

The Signs of the Times.

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

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The Signs of the Times

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THE DAY OF THE LORD.

BY HORATIUS BONAR.

THE day of the Lord, it cometh!
It comes like a thief in the night.
It comes when the world is dreaming
Of safety, and peace, and light.
It cometh, the day of sack cloth,
With darkness, and storm, and fire,
The day of the great avenging,
The day of the burning ire.

Not slowly, slowly, like twilight,
Nor like the cold creeping tide;
Nor barque from the distant offing,
Mcving on o'er the waters wide.
But instant—like sudden lightning,
In the depths of a tranquil sky;
From the west to the east in a moment,
The havoc descends from on high!

The voice of the awful trumpet
Arresteth the march of time;
With terror, and woe, and judgment,
It soundeth through every clime.
It speaketh aloud to the living,
It speaks to the slumbering dead;
Earth heareth the final summons,
And boweth the trembling head.

The flash of the sword of havoc
Foretelleth the day of blood,
Revealing the judge's progress,
The downward march of God.
The fire which no mortal kindles,
Quick seizes the quaking earth;
And labors the groaning creation
In the pangs of its second birth.

Then the day of the evil endeth,
And the righteous reign comes in,
Like a cloud of sorrow, evanish
The ages of human sin,
The light of the morning gleameth,
A dawn without cloud or gloom;
In chains lies the ruler of darkness,
And the Prince of light has come!

GRACE AND GLORY:

OR, THE TWO THRONES, REPRESENTING THE KINGDOM OF GRACE, AND THE KINGDOM OF GLORY.

THE existence of a throne supposes the existence of a kingdom. As by the thrones of Europe, the kingdoms of Europe are understood, so when the sacred Scriptures speak of heavenly thrones, heavenly kingdoms are meant. The throne of grace represents the kingdom of grace. The throne of glory represents the kingdom of glory. We here give two texts, side by side, which speak of the two thrones, one of the throne of grace and the other of the throne of glory:

THE THRONE OF GRACE. THE THRONE OF GLORY.
Let us therefore come When the Son of man boldly unto the throne of shall come in his glory, grace, that we may ob- and all the holy angels tain mercy, and find grace with him, then shall he to help in time of need. sit upon the throne of his glory. Matt. 25:31.

The kingdom of grace is God's plan to save men by grace. It was established as early as mercy and grace were offered to fallen man. Adam, Abel, Noah, Abraham, and Moses were as truly the subjects of the kingdom of grace as the apostles and martyrs of Jesus were, or as the followers of Christ now are.

The kingdom of glory is future. In connection with its establishment will be the second coming of Christ in power and great glory, to raise the righteous dead, and to change the living righteous. These, all immortal, will be the eternal subjects of the kingdom of glory. In Paul's most solemn charge to Timothy, he associates the coming of Christ and the last judgment with the immortal kingdom. "I charge thee therefore

before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. Preach the word." 2 Tim. 4:1, 2. This kingdom will be God's arrangement to glorify and reward the immortal righteous, who are saved from every nation, tongue, and people, during the ages of human probation.

The kingdom of grace and the kingdom of glory are closely related to each other. The former was established to prepare subjects for the latter. They span the time of all the ages from the fall, when the plan of redemption was instituted, embracing the eternal future. Two conditions of the people of God are expressed by the phrase, kingdom of Heaven, so frequently used in the New Testament. Sometimes it expresses their present condition, in this world, and sometimes their future condition, in the world to come.

THE TWO THRONES.

The Scriptures distinctly speak of two thrones. One is the throne of the Father; the other is the throne of the Son. Christ first sits on the Father's throne, in connection with the Father; until human probation shall close. He will then reign upon his own throne forever. In these emphatic words Christ addresses the church: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

THRONE OF THE FATHER.

The throne of the Father is the throne of the universe. David, speaking of this throne, says: "The Lord hath prepared his throne in the Heavens, and his kingdom ruleth over all." Ps. 103:19. Daniel, speaking of the Ancient of days, the eternal Father, says that "his throne was like the fiery flame." Chap. 7:9. And the Revelation, speaking of the birth of Christ, and his ascension to the Father, says: "And her child was caught up unto God, and to his throne." Chap. 12:5.

Christ will reign on the throne of the Father in the kingdom of grace until human probation shall close. David, speaking of this gracious reign, says: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion. Rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power." Ps. 110:1, 3. And Peter, on the occasion of the pouring out of the Holy Spirit on the day of Pentecost, says that Christ "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." Acts 2:33.

The prophet Zechariah, speaking of Christ by the title of the Branch, and of his people under the figure of the temple of the Lord, says: "Behold the man whose name is The Branch; and he shall grow up out of his place; and he shall build the temple of the Lord. Even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne. And the counsel of peace shall be between them both." Chap. 6:12, 13. In the kingdom of grace, the counsel of peace is between the Father and the Son. And Paul, speaking of the priesthood of Christ in the heavenly sanctuary, says that "we have such an High Priest, who is set on the right hand of the throne of the Majesty in the Heavens." Heb. 8:1. He exhorts the church to look to "Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Chap. 12:2.

THRONE OF THE SON.

Christ will reign in the kingdom of glory forever. God speaks of the eternal kingdom of his Son by his servant David in these words: "His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon." Ps. 89:36, 37. And the angel speaking of Christ addresses Mary in these words: "He shall be great and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever;

and of his kingdom there shall be no end." Luke 1:32, 33.

But at the close of human probation Christ delivers up the kingdom of grace, 1 Cor. 15:24, 28, and receives from the Father the eternal kingdom of glory. Says Daniel: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Chap. 7:13, 14. And the prophet speaks of the immortal and eternal subjects of this kingdom in these words: "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Verse 18.

But it is not until all the wicked of the earth shall be destroyed from off it that the immortal kingdom of glory will fill the whole renewed earth, which will be the eternal inheritance of the saints. Then will be fulfilled the words of David: "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37:10, 11. And it is to this same glory and reward that Christ points in that ever blessed sermon on the mount, when he says: "Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

The prophet Daniel is assured by the angel that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Chap. 7:27. And the great God, in response to the earnest prayer of Moses who was leading the children of Israel to the land of Canaan, the type of the kingdom of glory, says: "But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14:21. Isaiah takes up the promise of the future reward and glory in these words: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Chap. 11:9. And another prophet repeats the promise in still stronger language: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14.

FIVE KINGDOMS ILLUSTRATED.

The second chapter of Daniel introduces five universal kingdoms which were to succeed each other. The first four kingdoms are earthly and perishable. The fifth is immortal, and will stand forever. The first four kingdoms are represented by the great metallic image, the several parts of which are composed of gold, silver, brass, and iron mixed with clay. When these shall be broken in pieces, and entirely removed, then will the immortal kingdom fill the whole earth. We call attention to Dan. 2:31—45.

Verses 31, 36: "Thou, O king, sawest and behold, a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king."

Please notice these points in the dream, however, before considering the interpretation. The stone smote the image upon his feet, when the iron, the clay, the brass, the silver, and the gold, were broken in pieces, and the wind carried them away, that no place was found for them. No language can

express destruction more completely. Then, and not till then, does the stone that smote the image become a great mountain, and fill the whole earth.



Verses 37, 38: "Thou, O king, art a king of kings; for the God of Heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art [or thy kingdom is] this head of gold." Babylon was the first kingdom of universal empire. It was founded by Nimrod, the great grand son of Noah. See Gen. 10:8, 10. It lasted nearly seventeen hundred years, though under different names; sometimes called Babylon, sometimes Assyria, and sometimes Chaldea. It continued from the time of Nimrod to that of Belshazzar, who was its last king.

Verse 39 (first part): "And after thee shall arise another kingdom inferior to thee." The Medo-Persian kingdom succeeded Babylon. See chap. 5:28: "Thy kingdom [Babylon] is divided, and given to the Medes and Persians." The Medo-Persian was the second universal kingdom, represented by the breast and arms of silver.

Verse 39 (last part): "And another third kingdom of brass, which shall bear rule over all the earth." In chap. 8:5, 7, 21, we learn that Grecia conquered the Medo-Persian kingdom, and became a kingdom of universal empire. This took place under Alexander. Here, then, we have the third kingdom, which is represented by the brass of the image.

Verse 40: "And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise." The fourth kingdom is generally admitted to be Rome. It was a universal kingdom that was to break in pieces all that went before it. Rome alone answers the description. That did have universal empire. Luke 2:1: "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed." Caesar Augustus was a Roman emperor. Here we have the fourth kingdom, represented by the legs of iron.

Verse 41 (first part): "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided." The Western Empire of Rome, between the years A. D. 356 and 483, was divided into ten divisions, or kingdoms: 1. The Huns, in Hungary, A. D. 356; 2. The Ostrogoths, in My-

sia, 377; 3. The Visigoths, in Pannonia, 378; 4. The Franks, in France, 407; 5. The Vandals, in Africa, 407; 6. The Sueves and Alans, in Gascoigne and Spain, 407; 7. The Burgundians, in Burgundy, 407; 8. The Heruli and Rugii, in Italy, 476; 9. The Saxons and Angles, in Britain, 476; 10. The Lombards, in Germany, 483. Thus the kingdom was divided, as designated by the ten toes.

Verses 41-43 (beginning with the last part of verse 41): "But there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

This language is descriptive of the state of the kingdoms into which the fourth kingdom should be broken. Some of them should be strong as iron, and some feeble as clay. Yet as iron cannot be permanently united to clay, so the stronger kingdoms shall not be able to annex the weaker to themselves in a permanent union. Nor shall the intermarriage of the reigning families succeed in causing these kingdoms to cleave together. Next come the words of the texts, which distinctly point to the period of the setting up of God's imperishable kingdom:—

Verse 44: "And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The kings mentioned in the text are most certainly the ten kings, or ten kingdoms, of the divided fourth kingdom; for they are the subject of discourse. The phrase, "In the days of these kings," does not refer to the days of the kingdom of Babylon, of Media and Persia, of Greece, nor to the days of Rome before it was divided into ten kingdoms. But it does refer to Rome after it had been divided into ten kingdoms, represented by the ten toes of the image. Therefore the kingdom of God was not set up at the time of the first advent of Christ. Neither could it be set up, according to the text, until the Roman kingdom should be divided into the ten kingdoms, which division took place between the years A. D. 356 and 483. The setting up of this kingdom is evidently a future event. ✕

The stone did not smite the image on the head, Babylon; nor on the breast, Media and Persia; nor on the sides, Grecia; nor yet on the legs, Roman Pagan. But the stone did smite the image on his feet. It could not smite the feet before they existed, and they were not in being till several hundred years after the first advent of Jesus Christ. ✕ We still wait for the dashing of the image, or the destruction of all earthly governments, before the stone shall become a great mountain and fill the whole earth, or the immortal kingdom be fully established in the earth.

The stone has nothing in common with the image. Mark well the events here stated. The stone breaks the image, and it becomes like the chaff of the summer threshing-floors, and the wind carries it away so that no place is found for it. All earthly kingdoms are first broken, and cease to exist. Then, and not till then, does the stone fill the whole earth.

