

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 Firstfruits.

DEUT. 26: 2-10; 1 COR. 15: 23.

Just as the Hebrew priest received
The first sheaf from the reaper's hand,
And to the Lord, whom they believed,
Offered the harvest of the land,
So Jesus, risen from the tomb,
Where love had laid him gently down,
Came to the altar, in the bloom
Of that new life which won his crown.

"Christ the firstfruits!" the first ripe sheaf
Of the wide world's great harvest field;
The perfect pattern, type, and chief,
Of all the treasures death shall yield.
So let the precious seed be sown
In every furrow of the earth;
Beneath the seas, in graves unknown,
Till Christ shall send the reapers forth.

Lord of the living and the dead,
Who art alive forevermore,
Thy sleeping saints await their Head,
Like Mary at the open door.
They shall come with thee in that hour
When, without sin, thou com'st to save.
They shall be like thee, by thy power
To conquer death and spoil the grave.

Break, break, O morning fair and bright!
Wake all the sleepers of the tomb;
O sun of glory! with thy light
Flood the dark vale, dispel its gloom.
Wave thy ripe sheaf, O Prince of life,
In the great house not made with hands,
And at thine altar end the strife
With death and sorrow in all lands.

"Christ the firstfruits!" and afterward
They that are Christ's when he shall come;
The best sheaf lifted heavenward,
Then the full garner harvest-home.
Then shall our harvest-joy arise,
When all thy sheaves are safe at home.
Singing the hymn of paradise,
"Thy will be done! Thy kingdom come!"

—Bible Society Record.

The Sermon.

SIGNS OF THE END.

BY ELDER JAMES WHITE.

(Concluded.)

"What shall be the sign of thy coming, and of the end of the world?"—DISCIPLES.
"When ye shall see all these things, know that it is near, even at the doors."—JESUS. Matt. 24: 3, 33.

CHARACTER OF THE WORK.

As to the character of the work which resulted from giving what was called the midnight cry, it evidently was the special work of God. It was not, as many suppose, the result of fanaticism.

1. Because it bore the marks of the especial providence of God. It was not characterized by those extremes ever manifested where human excitement, and not the word and Spirit of God, has the controlling influence. It was in harmony with those seasons of humiliation, rending of heart, confession, and complete consecration of all, which are matters of history in the Old Testament, and are made matters of duty in the New.

2. Because it was subversive of all those forms of fanaticism which had made their appearance somewhat in connection with the second-advent cause. These were at once swallowed up by the solemn power of the midnight cry, as the rods of the magicians were by the rod of Aaron.

3. Because the work was marked with sobriety, humility, solemnity, reverence, self-examination, repentance, confessions, and tears, instead of lightness, exaltation, trifling, irreverent expressions, self-justification, pride in spiritual things, voluntary humility and

will-worship, which generally characterize the conduct of fanatics.

4. Because the work bore the fruit of the Spirit of God, as set forth in the New Testament. It was evidently guided by wisdom from above. The apostle James declares this wisdom to be "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Chap. 3: 17. Paul says that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Gal. 5: 22, 23. These are the good fruits of the work and Spirit of God, and these did all appear in an eminent sense as the results of the midnight cry.

Of all the great religious movements since the days of the first apostles of our Lord, none stand out more pure and free from the imperfections of human nature and the wiles of Satan, than that of the autumn of 1844. In fact, after looking back upon it for more than twenty-six years as the greenest spot on all the way in which God has led his people, we do not see how it could have been better, at least so far as the direct providence and work of God is concerned. It was beyond the control of human hands, or human minds. Men and demons sought to hinder and to mar this work; but the power that attended it brushed away their influence as you would remove a spider's web, and there stood the work of God, free from the print of a man's hand.

The *Advent Shield* published in January, 1845, bears testimony to the character of that work, in words of truth and soberness. And let it be borne in mind that the *Shield* was a standard work, of 440 pages, for Adventists at that time, and that the following testimony from it was not published till about three months after the seventh-month movement, when Adventists had taken time to review the past, and settle, as was supposed, upon a firm, united position:—

"It produced everywhere the most deep searching of heart and humiliation of soul before the God of high Heaven. It caused a weaning of affections from the things of this world, a healing of the controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, broken-hearted supplications to him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed."

