

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. 22:12.

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The Signs of the Times

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The Time for Prayer.

When is the time for prayer?

With the first beams that light the morning sky,
Ere for the toils of the day thou dost prepare,
Lift up thy thoughts on high;
Commend thy loved ones to his watchful care;
Morn is the time for prayer.

And in the noontide hour,

If worn by toils or by sad cares oppressed,
Then unto God thy spirit's sorrow pour,
And he will give thee rest;
Thy voice shall reach him through the fields of air;
Noon is the time for prayer.

When the bright sun hath set,

And while eve's bright colors deck the skies;
When with the loved at home again thou'st met,
Then let thy prayers arise
For those who in thy joys and sorrows share;
Eve is the time for prayer.

And when the stars come forth—

When to the trusting heart sweet hopes are given,
And the deep stillness of the hour gives birth
To pure, bright dreams of Heaven;
Kneel to thy God—ask strength, life's ills to bear;
Night is the time for prayer.

When is the time for prayer?

In every hour, while life is spared to thee,
In crowds or solitude, in joy or care,
Thy thoughts should heavenward flee.
At home, at noon or eve, with loved ones there,
Bend thou the knee in prayer.

General Articles.

MEN FROM THE TOMBS.

BY MRS. E. G. WHITE.

THE night upon the water was over, and in the early morning Jesus and the disciples landed, together with those who had followed them across the sea. But no sooner had they stepped upon the beach than two men possessed with devils rushed fiercely toward them as though they desired to tear them in pieces. Still clinging to them were parts of chains which they had broken, in escaping from confinement. They were cutting and bruising themselves with sharp stones and other missiles that they could lay their hands upon. They had been dwelling among the graves, and no traveler had been safe to pass that way; for they would rush upon him with the fury of demons and kill him if they could. Their faces glared out from their long and matted hair, and they looked more like wild beasts than men.

When the disciples and the others saw these fearful creatures rushing toward them, they fled in terror. But presently they discovered that Jesus was not with them, and they turned to see what had been his fate. They beheld him standing calmly where they had left him. He who stilled the tempest, he who had met Satan before and conquered him, did not flee before these demons. When the men, gnashing their teeth, and foaming at the mouth, approached him within a few feet, Jesus raised that hand which had beckoned the waves to rest, and the men could come no nearer. They stood raging but helpless before him.

In accents of authority he bade the unclean spirits come out of them. The words of Jesus penetrated the darkened minds of the men enough for them to dimly realize that One was near who could save them from the demons that tormented them. They fell at the feet of Jesus, worshipping him. But when they opened their mouths to entreat his mercy, the demon spoke through them and cried vehemently, "What have I to do with thee,

Jesus, thou Son of the Most High God, I adjure thee by God, that thou torment me not!"

Jesus asked, "What is thy name?" and the answer was, "My name is Legion; for we are many." Using the afflicted men as mediums of communication between themselves and Jesus, they besought him not to send them away out of the country, but to let them enter into a herd of swine that was feeding near. Their request was granted; but no sooner did this occur than the swine rushed headlong down a steep precipice, and were drowned in the sea. Light dawned upon the minds of the restored lunatics. Their eyes beamed with an intelligence to which they had long been strangers. The countenances, so long deformed into the image of Satan, became suddenly mild, the blood-stained hands were quiet, and the men praised the Lord for their deliverance from the bondage of demons.

The design of Satan, in requesting that the demons might enter into the swine, was to hedge up the way of Jesus in that region. By causing the swine to be destroyed, considerable loss was brought upon their owners; and the enemy was not deceived in thinking that this circumstance would occasion Jesus to be held in disfavor throughout that country. The keepers of the swine had seen with amazement the whole transaction. They had seen the raving madmen suddenly become sane and calm; they had beheld the whole drove of swine instantly afterward charge recklessly into the sea, where they were immediately drowned. They were obliged to account to the owners for their loss; and they immediately hurried to publish the news to their employers, and to all the people. This destruction of property seemed, to the owners, of far greater magnitude than the joyful fact that two lunatics had been restored to reason, and no longer endangered the people who came in their way, nor needed the restrictions of bolts and chains.