If it be said that the kingdom of grace was set up by our Lord Jesus Christ at his first advent, then we inquire, Had God no kingdom of grace before that time? If not, then Enoch, Noah, Lot, Abraham, Isaac, Jacob, Moses, and the prophets, have perished without hope; for certainly no man can be saved without grace.

It is true that the phrase, "It shall break in pieces and consume all these kingdoms," gives the idea that the kingdom of God, for a time, is cotemporary with perishable kingdoms. And in view of this fact, many adopt the popular view of the spiritual reign of Christ, the conversion of the world, commonly called the temporal millennium. Some others, who reject the spiritual reign, suppose they have a stronghold in this phrase for the mixed millennium, the literal reign of Christ on the earth with the immortal righteous of all ages, among the mortal nations. But we reject both these views as being opposed to the plainest declarations of the sacred Scriptures, and invite attention to one which we regard as scriptural and harmonious.

The establishment of the eternal kingdom is by a succession of events, the first of which occurs prior to the destruction of earthly governments.

1. The Son of God, at the close of his ministration for sinners, and before his second appearing, will receive the kingdom from the Father. In the seventh chapter of this pro-

phetic book we read these words: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." Dan 7:13, 14. This language describes a grand transaction in Heaven between the Father and the Son. The Son, at his second advent to this world, does not approach the Father. So far from this, that the apostle represents the Father as remaining in Heaven, and sending his Son. "And he [the Father] shall send Jesus Christ, which before was preached unto you." Acts 3:20.

The words of the psalmist are to the point: "Ask of me [says the Father to the Son], and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Ps. 2:8, 9. Before the Son makes his second advent to this world, he receives from the Father "dominion, and glory, and a kingdom." The heathen are his, and the uttermost parts of the earth are his possession. Thus the God of Heaven sets up the kingdom by investing his Son with royal authority before sending him to manifest it in the earth among his enemies.

2. After the coronation of the King of kings, the opening heavens will reveal him coming in grandeur and in glory, leading on the armies of Heaven to the last great conflict with the beast, the false prophet, and the kings of the earth. See Rev. 19. "His eyes were as a flame of fire, and on his head were many crowns." "And he hath on his vesture and on his thigh a name written, *King of kings, and Lord of lords.*" His mission then will be to "judge and make war." On one side will be the beast, and the kings of the earth and their armies; and on the other side will be the King of kings, followed by all the holy angels. The armies of Heaven achieve a glorious victory. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth."

In Rev. 19, we see the complete destruction of all wicked men, or the dashing of the nations in pieces as a potter's vessel, or the image broken by the stone, and utterly destroyed and removed like the chaff before the wind. The destruction of the enemies of the Lord, represented by the several names of "man of sin," "mystery of iniquity," and "that wicked," is thus described by the apostle—"whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8.

3. At the second advent of Christ, the righteous dead will be raised, the living righteous will be changed and thus the subjects of the eternal kingdom will be made immortal. 1 Thess. 4:14-18; 1 Cor. 15:51, 55. This is the first resurrection at the commencement of the millennium.

4. The immortal subjects of the kingdom will ascend with their Lord to the eternal city, and reign with him in the judgment of the wicked a thousand years, during which time the earth will be desolate. We have seen from New-Testament testimony that all wicked men will be destroyed at the second advent. See 2 Thess. 1:7-9; 2:7, 8; Matt. 13:26-30, 37-43; 3:12; Luke 17:26-30. The prophets of the Old Testament clearly describe the desolation of the earth during the millennium. See Isa. 6:8-11; 13:9; 24:1-3; 34:1-15; 28:21, 22; Jer. 4:20, 27; 25:32-38; Zeph. 1:2, 3; 3:6-8.

5. At the close of the millennium, the wicked will be raised from the dead. "But the rest of the dead lived not again until the thousand years were finished." Rev. 20:5. They will then be destroyed. "And fire came down from God out of Heaven, and devoured them." Rev. 20:9. Satan, and all the fallen angels, and all wicked men, will then be consumed by the fire of Jehovah's wrath. Rev. 20:10; Matt. 25:41; 2 Pet. 2:4; Jude 6. In the general conflagration of that time, the old earth and atmospheric heaven will pass away from the face of Him that sitteth on the great white throne. Rev. 20:11. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up." 2 Pet. 3:10.

6. From the old earth, melted and cleansed

from sin and sinners, will come forth, molded by the hand of the great Restorer, the new earth, free from all the marks of the curse. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." Rev. 21:1.

It is at the close of the one thousand years of Revelation 20, after the final destruction of all of God's enemies, that the saints take the kingdom, to possess it forever, even forever and ever. Then will the kingdom in all its parts—the king, the subjects, the territory, the holy city being the metropolis—be complete. Then the stone will have become a great mountain, so as to fill the whole earth.

We have seen that the establishment of the immortal kingdom will be by a succession of events. The kingdom in its first stage, when set up in Heaven, by the God of Heaven, is represented by a stone cut out of the mountain. When complete and fully established in the earth, it is represented by a mountain filling the whole earth. The kingdom, in its stone condition, is cotemporary for a while with the perishable kingdoms of this world. Hence it is said that "it shall break in pieces and consume all these kingdoms." Dan. 2:44. This accomplished, and the earth restored to its Eden glory, the kingdom and dominion, and the greatness of the kingdom under the whole heaven, will be the eternal inheritance of the redeemed.

Contrast with this harmonious series of events in the establishment of the kingdom, that view which has the kingdom established on the earth when Christ comes, and the one thousand-years' reign of Christ with his people on the new earth. That view necessarily has Satan let loose on the new earth, after the saints, with Christ in their midst, have enjoyed its glories for a thousand years! Then Satan's vast army, "the number of whom is as the sand of the sea," is raised from the dead out of the new earth! and, with Satan at their head, come tramping up over the fields of living green on the breadth of the new earth! to surround the city of the saints. And to crown the absurdity of this position, fire comes down from Heaven and consumes the vast multitude of the wicked of all ages upon the new earth! In our opinion, the inconsistencies of this view have led many to adopt the mixed millennium, and follow on in the almost endless fancies of what is called the Age-to-Come.

If it be objected that our view of the subject has the city of the redeemed resting upon the old earth before it shall be regenerated by fire, we reply: This may be in the plan of God, that all sinners may see what they have lost, that the redeemed may witness the terrors of that death from which they are saved, and that the assembled intelligences of the universe that have not sinned, may also be impressed with the holiness and dignity of the divine law, the penalty of which is death.

Tremendous execution! Satan, and all the angels that revolted with him, and all men who have died in their sins, from the murderer, Cain, down to the last sinner that shall refuse salvation, perish in the lake of fire poured upon them as they gather around the city of the redeemed to take it. How fitting a place will the old world be—the marks of the curse now doubly visible—for this terrible execution.

"And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley." Zech. 14:4. At the close of the millennium, the Lord will stand upon the mount of his ascension; and, after his voice shall call forth the wicked dead, the mount will cleave asunder, leaving a plain sufficiently extensive to receive the New Jerusalem. Around this city, Satan and his vast forces will gather to take it. And at the very moment of attack, fire from Heaven will come down upon them to that extent that the vast scene, necessarily covering a large portion of the old earth's surface, is represented as a lake of fire and brimstone. Then "the elements shall melt with fervent heat, the earth also." But whether that portion of the earth where the city shall rest, having been prepared by a miracle of divine power for the reception of the beloved city, will remain unaffected by the fires of that day; or whether the melting earth and heaven, fleeing from the face of Him that shall be seated on the great white throne, Rev. 20:11, shall be removed from the city during their regeneration by fire, may not be important to the present discussion of the subject. Either of these can be done by the power of Him who will do greater things in the grand work of the restitution.

THE WORD KINGDOM

Often occurs in the New Testament, and sometimes refers to the means and work of grace in the present state; and in other pas-

sages it evidently applies to the future immortal state. The terms used in the texts where the word occurs, and the connection, will decide the application.

The New Testament writers at different periods speak of the immortal kingdom as future. It was not set up when our Lord taught his disciples to pray, "Thy kingdom come." Matt. 6:10. The prophets, Christ, and the apostles, all point the church forward to the coming and kingdom of Christ as the time of the consummation of her faith and hope, the end of her toils and sorrows, and the fullness of her joys. Hence, in the pattern prayer of the Christian church of all ages, is the petition, "Thy kingdom come."

The mother of Zebedee's children understood the kingdom to be future when she desired our Lord to grant that her two sons might sit, "the one on the right hand and the other on the left," in his kingdom. Matt. 20:20, 21.

Again the kingdom was still future when our Lord ate the last passover with the twelve. He said to them, "I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." Luke 22:18.

But did not Christ set up the kingdom before his ascension to Heaven? Just before his ascension, the disciples inquired, "Lord, wilt thou at this time restore the kingdom to Israel?" It was not then set up. Both Jesus and Paul associate the kingdom with the second advent. Jesus addresses those who are waiting for his coming and kingdom, thus: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Luke 12:35, 36. In this connection he comforts his people with these precious words: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Verse 32. And Paul solemnly charges Timothy "before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4:1.

Paul took a preaching tour, A. D. 46, to Lystra, Iconium and Antioch, "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must, through much tribulation enter into the kingdom of God." Acts 14:21, 22. This address was made not less than twelve years after the day of pentecost to those who were already Christians, enjoying the blessings of the kingdom of grace. There was still before them the kingdom of glory; to enter through much tribulation. How say some that the kingdom was set up on the day of pentecost?

James addresses his epistle to the scattered brethren, A. D. 60, not less than twenty-five years after the day of pentecost. These were all in the kingdom of grace at that time, and yet he presents the kingdom of glory before them as a matter of promise. He says: "Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?" James 2:5.

And the apostle Peter writes his second general epistle to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, not less than thirty years after the complete establishment of the Christian church. He exhorts those who had "obtained like precious faith" to add to their faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, that an entrance might be ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. 1:5-11.

And Paul declares that "Flesh and blood cannot inherit the kingdom of God." 1 Cor. 15:50. This settles the question that there is a kingdom not to be enjoyed by the saints till they put on immortality, or till they enter the immortal state, which the apostle says, verse 52, is "at the last trump."

THE KINGDOM IN MINIATURE.

The miniature exhibition of the kingdom of God at the transfiguration is designed to show the nature of the kingdom, and when it will be set up. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily, I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." Matt. 16:27, 28. Or, as it reads in Luke, "Till they see the kingdom of God." Chap. 9:27.

This promise was soon fulfilled on the mount. "And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his

face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter and said unto Jesus, Lord, it is good for us to be here. If thou wilt, let us make here three tabernacles, one for thee and one for Moses and one for Elias. While he yet spake behold a bright cloud overshadowed them; and behold a voice out of the cloud which said, This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17: 1-5. Notice the following points:

1. Jesus Christ appeared there in his own personal glory. His countenance shone like the sun and his raiment was white as the light.

