of the precepts of the civil law of the Jews, given to them by Moses, and emphatically sets them all aside. Thus: "It hath been said (this may be found not in the decalogue, but in the law of Moses. Deut. 24:1,) whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery," &c. Verses 31, 32. It will readily be seen that this law is neither a part of the decalogue nor yet of the typical law. Is was really a violation of the seventh commandment. As we have seen the time had now come for these special precepts to be set aside. Hear Jesus further: "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths, (this is found in Num. 30:2); but I say unto you, Swear not at all." Matt. 5:33, 34. This again belongs, not to the moral law, nor to the law of types and shadows, but to the civil law of the Jews which was permitted them for a limited time. Jesus continues: "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5:38, 39. This is no part of the ten commandments, but is found in the civil law of the Jews.

And so every item which he names as being done away is found in the law of Moses, relating either to the typical system or to those permissions granted them in the civil law.

D. M. CANRIGHT.

Stockton, May 10.

The Present Time.

PEOPLE do not seem now to measure time by events, which crowd upon each other so rapidly that the pulses of every one are stirred into corresponding activity. The present is rife with wild, vague theories, so that society seems disturbed to its very foundation.

One hundred years ago the world seemed, compared with the present, asleep, and it has become an interesting study to note the wonderful changes wrought within this period.

One hundred years since Napoleon was a mere child, and Washington a young, vigorous officer, who still felt desirous of serving the mother country, and the great events in history of the two worlds, in which these great but dissimilar men took leading parts, were scarcely foreshadowed. A hundred years ago the United States were still endeavoring to maintain loyal relations with the British Empire, and none could then discern the shadows on the political horizon which were soon to grow into a momentous struggle, which, within a score of years thereafter, established the great republic of the world. Little more than a hundred years since there were but four newspapers published in America. Steam engines had not then been imagined, and railroads and telegraphs had not been thought of. A popular journal remarks that "to the century passed has been allotted more important events in their bearing upon the happiness of the world than almost every other which has elapsed since thousands of years."

At the present time, communication by steam and lightning is become an occurrence of daily fulfillment. The circuit of the earth is now accomplished in time counted by days and weeks, a century since, by years, and months grew into years, and years into decades wherein to accomplish the same amount of labor that is now completed in a corresponding number of days or weeks. States are peopled and organized, cities are built, commerce established, and all the elements of an apparent prosperity and solidity are evolved from what seems, at first glance, inefficient material, and all this as if by magic, or as if all the latent talent of the world had been gathering force, that it might burst upon the present inhabitants of the earth with an overwhelming astonishment, who, instead of acknowledging the wondrous results as the fulfillment of prophecy, inquire, as did Nebuchadnezzar, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Will they not hear the warning voice from heaven: "The kingdom is departed from thee."

While it is admitted that we are surrounded with every facility for improvement, morally, on the other hand, these same advantages are converted into means of introducing evil into places and among communities that might otherwise have remained comparatively pure.

And instead of a high standard of morality we behold corruption, and that of the basest sort. Broken promises, and unfaithfulness of every kind and degree strew the pathway of public and private undertakings, bringing ruin and desolation to those concerned, furnishing a momentary wonder, and perhaps eliciting an outburst of shortlived indignation from a small minority, who though willing, are unable to effect a reformation, only to be forgotten in the excitement occasioned by the continuous recurrence of similar events. And yet with all these facts before us, we are complacently informed that the world is rapidly becoming better and purer. Just in what particular it is hard to decide, as we find no evidence of it in the records of the daily and weekly papers that are scattered broadcast over the land; for their pages abound in the recital of the most abominable iniquities. Like Sodom and Gomorrah of old, soon shall the whole world be enveloped in a retribution which it now, by its cool audacity, seems to woo.

It has become a matter of common occurrence to find in the daily and weekly newspapers of the present time, glowing paragraphs setting forth the hitherto unsurpassed capacity of some recently invented instrument or machine designed for the destruction of human life, and nation watches nation with forced calmness and jealous eye, lest each shall be excelled by the other in warlike machinery and engines of destruction. Just now the nations are pausing in actual demonstrations against each other, but the silence is ominous and oppressive, and the hearts of men are failing them in doubt and fear of what awaits in the near future. Workshops are wrought to their highest capacity in the production of armaments for both sea and land. One of the foremost journals of this country contains the following: "Five hundred shots a minute." And then follows a description of its unsurpassed capacities, and we are assured that by simply turning a crank, ten barrels are discharged, emptied and reloaded. When the machine is complete in all its particulars it will pick off a line of battle in regular detail, and even the trial showed how irresistibly destructive such a weapon would be in resisting a charging enemy. And this newly invented machine will doubtless incite other nations to the endeavor to excel, if possible, that they may attain the highest rank in strife and carnage. In this country, the home of religious and political freedom, where the oppressed of other lands could find safety and protection, we hear the surging roar of strife welling up from the depths of satanic influences, which are soon to burst out into open persecution under the guise of zeal in God's service. We are told that nothing is intended that shall offend the humblest believer, but when we see such evidences as is presented in North Carolina legislature, the prospect for future religious freedom is very uncertain. Visions of the tender mercies(?) of governments which have considered it incumbent on their dignity to bring in question individual faith, and to deal with heretics according to the power vested in those who claimed to judge for another, are brought to mind, and can we hope that those who may have the temerity to differ from the majority, shall escape persecution when popular theology and State shall have consummated a Catholic union. And yet, with the existing evidences so lavishly strewn around us, of envy and unbridled desire for place and power, as is manifested by sects who seem, through late prosperity, to have forgotten the persecutions and distressing disabilities to which they were heretofore compelled to submit, we are told that all these demonstrations are not intended to restrain religious liberty. Protestants have ceased to be such, only in name, for their actions betoken the same spirit that governed the persecutions of the past. Love of power has taken the place once occupied by humility, the loveliest of the Christian graces. Those who are looking, with anticipation, through the unfolding pages of prophecy need not be deceived by the false glitter of present promises, for when once the weapon of religious proscription and consequent tyranny has been fully unsheathed, there will not fail to be those found who will not hesitate to use it. But all this reminds us that the strength we are to repose in is not in earthly governments, or in the combinations of creeds, but in Him who will cut short all the machinations of evil, and mercifully release those who, in the depths of humility, cry to Him for redress. For the time will soon come when the mercy which caused the then suffering Redeemer to

cry, as he beheld Jerusalem stand proudly magnifying herself against the tender pleadings of a Saviour's love, "O, Jerusalem, Jerusalem, though that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Though troublous times are just ahead when again "nation shall arise against nation, and kingdom against kingdom," and those who shall faithfully "keep the commandments of God and the faith of Jesus" shall be delivered up to be afflicted and hated for His name's sake, yet we may still trust and pray. Though "iniquity shall abound, and the love of many shall wax cold," "he that shall endure unto the end, the same shall be saved."

O. E. McCORD.

Oregon City, March 28, 1875.

Almost Persuaded.

OH! how many there are, now-a-days, in the same state of mind as was King Agrippa, when he said to Paul, "Almost thou persuadest me to be a Christian," and as Felix being under such deep conviction that he even trembled as Paul reasoned of righteousness, temperance, and Judgment to come but said, "Go thy way for this time, when I have a convenient season I will call for thee;" but inspiration does not reveal the idea that the convenient season ever came, or that he ever had to grieve the Spirit of God away again, for undoubtedly he became so hardened that he never had any inclination to send for Paul, to preach to him again the way of life. Sad thought, almost persuaded to lay up treasures in Heaven by keeping the commandments of God, but not quite. Satan, the great seducer of mankind, holds out so many temptations to allure the race on to ruin that poor mortals yield unconsciously to his devices, thinking that when they have a convenient season they will fear God and keep his commandments, which they acknowledge to be duty. What saith the Scriptures? "Behold, now is the accepted time; behold, now is the day of salvation," "if ye will hear his voice harden not your hearts." 'Tis the voice of God speaking through his servants the prophets saying, "Fear God, and give glory to him, for the hour of his Judgment is come; and worship him that made Heaven, and earth, and the sea, and the fountains of water." The call is made to all the inhabitants of the earth to fear and give glory to him for he will soon destroy all the transgressors out of it; for disobedience to his authority. He made man upright, "but they have sought out many inventions." "What is man that thou art mindful of him? or the son of man, that thou visitest him?" Yet the Lord is long suffering and of tender mercy, not willing that any should perish, but that all should turn and live. Surely darkness covers the earth, and gross darkness the people, yet light is beaming out of God's word, and the wise shall understand, and walk out in the light, lest darkness overtake them. Says the prophet, woe to them that put light for darkness and darkness for light, and how fitly that will apply to the popular ministers of the day. Are they not handling the word of God deceitfully? They are trying to gratify corrupt Christendom, who are crying, preach to us smooth things, preach to us that we can be saved without keeping the law. Are they not trying to climb into the kingdom some other way? The same, says Jesus, is a thief and a robber, and he tells us that they will be shut out of the city. They admit that God gave a law, a rule to measure character by, but because it says the seventh day is the Sabbath of the Lord thy God, they claim that it was imperfect for they don't want to keep God in remembrance, by keeping holy his day. They feel better in keeping a day which he has never blessed, or commanded to be kept in any form whatever. They also claim that we do the Creator great injustice by saying that any one can, or ever has kept his law. This is saying that he gave us a certain rule to go by, if we would be saved, but that it is such a hard one that nobody could live up to it. How unreasonable! "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jer. 6:16. The 19th verse reads, "Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." Will it not be said of some, ye knew your duty but did it not. The time may come when they will exclaim: "The harvest is past, the summer is ended, and we are not saved." Then they will look back to the time when they were almost persuaded, with great regret. Then though they may