Verses 8, 9: "And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves." Those who had no part in the great advent movement can scarcely form any idea of that work. But those who took part in that work know that the burden of testimony to believers everywhere was that the preparation was an individual work. All were faithfully warned to look to God, and obtain an individual experience. The urgent request for help from those in whom the work had been superficial, and the faithful responses of those who had the work at heart, are well illustrated by the above conversation between the foolish and wise virgins.

THE MARRIAGE OF THE LAMB.

Verse 10: "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut." There are two things which the scriptures of the Old and New Testaments illustrate by marriage: First, the union of God's people in all past ages, as well as at the present time, with their Lord; second, Christ's reception of the throne of David, which is in the New Jerusalem. But union of believers with their Lord has existed since the days of Adam, and cannot be regarded as the marriage of the Lamb. It is supposed that Isaiah (54: 5) speaks of the church when he says, "Thy Maker is thine husband;" but Paul, in Gal. 4, applies this prophecy to the New Jerusalem. Says John, speaking of Christ, "He that hath the bride is the bridegroom." John 3: 29. That Christ is here represented in his relation to his followers by a bridegroom, and his followers by a bride, is true; but that he and they

are here called the bridegroom and bride, is not true. No one believes that the event called the marriage of the Lamb took place eighteen hundred years since.

Paul, in writing to the church, 2 Cor. 11: 2, says, "I have espoused you to one husband, that I may present you a chaste virgin to Christ." But does this prove that the marriage of the Lamb took place in Corinth? or, did Paul only wish to represent by marriage, the union which he had effected, through the gospel, between Christ and the church at Corinth? He also says, Eph. 5: 23, "For the husband is the head of the wife, even as Christ is the head of the church." But please turn and read from verse 22, and it will be seen that Paul's subject is the relation and duty of man and wife to each other. This is illustrated and enforced by the relation of Christ and the church. Those who suppose that Paul is here defining who the Lamb's wife is, are greatly mistaken. That is not his subject. He commences, "Wives, submit yourselves unto your own husbands." Verse 22. "Husbands, love your wives." Verse 25.

The marriage of the Lamb does not cover the entire period of probation, in which believers are united to their Lord, from Adam to the close of probation. It is one event, to take place at one point of time, and that is just prior to the resurrection of the just. Then what is the bride in the marriage of the Lamb? Said the angel to John, "Come hither, I will show thee the bride, the Lamb's wife." Rev. 21: 9. Did the angel show John the church? "And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God." Verse 10.

The New Jerusalem is also represented as the mother. "But Jerusalem which is above is free, which is the mother of us all." Gal. 4: 26. Christ is represented (Isa. 9: 6) as the "everlasting Father" of his people; the New Jerusalem, the mother, and the subjects of the first resurrection, the children. And, beyond all doubt, the resurrection of the just is represented by birth. How appropriate, then, is the view that the marriage of the Lamb takes place in Heaven before the Lord comes, and before the children of the great family of Heaven are brought forth at the resurrection of the just.

Let those who are disposed to cling to the old view that the church is the bride, and that the marriage is after Christ comes, and the saints are caught up to Heaven, answer the following questions:

1. Who are illustrated by the man found at the marriage, Matt. 22, not having on the wedding garment? Will any be caught up by mistake, to be bound hand and foot, and cast down to the earth again?

2. If the church is the bride, who are they that are called to the marriage as guests?

3. Jerusalem above is the mother of the children of promise; but if the church is the Lamb's wife, who are the children?

The marriage of the Lamb is Christ's reception of the throne of David, or his own throne, which is the New Jerusalem above. That city is finally to come down upon the new earth, to be the capital of the everlasting kingdom. The event illustrated by the coming of the bridegroom in the parable, is thus described by the prophet: "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." 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, 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."

After the coronation of the King of kings, or the marriage of the Lamb, 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." He will then destroy his enemies, and redeem his people. The marriage is over, and his people are still waiting his return. The true position of the waiting ones is thus described: "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." Luke 12: 35, 36.