2. The glory of the Father was there. It was a "bright cloud" of the divine glory, out of which came the Father's voice.

3. Moses and Elias appeared; the one the representative of those saints who shall be raised at Christ's coming, and clothed with glory; the other, Elias, the representative of those who will be alive and be changed at the appearing of Christ.

4. The use the apostles made of the scene. Peter was one of the witnesses; and his testimony shows that the design of the transfiguration was to illustrate Christ's second personal glorious coming and the future kingdom of glory; and that this kingdom will be set up at the period of the second advent, and the resurrection and change of the just to immortal life. He says: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from Heaven we heard when we were with him in the holy mount." 2 Pet. 1: 16-18.

THE KINGDOM OF GRACE.

As we have before stated, the kingdom of grace and the kingdom of glory, have a close relation to each other. The design of the former is to prepare subjects for the latter. And although they are distinct and in many respects different, yet their relation to each other is such that they are sometimes mentioned in the New Testament in very close connection. This is the case in the parable of the

WHEAT AND THE TARES.

"The kingdom of Heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Matt. 13: 24-30.

This parable applies to the present imperfect state when sinners need, and may enjoy, the means of grace. It cannot apply to the future state of glory. There are, however, two references to the future kingdom which are indicated by the words supplied in brackets in Christ's explanation of this parable.

"He answered and said unto them, He that soweth the good seed is the Son of man. The field is the world. The good seed are the children of the kingdom. But the tares are the children of the wicked one. The enemy that sowed them is the devil. The harvest is the end of the world. And the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out [of the territory] of his [future] kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the [eternal] kingdom of their Father." Verses 37-43.

The sowing mentioned in this parable did not commence at the first advent of the Son of God. The children of the kingdom and the children of the wicked one, both appeared long before Jesus died for sinners. Abel and Cain represented the two classes. During the entire period from the time of these sons of Adam to the close of the day of grace,

this parable has a clear and forcible application.

GRAIN OF MUSTARD SEED.

"The kingdom of Heaven is like to a grain of mustard seed which a man took and sowed in his field; which indeed, is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree so that the birds of the air come and lodge in the branches thereof." Verses 31, 32. This parable forcibly illustrates the kingdom of grace, embracing at first only our first parents immediately after the fall, and finally, in its grand results, embracing all the redeemed of every age, and from every land.

PARABLE OF THE LEAVEN.

The parable of the leaven hid in three measures of meal illustrates the work of grace in the believer's heart. "The kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." Verse 33. This parable teaches entire sanctification of the mind and heart to God. The apostle expresses this sentiment when he says, "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thess. 5: 23.

THE HIDDEN TREASURE.

"Again, the kingdom of Heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Verse 44. This parable illustrates the joyful state of mind of those who experience the blessings of the kingdom of grace.

PEARL OF GREAT PRICE.

"Again, the kingdom of Heaven is like unto a merchantman, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." Verses 45, 46. The purchase of the pearl of great price represents the immense cost of salvation through Jesus Christ, and the sacrifices that should be made to obtain it.

THE GOSPEL NET.

"Again the kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world; the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." Verses 47-50. This parable shows that although both good and bad men may be gathered by the gospel and remain in apparent union for a time, as was the case with Judas and the eleven, the final separation will come that will declare the true character of all.

In Matthew 25, the kingdom of Heaven is likened to an Eastern marriage. This parable illustrates the action of the church just before, and not after the second advent. "Then shall the kingdom of Heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom." In this connection our Lord points to a specific time, in which the work of divine grace upon the minds and hearts of believers would give them an experience that would be likened to an Eastern marriage.

The mental struggle in order to break away from the powers of darkness, and by faith receive the blessings of the kingdom of grace, is thus described by our Lord: "And from the days of John the Baptist until now, the kingdom of Heaven suffereth violence, and the violent take it by force." Matt. 11: 12. See Luke 16: 16.

The apostle speaks of the blessings of the kingdom of grace thus: "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Rom. 14: 17. The connection shows that Paul applies the word kingdom to the present dispensation, and not to the future period of reward.

(To be Continued.)

ESTIMATES OF NEW YORK SOCIETY.—The following estimates will give some idea of New York: The receipts of the daily press are said to be \$9,000,000, annually; theaters, operas, and other public amusements, \$7,000,000; the expense of public schools, \$3,000,000; the cost of Christian worship, \$3,000,000; the receipts of 8,403 liquor shops, \$50,000,000; the receipts of thirty-seven benevolent societies, of a local and national character, \$9,571,837. The value of property in the city is \$1,129,139,923, and the city taxes are \$30,000,000. The one item of liquor costs the people \$18,000,000 more than is paid for schools, churches and missions.

Catholic Policy and Strength.

THE *Christian Union* has the following: "To all who look at it thoughtfully, the Roman Catholic Church in America must appear to be a marvel of power, versatility, shrewdness and aggressive persistence. Vanderbilt does not manage his enormous railroad interests with more sagacity and boldness, with a more subtle, trained and far-seeing faculty for getting on in the world, than do the priestly rulers of the Catholic Church who wield the vast and multifarious operations of their tremendous corporation.

"The Catholic Church in America is the last consummate product of the genius of organization. It is conquest reduced to science and operating with the precision of a perfect machine. What spring of individual or social influence does it leave untouched? What weapon of spiritual or of carnal dominion has it overlooked or delayed to subsidize? The pulpit, the newspaper, the platform, the caucus, the ballot, the legislature, the judicial bench, the executive office, the charms and graces of society, music, art, literature, the illimitable terrors of superstition, the power of wealth, finally the absolute personal ascendancy of secret confession—these are its instruments, and they are handled with a skill that never blunders, an energy that never slurs, or slumbers, or tires, and an audacity that is sublime and in the presence of which the greatest secular man of the earth is but

"A pebble, twig, or blade of grass, that lies Upon the path one treads; a thing of naught; A thing unheeded, unremarked; a thing That merely makes a part of all around.

"For instance, take the Catholic Church in this country as an operator in real estate. The keenest of worldly speculators in that article could go to school to these cloistered religious functionaries and learn how to pick out building sites, and to bide their time, and to seize their opportunity, and to give their price. In the whole vast territory from the Bay of Fundy to San Diego, this corporation has fixed its eye and its mark on the best pieces of land; and while others are in a hurry, it can wait; and what it once takes, it never surrenders; and it calculates values, not on a scale of years or of decades, but of centuries. In fifty years from now it may control more property, real and personal, than all other religious bodies put together."

How truly the prophet describes the Papacy when he says of it, "Through his policy also he shall cause craft to prosper in his hand." Dan. 8: 25. Silently, but surely, this power is gaining strength and influence in our country, which will be felt by and by."

D. M. C.

Threatened Revolution in Europe.

ALL the old foundations of society seem to be giving away, and thoughtful minds are alarmed at the threatening prospect. Their condition is well expressed in Christ's description of the last days. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 26. The following upon this subject is from the *Christian Union*, Feb. 4, 1874:

"On the Continent, and especially in France, there is a strong tendency among the artisan class toward a forcible revolt, and an attempt to revolutionize society from its foundations. Among the corresponding class in England—who of late are finding allies among the agricultural laborers—a much more moderate temper prevails. But both in England and on the Continent, the working-class is deeply imbued with a strong anti-religious spirit—no mere disloyalty toward the Church, or disbelief of special doctrines, but an utter rejection of all spiritual faith whatever. The poorer classes are pushing resolutely for a share in the wealth of the few, and casting aside as delusive all belief in anything higher than material good."

Church Creeds.

MUCH of each church creed is only an indication to the world as to what part of the Bible the makers of it had canvassed. When a ship anchors at New York, and begins to unload a cargo of oranges and pine-apples you perceive at once that that vessel does not come in from all nations, from Greenland and England, and Germany, but from some island or port in the southern sea. It is thus in the world of theology. When you pick up a confession of faith of any church and read a few pages, you perceive at once that the book has not come in from all the great Bible of the Almighty, but that this particular ship has received its cargo from Dort, or Nice, or Geneva. Far be it from you, I hope, to despise these human compendiums of truth, for a book is valuable if, in condensed form, it makes only a tolerable estimate of the divine truth; for going to the Bible yourself alone you would not be able to deduce so full or true

a philosophy of life and salvation. When the Westminster Assembly sat in council for four years, it is fairly presumable that they summed up the doctrines of the Bible as would have been impossible to the world that stood in vast multitude without. Hence it would be folly and vanity not to confess the value of their great digest. But after all this admiration, we know that creeds are not the places where divine wisdom fully expresses itself, but are the places where the mind fails, places where the mind gives up and seeks rest. The creed of the Baptist only informs us where the student paused; and the creed of the Fatalist only tells us what verses he read. Thus all these compendiums are marks set up to tell us where the toiler quit work.—*David Swing*.

Threatened European War.

LORD DERBY, the English Secretary of State for Foreign affairs, made a speech early in May before the House of Lords, of which mail reports have now reached us. With his eyes fully open to the consequences of such an expression of opinion, he intimated that a war between Germany and France may be looked for at an earlier date than has usually been assigned. Of course he is too prudent to say this in so many words, but such is the impression which the speech carried with it all over the world. The substance of the speech as given by its interpreters, is that it is Germany's policy to hasten the inevitable war because, although France is not ready now, she is getting ready so rapidly that there is no time to lose. Germany, moreover, is now at the height of her military power, but may begin to deteriorate at any time. The discordant elements in Germany, too, Republicanism and Catholicism, constitute another reason why she should desire war soon, if at all, as the present line of Imperial policy does not tend to foster the fighting qualities of Catholics, who must needs form a large proportion of an effective army. In emphatic confirmation of Lord Derby's guarded statements, the *Times*' Paris correspondent says that Bismarck, without any reserve at all, admits that he let France off too easily, having overrated her military spirit and underrated her material wealth. Had he known what he now knows he would have overrun every province of France, and quadrupled the indemnity. This, he thinks, would have so crippled her that Germany could have devoted herself to the amelioration of internal affairs without fear of French interference. As a bit of by-play it is said that when Victor Emmanuel visited Berlin, last summer, Bismarck pointed out to him how Nice and Savoy can be restored to Italy, if he, Victor Emmanuel, will pick a quarrel about those provinces, and go to war to recover them—Germany becoming involved for some plausible reason, and taking care to make an utter end of French power once for all. Probably the German Chancellor has not spoken so plainly on this matter as he is reported to have done, but his bitterest enemies may fairly assume that he has thought it all and a deal more beside. If Germany does not before very long, check the wonderful progress made by her revengeful rival, it will be because the fight will involve other great powers.—*Selected*.

A Wonderful Achievement.

The following is taken from the English scientific paper, *Nature*: "At the Telegraph Office, Washington, on December 11, 1873, an experiment was carried out in the presence of Mr. Creswell, the Postmaster-General of the United States, the practical results of which will be of immense importance as regards the future of telegraphy throughout the world. On that occasion the President's last annual message of 11,500 words was transmitted from Washington to New York, a distance of 290 miles, over a single wire, in 22½ minutes, the speed obtained being over 2,500 letters per minute.