wander from sea to sea, and from the north even to the east, and "shall run to and fro to seek the word of the Lord" they shall not find it, for those who preach the truth will know, at that time, that probation has ceased, and their work finished. Says Paul, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Then, certainly, it will pay to love the Lord, and put on the whole armor, if it be at the loss of all earthly things.

MARY A. MARTIN.

Luther on the Advent.

THE great Reformer was obviously in possession of that "perfect love" which "casteth out fear;" and having made Christ his friend, his strong faith enabled him to speak of the day of Judgment as one for which he waited "with yearnings and sighs of heart."

A recent writer, in speaking of him, says that "his relations with his children were singularly beautiful. He was especially gentle with them, and their fancies and imaginations delighted him. 'Children,' said he, 'imagine Heaven a place where rivers run with cream, and trees are hung with cakes and plums. Do not blame them. They are but showing their natural, unquestioning, all-believing faith.' One day, after dinner, when the fruit was on the table, the children were watching it with longing eyes. 'That is the way' said he, 'in which we grown Christians ought to look for the Judgment day.'"

That he was wont to thus look lovingly toward the Master's return, and to draw consolation from the prospect of the promised glory, appears from many passages in his writings. Take the following from one of his sermons, as a sample:—

"We are to feel for the miserable Christians; both those who are alive, and are so afflicted and oppressed, and those also who are dead and asleep in their graves, and waiting to come forth into their glory, like corn buried during the winter in the earth, or like sap concealed in the trees, which, being hindered by the cold, cannot break forth into new leaves and buds, but thirstingly waits for the summer, that it might at length burst forth in buds, and grow and flourish. In the same way, we ought also to rejoice because that day is coming, and ought to say, The rigor of winter has continued for a long time, but at length the fruitful summer will come and that summer which never shall cease; at the coming of which, not all the saints only, but also all the angels shall exult and rejoice; nay, which the whole creation expects and anxiously awaits. For the heavens, the earth, the sun, the stars, the air, and all creatures, can no longer endure the iniquity of the world; which iniquity they are compelled to witness, but with the greatest grief, because they must be abused by the indulgers in sin, and be a help to every kind of ungodliness, both to the world and to the devil; and they would fain be delivered from all this iniquity together with us, and become that new heavens or new earth, of which Peter and Isaiah speak, in which righteousness alone shall dwell."

In another place he says, "If thou be not filled with a desire after the coming of this day, thou canst never pray the Lord's prayer, nor canst thou repeat from thy heart the creed of faith. For with what conscience canst thou say, 'I believe in the resurrection of the body and the life everlasting,' if thou dost not in thy heart desire the same? If thou didst believe it, thou must of necessity desire it from thy heart, and long for that day to come; which, if thou dost not desire, thou art not yet a Christian, nor canst thou boast of thy faith."—*Sermon of Consolation*, pp. 22, 23.

The application of such a rule as this to the churches of Christendom would unchristianize many in our day. Actuated more by the spirit of the world than the spirit which led the seer of Patmos to say, "Come, Lord Jesus," and the Reformer to remark, "I see no other prayer that is fitting, but only this, 'Thy kingdom come.'" Multitudes are at ease in Zion. Luther's longings for his Lord's return, and pleasurable anticipations of the predicted glory, are too little known even among real Christians. Such desires did not unfit him for service, neither would they injure us. On the contrary they are just what we need. Oh, for more of that "simple, natural, unquestioning, all-believing faith" of which he was accustomed to speak!—*Prophetic Times*.

PRAYERS are never prevalent with God unless they go side by side with works, or come in at the very extremity of our ability. We must "do the little we can do" before we can acceptably lay down the burden and "leave the rest" with God.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, MAY 20, 1875.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH. } EDITORS.

The Second Coming of Christ.

IS IT NEAR? THE PROPHETIC PERIODS.

No student of the Bible can overlook the fact that there are in various places in the prophetic writings, several periods of time, marked off, with commencement, intermediate events, and termination, all well defined. And all can but admit that between these prophetic periods and the consummation which is to take place in the dispensation of the fullness of times, there must be some connection more or less intimate. The subject of the prophetic periods therefore has a bearing more or less direct upon the question of the time of Christ's coming. Not that any of these numbers bring us to that event, for we shall find that none are given for that purpose. A correct understanding and application of the prophetic periods, therefore, commits no one to the unscriptural position that we are to determine before hand the hour, the day, or even the year, of Christ's second appearing. Yet they are all-important as marking significant events in our mortal journey, and showing us how near we are approximately to the coming of Christ.

The fact that God in his word has marked off certain periods of time, is worthy of attention. What could possibly be the design of such prophecies? It could be nothing less than to indicate to the human family where they are in that part of duration that spans the history of this world from its fall to its restitution. This fact conceded, it follows that we must understand the relative situation of other events that precede and follow these periods of time, otherwise they would be to us no source of information whatever.

We may continue the inquiry: Why should our position in this world's history be indicated? Only that we may know when we are approaching the end, and prepare for the final consummation. The conclusion is then necessary that the prophetic periods, at least those which extend to the latest point, must bring us down somewhere in close proximity to the end. This must be so, or the foregoing reasoning is based on altogether erroneous premises.

Now if we find it to be a fact that all the prophetic periods have expired, that we are down this side the termination of them all, even the longest and latest, this will constitute one of the strongest chains of evidence that the coming of the Lord is at the door.

And this we affirm is precisely our situation in this respect. The prophetic periods have all expired. The first one began in 457 B. C., and ended in 1844 A. D. This is the longest one on the page of prophecy spanning a period of 2300 years. Dan. 8:14. Some expositors affect to find an earlier and longer period in the seven times of Lev. 26. But no prophetic period there appears, the expression being simply an adverb denoting degree of punishment, not an adjective and noun denoting duration of time.

It is no part of our purpose to enter here into an exposition of the prophetic periods. The arguments establishing their dates will be found in other places. We refer to them here, assuming their correctness, simply to note their bearing upon the question before us respecting the nearness of Christ's second coming.

The period we have referred to, dates back to the earliest point of prophetic measurement.

Another period commencing B. C. 31, ended A. D. 330, marking the turning point in the fate of the Roman Empire, when the seat of power was moved from Rome to Constantinople. Dan. 11:24. These are the only ones antedating the Christian era.

Another commencing in A. D. 508, at the fall of paganism, Dan. 12:11, and another in A. D. 538, at the elevation of the papacy, Dan. 7:25, extend, the first 1290, and the latter 1260; years, to 1798, marking the temporary overthrow of that blood-thirsty antichristian papal power.

Another commencing July 27, 1299, extended 150 years to the like point in the year 1449, marking the period of Saracenic supremacy. Rev. 9:10, 11.

Another, the most definite of all, commencing where this last-named expired, and continuing 391 years and 15 days, ended Aug. 11, 1840, marking the continuance of the Turkish or Ottoman supremacy. Rev. 9:15.

Another, 1335 years in continuance, commenced with the 1290 in A. D. 508, and extended to the "blessing" of the light and truth of the great Advent movement of 1843.

The 2300 days (years) we have already mentioned as extending to 1844, ending in the autumn of that year.

Of the seven prophetic periods herein mentioned, five we notice are of very marked importance; and of these five, two ended in 1798, and the remaining three within a period of five years including the years 1840 and 1844. In other words, the whole five terminate within a space of forty-six years, 1798-1844, and that period entirely within the lifetime of many now living on the earth. Can any one doubt that this is an important prophetic era in the history of the church and world?