These selfish men cared not that these unfortunate beings were now liberated, and sat calmly and intelligently at the feet of Jesus, listening to words of instruction, filled with gratitude and glorifying the name of Him who had made them whole. They only cared for the property they had lost, and they were fearful of still greater calamities following the presence of this stranger in their midst. A panic spread far and near; the citizens apprehended financial ruin. A crowd came to Jesus, deploring the recent loss of property and begging him to leave their vicinity. They looked with indifference upon the lunatics who had been healed, and were then conversing intelligently with Jesus. They knew them perfectly well, for they had long been the terror of the community. But the miraculous cure of these men seemed of less importance than their own selfish interests. They were thoroughly alarmed and displeased at their loss; and the prospect of Jesus remaining among them filled them with apprehension. They implored him to depart from their coast. The Saviour complied with their demands, and immediately took ship with his disciples and left them to their avarice and unbelief.

The inhabitants had before them living evidences of the power and mercy of Him whom they drove from their midst. They saw that the lunatics had been restored to reason; but they were so fearful of incurring pecuniary loss that the Saviour, who had baffled the Prince of Darkness before their eyes, was treated as an unwelcome invader, and they turned the priceless Gift of Heaven from their doors, and blindly rejected his visit of mercy. We have not the opportunity of turning from the person of Christ, as did the Gadarenes; but there are many in these days who refuse to follow his teachings, because in so doing they must sacrifice some worldly interest. Many, in the various pursuits of life, turn Jesus from their hearts, fearful that his presence may cost them pecuniary loss. Like the selfish Gadarenes, they overlook his grace, and ruthlessly drive his Spirit from them. To such his words apply: "Ye cannot serve God and mammon."

Some may reason that the course pursued

by Jesus in this matter prevented the people of that region from receiving his doctrine, that this startling exhibition of his power turned them away from his teachings, and cut them off from his influence. But such minds fail to penetrate the plans of the Saviour. At the time that the Gadarenes besought Jesus to leave their coast, there was also a petition offered by the restored lunatics. It was that they might accompany their Deliverer. In his presence they felt secure from the demons that had tormented their lives and wasted their manhood. They kept close to his side as he was about to enter the boat, knelt at his feet and implored him to take them with him and teach them his truth. But Jesus directed them to go home to their friends, and tell them what great things the Lord had done for them.

Here a work was given them to do—to go to a heathen home, and impart to their friends the light that they had received from Jesus. They might have pleaded that it was a great trial to be separated from their Benefactor at this early stage of their experience, and that it was more congenial to their feelings to remain with him than to be exposed to the trials and difficulties that were sure to beset them in the course he directed them to pursue. They might also have pleaded that their long isolation from society disqualified them for the task he had given them.

But instead of this, as soon as Jesus pointed out the path of duty, they prepared to follow it. Not only did they enlighten their own households and neighbors in regard to Jesus, but they proclaimed his power to save throughout the region of Decapolis, among the Gentiles, telling the wonderful work of Christ in casting out the demons. The people of that region had refused to receive the Saviour because he was the means of destroying their property, yet they were not left in utter darkness; for they had not committed the sin of rejecting his doctrine, since they had not heard it when they bade him leave their coast. His words of life had not fallen upon their ears. Therefore he commissioned those who were so recently the mediums of Satan to communicate the light they had received from him to those benighted people. Those who had so lately been the representatives of the Prince of Darkness were converted into channels of truth, servants of the Son of God.