"At New York the message was delivered from the automatic instrument, printed in bold type, in presence of the Postmaster of New York. This achievement in telegraphy is the more remarkable, as the principle involved is not new, but was well known in 1848. The experiments made at that date were practically without result. By the new American combination of chemistry and mechanism the speed is apparently almost unlimited, messages, at the rate of 1,200 words, or 6,000 letters, a minute, being afterward transmitted with equally satisfactory results."

A rapid talker only speaks two hundred words per minute; while by this invention a message can be sent at the rate of 1,200 words per minute! This is but one item out of thousands showing the wonderful increase of knowledge in this fast age. D. M. C.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 25, 1874.

The Plan of Redemption.

THE Sacred Scriptures reveal but one plan by which fallen men may be redeemed. In the development of this grand unit plan there has been in each succeeding age greater light and glory; but there is no intimation in all the book of God of three plans to save sinners, one for the Patriarchal age, one for the Jewish, and one for the Christian age.

Jesus Christ is the only redeemer of the fallen sons and daughters of Adam in all the ages of human probation. He is "the Lamb slain from the foundation of the world." Rev. 13:8. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. The gospel of the Son of God is the good news of pardon and eternal redemption through Jesus Christ. That good news was proclaimed to Adam, and embraced by Abel, Enoch and all the holy patriarchs and prophets.

The seventh chapter of the book of Revelation relates to two classes of the redeemed. It first introduces the definite number of an hundred and forty and four thousand, and gives distinct specifications relative to them. The closing portion of the chapter then describes the great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, clothed with white robes, and bearing palms of victory. One class is numbered; the other cannot be numbered. One is manifested and sealed at a definite period of time; while the other is redeemed, not only from all the nations existing at any one time, but from all people who have lived upon the earth from the time of the offer of salvation to fallen man, to the close of human probation.

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Verses 9, 10. The prophet had just before taken a definite view of the one hundred and forty and four thousand, which were to be manifested and sealed near the close of probation. He next beholds with astonishment the numberless hosts of the redeemed, which make up all the saved. And as his prophetic eye runs back over all time, he sees them gathered from all the nations, in all the different ages of the world.

These stood before the Lamb. They had been redeemed by the blood of Christ, and stood before him as the dear purchase of his precious blood. They were clothed with white robes. We shall not understand by this that the saints in this world, or in that which is to come, are to wear literal garments of white linen to represent inward holiness. The white robes must be understood as a figure of purity of character. The redeemed of the Lord had obtained this purity during the period of their probation. They had availed themselves of the matchless cleansing power of the blood of Jesus Christ, while at the same time they had, in his strength, wrought righteousness.

These, also, held palms in their hands. They were victors. They had conquered the world, the flesh, and the devil. They had overcome by the blood of the Lamb, and by the word of their testimony. And let it be borne in mind that these were the saved "of all nations, and kindreds, and people, and tongues." Abel and Enoch will be there. Righteous Noah, faithful Abraham, and all the holy prophets of God will be there. And with robes washed in the blood of the Lamb, and bearing palms of victory, through his redeeming power, they will stand before him, as well as the apostles and martyrs of Jesus, the reformers and those saved in the nineteenth century.

Hark! Do you hear that universal shout of victory from unnumbered voices? Salvation's hour complete has come! And now the heavenly plains are ringing with the significant notes of "Salvation to our God which sitteth upon the throne, and unto the Lamb." The patriarchs, prophets, and saints of all past ages, join those saved in the present dispensation in ascribing the praise of their salvation to Jesus, the Redeemer; while those who are saved in the present dispensation join the patriarchs, and those saved in the Jewish age, in honors to the Creator and Law-giver. Hence, the law of Him that sitteth upon the throne, and the gospel of the

Lamb of God, both reach across all the ages of human probation, and are in perfect harmony in the execution of the great plan of man's salvation.

In the name of reason and of revelation, we protest against the heresy that the law of the Father and the gospel of the Son of God are opposed to each other; the one to take the place of the other, as if the men of former dispensations were saved by the law, and those of the present dispensation, saved by the gospel. For if this were possible, the redeemed would be divided in ascribing the praises of their salvation. There would be two distinct songs heard in Heaven, and both would differ from that universal one heard by John, pealing forth from all the saved of all the ages. While the patriarchs, and those saved from the Jewish age, would be shouting, "Salvation to our God which sitteth upon the throne," and ascribing the praise of their salvation to the divine law, those who are saved in what is called the Christian age would be shouting, "Salvation unto the Lamb," and ascribing their salvation to the gospel! This view of the subject is not only anti-scriptural in the highest degree, but is preposterous.

It has been the object of the father of falsehood and error, in order to confuse the glorious plan of salvation in the minds of the people, to make it appear that the law of the Father and the gospel of the Son are in contrast. The Jews were incited by the spirit of error to reject Jesus and his gospel while they clung to the law, their interpretations of which were fearfully warped by their traditions. And many Christians, led by the same spirit of error, reject the law of the Father, while they profess with great tenacity to cling to the cross and the gospel. The cry of the one was, The law! the law! but away with Christ! The cry of the other is, The gospel of Christ! the gospel! but away with the law.

The grand scheme of the salvation of men in all the ages of probation is one plan. There is but one. And the victorious song of all who are saved by it will be one. The gospel is not one of the plans by which men are saved from sin, and by which they secure a moral fitness for the life to come. There is but one plan, and the gospel is a part of that great plan. Neither has it been possible for sinful men in the ages past to secure a fitness for the inheritance of the saints in light, by the divine law alone. There is no ability in the law to redeem the transgressor. It is not the province of law, human or divine, to redeem the transgressor of law. The law is a rule of right actions, condemning the transgressor, and holding him as such until he suffers the penalty. The divine law can do no more for the sinner than this. Without the gospel, which alone offers pardon and salvation to the repenting sinner, none of the men of the Patriarchal and Jewish ages could be saved.

Leadership.

THE positions taken in previous numbers of the SIGNS upon the subject of leadership, are—

1. That Christ is the head and leader of his people. "One is your Master even Christ, and all ye are brethren." Matt. 23:8. "But I would have you know that the head of every man is Christ." 1 Cor. 11:3.
2. That the simple organization suggested in the New Testament is not designed, by any means, to take the leadership of the church out of the hands of Christ, to be used as a church power to press members to submission and obedience.
3. That we have in the council held with the apostles and elders at Jerusalem, Acts 15, an example of order, authority, humility, subordination, and also that state of freedom of the will and conscience that the Holy Ghost could come in and decide in the case. Hence, the cheering report of the final adjustment of the threatening difficulty opens with these words: "For it seemed good to the Holy Ghost, and to us." There were apostles and elders in the church who performed their official duties as wise counselors in a manner to give room for the Holy Ghost to act as judge.
4. That ample means have been ordained in the church to establish and maintain the highest state of perfection and unity expressed in the New Testament. And,
5. That there is not an apology in all the New Testament for disharmony of sentiment, or of spirit, in the church of God.

The high standard of New Testament unity in the church is expressed in the touching prayer of Christ for his disciples just before his betrayal. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." John 17:11. In these

emphatic words of petition we are carried up to the very throne of Heaven, to the Father and the Son, for an example of unity.

In the previous chapter, Christ had cited the disciples forward to the day of pentecost, when the Spirit of truth, his representative in his absence, should come upon them to guide them into all truth. "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth." John 16:13. "He will show you things to come." But in his prayer for his disciples, he honors the Word, as the great standard of genuine sanctification, and of divine guidance. "Sanctify them through thy truth, thy word is truth." Chap. 17:17.

And this earnest prayer of the Son of God embraces others beside the eleven. In its yearnings sympathy for the church it reaches forward to all coming time. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Verses 20, 21.

Here again the oneness of the Father and the Son is mentioned as the rule of Christian unity for all time. And the reason why it should exist is given in words which may be repeated again, and again—"That the world may believe that thou hast sent me." Had the church come up to the standard of unity given in this prayer of our Lord; the world would have believed. But her discord and confusion have been her weakness, and the greatest cause of infidelity; while unity might have been her strength in bringing men to believe on the Lord Jesus Christ.

The apostle takes up the subject right here where the prayer of Christ leaves it. "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God." Rom. 15:5, 6. Paul does not lower the standard of unity given by "Christ Jesus," in his prayer for the church; but in his epistle to the brethren of Rome, he holds it up as the only true and safe one. As the Father and the Son are one, so should the church be one.

And in his epistle to the brethren at Corinth, the apostle uses the language of an anxious father beseeching his dear children in Christ, to press to the true standard of Christian unity. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." 1 Cor. 1:10.

And in his tender, and yet powerful, appeal to the brethren at Philippi, the apostle urges by all that is high and holy, consoling and merciful, joyful, and lovely, that they seek the highest standard of unity. "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Phil. 2:1, 2. "Finally," says Paul, "brethren, farewell. Be perfect; be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." 2 Cor. 13:11, 12. And in perfect accord with this is a most hearty finally from the apostle Peter. He says: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." 1 Pet. 3:8.

The history of the last quoted apostle, viewed in the light of Christian experience, and Christian oneness, is truly wonderful. At one time you see the ardent Peter drawing the sword and cutting off the ear of the servant of the high priest. At another time he is denying his Lord, and even cursing. Jesus pitied his weakness, and at the last supper said to him, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not. And when thou art converted strengthen thy brethren." Luke 22:31, 32.

Peter is now converted. And the companionship of the beloved John has had a softening, refining influence. He is now a true Christian gentleman. And his exhortation to have "compassion one of another, love as brethren, be pitiful, be courteous," comes from his heart and pen, all aglow with sanctified arder, with triple power. If it be said that persons, widely differing in temperament and taste, cannot by the grace of God be brought to a condition of unity of sentiment and spirit, we reply, The word of God, and Peter and John.

(Continued.)

The Camp Meetings.

SEVENTH-DAY ADVENTISTS hold the present season thirteen camp meetings in the States of California, Missouri, Iowa, Illinois, Wisconsin, Minnesota, Michigan, Indiana, Ohio, New York, Massachusetts, Vermont, and Maine. These are large gatherings. Our churches having no settled or stationed pastors, it is regarded very important that there should be a general attendance of the membership at these annual assemblies, to enjoy practical sermons from those eminently qualified to feed the flock of God, and to participate in social worship.

Camp meetings are rather a necessity than a choice with our young, widely-scattered and growing organization. As with the Methodists, in their early days when their scattered condition and want of houses of worship made general gatherings in camp a necessity, these annual meetings of our people are attended with the signal blessing of God. We have received reports of the first two camp meetings of the season from Elder Butler, president of our General Conference. Space will allow us to gather only a few facts of greatest interest from the reports, which appear in full in the *Review and Herald*.

THE MISSOURI CAMP MEETING.

The scattered friends in the Missouri and Kansas Conference have just made a grand and very commendable rally. The report states that more than two hundred brethren and sisters were present, and that many of them came with their teams from one to three hundred miles to attend their annual camp meeting. Twelve new churches were added to the conference, making the present number twenty-two. Young men are entering the ministry, so that four tents are to be manned out in that conference the present season.