Now let us note the events marked by the terminations of these periods. The two terminating in 1798, brought us to the last phase of the papal power as brought to view in the prophecy of Dan. 7, before that power is given to the burning flame, verse 11, or consumed with the spirit of Christ's mouth, and destroyed by the brightness of his coming. 2 Thess. 2:8. These periods also brought us to the commencement of an important era called "the time of the end," for the reason, as we must inevitably conclude that it constitutes a short space of time just preceding, and reaching to, the end; Dan. 11:35, 40; 12:4, 9: in which time the word should be unsealed, knowledge be increased, and the wise understand.

The period ending in 1840, brought us to the end of the second woe, when it is said, behold, the third woe cometh quickly, this third woe being synchronous with the sounding of the seventh angel, which brings the conclusion of all earthly scenes, the last judgment, and the full establishment of God's everlasting kingdom. Rev. 9:12, 13; 11:14-18.

The period of 1335 days ending in 1843, marked the time when the world was being shaken with the great movement respecting the second coming of Christ, heralding that event, as the mission of John the Baptist heralded his first advent.

The period of 2300 days, ending in 1844, brought us to the cleansing of the sanctuary. Dan. 8:14. And this sanctuary we find to be the temple in Heaven, where Christ our great High Priest now ministers for us, Heb. chapters 8, 9, and 10, its cleansing being the concluding work of our Lord for sinners, which terminates the ministration in the sanctuary, and finishes the plan of salvation. This is a period of indefinite duration; but from the very nature of the case, it cannot be long. See works on the sanctuary.

Thus intimately are all these periods connected with the end. And when it is shown, as can easily be done, that these periods are all in the past, it is a demonstration, plain and irrefutable, that the end is at our very doors. U. S.

Gathering of the Elect.

"AND he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31.

How rich in all that is precious to the Christian is this promise. Wandering an exile in this evil world, separated from the few of like precious faith, he longs for the companionship of the righteous, the communion of saints. Here he shall obtain it; for all the good shall be gathered, not from one land only, but from all lands; not from one age only, but from all ages: the great harvest of all the good, coming up in long and glorious procession, while angels shout the harvest home, and the timbrels of Heaven sound forth in joyous concert, and a song unheard, unknown, before, in the universe, the song of the redeemed, shall add its marvelous notes of rapture and melody to the universal jubilee. So shall the saints be gathered, to be joyful in each other's presence forever and ever,

"While the glory of God, like a molten sea,
Bathes the immortal company."

Angels of God will be the agents in this work of gathering. They minister to the saints all through their earthly history; shall they not, then with alacrity perform the last, crowning act of their ministry and bear them upward to the presence of their Lord? Have they ever been known to hesitate at a command of Christ? But he shall send them to gather his elect: and they shall go forth gladly, speedily, irresistibly, on their errands of mercy. "Gather my saints together unto me," says God, "those that have made a covenant with me by sacrifice." "The angel of the Lord encampeth round about them that fear him, and delivereth them." The Bi-

ble is full of declarations concerning the work of the angels that excel in strength for the people of God. Thanks be to God for their invaluable and holy ministry.

This gathering has nothing in it but that which is desirable. The saints can but sigh and pray for it. Like Job, they cry out for the presence of God. Like David, they cannot be satisfied till they awake in his likeness. In this mortal condition we groan, being burdened, not for that we would be unclothed, but clothed upon. We can but be upon tiptoe for the adoption, to wit, the redemption of the body. Our eyes are opened for its visions; our ears are waiting to catch the sounds of the heavenly music, and our hearts are beating in anticipation of its infinite joy. Our appetites are growing sharp for the marriage supper. We cry out for the living God, and long to come into his presence. Come, Lord Jesus, come quickly. No news more welcome than to know that the command has gone forth from the Lord to his angels, "Gather together unto me my elect from the four winds of heaven."

The place of the gathering has nothing but attraction. Jesus, the fairest among ten thousands, is there. The throne of God and the Lamb, in the glory of which the sun disappears as the stars vanish in the light of day, are there. The city of jasper and gold, whose builder and maker is God, is there. The river of life, sparkling with the glory of God, and flowing from his throne in infinite purity and peace, is there. The tree of life, with its healing leaves and life-giving fruit is there. Abraham, Isaac, and Jacob, Noah, Job, and Daniel, prophets, apostles and martyrs, everything lovely and good in society, will be there. Visions of beauty are there; fields of living green, flowers that never fade, streams that never dry, products in variety that never end, fruits that never decay, crowns that never dim, harps that know no discord, and whatever else a taste purified from sin and raised to the plane of immortality could conceive of, or think desirable, will be there.

We must be there. We must bask in the forgiving smiles of a God to whom we have become reconciled, and sin no more. We must have access to that exhaustless fount of vitality, the fruit of the tree of life, and never die; we must repose under the shadow of its leaves which are for the service of the nations, and never again grow weary; we must drink from the life-giving fountain, and thirst never more; we must bathe in its silvery spray, and be refreshed; we must walk on its golden sands, and feel that we are no longer exiles; we must exchange the cross for the crown, and feel that the days of our humiliation are ended; we must lay down the staff and take the palm branch, and feel that the journey is done; we must put off the rent garments of our warfare for the white robes of triumph, and feel that the conflict is ended and the victory gained; we must exchange the toil, worn, dusty girdle of our pilgrimage, for the glorious vesture of immortality, and feel that sin and the curse can nevermore pollute us. Oh! day of rest and triumph, and every good, delay not thy dawning. Let the angels at once be sent to gather the elect. Let that promise be fulfilled which bears in its train these matchless glories.

"But hush, my soul, nor dare repine,
The time my God appoints is best,
While here to do his will be mine,
And his to fix my time of rest."

U. S.

Worshiping in Letter and Spirit.

THERE are views widely differing on the subject of worshiping in letter and in spirit. Those who object to the law, and lay claim to a system of license, for this is what no-lawism amounts to, affirm that to serve God according to the letter of the law is a slavish service; a service of bondage; being bound and hedged in by forms which leave no freedom to the human spirit and will. They say there is a higher and purer service; a voluntary service, one of the affections only; not guided by any expressed rules and regulations, but in which all is left to the choice and will of the worshiper. They declare that where there is legal injunctions and restrictions there is no freedom, and therefore no pure spiritual worship.

This theory appears plausible to many; and to such as love to have their own way it is captivating. But it is both defective as a theory and contrary to Scripture.

The true theory of choice or of freedom of the will, is the choice between that which God requires and that which our own hearts would suggest. This choice God gives to every one. This is probation. Of course true worship is to do that which God requires; false worship is to

offer to God that which our own hearts devise, or, in other words, to choose our own way.

If we try that theory in the State, or in the family circle, we shall find it to be destructive to order, and subversive of every correct principle. A citizen scorns the restraints of legal enactments. His ideas of serving the government he thinks are far too exalted to be trammelled. He loves the service of his country, but he must be left to serve in a manner dictated by his own mind and approved only by his own will. If he is a soldier he refuses to obey the orders of his superior, and manœuvres according to tactics of his own devising, and move only when he chooses, without regard to the rules adopted for the army. If he is a civil officer he disregards the statutes and forms for the government of his office, and adopts forms and regulations of his own. If he is a private citizen he pays no heed to the enactments of the State, but acts as the impulse of his own heart may prompt at all times and on all occasions.

Now what shall we say of such a citizen as this? As a soldier he would soon be tried for insubordination, and punished for his disloyalty. As a civil officer he would be broken of his office, and have to retire in disgrace. As a private citizen he would soon end his career in prison. And why not? Is not the best service to the State rendered by obeying the laws of the State? Rather, is not this the only service the State can accept? Certainly it is. Any other course has its origin in self-will and leads to open rebellion. This much for no-lawism in the State.

Take it in the family circle. A child professes great love for his father; he assumes to be very, exceedingly anxious to honor and serve his father. When his father commands him to do a certain thing he considers it altogether beneath such exalted love as he bears to his father to obey the command; he must do what the father orders in a manner quite different from that in which the father said it should be done; or he must substitute something entirely different in the place of that which is required by the father. He says he loves to serve his father, but his love must not be cramped, nor forced, nor restrained, by rules and restrictions laid down by his father. He must be left free to carry out those plans formed in his own mind, and to follow the promptings of his own heart. This he claims as the only way to manifest pure love for his father. But what shall we say to such love as that. Without hesitation we pronounce it spurious—a mere mockery of love. Such a son would constantly dishonor his father, and become a disgrace to the family to which he belonged.

When we refer it to Scripture we find such a system always and everywhere denounced. Both the word of God and the Providence of God have always been against it. This spirit led the priests to offer strange fire before the Lord, instead of that fire prescribed by the Lord. It caused them to offer polluted bread upon his altar; and to change his offerings, substituting the lame and the blind at their own wills. It is the fruit of this perverse spirit of which the Lord asks, "Who hath required this at your hand?" It is such professed service to God which Paul calls "voluntary humility," and of such persons he says: "intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Col. 2:18. The "fleshly mind" is the same as the "carnal mind, which is not subject to the law of God," which volunteers an offering not required, and withholds that which is commanded. All such is "will worship."