Men marveled as they listened to the wondrous news. They became interested and anxious to have part in this kingdom of which Jesus taught. Nothing could have awakened the people of this country so thoroughly as did this occurrence happening in their midst. They had only cared for the advantages of the world, and had thought little of their eternal interests. Jesus cared much more for their real good than they did themselves. He had permitted the devil's request to be granted, and the result was the destruction of their property. This loss raised the indignation of the people, and brought Jesus directly before the public notice. Although they entreated him to depart from them, they nevertheless saw and heard the men whom he had healed. When these persons, who had been the terror of the community, became the messengers of truth and taught the salvation of Jesus, they wielded a powerful influence to convince the people of that region that Jesus was the Son of God.

They sent Jesus from their coast because they feared additional loss of property, notwithstanding those who had crossed the lake with him told them the peril of the previous night, and the miracle performed by the Saviour in stilling the tempest. Their eyes, blinded by worldliness, only saw the magnitude of their loss. They refused to consider the advantage of having One among them who could control the very elements by the lifting of his finger, cast out demons, and heal the diseased and imbecile by a word or the touch of his hand. The visible evidence of Satan's power was among them. The Prince of Light and the Prince of Darkness met, and all present beheld the supremacy of the one over the other. Yet seeing this they begged the Son of God to depart from them. He gratified their wish; for he

never urges his presence where he is unwelcome.

Satan is the god of the world; his influence is to pervert the senses, control the human mind for evil, and drive his victims to violence and crime. He sows discord and darkens the intellect. The work of Christ is to break his power over the children of men. Yet how many in every department of life, in the home, in business transactions, and in the church, turn Jesus from their doors but let the hateful monster in.

It is no wonder that violence and crime have spread over the earth, and moral darkness, like the pall of death, shrouds the cities and habitations of men. Satan controls many households, people, and churches. He watches the indications of moral corruption, and introduces his specious temptations, carefully leading men into worse and worse evils, till utter depravity is the result. The only safety is to watch unto prayer against his devices; for he goes about, in the last days, like a roaring lion seeking whom he may devour. The presence of Jesus is a safeguard against his advances. The Sun of Righteousness discloses the hideous blackness of the enemy of souls, and he flies from the divine presence.

Many professed Christians of our time banish Jesus from them for the sake of worldly gain. They may not use the exact words of the Gadarenes, but their acts plainly indicate that, in their various avocations, they do not desire his presence. The world is exalted above his mercy. The love of gain crowds out the love of Christ. They heed not his injunctions, they slight his reproofs. By dishonesty and avaricious scheming, they virtually petition the blessed Saviour to depart from them.

SCIENCE AND RELIGION.—Smith says, "true religion and true philosophy must ultimately arrive at the same principle." How true! and yet how often are we pained by hearing Christians speak lightly of philosophy! Religion may grow through the influence of science; and it must be seriously injured when Christians oppose it. Nature never taught a man to neglect his Maker. If a philosopher tells us that science and the Bible do not agree, we may be sure either his philosophy is incorrect, or he tells a falsehood. The person who studies nature most, can love God best; his mind and heart expand even when he only partly comprehends the beauty of her hidden jewels. The honest, rational person who investigates science, is involuntarily brought to worship the Creator, even though he may never before have had any religious feelings; he is led to "look through nature up to nature's God." From the depths of your soul study nature; for she must be near the heart of her Maker; but how can man worship the created, and neglect the Creator? Rather worship the infinite Being that planted it all; and which has a loving, noble heart beside.

IN THE WRONG PLACE.—There are thousands of persons in places where they do not belong. The bird's wing means air, the fish's fin means water, the horse's hoof means solid ground; and what would happen if the bird tried the water, and the fish tried the air, happens when men get out of their natural element. In my watch, the spring cannot exchange places with the wheels, nor the cogs with the pivots. "Stay where I put you!" cries the watch-maker, "if you want to keep good time!" Now, the world is only a big watch that God wound up, and the seasons are the hands which tell how fast the time is going. "Stay where I put you!" says our great Creator.—Talmage.