The liberal feature of the work in that new conference is worthy of notice. Besides purchasing two new tents, and meeting local expenses, they voted donations to the Danish, Swedish, and North Pacific Missions, and to aid us in the publication of the SIGNS, and to establish the Press on this coast.

Accompanied by Mrs. W. three years since we made a trip to Missouri and Kansas, and, assisted by Elder Butler, held a very small camp meeting. We scattered publications, and preached the word. We organized the Kansas and Missouri Conference, which was at that time very small and weak. The situation of things was discouraging, yet commendable efforts have been made, and the results are glorious.

The Iowa tent, and publications were expressed to Kansas at considerable expense, and traveling expenses were large. The means expended in that effort, amounting to about seven hundred dollars, were cheerfully donated by persons in different States. But as little immediate fruit appeared, we at one time regretted the investment. Now we regret our want of faith, and pray, Lord we believe, help thou our unbelief. Such evidences of prosperity attending liberal efforts come pouring in from every side. And with a solemn weight of the vastness and importance of the work, and the certainty of the blessing of God attending well directed efforts, our leading men are still led out in yet broader plans for its extension.

THE IOWA CAMP MEETING.

The Iowa Camp Meeting is reported to have been the largest and most important gathering in the State. That Conference has four tents in the field the present season. Mrs. W. was at this meeting the last day. A lively interest was taken in the work on the Pacific coast. The brethren in Iowa have confidence in the work, and also in those who have given their lives to it from the first, and they are ready to act their part cheerfully and promptly in establishing the press on the Pacific.

It was but a few years since, when the cause in Iowa was young and feeble, that one family in New England let us have three hundred dollars without interest to purchase a tent for Iowa, until friends could be raised up in that State to pay for it. And now comes the return. At its recent session the Iowa Conference voted three hundred dollars to the support of the SIGNS OF THE TIMES. And what is far more, that Elder R. M. Kilgore be spared from the tent campaign in Iowa to labor the present season in New England. When that first tent was purchased for Iowa, Elder Kilgore was a Captain in the army of the North, without Christ, and without the least knowledge of the people with whom, and the cause in behalf of which, he now fights the battles of the Lord.

The camp meeting season has opened most encouragingly. We shall look for reports from Illinois, Wisconsin and Minnesota with hopeful anxiety. We can do no less than to express

feelings of gratitude to our old friends east of the Plains for their confidence and liberal co-operation with us in our work here. May it provoke and kindle the same in the hearts of our newer friends on this side.

It will not be denied that there are dangers of overaction in a rapidly growing cause like ours, which demands faith and action relative to its future operations. But if the hand of God is with this cause, that hand will guide the men who are, with the greatest care, annually elected to the highest office. In faith and much prayer that the guiding Hand may be with them, a people as constant as our people are on other points, will confide in the judgment of the General Conference Committee so long as they hold them in office. These men are naturally over cautious and unassuming. And if they appear otherwise to those who are led by the spirit of this world, it is because the power of the truth and the Spirit of God presses them out of their natural course. They are men "terribly in earnest." And well may they be. The subject, and the work to be accomplished in a short time, fully justify it. And the spirit of our irreligious times, and the condition of apostate Christendom demand it. Thus saith the Lord, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1. When the voice of truth is heard in earnest tones, in perfect accord with prophecy applicable to our time, every Christian heart should sympathize and respond.

The Temptation of Christ.

BY MRS. E. G. WHITE.

CHRIST had entered the world as Satan's destroyer, and the Redeemer of the captives bound by his power. He would leave an example in his own victorious life for man to follow and overcome the temptations of Satan. As soon as Christ entered the wilderness of temptation, his visage changed. The glory and splendor reflected from the throne of God which illuminated his countenance when the heavens opened before him, and the Father's voice acknowledged him as his Son in whom he was well pleased, was now gone. The weight of the sins of the world was pressing his soul, and his countenance expressed mutterable sorrow, a depth of anguish that fallen man had never realized. He felt the overwhelming tide of woe that deluged the world. He realized the strength of indulged appetite and of unholy passion that controlled the world, which had brought upon man inexpressible suffering. The indulgence of appetite had been increasing, and strengthening with every successive generation since Adam's transgression, until the race was so feeble in moral power that they could not overcome in their own strength. Christ, in behalf of the race, was to overcome appetite, by standing the most powerful test upon this point. He was to tread the path of temptation alone, and there must be none to help him, none to comfort or uphold him. He was to wrestle with the powers of darkness.

As man could not, in his human strength resist the power of Satan's temptations, Jesus volunteered to undertake the work, and bear the burden for man, and overcome the power of appetite in his behalf. He must show in man's behalf, self-denial and perseverance, and firmness of principle that is paramount to the gnawing pangs of hunger. He must show a power of control over appetite stronger than hunger and even death.

When Christ bore the test of temptation upon the point of appetite, he did not stand in beautiful Eden, as did Adam, with the light and love of God seep in everything his eye rested upon. But he was in a barren, desolate wilderness, surrounded with wild beasts. Every thing around him was repulsive, and from which human nature would be inclined to shrink. With these surroundings he fasted forty days and forty nights, "and in those days he ate nothing." He was emaciated through long fasting, and felt the keenest sense of hunger. His visage was indeed marred more than the sons of men.

Christ thus entered upon his life of conflict to overcome the mighty foe, in bearing the very test Adam failed to endure, that, through successful conflict he might break the power of Satan, and redeem the race from the disgrace of the fall.

All was lost when Adam yielded to the power of appetite. The Redeemer, in whom was united both the human and the divine, stood in Adam's place, and endured a terrible fast of nearly six weeks. The length of this fast is the strongest evidence of the extent of the sinful-

ness and power of debased appetite upon the human family.

The humanity of Christ reached to the very depths of human wretchedness, and, identified itself with the weaknesses and necessities of fallen man, while his divine nature grasped the Eternal. His work in bearing the guilt of man's transgression was not to give him license to continue to violate the law of God, which made man a debtor to the law, which debt Christ was himself paying by his own suffering. The trials and sufferings of Christ was to impress man with a sense of his great sin in breaking the law of God, and to bring him to repentance and obedience to that law, and through obedience to acceptance with God. His righteousness he would impute to man, and thus raise him in moral value with God, so that his efforts to keep the divine law would be acceptable. Christ's work was to reconcile man to God through his human nature, and God to man through his divine nature.

As soon as the long fast of Christ commenced in the wilderness, Satan was at hand with his temptations. He came to Christ, enshrouded in light, claiming to be one of the angels from the throne of God, sent upon an errand of mercy to sympathize with him, and to relieve him of his suffering condition. He tried to make Christ believe that God did not require him to pass through self-denial and the sufferings he anticipated; that he had been sent from Heaven to bear to him the message, that God only designed to prove his willingness to endure.

Satan told Christ that he was only to set his feet in the blood-stained path, but not to travel it. Like Abraham he was tested to show his perfect obedience. He also stated that he was the angel that stayed the hand of Abraham as the knife was raised to slay Isaac, and he had now come to save his life; that it was not necessary for him to endure the painful hunger and death from starvation; he would help him bear a part of the work in the plan of salvation.

The Son of God turned from all these artful temptations, and was steadfast in his purpose to carry out in every particular, in the spirit and in the very letter, the plan which had been devised for the redemption of the fallen race. But Satan had manifold temptations prepared to ensnare Christ, and obtain advantage of him. If he failed in one temptation, he would try another. He thought he would succeed, because Christ had humbled himself as a man. He flattered himself that his assumed character, as one of the heavenly angels, could not be discerned. He feigned to doubt the divinity of Christ, because of his emaciated appearance, and unpleasant surroundings.

Christ knew that in taking the nature of man he would not be in appearance equal to the angels of Heaven. Satan urged that if he was indeed the Son of God he should give him evidence of his exalted character. He approached Christ with temptations upon appetite. He had overcome Adam upon this point and he had controlled his descendants, and through indulgence of appetite led them to provoke God by iniquity, until their crimes were so great that the Lord destroyed them from off the earth by the waters of the flood.

Under Satan's direct temptations the children of Israel suffered appetite to control reason, and they were, through indulgence, led to commit grievous sins which awakened the wrath of God against them, and they fell in the wilderness. He thought that he should be successful in overcoming Christ with the same temptation. He told Christ that one of the exalted angels had been exiled to the world, and that his appearance indicated that, instead of his being the king of Heaven, he was the angel fallen, and this explained his emaciated and distressed appearance.

He then called the attention of Christ to his own attractive appearance, clothed with light and strong in power. He claimed to be a messenger direct from the throne of Heaven, and asserted that he had a right to demand of Christ evidences of his being the Son of God. Satan would fain to disbelieve, if he could, the words that came from Heaven to the Son of God at his baptism. He determined to overcome Christ, and, if possible, make his own kingdom and life secure. His first temptation to Christ was upon appetite. He had, upon this point, almost entire control of the world, and his temptations were adapted to the circumstances and surroundings of Christ, which made his temptations upon appetite almost overpowering.

Christ could have worked a miracle on his own account; but this would not have been in accordance with the plan of salvation. The many miracles in the life of Christ show his power to work miracles for the benefit of suffering humanity. By a miracle of mercy he fed five thousand at once with five loaves and two

small fishes. Therefore he had the power to work a miracle, and satisfy his own hunger. Satan flattered himself that he could lead Christ to doubt the words spoken from Heaven at his baptism. And if he could tempt him to question his sonship, and doubt the truth of the word spoken by his Father, he would gain a great victory.

He found Christ in the desolate wilderness without companions, without food, and in actual suffering. His surroundings were most melancholy and repulsive. Satan suggested to Christ that God would not leave his Son in this condition of want and real suffering. He hoped to shake the confidence of Christ in his Father, who had permitted him to be brought into this condition of extreme suffering in the desert, where the feet of man had never trod. Satan hoped to insinuate doubts as to his Father's love, that would find a lodgment in the mind of Christ, and that under the force of despondency and extreme hunger he would exert his miraculous power in his own behalf, and take himself out of the hands of his heavenly Father. This was indeed a temptation to Christ. But he cherished it not for a moment. He did not for a single moment doubt his heavenly Father's love, although he seemed to be bowed down with inexpressible anguish. Satan's temptations, though skillfully devised, did not move the integrity of God's dear Son. His abiding confidence in his Father could not be shaken.

(Continued.)

Is Sin Immortalized?

THIS is a question of vast importance when we take into consideration the different results, if answered in the affirmative, or in the negative. Those who hold the popular doctrine of the immortality of the soul are compelled to answer it in the affirmative. It is written; "God is love;" but he has no love for sin. It follows that, if sin is immortalized, then that must always exist which God hates. Many look upon God as the author of sin. If so, then God is a sinner; for he could not be the author of anything contrary to the attributes of his being.

Again, if sin is immortalized, then Satan and the host of fallen angels, and the vast multitude of wicked men are immortal. If these are to exist to all eternity, then God must provide a place for them in his universe; for neither Satan nor any of his followers are able to create a world. The Father and the Son alone have this power. Therefore, if we take the affirmative of this question, we must conclude that Satan has instituted a rebellion that God cannot quell, and brought a stain on the universe that God cannot wipe out. Such a monstrous idea, though held by thousands, cannot come from any other source than the regions of darkness.