Of such voluntary worshipers the Lord says: "Woe unto the foolish prophets that have followed their own spirits, and have seen nothing. * * * Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?" Eze. 13:3-7. They declare that to be the will of God, of which the Lord hath not spoken. Truly, they have followed their own spirit! They claim this as "true Christian liberty." To do that which the Lord hath spoken is to them, bondage; a legal service; worshiping in the letter; not by them to be borne. But the Lord pronounces a woe upon them.

Thus we learn that to be guided by our feelings and our will, and to disregard God's commandments is will worship—is to follow our own spirits. This is not worshiping God in spirit, though by some supposed to be so. Such, instead of worshiping God in spirit, are vainly puffed up by their fleshly mind.

There may be a false worship in the letter. For this we never plead. This is a Pharisaical, heartless, outward observance of precepts, with-

out the promptings of love. Some are so blind that they think all obedience to commandments is of this kind. A greater mistake cannot be made. The Lord himself has distinctly assured us, "This is the love of God that we keep his commandments." Obedience is required of the citizen in the State. Obedience of the child is the only evidence of love in the family. Obedience is the only manifestation of love recognized in the Bible. "If I be a father where is mine honor? and if I be a master where is my fear? saith the Lord of hosts." Mal. 1: 6. Paul says, "We know that the law is spiritual." Therefore loving obedience to it is spiritual service; the only true worship. To disobey is to deny the Lord the honor and fear which are his due. Professed worship in willful disobedience is will-worship and mockery. J. H. W.

Why We Reject It.

OUR reasons for rejecting the common doctrine of the immortality of the soul and conscious state of the dead are many and strong.

1. We reject it because the Bible nowhere teaches it; and this is sufficient ground for the rejection of any doctrine. 2. We reject it because it is the very corner-stone and foundation of the blasphemous doctrine of modern spiritualism. The assumption of the immortality of the soul and conscious existence after death, is the thing upon which spiritualism is built. Spiritualists are simply carrying out the legitimate results of Christian teaching upon this point.

Ministers often say that our departed friends are not dead, that their departed spirits are hovering around us, that they know what we are doing or saying. They often relate cases where they claim that departed spirits have been seen and talked with. If this is so, why should not these friends seek to communicate with the living? Why is it unreasonable that they should? Why is it wrong? Having gone thus far they cannot reasonably refuse to go farther and admit just what spiritualists claim. Thousands and millions of them are rapidly doing this.

3. We reject it because it is the very foundation of the doctrine of eternal torment, a doctrine which is no less unscriptural, unreasonable, and a blasphemy against the character of God, one which has driven millions to infidelity. Reader, did you ever seriously consider the horrors of an orthodox hell, such a hell to last eternally, and conscious, sensitive souls, embracing the majority of mankind, to be kept in a burning hell millions upon millions of ages? What is the use of such a hell? It certainly cannot benefit the bad for they are lost beyond hope. Can the merciful God delight in such a scene? Will it add to the happiness of the angels? Is it necessary in order to keep the saints in subjection? Who can defend this awful doctrine and still justify the ways of God to men? Reader, you know that the enlightenment of this age will not tolerate this horrid doctrine longer. It has got to be given up either tacitly or squarely. Few ministers openly preach it any more. Why not be frank and honest, and squarely renounce what no one believes, but what is a reproach to God and the Bible? What is more reasonable than that God should destroy the wicked, turn them back to dust, and let their miserable existence cease. Let us reason together saith the Lord.

4. We reject it because it is the foundation for universalism, a doctrine which is squarely subversive of the Bible, and the pure religion of Jesus Christ. It justifies sin and lulls the sinner into fatal security. But universalism is the natural rebound from eternal torment. Granting the immortality of the soul, it is the only escape from an endless hell. But it is the height of presumption and absurdity, as well as a square contradiction of the plainest Bible teachings. The assumption that vile, hardened, and unrepenting sinners, who have spent their life in cursing God and abusing his people, should be taken right into the joys of Heaven, we reject in the name of the Bible and reason.

5. We reject this doctrine because it is the very foundation of purgatory, that abominable doctrine upon which priests and popes have fattened for ages. If the dead are sleeping in their graves, then purgatory is a lie.

6. We reject the doctrine of the conscious state of the dead because it is unreasonable and undesirable. It teaches that the body is not the real man, that the real person is an immaterial, invisible sort of an essence, thinner than the lightest air. What can there be desirable in such an existence? Who delights to think of a friend in such a form? You can neither

handle them, touch them, nor embrace them. Again, what kind of a Heaven must it be for our dead friends if they know all that is transpiring upon the earth. A mother dies, leaving a family of small children in poverty. They are scattered here and there, left to hunger and suffer. They are whipped and abused, and knocked around from pillar to post. They come up without education, and they learn only vice and crime. They live disgraceful lives which end in shame. How must that mother feel if she sees all this? She sees them hungering, but cannot feed them; sees them abused, but cannot interfere; hears their cries, but cannot relieve them. She sees them coming up in a way which she knows will end in shame here and eternal torment hereafter, yet she is powerless to lift her finger or speak a word. That were hell itself to the heart of a loving mother.

Again, a mother is saved, but her children, bone of her bone, flesh of her flesh, whom she has nursed, fed, cherished, and loved dearer than life itself, these children are cast into the burning flames before her eyes. She knows it, she sees it. While she is in Heaven she knows they are in hell. After she has been there one thousand years she thinks of her children. Where are they? Writhing in the torments of hell. Ages roll on, and still she remembers that down there in a lake of fire are her offspring at this very moment suffering untold agonies of devouring fire. Reader, is that desirable? No; indeed. We have a better God than that.

7. We reject this doctrine because the doctrine of the sleep of the dead is not only scriptural, but reasonable and beautiful. It teaches that at death, all, both old and young, both saint and sinner, quietly rest in the grave till the resurrection. While the saints are not in Heaven, the wicked are not in torment. What is there so terrible about this? To those in sound sleep there is no lapse of time. Abel's sleep will seem no longer to him than to the saint who has been dead but a year. See that anxious mother watch over her restless, crying baby. She rocks it and sings to it till at last it falls into a sleep. Softly she lays it in the cradle, and remarks, the little dear has now forgotten all its troubles. It is asleep. Is that terrible? Is that something to be dreaded? After the cares, labors, and anxieties of the day, how sweet to lie down and forget it in quiet slumber! Do you dread that? Do you call it awful? No. Why, then, should we think it a strange thing, a thing to be dreaded, that we should quietly, sweetly sleep in death till the Life-giver comes? Then when the trump of God shall sound, all the saints of every age, and from every nation, shall awake and come up again. Husbands and wives, parents and children, brothers and sisters, shall all arise together to meet the Lord in the air. Then with Jesus and all the holy angels, they shall ascend to the shining gates of Heaven. At the same time and all together, the redeemed hosts march into the celestial city. What a grand day of triumph that will be! How much more beautiful this than for the saints silently to pass off to Heaven one at a time, and leave their friends behind as the common theory teaches. Brethren, the doctrine of the sleep of the dead is one of the most reasonable and beautiful of all the doctrines of the Bible.

8. We reject the conscious state of the dead because it utterly subverts other fundamental doctrines of the Bible. First; The Judgment. Nothing is more plainly, emphatically, and repeatedly taught in the Bible than that there will be a day of general Judgment in the end of the world, in which all men, good and bad, shall be judged, and then rewarded according to their deeds. But if the righteous go immediately to Heaven at death, and the wicked to hell, what is the use of a future Judgment. How absurd the idea that, after a soul has been in hell or Heaven for thousands of years, God should call it up to Judgment, and solemnly set in judgment upon it to decide whether it should be saved or damned! Such a scene could be nothing but a solemn farce. No, brethren, God's word is more consistent than that. Secondly. The second advent. If the righteous go to Heaven at death, right into the presence of Christ, and God, and glory, what care they for the second advent of Christ. They are saved, they are immortal, they are with the angels, they are in the presence of God and their Redeemer; they are pure and happy. Then why should they long for the second advent of Christ to the earth? No; they would not.

It is a noticeable fact that those who hold this doctrine are gradually but surely coming to ignore the doctrine of the personal second coming of Christ. They have no place for it in their theory, and hence, consistently drop it out.