In the parable, while the foolish virgins were gone to buy oil, the bridegroom came; those that were ready went in with him to the marriage, and the door was shut. Our position is, that before the second advent, events take place on earth and in Heaven, connected with the experience and history of those who are called out to wait for the Lord, which may be, and will be, likened, or compared, to the several events of an eastern marriage named by our Lord. The bridegroom, in the parable, represents Christ. The coming of the bridegroom, and the marriage, in the parable, represent events that take place in Heaven in connection with the reception of the throne of the immortal kingdom by the rightful heir, Jesus Christ. The marriage of the Lamb takes place before the second advent, so that at Christ's second appearing he returns from the wedding. These facts will appear evident from a close examination of Ps. 2: 8, 9; Dan. 7: 13, 14; Matt. 12: 36.

The shutting of the door, in this parable, does not represent the closing of human probation, sometimes called the shutting of the door of mercy. That last decisive event is at the close of Christ's ministration in the most holy place of the heavenly sanctuary, and is spoken of by our Lord thus: "When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." Luke 13: 25. That is when Jesus rises from his mediatorial work, lays off his priestly garments, and puts on his royal robes. Then will the King of kings proclaim in Heaven, to be repeated by the church on earth: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly, and my reward is with me." Rev. 22: 11, 12. "And at that time shall Michael stand up, the great prince which standeth for the children of Thy people, and there shall be a time of trouble, such as never was." Dan. 12: 1.

But the shut door of the parable illustrates the closing of Christ's work in the holy place of the heavenly sanctuary, at the end of the 2300 prophetic days of Dan. 8: 14, when the heavenly Bridegroom entered upon that last work of atonement which is to terminate in his union with the throne of the immortal kingdom. See works on the cleansing of the sanctuary.

At that time Christ closed one distinct ministration, or shut the door of the holy place, and opened another distinct ministration, or opened the door of the most holy place, as he, the great high priest, entered it to cleanse the sanctuary.

This open, and this shut, door, are thus spoken of in the address to the Philadelphia church: "These things saith He that is holy, he that is true, he that hath the key of David,

he that openeth, and no man shutteth, and shutteth, and no man openeth; I know thy works. Behold, I have set before thee an open door, and no man can shut it." Rev. 3: 7, 8. The term "key of David," in this text, has direct reference to Christ's reception of the throne of David, which is his rightful throne, the throne of the immortal kingdom. And the entire address to the Philadelphia (brotherly love) church applies to that glorious period in the history of Adventists, when, by the power of the midnight cry in the autumn of 1844, every heart beat in union, and every voice was raised in the joyful proclamation, "Behold, the Bridegroom cometh; go ye out to meet him." Was the door of mercy then shut? No! The truth is so far from this that the Coming One declares to his dear, waiting people, "Behold, I have set before thee an open door." This door our great High Priest opened when he entered upon the work of cleansing the heavenly sanctuary from the sins of all his people. Before the ark of the ten commandments and the mercy-seat, he stands, ready to offer his blood in behalf of all who will, by faith, enter with him.

Verses 11-13: "Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." The wise virgins represent those who occupied a correct position in 1844, and those who still receive it and adhere to it. These were in a state of acceptance with Christ, and could be represented as going in with him to the marriage. And do not the foolish virgins, who came afterward represent those who in 1854 occupied an erroneous position in regard to the prophetic periods?

The light upon the cleansing of the heavenly sanctuary had been given. The open door of the most holy place, revealing the ark of the ten commandments, had been set before all Adventists. But many closed their eyes, and rebelled against the law of God in that ark. The rejection of so clear light left them exposed to the terrible delusion of a false time movement in 1854. And the folly of these timeists is manifested in that they have departed from the true position on time, have rejected the open door, and are in rebellion against the law of God.

Ministration of Angels.

(Concluded.)

WILL SATAN BE DESTROYED?

It is the popular opinion that the devil and his angels will never cease to exist, but live on to all eternity in hell, to blaspheme God and torment the wicked. But is this reasonable? Is it Bible? Certainly it would not benefit the devils themselves; for they are lost beyond hope of recovery. Could a God of love and mercy himself take pleasure in such an awful scene of eternal woe and suffering? Is it necessary to keep such an example eternally in view of the saints and angels to keep them in subjection? Shall such a foul blot eternally remain to mar the beauty and happiness of God's fair universe? No. Such a thought is as abhorrent to reason as it is opposed to the Bible. Truth and righteousness alone are enduring and eternal. Sin and sinners are both an abnormal development, at war with the Creator, and, in the nature of things, must come to an end. God once had a clean universe, and he will have it again.