The universe of God was once clean, and all the intelligences thereof were in perfect harmony. Will it ever be so again? All who attribute immortality to Satan and his followers, must answer, No. But this answer is contrary to revelation. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever." Rev. 5:13.

But it will be said, that Satan and his hosts of wicked angels and wicked men will be banished to some place where they will endure the torments of a guilty conscience to all eternity. This would remove the wicked from the earth to some other place to receive their punishment, which would be contrary to the word of God. The Bible declares the fact that the wicked, whether they be men or angels, will receive their punishment on this earth. "The righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11:31. "But the heavens and the earth which are now, by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3:7. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone." Rev. 20:9, 10. This fire is prepared for the devil and his angels. Matt. 25:41. Thus it will be seen that the earth is the place appointed by the Lord for his enemies to receive their doom.

Some think the expression "everlasting fire" in the last mentioned text, conveys the idea of unending torment. Fire and brimstone were rained on Sodom and Gomorrah, and Jude calls

this "eternal fire." Verse 9. The apostle Peter tells us what effect it had on those cities. "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Pet. 2:6. Away back in the days of Abraham and Lot, in the destruction of those cities, God gave to future generations an example of what would be their doom should they live ungodly. If eternal existence in sin and torment is their portion, then we ought to see the flames still ascending from those cities, and hear wailing and the gnashing of the teeth of the corrupt inhabitants thereof. But no, they are silent, and with their cities they are reduced to ashes. To be reduced to ashes is to be the final doom of the ungodly, or the example God has set before the world is without force. Says the prophet, "Behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1. In verse three he goes on to say, that the wicked shall be ashes under the saint's feet. Satan is the "root" and his followers are the branches, and they will all be consumed together.

"These shall go away into everlasting punishment," Matt. 25:46, is a text that many tenaciously hold to as signifying eternal torment. But inspired Paul plainly informs us that this "everlasting punishment" is "everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:9. It is the second death and, as there is no resurrection from it, the punishment is eternal.

But the earth, in which the wicked will receive their doom, will not burn to all eternity; for, after the cleansing by fire, it will be made over into a new earth. Rev. 20:9—21:8. In the great plan of redemption, the earth, as well as man, is to be made free from the curse. This new earth will never be polluted by the trail of the old serpent, or with the feet of wicked men. It is to be fitted up for the everlasting abode of the righteous.

The Bible plainly reveals the fact that the wicked shall go into the lake of fire; but in no place does it say they will ever come out of it. Now, as there is no trace of them to be found in the new earth, excepting their ashes, it is very natural to conclude that they end their existence in the lake of fire. "The wages of sin is death." Rom. 6:23.

Thus it will be seen that sin and sinners are not immortal, but will finally close their career in the great conflagration of this world. The universe will be once more clean, and all worlds and every creature then remaining, will be in perfect harmony with the will of Him who maketh all things new.

I. D. VAN HORN.

Are You in Earnest?

It is Christ's work that you are doing. He has entrusted it to you. You profess to love your Master. Are you really in earnest in your work for him?

It is a great work. Souls are committed to your trust; a work shared by God himself; a work for the promotion of which Christ died; in which angels are interested. Oh thou, who in God's providence art called to work in the same field with prophets, apostles, and martyrs, with the angels, with Jesus, with the Father himself—*art thou in earnest?*

The time is short. Your own life is uncertain. The golden opportunity is fleeing. "The night cometh." Are you in earnest?

Fellow-laborer, face your own conscience, and, remembering that God is looking on your work, ask yourself the question: "Am I in earnest?" "Whatever thy hand findeth to do, do it with thy might."

Is Delay Wise?

DR. SPENCER, in a sermon upon delay of conversion, says: "Make up a congregation of a thousand Christians. Divide them into five classes, according to the ages at which they became Christians. Place in the first class all those converted under twenty years of age; and in the fifth class all those converted between fifty and sixty. Of your thousand Christians there were hopefully converted under twenty years of age, five hundred and forty-eight. Between fifty and sixty years of age, three. But you ask, Why stop at sixty years old? Ah! well, then, if you will have a sixth class—converted between sixty and seventy years of age—one. Just one out of a thousand Christians converted, over sixty years old! What a lesson on delay! What an awful lesson!"

Seventh-Day Baptists and Seventh-Day Adventists.

It is only thirty years since a Seventh-day Baptist sister, of Verona, New York, conversed with, and gave our Sabbath tracts to Advent ministers and people in Washington, New Hampshire, who received joyfully the blessed Sabbath of the Lord our God. They are now found from Maine to California. They have home missions among the Swedes, the Norwegians, the Danes, and the French, and soon will have them among the Germans. They have representatives in Sweden, Denmark, Germany, France, Switzerland, Italy, Africa, Australia and New Zealand. The Queen of Denmark reads the *Review and Herald of the Sabbath*. Eld. J. N. Andrews is about to join the mission in Switzerland, and from thence he will help forward the work in Central Europe. At Battle Creek, Michigan, the Sabbath people have a Health Institute, a Classical School, three power presses and three buildings for printing, and fifty persons at work in the publishing business, and also many cotton chapels and an itinerant ministry moving all over the land. They are said to be orthodox in their belief in salvation only through Christ; they practice believer's baptism, and keep the Seventh-day Sabbath; they reject the use of tobacco and alcoholic drinks, and give largely and constantly of their substance to send forth to every creature their views of the gospel and the doctrine of the Bible Sabbath. They are reputed to be industrious, virtuous and honest, and are certainly very earnest in their work. Verily, they are entitled to the front rank in the work of the restoration of the Sabbath of the Lord.

Seventh-day Baptists appeared in England about 300 years ago, at least as early as 1585. For more than a hundred years they were subject to fines, imprisonment, and martyrdom. Two hundred and ten years ago, Stephen Mumford carried the Sabbath doctrine with him to Newport, Rhode Island. It took seven years to form a church of seven members. Persecution through human law and custom hindered the observance of the Sabbath, but the American Sabbath-keepers were not idlers in the Lord's vineyard; they lived for Christ and their names are written in the Lamb's book of life.

Thirty years ago our people may have numbered 6,000. There may have been a gain in this time of 2,500. Education has had a large share of our attention and financial strength. The schools do a good and noble work for the churches and for the country. Sabbath truth has through them been preached in Hayti, Lower Canada, Palestine, and China. Their tracts have gone into North Africa, France, Germany, Russia, and Great Britain. The home work is well known. During the past seven years the tract society has taken a fresh start, and seems really to have made a new lease of its life. The home missionaries, chiefly veterans, are hard at work in regions beyond the churches. Still our progress is vexatiously slow, though sure, so cautiously sure, that others are getting ahead of us. We have homes and lands. Most of us have done well at the beginning of life, that is, we left all the world for Christ, but it is to be feared that many of us are ending our days by leaving Christ for our children; and where are thousands of them? Gone from the Sabbath! It has been said at our conventions, that in forty and fifty years, more children are lost to the denomination than are saved to it. In view of what ought to be done, and might be done, who can blame us for a hurried anxiety to see rapid strides made by our people. Let me propose a few things:

1. Daily prayer. The other night I heard a returned missionary from the Santals, India, say in Exeter Hall, that *prayer is agony*. Let us know what this means. May we know that God hears the fervent prayers of His people.

2. Let each church send her pastor out into the world for one, or two, or three, months of the year, pay his traveling expenses and continue his salary, and bid him go where the true Sabbath is not named, and *there preach it*.

3. Two brethren have joined to support a missionary in the field. There are farmers and others who could do the same. Suppose that twenty-four brethren unite in pairs to support twelve missionaries in the open field, and choose their own men. Where there is a will there is a way, which way is so simple in practice, that a fool need not err therein.

4. If the *Recorder* is to be kept at its present size, ought there not to be published a small weekly sheet containing the trenchant editorials of the former, and other matter relating to the progress of the work? We need such a paper by the ten thousand copies to be

sent broadcast all over the land. Thousands would read it who would not look at a tract; and besides there is now needed a large number for gratuitous distribution.

5. Let every member of the denomination mail a tract every week to somebody in some part of the country, and give one in person to some friend or stranger. If 8,000 members were to send weekly 8,000 Sabbath tracts into distant parts, and accompany the deed with the prayer of faith, what might we not expect within a twelve month.

6. God has given our youth great advantages. Knowledge and culture are theirs. May they learn to take up the cross and bear it after Jesus. It is to be hoped that those who are studying for the ministry will look forward to the work of gathering churches, rather than to expect, to find a comfortable pasture at the end of their theological course.

7. I have referred to the Advent brethren. Praises be to God that Seventh-day Baptists gave to them the truth of the Sabbath. Let not the latter be jealous of the work of the former; nor let us shake the head and shrug the shoulder at some of the odds and ends which our dignified moderation and respectability do not quite approve.

"What is the chaff to the wheat?
Saith the Lord."

Imperfections and mistakes are common to all, and God blesses faithful laborers who are not yet made perfect. They say: "We are not doing one-twentieth of what we might do." If this be true of Seventh-day Adventists, what shall be said of our lack and ability? Shall it be said that Seventh-day Baptists are not doing one-fortieth of what they might do? In a letter just received from a dear brother, who is in a position to know, he says, "The Adventists are compassing the world; so might we if we were more devoted." What is herein pleaded for is a general uprising of our people to go up and possess the land. To monopolize the Sabbath we cannot; but we can begin immediately to double the labor, and then to go on increasing it till the Sabbath has been made known in all the earth. If we do so, "the God of heaven will prosper us." May "we, his servants, arise and build."

W. M. JONES.

Mill Yard, May 7th, 1874.

Iowa Camp Meeting.

(Report from the *Newton Free Press*.)

THE Seventh-Day Adventists of Iowa held their Annual Camp Meeting and Conference at the Evans Grove, near this city, commencing last Thursday and closing on Tuesday. The grounds were admirably arranged; the great pavilion located on the east side, with a semi-circle of tents inclosing an area of nearly two acres, upon which ample seats were spread before the platform, while in the adjacent timber the teams were hitched and fed, a well dug on purpose furnishing the requisite amount of water for all. Upon most of the tents a small board was placed with the name of the location from whence the occupants came, which showed that there was a pretty fair representation from all sections of the State. There were nearly forty tents, some localities having two or three, and among them we call to mind places thus designated:

Hook's Point, Victor, Washington, Pilot Grove, Mt. Pleasant, Sigourney, Waukon, Knoxville, Richland, Woodburn, Kellogg West Union, Alton, Fayette, Elk Horn, La Porte City, Peru, Adel, Marion, Anamosa, Monroe, State Center, Sandyville, Coloma, Winterset.

In addition to these there were small numbers from many other places in Iowa, and some from Nebraska, who came without tents and who made themselves at home and comfortable with the brethren better provided.