But how different when we come to the Bible. There it is everything. There it is longed for, and prayed for. There it is held up as a terror to the wicked, and the great hope of the righteous. A theory which subverts such a great fundamental doctrine as this should be rejected, and by the grace of God we do reject it. Thirdly: The resurrection. If the soul can live separate from, and independent of, the body; if it can think, and live, and act; if it can be like the angels; if this body is simply a prison house, a cage in which it is tied down; if the soul is more free separate from the body than in the body, then when the spirit has once gained its freedom from this clog of clay, why should this body ever be resurrected, and the soul thrust into it again? Of what use will be the resurrection? There could be no sense in it whatever. Hence, again, those who believe in the immortality of the soul place but little stress upon the resurrection.

D. M. C.

More Confusion.

THOSE who have the truth are in harmony with each other. They do not have a thousand discordant and contradictory reasons for their faith and practice. The reason is, truth is ready made, and all they have to do is to accept it as it is; and therefore their inventive faculties are not taxed to find a reason for their position. They are thoroughly furnished with all that is necessary in the word of God.

The enemies of the Lord's Sabbath, on the contrary, are in confusion. The builders of Babel were never more so. Each advocate of error adds a little to the confusion. As an example, I give some extracts from a short article on the Sabbath by M. G. in the *World's Crisis*, as follows:—

"Jesus and his disciples were doing that which was a violation of the Sabbath law, hence the inquiry, 'Why do they on the Sabbath day that which is not lawful?'"

There is nothing new in this. The enemies of the Sabbath are wont to take sides with the enemies and accusers of Christ, thus making him a sinner—a transgressor, or violator of the law—and this before the time when they claim that he took it out of the way, that is, at the cross. The evidence of the guilt of the blessed Saviour and his disciples they find in the accusation of their enemies: "Why do they on the Sabbath day that which is not lawful?" If they would permit the Lord Jesus to take the witness' stand, they would find him testifying that the accusers of his disciples had "condemned the GUILTYLESS," and that "it is LAWFUL to do well on the Sabbath days." Matt. 12: 7-10. That which is lawful is according to the law. The question between Christ and his accusers was the lawfulness of what the disciples did in the presence, and under the sanction of the Master. The accusers claimed that it was "not lawful." Jesus affirmed that it was, and that consequently they had condemned the guiltless. Which shall we believe? M. G. coolly says, "Jesus and his disciples were doing that which was a violation of the Sabbath law." We give further quotations from his article as follows:—

"The sacredness of any day consists in the manner of keeping it. We are acquainted with no one who keeps the Sabbath day in harmony with the regulations given by the Lord in the time of Moses. If that is the one to be kept now, it should be kept now as then."

"The Lord worked six days during the creation week, and then rested the seventh day. This is the general law regulating man's rest-day. After working six days of twenty-four hours each, like his Creator, then he should rest the next twenty-four hours."

"There is no evidence that Adam observed the same day kept by the Creator. In fact, he could not do it without violating the established rest-day law, which requires six days' labor to precede the day of rest. When, it is said, 'The Sabbath was made for man, and not man for the Sabbath,' the obvious meaning is that God did not make man to keep some particular day of rest, but that man, after laboring six days, would need a Sabbath day to advance his own welfare. Whoever works six days, beginning with either day of the week, and rests the seventh, commemorates the creation week, and the following rest-day."

In these quotations I have followed copy in the use of italics. It will be noticed that in the first he emphasizes the *manner* of keeping the Sabbath, and gravely argues that if the same Sabbath is now kept, it must be kept in the same manner. But he sees no one doing this. Therefore, he leaves the reader to infer for a certainty that as no one is keeping the Sabbath as it was anciently required to be kept, the day kept now must of necessity be some other day. What logic! How convincing! It would certainly be convenient to us to have the new day revealed, together with the manner of keeping it. But we need not be discouraged

because such a revelation is not. Our author tells us there is a "general law" regulating the keeping of the Sabbath, which is to work six days and then rest the seventh. Is no one doing this? And does the fact that no one is, necessitate the conclusion that the day is changed?

But G. tells us that Adam "could not" observe "the same day kept by the Creator," without violating the established rest-day law, which requires six days' labor to precede the day of rest. And as man was created on the sixth day, he thinks that should not be counted as his first working day, but that he must have commenced work on the seventh day, the very day on which God rested, and so Adam's first Sabbath would be on the sixth day in the order of the creation week. It may seem strange that the author of the fourth commandment should set his "man servant" to work on the same day on which he was resting. But of necessity he must work that day, so that of necessity he must rest on another day, the sixth, otherwise he would violate the established rest-day law. Other first-day writers with equal assurance have told us that at the Exodus God set the Sabbath back one day, for the particular use of the Jews, and set it forward again one day for the use of Christians. And thus they claim that the "Christian Sabbath" is the original seventh day. But G. has equal claim to credence; therefore, as the day has been twice set back to the preceding day, it must be set forward one day more to place it upon the original Sabbath, the Sabbath of the Lord.

But let us lay two of G.'s assertions together. He makes it necessary for man to work just six days, and then rest the seventh, else he will violate the Sabbath law. Again he represents that whoever rests one day after working six, "beginning with either day of the week," truly keeps the Sabbath in accordance with the commandment. Put these two propositions together and it amounts to this: Every person must of necessity keep that day which is the seventh from the time that he as an individual begins to labor, or violate the established law for keeping the Sabbath; therefore, different men *must* keep different days for the Sabbath, or violate the law, unless they do their first work on a particular day of the week. How careful parents should be to have their children do their first work on Monday! Otherwise they cannot keep Sunday without violating the Sabbath law!

Is the reader satisfied with such puerility put forward as grave argument in a subject involving the honor of God and obedience to him? Then turn with me to the grand and majestic facts as stated in divine revelation. 1. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." The fact that he rested on that particular day made it the rest-day, or Sabbath day of the Lord. 2. "God blessed the seventh day and sanctified it; because that in it he had rested from all his work." The sanctification of the day of his rest separated it, or set it apart from the "six working days," making all future seventh days a memorial of the one on which God rested. 3. This is the day that he has commanded all men to remember and keep holy, not doing their own work upon it. Man is to rest on that day, because that God rested on it. After making all things in six days, he "rested the seventh day, wherefore the Lord blessed the Sabbath day [i. e., the day of his rest], and sanctified it." All this is worthy of a God, and yet suited, or I might say, because it is suited to the capacity of a child. Reader, will you honor the word of the Lord, rather than the silly and blasphemous sophisms by which men attempt to set it aside.

R. F. COTTRELL.

Encouraging.

As we are about to go to press, we learn by private letters from Washington Territory that Bro. Van Horn has pitched the tent in Waitsburg some sixteen or eighteen miles from Walla Walla, and that there is a prospect of good success there.

Bro. Healy writes that those who embraced the truth in Lake Co., Cal., last winter, are holding on and keeping up their regular Sabbath meetings. A letter from Bro. Hicks just received confirms the same. He says, "A few Sabbath-keepers of us up here (Guenoc) and at Lower Lake have Sabbath meetings every Sabbath, I can't say that it is attended with that degree of interest that I would like to see, but I hope to see a change for the better soon. We need some one of our preachers to preach to us."

You shall have a call soon, and then those who wish baptism can attend to it. J. N. L.

Lost for Want of a Word.

"Lost for want of a word!"
 Fallen among thieves and dying;
 Priests and Levites passing
 The place where he is lying,
 He is too faint to call,
 Too far off to be heard;
 There are those beside life's highway
 Lost for want of a word!

"Lost for want of a word!"
 All in the black night straying
 Among the mazes of thought;
 False lights ever betraying;
 Oh, that a human voice
 The mirky darkness had stirred!
 Lost and benighted forever!
 Lost for want of a word!

"Lost for want of a word!"
 Too high, it may be, and noble,
 To be ever checked in his sin,
 Or led to Christ in his trouble.
 No one boldly and truly
 To show him where he has erred—
 Poor handful of dust and ashes!
 Lost for want of a word!

"Lost for want of a word!"
 A word that you might have spoken;
 Who knows what eyes may be dim,
 Or what hearts may be aching or broken?
 Go, scatter beside all waters,
 Nor sicken at hope deferred;
 Let never a soul, by thy dumbness,
 Be lost for want of a word!

—Sel.

Missionary Department.

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

Our Specific Work.

We claim, as a people, to have a well-defined and special work to perform. It is to proclaim to the world the message of the third angel, Rev. 14:9-12, which message is to ripen the harvest of the earth. Ripening the harvest is fitting the receiver for translation, while those who reject the truth by which they might be prepared for translation, are hardened in sin by which they are fitted for destruction.