The Bible teaches that both wicked men and devils will be destroyed, and cease to pollute God's government. Heb. 2: 14, says, "Forasmuch then as the children are partakers of flesh and blood, he also himself [Jesus] likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Then the devil will be destroyed. We have seen that the "covering cherub" of Eze. 28 is the devil. God says of him, "I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; and thou shalt be a terror, and never shalt thou be any more."

Here we see that Satan is to be "brought to ashes upon the earth," and that he will then cease to exist, as he "never shall be any

more." He is the king of rebels. For him God will prepare the lake of fire. All who follow his ways will be cast into it with him. To the wicked God will say: "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Matt. 25: 41. Upon the same subject the prophet says, "For Tophet is ordained of old, yea, for the king [Satan] it is prepared. He hath made it deep and large; the pile thereof is fire and much wood. The breath of the Lord, like a stream of brimstone, doth kindle it." Isa. 30: 33.

The devil will be blotted out of existence, and all his works with him. Wicked men are the works of the devil. Will they be destroyed? Let John answer: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3: 8. Not only will the devil himself be destroyed, but those also who have followed his ways. Says David, "All the wicked will God destroy."

Peter states that as the earth was once cleansed by water in the flood, so it will be purified again by fire at the day of Judgment. "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." "But the day of the Lord will come as a thief in the night; in which 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: 5-7, 10.

By this we see that the earth is to be dissolved, melted by intense heat, and the works in the world will be burned up. But is the earth to burn eternally? No; for Peter, after describing the perdition of ungodly men in the lake of fire, and the purifying of the earth by the same, says, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verse 13.

For six thousand years the earth has been polluted by Satan and his works, sin, and sinners. But all these will be burned up. Then the earth will once more be pure as it was when it first came from the hands of its Maker. The lake of fire which purifies the earth is spoken of in Rev. 20: 14, 15; 21: 1. "And death and hell [the grave] were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." From the lake of fire which cleanses this old earth, comes forth the new earth which is to be the abode of the righteous. The devil, the author of sin, the father of lies, the enemy of God, and the seducer of the human race, is destroyed in the lake of fire. He is reduced to ashes, put out of existence. Wicked men who have followed his counsel and rejected God, are destroyed with him. Then the saints go forth once more and possess the earth, their long-lost home. "Blessed are the meek, for they shall inherit the earth."

Then God will again have a clean universe. Neither sin nor sinners will exist anywhere in the vast realm of God. The conflict of ages is ended; God's people are forever safe. Then we can sing with the poet,

"Time past,
The righteous saved, the wicked dead,
And God's eternal government approved."

This time will surely come. We have so long lived amid sin and rebellion, have so long been accustomed to vice and wickedness, have so long been shut away from Heaven and God, that we cannot realize that it will ever be otherwise. Now, upon this earth, unrighteousness is popular, and "he that departeth from evil maketh himself a prey." Here, the righteous are vastly in the minority; but it is only here. When we remember the "innumerable company of angels," who are yet loyal to their God, we see that the righteous are really in the majority. For a short time, the devil has succeeded in defiling a small part, a mere atom, of God's creation. God has permitted him to go on for a time with impunity, till he has fully developed the awful consequences of sin and rebellion against the all-wise Creator. He will serve as an example to all the intelligent creatures of God, that they may see the utter folly of disobeying the Almighty. God will soon wipe out the blot which Satan has made on his universe, by the utter destruction of Satan and all his works.

Then will be fulfilled what God hath spoken by the mouth of all his holy prophets since the world began. God "shall send Jesus Christ, which before was preached unto you; whom the Heaven must receive, until the times of restitution of all things." Acts

3: 20, 21. As righteous men and loyal angels behold the punishment of wicked men and devils, they can sing, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of ages" (margin). Rev. 15: 3.

Now what has Satan gained by his rebellion? Nothing but the poor satisfaction, for a short time, of having done evil. He has lost all the joys of Heaven, the pleasure there is in doing right, and the consciousness of being pure and innocent, and the happiness of being the friend of God. But, above all, he has lost ETERNAL LIFE. Had he remained obedient to God, he would have lived unto all eternity without pain, or sickness, or the fear of death. But now he must die—must cease to exist. Oh! what an awful thought it must be to Satan, who once occupied so exalted a position in Heaven! Can we suppose that the devil has been happy for the last six thousand years in the woe and misery which he has produced in the world? No; it is impossible.