THE sermon on the mount, by the Saviour, has more wisdom and power in it than all the codes of antiquity. The humblest peasant who can read this sublime system for the government of the heart, knows more of God and his own duties than all the philosophers of antiquity.

A KINDNESS is never lost.

THE BIBLICAL INSTITUTE.

HELD IN OAKLAND, CAL., APRIL 1-17, 1877.

THE following is a synopsis of the lectures presented at this Institute, the aim being to give principal facts, dates and references, with as few words as will serve to connect them. The lessons are not intended to measure the recitations; for instance, the subject of the Sanctuary is presented as one lesson, but two days were occupied with that subject in the class.

CLASS QUESTIONS ON LESSON V. WITH ANSWERS.

(Continued.)

7. Who was mediator between God and man while Christ was upon earth, and especially from the time of his death till the commencement of his ministry in Heaven?

ANS. We understand that Christ has been the mediator between God and man ever since the plan of salvation was devised. Down to the cross the fact of a Redeemer to come was the great fact in reference to which men acted in approaching to God. They signified their faith from Adam to Calvary by the offering of the blood of beasts. Since Calvary the great fact has been a Redeemer already come, in whom we show our faith through the ordinances of the gospel. The time for decision to be made up in any case, with a few exceptions, does not come till the work of atonement in the closing up of the service of the Heavenly sanctuary. And the decision will be rendered in every case according to the faith manifested in that Redeemer, whether before or after Christ, as the evidence shall appear in the record of the books above. And whether or not Christ was in the presence of his Father, at the time such faith was manifested, would be immaterial. Man's acts of faith would go on record as well while Christ was on earth as while he was in Heaven; as well while he was in the grave, as when among the living; as well at any time before he commenced his work of ministry in Heaven, as after.

8. Was the daily round of service in the tabernacle performed on the day of atonement?

ANS. The daily round of general sacrifices was performed on the day of atonement as upon other days, besides some special general offerings upon that day, as upon other feasts, and besides the specific offering of the atonement. Num. 29:7-11. But while the work of atonement was going forward, the ordinary individual offerings at the door of the sanctuary could not be offered. There was no occasion for these, since all the people were represented in the offering which the priest was presenting in the most holy place. For a person at the same time to be offering at the door of the tabernacle would be to present two different offerings at once, which would be uncalled for, and manifestly improper; and what would be more objectionable still, it would divert to another service the attention which the Lord required all to fix upon the work of atonement.

9. In the first tabernacle God's glory was manifested between the cherubim over the ark in the most holy place. Can it be inferred from the type that that is also God's position in the Heavenly sanctuary? But Rev. 4:5 shows us the throne of God in the holy place. How can this be reconciled?

ANS. By not supposing that God or his throne is always confined to the same place or position. We do not understand the Scriptures to teach that the Lord was always in one place. Sometimes he met with Moses at the door of the tabernacle. Ex. 29:43. His throne is represented as a movable living throne. Eze. chapters 1 and 10. When the scene of the cleansing of the sanctuary opened, the Ancient of Days, Jehovah, took a position which he had not before occupied. Dan. 7:9. On the change of ministration from the holy into the most holy place, God's throne was evidently moved from the one to the other.

10. How can Christ be a sanctuary, and at the same time be administering as high priest in the same. Eze. 11:16; Isa. 8:14?

ANS. These texts can have no reference to the sanctuary in Heaven. They do not say that Christ should be the sanctuary, but "as a sanctuary," and "for a sanctuary." The word sanctuary is sometimes used to signify a place of refuge and defense. And Christ would be such to his people, while dispersed through the land of their captivity. But the word rendered sanctuary in the texts referred to is not *hagion*, the word used to describe the sanctuary of worship, both as type and antitype, but *hagiasma*, a sacred or consecrated place.