The ripening of the harvest of the earth is a work to be performed not simply in our own nation, or in our own neighborhood, but it is a work to be accomplished for all the nations of the earth. So this work is spoken of in Rev. 10, in these words: "Thou must prophesy again before many nations and peoples and tongues and kings." Those who have the light of these truths have responsibilities placed upon them which they should not lightly regard. If we as a people realize our position and responsibilities, we shall take hold with a burning zeal, and unflagging energy to push these precious truths to earth's remotest bounds.

We look with interest on those special providences of God that are preparing the way for the rapid spread of the message among the nations of the earth, and with true gratitude we should praise God that he has moved his faithful servants to prepare works in the various languages, to meet the increasing demand of the times. All cannot labor in foreign tongues, but each in the language that he can use, and in the sphere in which he moves, should be sure he is doing his work faithfully and well.

With our present facilities and our organization of T. and M. Societies, every soul can do something. Tracts, pamphlets, books, and papers, written by humble faithful men, with patient study and many prayers, are fitted to the hand of those who wish to carry the truth. A good work can now be accomplished by those who themselves have not the ability to speak in defense of the truth, but who have wisdom to hand out the right tract, book, or paper, at the right time.

There are still some persons among the Seventh-day Adventists who cannot trust the written truth to the perusal of the candid reader, unless they have first displayed their own talent in arguing, using the truth as a goad; and have made their auditor feel their superiority by driving him whom they would convince into a corner, and making him feel, if they do not plainly tell him, "you are cornered." Thus they arouse opposition and prejudice, and, very likely, getting badly excited themselves, so mar the truth they handle that those with whom they have conversed will remember more of their way of arguing than of the precious truth they tried to present. Seventh-day Adventists, as a people, protest against that mode of procedure, and have a more excellent way to recommend.

Let those who would do good, cultivate in their hearts, more and more, a love for souls, a desire for the salvation of perishing mortals around them. Pray earnestly to God in secret for those you would approach with the

truth. Seek wisdom to approach them aright, and let your words be few and well chosen. Study to know their condition of mind, their prejudices, circumstances, and belief. Select such reading matter as is adapted to their circumstances. As soon as occasion offers pray with and for them. Let your deportment be such that they will ever see and know that you have more desire for them to lead lives of obedience to God than to turn them to mere theories of truth. Do not place in their hands too much reading matter at once. It is better to begin on some one point of truth, as the millennium, the coming of Christ, or the signs of the times, and follow it up from time to time with such works as will meet objections arising in their minds.

I have heard of a brother who has been very successful in tract and paper distribution, who makes it a special point to argue with no one who rises up in opposition, but, instead, he places in his hands a work treating upon his peculiar objection, with a kind request that he read it. The result has been excellent thus far, and it always will be when such a course is taken.

Let each one, as he goes out to his daily vocations where he expects to meet with opportunities to distribute reading matter, carefully select papers and tracts on the various subjects. The papers can be passed out to almost any one as each one contains a variety of matter. Perhaps you meet one who can't see why you should keep the seventh day, or who thinks the New Testament sustains Sunday-keeping. Which day and why? Elihu, or Seven Reasons for Sunday-keeping, are just to the point. So from time to time as you meet the same person you may find new objections arising in his mind, but remember these objections are all answered in our tracts and books. May we all have wisdom to use these instrumentalities placed within our reach.

Responsibility rests upon us to use the means God has provided for us. Shall we be faithful in the discharge of our duties, and act our part in the special work for this time?
 J. N. L.

Instruction.

In former numbers we gave some instructions to District Secretaries, Librarians, and Business Agents, respecting keeping their cash books, but we have not said all we designed to say. The cash account of the District Secretary concerns all T. and M. documents received by the district from the President. The Secretary opens an account with each church in his district, making that church Dr. to tracts, pamphlets, and other T. and M. documents furnished to that church by the director from the President. This account is furnished to the Secretary at the same time the documents are dealt out by the director. On the Cr. page of that church is made an entry of all money received for memberships, donations to T. M. Society, or for book sales in that church. Thus far the account of the district may not balance at all.

The cash book of the District Secretary should contain also an account of all the credit business of the SIGNS, or our periodicals at Battle Creek, so entered that it can be readily told, at any time the director may have occasion to examine the book, how much that district owes each office. When money is paid to the director on SIGNS, or Eastern periodicals, he should report at once to the Secretary so that the Secretary can make an entry upon his cash book of the amount for SIGNS or for Battle Creek periodicals, to the credit of that church. The account on periodicals should be balanced at the time of the district quarterly meeting. That portion of money belonging to the SIGNS office, should be paid at the State quarterly meeting, so as to be placed on the office books to the credit of the respective district. That belonging on periodicals at Battle Creek should be paid to the State Treasurer of the T. and M. Society, so as to be forwarded to Battle Creek, and placed there to the credit of the Cal. T. and M. Society. At the same time that each district pays to the State Treasury their indebtedness on periodicals at Battle Creek, let them report the same to our State Secretary so that the amount can be placed to the credit of the respective district on the State Secretary's cash book.
 J. N. L.

Scatter the Tracts.

Too much cannot be said upon the judicious distribution of tracts, especially at the present time. The minds of the people everywhere are being prepared to investigate the truth for these last days. Scores of cases might be cited to show the vast importance of this work which prepares the mind to re-

ceive the truth, especially when they can hear the living preacher. One case I will mention of a brother who was away from home on a visit on the fourth of July last, when he happened to pick up a tract on the Sabbath question. It arrested his attention and led him to search his Bible on the subject. In a short time in the providence of God the tent was pitched in the place where he resided. And ere the Sabbath question was fairly canvassed he heartily embraced it.

This illustrates the cases of many and by it we can see how it aids in the work, to scatter the tracts. This too, is a work we can all engage in, and with the blessing of God can accomplish something, however weak we are, which will aid in spreading the light and truth. If in the Judgment it appears that in any way we have lent a helping hand in saving precious souls, we shall not have lived in vain. And does it not give us more joy than anything of an earthly nature to see precious souls embrace the truth in the love of it? Then let us each labor on in our humble sphere, praying that our labors may be blessed to the good of some souls for whom Jesus died, and we be prepared to hear from the lips of our adorable Redeemer, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."—H. I. F., in *True Missionary for September*.

Reports.

WHILE I was in the SIGNS office I kept account of what each district did in obtaining subscribers. Since leaving the office my attention has been taken up with other matters. Those in charge of the business affairs of the office were not sufficiently familiar with our district lines to make an accurate report each week and so that branch of reports has been dropped. I would say, however, that our brethren have not ceased their efforts to obtain subscribers. Some earnest workers are sending in names from time to time. We hope to see a more earnest taking hold of this matter on the part of all, then we shall soon have good material for reports again in this direction.
 J. N. L.

Woodland, Red Bluff, and Stockton.

ACCORDING to appointment in the SIGNS, I was with the church in Woodland, May 1 and 2, and was pleased to see a goodly number who had embraced the truth during Bro. Waggoner's recent meetings. Most of these have already united with the Woodland church. One more was voted in while I was there. The brethren and sisters appear to be much encouraged and strengthened by the labors of Bro. Waggoner, and the visit and discourses of sister White. I spoke five times during my two days' meeting, and held one business session.

There was one thing I was sorry to see on the part of two or three, who have for some time professed the truth, that is a disposition to set up their peculiar feelings against the judgment of the church, and against the judgment of the ministers, as well as against the counsel of those who have stood long for the truth. To see a few such, charging these old hands of "setting up idols in their hearts," simply because they advise that which in the sincerity of their souls they believe will tend to promote harmony in the worship of God in Woodland, does not look like Paul's advice of submission to one another.

If people cannot see everything as others do, it does not look like the work of the Spirit of God for them to fly off at once and refuse to meet with the people God. I fear such moves result from too high a regard for one's individual opinions instead of true humility. I trust all such will see themselves in this trial and learn thereby.

Bro. H. C. Yerbey, director of district No. 5, having disposed of his property at Woodland, and being about to move away, tendered his resignation as director of that district. Bro. Geo. Martin of Woodland was nominated and elected to act as director, subject however to the action of the next State quarterly meeting.

At Red Bank, May 8, 9, I spoke three times and held one business meeting, for the T. and M. Society of district No. 6, and also a meeting to celebrate the ordinances. Several who had been reading the SIGNS with interest for a few months past came eleven miles and stayed through all our meetings. At the close of the meeting on Sunday one of these, a sister, decided to obey the Lord. We baptized her, and she was received as a member of the Red Bluff Church. So we see still more fruit of missionary effort, especially in distributing the SIGNS. Don't slack your efforts, brethren and sisters, for you know not which

shall prosper, this or that, or whether both shall be alike good.