When we look upon the awful condition of the world, we are sometimes tempted to question the wisdom of God in permitting things to continue in such a state so long, and think that it would not be so if we had the control of matters. But let us remember that God is from everlasting to everlasting, the Eternal One. Our world has existed only about six thousand years. Here is a man sixty years old. It seems but a few days since he was a little boy; yet he has lived one-hundredth part of the time that the world has stood. One hundred such men in succession would reach from the foundation of the world to the present time. Then how brief a period is the world's history! At the longest it is only a moment, compared with eternity. Think of the eternity which is past. Where did it begin? Imagine the eternity to come. Where will it end? Remember that God's purposes reach from eternity to eternity. Then why should it be thought a thing incredible by us that God should permit the devil to go on for so short a time with impunity, till he has fully developed his character and the consequences of sin?

Again, this earth, as compared with all the worlds of the vast universe of God, is no more than one grain of sand in comparison with the whole earth. The sun alone is as large as thirteen hundred thousand worlds like ours! At the rate of thirty miles per day, it would take a man over two hundred and forty years to travel around it. The planet Jupiter is 490 millions of miles distant from the sun. Its diameter is 89,000 miles, it being about fourteen hundred times as large as the earth! The nearest fixed star is so far distant that it would require a ball, moving at the rate of 500 miles an hour, over 4,500,000 years, or 750 times the period which has elapsed since the foundation of the world, to reach it from this earth! Many of these stars are thousands of times larger than our earth, and, probably, they are all inhabited.

Most of the stars we see are suns giving light to many planets revolving around them. This very fact shows that these planets are inhabited. If they were not, why should God provide suns to give them light? How many such worlds are there? Look at the stars, and count them! There are millions upon millions! How insignificant is this little speck of earth when compared with them? Truly God has said that all nations are before him as nothing, or as a drop in the bucket.

"Some astronomers have computed that there are not less than 75,000,000 suns in the universe. The fixed stars are all suns, having, like our sun, numerous planets revolving around them. The solar system, or that to which we belong, has about thirty planets, primary and secondary, belonging to it. The circular field of space which it occupies, is in diameter 3600 millions of miles, and that which it controls much greater. The sun which is nearest neighbor to ours, is called Sirius, distant from our sun about 852,000,000 of miles. Now, if all the fixed stars are as distant from each other as Sirius is from our sun, or if our solar system be the average magnitude of all the 75 millions of suns, what imagination can grasp the immensity of creation! Who can survey a plantation containing 75 millions of circular fields, each thirty-six hundred millions of miles in diameter? Such, however, is one of the plantations of Him who has measured the waters in the hollow of his hand—meted out heaven with a span—comprehended the dust in a measure—and weighed out the mountains in scales, and hills in a balance—He who, sitting upon the orbit of the earth, stretches out heaven as a curtain, and spreadeth them out as a tent to dwell in. Nations to him are as a drop of a bucket, and are counted as the small dust of the balance."—*Christian Almanac*.

When we view the subject in this light,

considering the infinitely small portion of creation which this earth really occupies, and the brief period of its history in sin, and remember that Satan's work has been confined to this small sphere, and that even this will soon be restored to its original condition, and that the devil will be punished for his crimes, all is reasonable, plain, and consistent. It is only when we take a narrow, contracted view of the matter that we are led to question the wisdom of God's dealings with this world.

As the eternal ages roll on, men almost forget that such a state of things ever existed. It will only be remembered as a passing cloud, or a sad moment in man's whole life. Oh! happy day! May it soon dawn! Then will be realized the glorious scene described in Rev. 5: 13: "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." Dear reader, when the present unhappy state of our world has passed away, when sin and wickedness are no more, when devils and wicked men have been destroyed for their crimes, when the earth shall bloom again as the garden of Eden, when the "times of restitution of all things" come, may it be our happy lot to have a part in this joyful song of praise to God and the Lamb. Amen.

D. M. CANRIGHT.

Religion of the Day.