11. Please give an explanation of the original of Rom. 3:25. How can Christ be said to be the mercy-seat?

ANS. He cannot. Those who make this assertion from Rom. 3:25, as some of our opponents do, are simply misled by their ignorance of the language they try to handle. There is a neuter

Greek noun, *hilasterion*, which means mercy-seat. There is another in the masculine gender, *hilasterios*, which means "one who makes expiation, a propitiator, or propitiatory sacrifice." In the accusative singular this latter word takes the same form as the other, *hilasterion*. The construction of Rom. 3:25 demands the use of the accusative case; and hence, this masculine noun being of the same form as the neuter noun, our friends have mistaken it for the neuter noun, and declare that Christ is the mercy-seat. They think thereby to break down the idea of the antitypical sanctuary, held by S. D. Adventists. But their attempt is wholly abortive; for the word is the masculine noun *hilasterios*, and means, a propitiator, or one who makes expiation.

12. Rom. 5:11. What does Paul mean by saying, "We have now received the atonement," when the atonement did not begin until 1844? This is urged as an objection against our views of the Heavenly sanctuary.

ANS. The whole difficulty lies in giving a wrong meaning to the word there rendered atonement. The word is *katallagee*, and simply means "reconciliation, restoration to favor," never atonement. The words used in the Old Testament for atonement are *exilasias*, *exilasma*, and the verbs, *exilas-komai*, and *exileoo*. Reconciliation the church has all along received through Christ; but we receive the atonement only when it is made as the closing service of our Lord in the sanctuary above.

13. Is the antitypical table of show-bread in the Heavenly sanctuary? What was it designed to typify?

ANS. Inasmuch as the candlestick and altar of incense were seen in the Heavenly sanctuary, it would seem fair to infer that the table was not lacking though it seems nowhere to be brought directly to view. Its significance as a type may be perhaps inferred in a measure from its use in the earthly sanctuary. Bread was kept upon it before the Lord, a loaf for each tribe. New fresh loaves were placed upon the table every Sabbath, and the old were to be eaten by the priests in the holy place. The other instruments symbolized channels through which the blessings of the Lord come to us; as the candlestick, the Spirit of God; the altar of incense, the acceptance of our prayers with God; the mercy-seat, the way of pardon and peace; and when it is said in the Scriptures that man shall not live by bread alone but by every word that proceedeth out of the mouth of the Lord, does it not bring to view that which may fitly be illustrated by the show-bread which the priests were to eat. Does it not represent these words of the Lord by which we live, his grace and favor which continually sustain us? In the absence of positive testimony it becomes no one to do more than suggest; and these remarks are offered only as such.

LESSON SIX.

THE MESSAGES OF REVELATION CHAPTER XIV.

HAVING seen that the cleansing of the sanctuary is a work of Judgment, a key is placed in our hands for an explanation of the messages of Rev. 14. The first message, verses 6, 7, is symbolized by an angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, saying with a loud voice, "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 fountain of waters."

Let us see what we are warranted to expect from the terms of the message, that we may know what to inquire for as a fulfillment. The scope of the message is the gospel either as a whole or in some of its special phases; and the burden of its announcement is that the hour of God's Judgment is come. Some Judgment work connected with the gospel we are therefore to look for. But the gospel brings to view no work of this kind except that connected with the close of the probation of the human race, near the end of time. Still it cannot be any phase of the Judgment after probation has ended; for two other proclamations to men follow it before the Lord appears as symbolized by one like the Son of man on the white cloud. Verse 14. It can therefore be no other than the work of investigative Judgment which we have seen takes place above, as the sanctuary is cleansed immediately preceding the coming of Christ. And further, it is a time message, based on the prophetic periods; for it announces the hour of God's Judgment come, and must consequently bring us to the commencement of that work.

With these data before us, where shall we look for that message? We need not stop even to inquire if it was given by the apostles, or the reformers, or any class of religious teachers previous to our own day; for if given at any time before the last generation it would not be true. The apostle reasoned of a Judgment to come,

Acts 17:31; 24:25; and it is recorded of Luther that he thought the day of Judgment was about 300 years distant from his day. But our own generation has witnessed such a proclamation as the message announces. In the great Advent movement of 1840 to 1844 and onward, the fulfillment is seen.