The evening of May 11 and 12, I was with Bro. Canright in the tent at Stockton, and spoke each evening to good attentive audiences. The interest is increasing in the meetings. Although the tent has been in Stockton only about three weeks, twelve have come out firmly on the truth, and others are almost persuaded. So the good work progresses. Bro. Waggoner will probably join Bro. Canright to-morrow to assist in the good begun work.
 J. N. LOUGHBOROUGH.

Pleasanton, May 13.

Oakland.

SABBATH and first-day, May 15 and 16, at 11 A. M. of each day, I had meetings with the Oakland church. On Sabbath I spoke to them of the object to be accomplished by proper order in the church, and how a church should move to be indeed a house of God, and grow into "a holy temple in the Lord." First-day at 11 A. M., we met and organized the church. Some forty members united together to form the church, and more will unite soon.

Bro. D. B. Rickey was elected elder and John I. Tay, Deacon, and these were immediately ordained to these important offices, Bro. Geo. Manuel was elected church clerk.
 J. N. L.

News from the Field.

A SWEDISH brother from Neosho Co., Kansas, writes: "I am thankful that your paper was recommended to me about a year ago. It led me to search the Bible, to see whether the Sabbath had been changed from the seventh to the first day of the week. My search for evidence of a change was in vain. I have been keeping the Sabbath now about a year, and there are eight of us in all who have accepted the seventh day as a rest-day, and we meet every Sabbath to meditate on God's word. We wish to be remembered in the prayers of the brethren. We are poor. Our crops failed last summer through drouth, chintzbugs, and grasshoppers."

Elder Charles Lee reports among the Swedes that seven have embraced the truth at Lake Crystal, Minn. A brother named Lindblad who received the truth over a year ago, has been laboring in the cause and reports that eight have taken hold of the truth. Also a brother Lasson reports that under his labors several have resolved to obey the truth.

The following letter received from Sweden is of interest:—

"DEAR BRETHREN IN AMERICA: You have made our hearts glad by calling our attention to these precious truths. We are living in a country where superstition and ceremonies prevail to the greatest extent; and where the truth is kept from the people. I stand here alone, with the sword of truth in my hand. There are hundreds of sinners about me; and many cry, 'Come over and help us.' I have now been preaching till my family suffer for want of means to live upon, and as the higher authorities are watching me, I have no help to keep me up. I am obliged to work with my hands to support my sickly wife and six children between the times that I seek poor, perishing souls. God will help me. Oh! that some of the brethren in America could come over and help us! Please send us the *Harold* and tracts, that the people may read; for many are searching for light and express a great desire to read your publications. The people are so hungry for the word of God that, though they have to wade through the snow-drifts, they fill the largest room that I can get to hold meetings in. May God bless all the dear brethren that keep the commandments of God, and the faith of Jesus."

Bro. S. H. Lane reports interesting meetings in Indiana. At Bunker Hill, Miami Co., where the tent was pitched last summer, eight were baptized April 11. The work is prospering in Indiana.

Elders E. B. Lane and J. O. Corliss write from Pine Run, Mich., as follows:—

The interest here still deepens. We had our first Sabbath meeting with this people last Sabbath. Forty-five were present; some new ones kept it. Listened to, and reviewed, a second opposition discourse on the Sabbath question, yesterday. By public request, we did not take up our appointment during the opposition discourse, as usual. Both churches were well filled at the same time; and when the evening review came, our large, 40x60 feet church was densely packed. The aisles, which had been seated with loose seats, were filled, and many remained standing. The minister was present, and probably there was never a greater stir here than now. We hope for much good.

Eld. Cornell reports that he is in the midst of a course of lectures in Quincy, Mich., with some prospect of success.

A letter to the *Review* from Bro. J. R. Purinton, of Madison Co., Ohio, contains the following interesting words:—

I feel thankful to my God first, and then to you, for the light I have received through the publications you have sent me. Before I received them, I often sought in vain to solve what I thought to be the terrible mysteries of the book of Daniel, the Revelation, and other prophecies. I have asked learned men, and pastors of churches to explain some of these mysteries to me. I asked them because I sought for knowledge, but I asked in vain. Sorrow fills my heart near unto breaking to hear teachers in Israel proclaim a part of God's holy Bible a mystery, because they, blind leaders, have been led by the blind, and have not searched deep enough into the great mine of religious knowledge to discover the precious gold.

Since I have read your publications, my eyes have been opened to see and understand that 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." I thank thee, O God, that in the light of the present truth all mysteries vanish. The seals are broken; the scales are falling from the eyes of God's people; the mysteries have become light; for the time has come for us to read, understand, and know, that the kingdom of Heaven is at hand.

My father writes me from West Virginia, saying that he has received the publications you sent him, both books and the *Review and Herald*. He is reading them carefully, he says, for no other purpose than to know the truth. He is deeply interested in them. Some of his neighbors are also reading them with some interest.

Religious Miscellany.

—The Rome correspondent of the *Journal des Debates* writes to that paper that the pope will take up his residence in the United States if it should become impossible for him to remain in Rome.

—Two Japanese Christians are to be received into the California College as theological students.

—The American Tract Society celebrated its fiftieth year in Washington, April 4. The total receipts have exceeded \$12,700,000, of which one-third was from donations and legacies. The expenditures for grants, colportage and the foreign-mission press have exceeded the entire benevolent receipts.

—A great Methodist camp-meeting is to be held at Saratoga, N. Y., beginning July 1, largely for the purpose of fraternizing the various sects of that denomination.

—The *Lutheran Observer* says:—Four general Lutheran bodies and twice as many independent Lutheran synods now exist, without unity, harmony, or co-operation. They neither recognize nor extend fellowship, but denounce and antagonize each other. Strife and contention producing alienation and schism, have free course among them.

—Dr. Hall's church in New York has already cost \$900,000.

—A Presbyterian camp-meeting is advertised to be opened this summer at Cape May.

—At a union meeting in the Baptist church, Stockton, Cal., May 2, Rev. J. Thompson, District Secretary and Agent of the California Bible Society, stated that the Bible is now printed in between 260 and 300 languages and dialects, and that there is not a nation in the world where it is not known.

—The editor of the *Christian Union* says: The whole world has been ransacked and explored; there is not now a corner of the globe where Christianity is unknown.

—The *Phrenological Journal* says:—The whole heathen world is dotted with missions. Three-fourths of the earth's surface is under Christian government and influence. Surely is this not enough to fulfill Matt. 24:14?

—Governor Gaston and members of the Executive Council and of both branches of the Legislature; Mayor Cobb, members of the Common Council, and heads of departments; members of the faculties of Harvard, Yale, and other colleges, and French, British, and other Consuls, were present at the consecration of the Catholic Archbishop Williams in Boston May 2. This indicates the honor that is coming to be paid to that church in this country.

—May 2, Beecher received into Plymouth Church 105 members.

—A San Francisco daily of May 2, says: The fair of Plymouth Church, Taylor street, which attracted almost the whole attention of the friends and members of the congregation last week, netted nearly \$1,000. The balloting for the handsomest young lady was very spirited, and \$300 of the above amount was given at the ballot table in two-bit pieces for the privilege of voting. Money! money! money! pleasure! pleasure! pleasure! This seems to be the burden of the churches now. The St. John's Episcopal church of Stockton, Cal., in advertising their picnic the other day, said: "There is an excellent floor for dancing on the picnic grounds, and croquet and other games will be provided." See 2 Tim. 3:1-5.

—The First International (Sixth National) Convention of Sunday-school Workers of America—including the United States and Canada—is to be held in Baltimore, May 11-13.

—The Baptist denomination has now organized schools for the training of colored preachers and teachers at such central points as Washington, Richmond, Raleigh, Columbia, Augusta, New Orleans, and Nashville, which together contain some seven hundred students.

FOREIGN.

MADRID, May 4.—King Alfonso received a Papal nuncio to-day. He said he was aware of his duties, gratitude, and affection to the Holy Father, and should fulfill them.

ROME, May 4.—The pope is again under his physician's treatment.

—It is proposed to re-establish the Inquisition in Ecuador.

—One of the curiosities of English ecclesiastical law is that while a clergyman of the Established Church may preach in the streets, in a theatre, or in a music hall, he may not preach in a place of worship belonging to dissenters.

—The question of disestablishing the Church of England is still vigorously agitated in England.

—Bedford, having tardily remembered Bunyan with a monument last year, Kidderminster, Baxter's birthplace, follows this season with a similar memorial to its worthy divine. The unveiling takes place in July, when Dean Stanley will deliver the address as he did at Bedford, and when he may be expected to say something more against "giant intolerance."

—The eleventh annual report of the Burmah Bible and Tract Society says that the Society was instituted in 1861, and held its thirteenth annual meeting Dec. 17. The report states that an edition of 3,000 of Genesis and Exodus, in a size fitted for permanent use and suitable for binding, has been published, and 90,000 copies of nine books and tracts, all in Burmese.