It is proper to state right here that no orders were given in regard to department on the grounds, no guards or sentinels placed on duty, and that from the opening to the close there was not an attempt at disorder or a symptom of rowdiness manifested. The people who came together for the camp meeting attended strictly to business, and the spectators at all the meetings showed that respect which was due to them as strangers and fellow citizens. We do not mention this fact as being unduly creditable to Newton and vicinity, but it is well known, the country through, that it is not very unusual for camp meetings held by any denomination, to be interrupted by rowdies, and that a kind of police has to be established to maintain order. In fact in years past—we trust not to be repeated—the local officials have had to be called upon to make arrests of this class of offenders.

The rains along through the week made the roads quite muddy, and the grounds were rather disagreeable, but when it was rainy

the spectators were few, and the regular attendants could crowd into the pavilion, so the meetings three times a day, with committee meetings, business meetings, &c., went regularly on the same as if the weather had been all the time pleasant.

There were present many ministers of the organization, with Elder R. M. Kilgore as apparent leader of Iowa Elders, and of those from abroad were Elder Geo. I. Butler, President of the General Conference, and Elder S. N. Haskell President of one of the New England Conferences, both the latter being extraordinary preachers, and secured by all the State Annual Camp Meetings and Conferences, when their services can be obtained.

The Tract Missionary Society was held Monday morning and \$5,355 was pledged, and nearly all paid down at once.

The Annual Conference was held during the Camp Meeting, and the work assigned for the State the coming year, including Nebraska, which has not yet a membership sufficiently strong to justify the formation of a separate conference.

The conference is held annually with the Camp Meeting, and a committee for that purpose fixes the time and place for the next one, but is not determined till the following spring.

The attendance at these Camp Meetings is voluntary, and we are informed that this meeting had about the average attendance of members.

In nearly all the States the membership is sufficient to make up a conference, the largest being in Michigan, with the publishing headquarters at Battle Creek, where all the books and tracts for the society are issued. There are few so extensive publishing houses in the country, about \$100,000 being there invested in the publishing business. At Battle Creek they have a college just fairly started, with an endowment of nearly \$60,000, and a Health Institute where chronic diseases are successfully treated without medicines.

This is the first great meeting of the Seventh-Day Adventists here, and it may be the last. They came unheralded, attended strictly to the purpose which brought them together, and went quietly away. Those who attended the meetings regularly obtained a pretty full knowledge of their Articles of Faith, but those who attended only a single service or not at all, can know but little of them. Under these circumstances we feel justified in giving a brief synopsis of portions of their Declaration of Principles:

"There is one God, a personal spiritual being, Creator of all things, omnipotent, unchangeable, everywhere present by His representative, the Holy Spirit.

There is one Lord Jesus Christ, Son of the Eternal Father, who took on him the nature of man for the redemption of our fallen race; died for us, was raised from the dead, ascended into Heaven, and dwells with God forever.

The Holy Scriptures are a revelation of God's will to man, and are the only infallible rule of faith and practice.

Baptism by immersion is an ordinance of the Christian Church, to follow faith and repentance.

The prophecies are now all fulfilled except the second coming of Christ, for which we must be always ready. The fourth commandment of God's law requires us to devote the seventh day of each week, commonly called Saturday, to abstinence from labor, and the performance of sacred and religious duties."

In appearance these people are neat without ostentation—plain without a cultivated system of apparel. They teach that the use of tobacco in any form is wrong, yet there are no conditions on the subject in admission to membership. But this teaching has its effect. Elder Kilgore told us on Sunday, that probably we could not find a member of the organization on the camp ground who used tobacco. They teach that the use of tea and coffee is unhealthy and unnecessary, and it is a very rare case to find a member who uses either. They teach that the use of meat as a regular article of diet, and especially pork, should be abandoned, and but few of them use meat. Bread, vegetables, and fruits, they claim are sufficiently wholesome, and that diet should be restricted to what is necessary to keep body and mind in full health and vigor, and not to be under the control of a vitiated appetite.

The meeting has been in all respects a success, and while the people of the town and vicinity have every reason to be pleased, we trust that the visitors from abroad will have none but pleasant recollections of the Camp Meeting at Newton.

It is said there is but one remedy for the evils of literary intemperance, or novel reading, and that is *total abstinence*.

The grain and fruit prospects are unusually good in all parts of California.

Condition of Austria.

THE following interesting article from William M. F. Round in the *Independent*, gives a good idea of the condition of society in the oldest part of Europe:

"Until a stranger has been long enough in Austria to fully understand the people and their methods of life, together with the relations of government to the same, he will be at a loss to reconcile the seeming discrepancy between the high prices of all domestic products and the low prices of every description of manual labor. If he remains in Vienna or confines his investigation only to the large cities, he will fall into the very natural error of supposing that the empire must be so overcrowded with population as to keep the supply ever within the demand. But let the student make a trip up the Danube and through the heart of Upper Austria, and he will find broad fields, magnificent forests, and mountain sides that afford pastures of the greatest richness. He may walk for hours without seeing a single human habitation, and in a day's pedestrian journey will stumble across but two or three villages, each one lying within or under the shadow of some ancient castle-wall or monastery. At night he may inquire, as he rests in some modest Austrian country inn, who owns the fields and forests that he sees from the window; and he will be told that the house where he rests, the landscape that his eye encompasses, the country through which he has walked and through which he will walk on the morrow, all belong to the demesne of some *Grossherzog*, who has held them in hereditary right since the feudal ages, when his peasants were content to be vassals, in consideration of the protection he afforded them. In a knowledge of this fact is the first step toward an understanding of the relations between Austrian labor and Austrian capital. The nobles claim privileges that have long ceased to be rights, and the Austrian peasant has neither the sense to comprehend nor the courage to resist the power that forces himself and his family into a position of degradation and slavery, while it robs him of the legitimate fruits of his toil. There is a world-wide average value of labor, based upon the universal law of supply and demand; and a country may be reckoned as prosperous or unprosperous in proportion as the prices of labor reach above or fall below this standard. In Austria they fall far below it; as far below it as they rise above it in America. Of course, the standard of labor value exists unchanged; and every Austrian laborer earns it, but he does not get it. Only a small part of it is allowed to him, and the rest goes to support a government made up of an effete aristocracy and a still more effete church. The difference between the true value of labor and the price paid to the laborer here may be regarded as a direct and unpardonable robbery, for which the Austrian dynasty is to answer in blood, by and by. The sops which it has chosen to throw to a people who are already beginning to grumble, in the way of indifferent educational privileges, and the summer's *feite* just expiring as a failure, are likely to help the matter about as much as a sugar-plum would stay the hunger of a starving man.

"The people are taxed and taxed again. They are taxed for the land they live on, for the houses they live in, and for all they eat and drink and wear. They are taxed for their pleasures, all their luxuries, as they should be; but they are also taxed, and most heavily, for the necessities of life, as they should not be. If they ride on the railways, five per cent. of the price of their tickets goes to the government. There is nothing they touch in their struggle for life, but the government contrives to make something out of the contract. Then, when the government has taken all it dares to take, the church steps in with its system of robbery, under the pretense of saving souls. When the church is satisfied, there is little left for the peasant; and the consequence is, he goes on toiling harder than a galley slave, and kept too weak in body and soul by his hard living of black bread and sour wine, and by the spiritual slops that are reluctantly fed to him by the educational powers to think of resistance.

"There may be peasants lower down in the social scale than those of Austria. But I have not seen them. They are little better than brutes in all that goes to make life attractive. They toil only that they may fill themselves with the coarsest food, and expect no higher pleasure from their feeding than the sensation of being full. They marry because the church directs that they shall not cohabit without marriage. Their moral sensibilities are of the lowest, and the powers of their souls have been reduced as nearly as possible to a mere matter of brute instinct. They are to be pitied, not blamed, for their condition. So much is taken from each la-

borer's earnings to support the government and the church that all—men, women and children—must work to supply the commonest, coarsest necessities of existence. I have seen, often enough, women engaged in the most menial occupation of agriculture, such as the spreading of manure and the herding of cattle, with their little ones swathed in a stout cloth and bound to their shoulders or their breasts. I have seen four women yoked like mules to a plow, and a man complacently holding the same. In the streets of Vienna it is not an uncommon thing to see a woman and a dog harnessed side by side to a cart. The hod-bearers are women, the street-sweepers are women, the hewers of wood and drawers of water are women.

"There is but one gate out of this bondage, and over that is written prostitution. Who dares blame the thousands of young women in the humbler stations of Austrian life for having chosen this gate to an easier existence, when a priest stands by and declares that he can, by virtue of his holy office, insure immunity from punishment in the world to come? I say this boldly, for, whatever the church of Rome may teach on this subject, I know that the priests of Austria teach and the people of Austria understand just what I have said. So great is the power of the priests and so deep the superstition of the people that the merest tricks are imposed as real miracles. On an Easter morning during the celebration of the mass in one of the little towns of Upper Austria, the dim flame of the sanctuary lamp suddenly burst into a bright light, just as the Host is elevated, and apparently without human intervention. The greatest excitement prevails. People go down on their faces, and cry: 'A miracle! A miracle!' The priests take advantage of the occasion to extort an unusual offering, and not one among the simple-minded congregation has an idea that a trick known to every pyrotechnist has been practiced."

"But a revolution is already dawning, and the very means which the Austrian government is taking to protect itself from external enemies serve to warm a dangerous serpent in the bosom of the empire."

"Even now there is a liberal party growing up in the Austrian Empire which well understands these things, and will know how to apply a radical cure where the occasion serves."

"But there is to be a reform by and by; and the labor reformation and the religious reformation will go hand in hand, beginning on the day when, in favor of Ultramontanism, Austria shall give countenance to France, and Protestant Prussia and Russia resent the interference."

In Austria, then, as in all other nations, the elements already threaten a storm. Indeed, the whole world seems to be ripe for some great revolution and all are looking for it with fear and dread. The Lord foretold this as a sign of the end. See Luke 21: 25-27; Rev. 11: 18. The winds are now only being held a little while till God's message may be given to the world. Rev. 7: 1-4.

D. M. C.

Local Option.

THE excitement created by the act of the Legislature, giving each township the privilege of calling a special election to decide whether any further license shall be granted to sell intoxicating liquors, is increasing every day. The oldest temperance men say they never knew anything like it. The public have been so long afflicted by the many evils arising from intemperance that now when the opportunity is offered to crush out the great enemy, they seize upon it with terrible earnestness. Every lover of good order must be interested in the contest. The motives which actuate men in this struggle are higher than mere party feelings of political strife. In the battle against license, we labor to check a great and crying evil. All party names and feelings are lost in the common cause of humanity and morality.

The working of the Local Option Law is explained by the *S. F. Bulletin* as follows:

"It will become unlawful, within the limits of Woodland Township, to sell or give, or offer to sell or give, any spirituous, vinous, malt, or other intoxicating liquors, in quantities less than five gallons. Any infraction of the law subjects the parties to it to a penalty not exceeding \$25 for the first offense, and not less than \$50, nor more than \$100 for each subsequent one. As the act provides that no election shall take place under its provisions oftener than once in two years, if the Yolo Supervisors determine that the majority of votes is for 'No License' the consequence will be that for two years at least no person can engage in the liquor business in Woodland, and then not until after another election shall have been held. No doubt a case will be taken to the Supreme Court to test the constitutionality of this law—but in

other States similar laws have been sustained by all the courts."