THE religion of the day is an *easy-minded* religion; a religion without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the devil, day by day, making us long for resurrection-deliverance, for the binding of the adversary, and for the Lord's arrival. It is a *second-rate* religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a *hollow* religion, with a fair exterior, but an aching heart—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a *feeble* religion, lacking the sinews and bones of harder times—very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an *uncertain* religion; that is to say, it is not rooted in certainty; it is not the outflowing of a soul assured of pardon, and rejoicing in filial relationship between itself and God. Hence, there is no liberty of service; for the question of personal acceptance is still an unsettled thing; there is a working for pardon, but not from pardon. Hence all is bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others; for it has not fully told upon ourselves. It falls short of its mark, for the arm that drew the bow, was paralyzed.—*H. Bonar*.

Modern Churches.

THE Rev. O. B. Frothingham, in speaking of modern church temples, says: The rich may worship there; the poor cannot even do that. They are not for the people. They are not houses of prayer for all nations; for none but the special believers enter. Hardly are they houses of prayer at all; but houses, rather, where fashion worships fashion, and wealth pays homage to wealth. In these edifices, science has no part, neither has philosophy, nor culture, nor literature, nor thought. They are not temples of the mind. Social reform rarely comes in there; and never, except on sectarian terms. The causes that concern the people are seldom presented. The interests of the class to which Jesus belonged are feebly considered. They who assemble are not one in a spiritual, moral, or even social sense; one they may be in a dogmatic sense, as fellow-believers—not one in a human sense, as fellow-men; one as excluding doubters, skeptics, heretics—not one as comprehending all who have wants to meet. Prejudice may enter; bigotry may make itself at home; the spirit of a narrow proselytism may take up its abode and be undisturbed; but the lowly spirit of truth has no welcome.

A Sermon on a Card.

In the good providence of God, wonderful facilities are rapidly being brought into operation whereby his last message of warning can be quickly and cheaply heralded to the world. The steam printing press, the railroad, the steamboat, the wonderfully cheap postal service, all combine to carry forward this work.

I have written out and had printed on a postal card the following article. It is printed in nonpareil type solid. It could be in agate, one size finer type, and still be plain. Then a card would contain much more. It costs only one-half cent a piece by the hundred, and much cheaper by the thousand. I also have one on the Sabbath and one on the nature of man. It is so easy to drop one of these to a friend or to an address you may see in a paper. The cost is a mere trifle. I have already received several responses to them. Could not the Tract Society use them well? Here is the sermon:

"DEAR FRIEND:—I send you this, not to solicit trade or money, but to call your attention to important Bible facts. Is not the whole Bible a revelation from God? Are not the prophecies a part of it? Will they ever be fulfilled? Certainly; and they plainly teach the following facts: 1. The very same Jesus who was once upon earth will return again personally, literally. Acts 1: 9-11; 1 Thess. 4: 16. 2. The Lord will give signs to show when that event is near. Luke 21: 25-31. It is our duty to "discern the signs of the times" when fulfilled. Matt. 16: 1-3. "If it was a sin for the Pharisees to disbelieve them, will not the same course in us now be equally wrong?" 3. A warning message will be given to the last generation; the same as in the days of Noah, Lot, Jonah, John, etc. Luke 17: 26-30; Rev. 14: 6-16. Those who rejected the warning of those men perished. So, when the Lord shall cause this last warning to be given, will it not be equally wrong to disregard it? Yes, verily. 4. While no man will know the day, yet the saints will know when it is near, and will be looking for it. Matt. 24: 32, 33. But it will overtake the wicked as a thief. 1 Thess. 5: 1-6. 5. Formal professors and the ungodly will put afar off, and mock at the second advent when it is right at hand. 2 Pet. 3: 3-5; Matt. 24: 48-51.