—The Episcopal Church has two churches in the City of Mexico, and nearly forty in other parts of the Republic. The Methodists also are gaining a strong foothold there.

—The Roman Catholic Bishops of England have agreed together to forbid English Roman Catholics joining the association known as "The Independent Order of Good Templars."

—Eld. Jones and his friends are meeting with much encouragement in spreading the light on the Sabbath in England and Scotland. They have just issued 2,000 copies of the tract, "Who changed the Sabbath?"

News and Miscellany.

THE BUENOS AYRES RIOT.

A riot occurred at Buenos Ayres, Feb. 28, during which a fearful scene of confusion, carnage, and destruction prevailed. The Jesuit college building was burned. Quite a number of lives were lost. Great stock has since been made of this by the Catholics who affirm that this was a riot of Protestants against Catholics; and they have held indignation meetings in consequence, in a number of places. In regard to this the *S. F. Chronicle* says:—

It would be a mistake to suppose that the great riot in Buenos Ayres of February 28, which resulted in the burning of the Jesuit college, was incited by any spirit of sectarianism, or hostility to the Roman Catholic church. The full particulars of the affair which have just reached us, and which were published in yesterday's *Chronicle*, show that the outbreak had its origin in causes similar to those which led to the expulsion of the Jesuits from Mexico, and the "persecution" of the Ultramontaines in Germany. The riot-

ers who invaded the archbishop's palace and destroyed the Great Jesuits' college of San Salvador were not Protestants, but Catholics. Their motive was not enmity to religion, but opposition to encroachments by the church upon the legitimate functions of the State. Their rallying cry, according to the account just received, was "Free Church and State." There were 30,000 people in the mob; but the whole Argentine Republic contains only 10,000 Protestants, and it would be absurd to suppose that all these are concentrated in the single city of Buenos Ayres. The banners borne by the rioters were those of the Argentine Republic, of Spain, and of Italy. There was no American or German or British flag; whereas, nineteen-twentieths of the Protestant population of Buenos Ayres are English, German, and American. So far as can be gathered from the particulars in our possession, the excitement of the populace was kindled by the attempts of the ecclesiastical authorities to interfere with the civil power, and also with the subject of education. The first speech at the meeting which preceded the riot was made by the President of the University Students' Committee, and its effect upon the multitude is described as inflammatory in the extreme. Nothing appears in the facts as now known to justify the belief that sectarian bigotry had the slightest influence in producing the outbreak.

LOSS OF THE "SCHILLER."

Dispatches from London, May 10, record the grounding of the steamer *Schiller*, during a heavy sea, on the rocks of Scilly Isles. Only 51 passengers had been saved. Carelessness is assigned as the cause of the wreck. It is proposed to embalm the bodies of the dead. A dispatch dated the 14th says:—

"One of the crew of the *Schiller* has informed a correspondent of the *Standard* that the officers on board the steamer were drunk when she struck, and several passengers lay helpless until they were swept overboard by the waves. One hundred and thirty bodies have been recovered from the wreck.

STEAMSHIP "CADIZ" LOST.

LONDON, May 10.—The steamship *Cadiz* was lost near Brest while on a trip from Lisbon to this city. Sixteen persons were drowned.

THE PENNSYLVANIA LABOR TROUBLES.

WILKESBARRE, May 13.—A straggling fire was kept up by the striking miners from 10 o'clock last night until 4 this morning upon the Sheriff's force. At Hutchinson's breaker, four men went to work for Hutchinson this morning.

Yesterday about nine hundred men and women went to Fisher's and Whitehead's mines, compelled the miners to suspend operations, and then sacked their houses and appropriated the valuables. The strikers have become ungovernable, and declare that all new men must and shall leave the region. The success of the mob for the last two days threatens to cause a suspension of business.

OSCEOLA (Pa.), May 13.—John Sieny, the Vice-President of the Miners' National Association, was arrested here last night on the oath of Captain Clark, charged with conspiracy.

Sieny said, in addressing a large crowd of excited miners that there were times when persons were justified in violating the law, and that the men who came here now, seeking to take the places of those out on a strike, were robbing their children and wives of their bread, and should be treated accordingly. Sieny sent this furious crowd to Powellton, some three miles from this village, to drag the men from their work as they did at Fisher & Miller's works yesterday. Sieny is under the pay of the National Organization, and is believed to be paid by shippers in other regions, who are now working to keep this strike up.

BERLIN, May 10.—A number of Polish priests have been charged with instigating the attempt to assassinate Bismarck. Several arrests have been made.

—A crowd of women mobbed the Old school-house in Konigshutte, Silesia, on Tuesday, declaring they would never allow their children to become Old Catholics. After much excitement the military were called out and they cleared the streets, which were full of spectators. Twenty persons were arrested.

SAN ANTONIO (Texas), May 11.—Generals Hatch and Davis, of the United States army, have arrived here from the Rio Grande. They report that Mexican raids are becoming more frequent and bolder, and that murders of Americans and friendly Mexicans are constantly occurring. The civil authorities on this side are under the control of Mexicans and they prevent the troops from making

arrests. Unless summary action is taken the country between Rio Grande and Nueces will soon be in the hands of Mexican outlaws.

STORMS.

COLUMBUS (Ga.), May 4.—About 9 o'clock last night one of the heaviest hailstorms known for years fell in this vicinity for five minutes, some of the hailstones being as large as eggs. The storm was accompanied by a heavy rain and wind, doing great damage to the crops and fruit orchards.

TOLEDO, May 10.—A tornado passed over the village of Green Springs, Ohio, yesterday afternoon, doing much damage and killing two children. The course of the storm was from north to south, and its track about two miles wide.

DESTRUCTIVE FIRE IN BROOKLYN.

BROOKLYN, May 10.—A disastrous fire broke out at midnight in the Planet Jute and Carpet Mills, destroying nearly the whole square. The fire originated in the basement, and is believed to have been the work of an incendiary. It is estimated that the total loss is over \$500,000. Over 400 persons are thrown out of employment. The fire is still burning, and public school No. 4 and the Baptist church are in danger.

—The Russian government has signed a convention with Japan, by which the Japanese part of the island of Saghalien is ceded to Russia.

CROP PROSPECTS.

FOREIGN.—The *Vienna Free Press* says the prospects for crops in Syria are good. The *Berlin Market Report*, of April 10, says the weather has become seasonable and permits the farmers to work. Winter crops in Hungary and Austria look splendid. The *Berlin Handels Zeitung*, of April 12, says that frosts have done much injury to crops in Mecklenburg, and Roumania. Winter crops were badly damaged, especially wheat. In France, wheat has already suffered, and rye still more. In Russia, sowers are actually beaten off by the snow.

DOMESTIC.—Advices from the Eastern States report prospects of from one-half to two-thirds of a winter wheat crop, although this is partially made up by the increased number of acres sown, and the quantities of spring wheat put in. California reports the crops improving and the weather favorable. Expect three hundred thousand tons surplus.

GRASSHOPPERS.

CHICAGO, May 14.—Reports from portions of Missouri, Minnesota, Kansas, and Nebraska, state that the grasshoppers are already devastating the country of every green thing, and that the farmers are greatly discouraged. The pests seem to be young—at least they are very small—ranging from the size of a flea to that of a common house-fly. But their destructive powers appear quite as great as those of the full-grown insect. Gentlemen who have recently been on a tour of southwestern Missouri, say the grasshoppers are destroying everything green in that section. People are panic-stricken, and cattle and horses are dying by hundreds of starvation. They can find nothing to eat, not even in the woods, as the grasshoppers have eaten the buds and leaves from the trees. In Minnesota an investigation by a reporter of the *St. Paul Press*, sent out especially for the purpose, shows that so far only a portion of four counties are troubled with the pests; but deposits of eggs are found in other sections, and serious damage to the crops is feared.

Luther on Lager Beer.

In Luther's "table talk" we find the following opinion on lager beer: "The man who first brewed beer was a pest to Germany. Food must be dear in our land, for the horses eat up all the oats, and peasants and citizens drink up all the barley in the form of beer. I have survived the end of genuine beer, for it has now become small beer in every sense, and I have prayed to God that he might destroy the whole beer-brewing business, and the first brewer I have often cursed. There is enough barley destroyed in the breweries to feed all Germany."

Obituary Notices.

DIED, at Santa Rosa, Cal., April 6, 1875, Sister Deeds, aged 38 years and 10 months. She leaves seven children to mourn her loss. Sister Deeds embraced the truth some four years since, and has ever been a true, humble Christian, ever faithful at the post of duty.