This movement was one of the right nature: it was based on the prophetic periods and proclaimed time. It was of sufficient extent: it went to every missionary station on the globe. See Exposition of Matt. 24. This angel of Rev. 14:6, is the same as the angel of Rev. 10. Evidence of this is found in the chronology of this latter movement, the nature of the message, and the terms in which the proclamation of this angel is uttered. Rev. 10:6. But this angel utters his oath on the authority of a little book which he has in his hand open. This is unquestionably the book which Daniel had been told to close up and seal to the time of the end, and the fact that the angel now had it in his hand open, shows that his message is given this side of the time of the end. He proclaims the end of prophetic time, and following that the finishing of the mystery of God. In Rev. 14:6, 7, it is the finishing of the prophetic periods, and then the hour of God's Judgment. The finishing of the mystery of God, and the hour of God's Judgment, therefore, occupy the same time and bring to view the same work—a work to be fulfilled in the cleansing of the sanctuary, commencing in 1844 and now going forward.

Having located the first message, the others must follow in order. The second has received as marked a fulfillment as the first. Babylon is brought to view under the symbol of a woman in Rev. 17:5. This does not mean the wicked world, or worldly powers; for the woman is seated upon a beast which represents the civil power. Verse 3. A woman is the symbol of a church; a lewd woman representing a corrupt or apostate church, Eze. 16; and a virtuous woman, a pure church. Rev. 12:1. But Babylon is not confined to any one church; for this woman of Rev. 17:5 has daughters of the same character with herself. Parity of reasoning would lead us to include under this term all heathen systems of religion, as well as portions of the so-called Christian world. Babylon means mixture and confusion. The name is derived from Babel, where God rebuked men's impious attempt to build a tower to Heaven, by confounding their language. The great fault here charged upon Babylon is, that she made all nations drink of the wine of the wrath of her fornication, or corrupted them with her false doctrines.

The fall of Babylon is not the loss of temporal power by the papacy, nor the destruction of the city of Rome. For the papacy does not lose her temporal power because she made the nations drink of her false doctrines; but that is the very means by which she obtained and so long held it. And it cannot mean the destruction of Rome; for Babylon is where the people of God are largely represented. Rev. 18:4. But this has never been true of Rome, and especially it was not when the second message of Rev. 14 was given. And, secondly, it is after Babylon's fall that the people of God are called out, which would be an absurdity if applied to the fall and burning of Rome. And thirdly, after the fall, Babylon fills up with hateful birds and foul spirits, which makes the application to the destruction of Rome still more ridiculous.

The fall of Babylon is a moral fall, as is shown by Rev. 18:1-3. But the proclamation of this fall being connected with the great Advent movement of our own days, must apply to some portion of Babylon which was at that time in a condition to experience a moral change for the worse. But this announcement, Babylon is fallen, could not then be said of the heathen world, which has for ages been lost in darkness and corruption; nor of the Romish church, for that has for generations been as low as it is possible for any organization, religious or secular, to descend. It must therefore have reference to those classes who have partially come out from Romish errors, but stopped short of receiving all the light that was offered them. This is true of the great mass of Protestant sects. They ran well for a season, and had a large measure of the graces of the Holy Spirit and the blessing of God to witness to what truth they were willing to receive. But their theology is still hideously deformed by enormous errors drawn from Rome, which they refuse to abandon. A reception of the first message would have healed their divisions and made a beginning of the work of correcting their errors. We know this from the effect it did have on those who received it, who came from all these denominations. But they rejected the message, and shut it out of their houses. The cry was then raised, Babylon is fallen; and although the distinctive call of Rev. 18:4, "Come out of her my people," which we apply to the future, was not given, yet some 50,000 persons did come out from the theological bondage to which they were subjected, an earnest of a still greater separation to take place, as we believe, in