The following items, clipped from the Oakland *Daily News*, will give some idea of the zeal of the workers in this contest:

"WHAT THE WOMEN DID.

The excitement ran high from the opening of the polls until sundown. The presence of women on the street, offering their 'No License' tickets to every passer-by, was a novelty that struck all as being an exceedingly remarkable feature. 'Have you voted, sir?' was the usual salutation of the fair ones, who at the same time extended their tickets to the accosted. All along Broadway, at the Point, Temescal, and in other parts of the city, were large numbers of matrons and misses to be seen engaged in the arduous service they had accepted in the noble cause. The ladies did not limit their work to a mere distribution of tickets, many of them feeling it their duty to urge indifferent voters and others who declared themselves for license, to vote an 'Against License' ticket."

"LARGE AND ENTHUSIASTIC GATHERINGS OF THE PEOPLE AT THE ADVENT ELDERS' TENTS ON BROADWAY AND IN EAST OAKLAND.

At the corner of Fourteenth street last night was one of the largest of the campaign. Every seat was filled and every foot of standing room occupied, and hundreds remained outside where they could hear the speakers if not see them. Fully one-half of the assemblage were ladies. A band was stationed outside, and music was played at the close of each speech. A large transparency was displayed in front of the entrance to the tent, upon one side of which was the motto, 'Home Influence versus Whisky,' and upon the other, 'Oakland Ladies and Flowers Won the Battle May 30th.' Another transparency, barrel-shaped, bore the significant legend, 'The Death Knell Has tolled.' Over the speakers' stand was the inscription, 'Against License. Our Oakland Homes.'

"EAST OAKLAND.

A rousing meeting was held in the Elders' tent, nearly opposite the Postoffice. Though Elder Cornell had previously announced his subject for the evening, he only used a few minutes and managed his subject so as to direct his remarks to the temperance cause, assuring his audience of his hearty co-operation in the work." M. E. C.

Delaying Obedience.

TO HAVE the understanding enlightened in regard to duty, and the conscience so thoroughly awake as to make one feel uneasy in the neglect of it, and yet to be surrounded with advisers, wearing the name and title of Christians, who are continually urging further delay, is about as uncomfortable a position as a person of fervent piety needs to be placed in. To rebuke such advisers in the faithfulness of the gospel, and yet, at the same time to behave towards them with becoming meekness, is not the easiest thing in the world. Nevertheless, the idea that we may postpone our obedience to God for a little season, notwithstanding our convictions, is not to be tolerated.

Suppose, for example, that a person becomes convinced that it is his duty to observe the Sabbath of the Bible—the seventh day of the week. Forthwith he is assailed by his associates with the suggestion that he ought not to be in a hurry—that he ought to take plenty of time for consideration, at least a year. Plausible as such advice is, we offset it with a simple passage of scripture: "I thought on my ways, and turned my feet unto thy testimonies; I made haste, and delayed not to keep thy commandments." Ps. 119: 59, 60. Here the Psalmist testifies that he turned his feet to obedience, so soon as, by thinking on his ways, he found that he was walking astray. He made no delay about it; he did not go about to consult the wise men of the nation; he did not examine the writings of the rabbis and doctors, to see if there was not some way of getting round the duty; he made haste to render obedience.

But now-a-days, as soon as a person's conscience begins to lash him for neglected duty, he is advised to be very careful about running too hastily. Well, we would not wish one to be too hasty: but on the other hand it may be well to consider whether there is not such a thing as being too tardy. Conviction of duty is not to be trifled with. When any one does violence to his conviction, he feels that he disobeys God; and such disobedience is sure to be followed by disastrous results. The voice of conscience grows more feeble, and (if the disobedience be persisted in) becomes, at length, hushed in silence. It may continue to reprove with regard to other duties, but with regard to that particular one which has been made the object of willful neglect, it reproves no more. As a necessary

consequence, the soul suffers the loss of all those blessings which obedience in that one thing would bring.

Nor is this all. Conscience, having yielded to corruption in one instance, becomes ready to yield in another. Its sternness has been overcome, and it no longer guards the soul with that security which it had been wont to do. It is to the soul what the sense of modesty is to the female; and, as the female cannot allow her sense of delicacy to be trifled with without incurring the risk of a total loss of virtue, so the conscience cannot in a single instance, be abused, without incurring the danger of becoming "seared with a hot iron." We will not undertake to say, that this is, in every case, the result; but we do say, that there is great danger of it. We insist, therefore, that when one understands what is duty, he ought to lose no time in putting it in practice. Let him remember, too, that the wrath of God is revealed against those "who hold the truth in unrighteousness." Rom. i, 18.

But the possibility that one may be mistaken as to his duty, is often urged as a reason for delay. There may be something in this; at least, it seems plausible. Generally, however, this objection is more specious than solid. At all events, it is so with regard to those things which are the subject of direct and unequivocal command. With regard to the Sabbath, we have no hesitation in saying, that it savors of "the wisdom that is earthly." The object of those who urge it is to induce a deference to the views of those who have acquired great skill in explaining away the divine law. But we hold, that however doubtful may be the teachings of Scripture with regard to such questions as are purely doctrinal, or however obscure the language in which its prophecies foretell coming events, with regard to the common, practical duties of life, the Word of God is so plain that there is no need for a child to be mistaken. Were it otherwise, it would be unsuited to the wants of mankind; for, inasmuch as every one must give an account for himself, and not another for him, it is necessary that each one should be able to decide for himself.

People of small intellectual capacity must be able to make this decision, as well as those of more expanded powers; and children, as well as those of mature age. Hence duty must be revealed in very simple language. And how simple the language in which our duty to keep holy the Sabbath-day is revealed?—"Remember the Sabbath-day to keep it holy—the seventh day is the Sabbath." Who can fail to understand it? What untutored peasant cannot comprehend it? What child does not perceive its meaning? The command to refrain from the adoration of images is not more plain. Yet, when a person of ordinary mental powers is convinced by it, and begins to think about rendering obedience, straightway he is admonished that he does not understand it, and that he would do well to consult some learned men, some spiritual rabbis or doctors of divinity, before taking any decided step!

And what do the learned doctors say, upon being consulted? Why, that it is the duty of men to keep holy the first day of the week. But how do they make it appear? Do they produce any precept from the Scripture, plain and unequivocal, like the fourth commandment? Not by any means. They can present nothing which is level to the comprehension of a child. Whatever they say on the subject, is entirely above the understanding of children and ignorant people. They talk about the magnitude of redemption, as compared with the work of creation; they have something to say about redemption being finished on the first day of the week by the resurrection of Christ from the dead; they lay a few such theological propositions together, and finally draw out the inference, that the first day of the week is a holy day. But the plain, ordinary mind, does not understand this. The child fails to comprehend it. It is true, he hardly dares to indulge the thought that learned men may be mistaken; nevertheless he is puzzled, extremely puzzled, to understand it. Is not this conclusive proof, that no such duty is enjoined in the book of God?

We cannot, therefore, subscribe to the idea, that a person must, in reference to the Sabbath, or in reference to any other plain command of Heaven, wait to consult friends, and learned teachers, and the writings of fallible men, before rendering obedience. If God has spoken, "see that ye refuse not him that speaketh." We do not believe that any one can begin to obey God too soon.—*Amer. Sabbath Tract, No. 14.*

Gerrit Smith, now in his 77th year, is giving earnest expression to the noblest sympathies for the oppressed of every class. He seems to be as anxious as ever for the equal rights of all.

Life is half spent before we know what it is.

GOD'S CHARGE TO JOSHUA.

Thus saith the Lord, to him of old
On whom the mantle fell,
Be strong in me, and guard the fold:
Thy praise shall ages tell.

For every place thy feet shall tread,
To you I surely give,
If by my hand thou wilt be led,
And in my graces live.

And from the howling wilderness,
Thy lofty Lebanon,
To Enphrates, whose boundaries
Thy power and sway shall own.

No earthly potentate, or king,
Before thy hosts shall stand;
My promise sure is, I will bring
You to that godly land.

I will not fail thee, nor forsake,
If thou my law fulfill;
And on thy neck my yoke thou'lt take,
And do my holy will.

Through all thy pilgrimage of life,
With thee I'll ever be;
In tumult loud, and bitter strife,
My glory thou shalt see.

Of courage good, and will most strong,
To do what I command;
For I designed thou shalt ere long,
Possess the promise land.

Be not dismayed, nor be afraid,
Is my behest to thee,
For whoso'er thy course be laid,
My power thy shield shall be.

Santa Rosa, Cal. H. T. HEWITT.

An Indictment.

THE history of King Alcohol is a history of shame and corruption, of cruelty, crime, rage and ruin.

He has taken the glory of health from off the cheek and placed there the reddish hue of the wine cup.

He has taken the lustre from the eye and made it dim and bloodshot.

He has taken beauty and comeliness from the face, and left it ill shaped and bloated.

He has taken strength from the limbs and made them weak and tottering.

He has taken firmness and elasticity from the steps, and made them faltering and treacherous.

He has taken vigor from the arm and left flabbiness and weakness.

He has taken vitality from the blood and filled it with poison and seeds of disease and death.

He has transformed this body, fearfully and wonderfully and majestically made, God's masterpiece of animal mechanism, into a vile, loathsome, stinking mass of humanity.

He has entered the brain—the temple of thought—dethroned reason, and made it red with folly.

He has taken the beam of intelligence from the eye, and exchanged for it the stupid stare of idiocy and dullness.

He has taken the impress of ennobled manhood from off the face and left the marks of sensuality and brutishness.

He has bribed the tongue to utter madness and cursing.

He has turned the lips to songs of ribaldry and revelling.

He has taken cunning from the hands, and turned them from deeds of usefulness to become instruments of brutality and murder.

He has broken the ties of friendship and planted the seeds of enmity.

He has made a kind, indulgent father a brute, a tyrant, a murderer.

He has transformed the loving mother into a very fiend of brutish incarnation.

He has made obedient and affectionate sons and daughters the breakers of hearts and the destroyers of home.

He has taken luxuries from off the table, and compelled men to cry on account of famine, and beg for bread.

He has stripped backs of their broadcloth and silks, and clothed them with rags.

He has stolen men's palaces, and given them wretched hovels in exchange.

He has taken away acres and given not even a decent burial place in death.

He has filled our streets and by-ways with violence and lawlessness.

He has complicated our laws and crowded our courts.

He has filled to overflowing our penitentiaries and houses of correction.

He has peopled with his multitude our police houses.

He has straitened us for room in our insane asylums.

He has filled our world with tears and groans, with the poor and helpless, with wretchedness and want.

He has banished Christ from the heart and erected a hell within.

These are the counts of our indictment. Let the world judge of the truth.