"6. All nations are preparing for a mighty war as foretold. Joel 3: 9-16. The world is becoming alarmingly corrupt morally, and violence fills the earth as in the days of Noah. Matt. 24: 37. See the terrible record of crime in the papers. The professed church of Christ is fast departing from the simplicity and spirituality of the gospel. Wealth, pride, and formality are taking their place, while the poor are shut out. This is also a sign of the end. 2 Tim. 3: 1-5. The gospel was to be preached to all nations. "Then," says Jesus, "shall the end come." Matt. 24: 14. Says the *Christian Union*: "There is not now a corner of the globe where Christianity is unknown." This prophecy is fulfilled. All nations have heard. The end is here. The whole world is troubled and fearful of what is coming. All are anxiously expecting some great revolution. Some think it is one thing, some another; but the Bible shows that it is the coming of the great King. For nearly 40 years a solemn warning of the end at hand has been sounding to this generation. Earnest men have gone to every part of the world proclaiming the second advent, as John did the first. Hundreds of ministers are this day giving the warning everywhere. More than 100,000 souls are looking for that event. More than a score of papers are exclusively devoted to this proclamation, while millions of tracts are being scattered like the leaves of autumn. If Noah, without a tract, a paper, a Bible, or a single man to help him, condemned the world then, what excuse can we have now? You do not believe the warning is of God? Did they believe Noah, or Lot, or John, or Christ? Yet God sent them. Have you examined this work? Are you sure it is not true? We entreat you pass it not by so lightly.

"The Seventh-day Adventists have several publishing houses, (the *Review and Herald*, Battle Creek, Mich., *SIGNS OF THE TIMES*, Oakland, Cal.), where we publish tons of books and seven periodicals in the English and other languages, devoted to this subject. If you wish to learn more about it, we will send you a free sample of these with our catalogue. Please preserve this card and read the passages cited. Address either as above, or

ELD. D. M. CANRIGHT,
Oakland, Cal.

If we could read the secret histories of our enemies, we should find in each man's life sorrow and suffering enough to disarm all our hostility.

Gladstone and the Vatican Council.

THE Council of the Vatican, in 1870, as an assemblage of the clerical dignitaries and deputies of a single sect, might have passed away with as little claim to general notice as a Presbyterian Synod or an English Convocation, and the civilized world might have heard with a smile that it had created an infallible oracle of morals and faith, and endowed with divine attributes a pope of no unspotted renown. A new Buddha, or another Mikado or Grand Lama, would have made little difference to the exterior denominations. But, unhappily, the Vatican Council had an important political aim. It was the gathering of a band of politicians as well as clerical leaders. It was to decide the conduct of the great host of papal voters in all future elections in Europe and America. It was to determine what degree of allegiance they were to pay to their native sovereigns or rulers. It was to form them into one vast political party, organized with unexampled rigor united in a single aim in every land, and ruled by an infallible Pope at Rome.

Certainly there is no political faction, nor ever was, so powerful or so remarkable as that guided by Pius IX. We must admit the foresight of the fierce leaders of the ultramontanes in seizing upon the control of so vast an organization, and aiming at the government of the world by universal suffrage. They had only to proclaim the Pope infallible, and the mandates of the Vatican might be executed in the elections of Germany and New York. The prelates are converted into the servile agents of a political despotism, who cheerfully do the work of their masters, and instruct their people how to vote in London, Cleveland, or Lorraine. The infinite throng of Roman priests in Europe and America are the most successful of politicians. The humble Catholic laity have nothing left them but to obey the voice from Rome. If they murmur they are at once virtually excommunicated; like Lord Acton, or his small band of allies. Armed with the horrors of Inferno and the bliss of Heaven, the priests and prelates drive their voters to the polls, and should they shrink from the indignation of their fellow-citizens, and the rage of those they have robbed and betrayed, they may hear the voice of Rome crying to them like Mohammed to his soldiers, "Hell is hotter!" and press forward. Fanaticism has been transferred everywhere to the political canvass and the ballot-box, and it is a question whether the world is to be ruled by the visions of Mary Alacoque and the Lady of Sallet, by Mannings and Antonellis, or by the voice of wisdom and of knowledge.

To the Vatican Council this singular political crisis is due. Millions of zealots in Europe and America now obey the decrees of an infallible Pope, who before 1870 might have exercised some of the privileges of private judgment. A fierce and almost desperate faction are urging on the church of Rome to a contest for the political control of the world. In Germany, in Italy, in France, the papal party votes with a solid and dangerous unity. In England Dr. Manning has already formed his Celtic followers into a distinct organization; they rule already in Ireland; and in our own elections the papal enemies of knowledge, impelled by a voice from the Vatican, vote with rare unanimity for the speculators, the public robbers, the ruffians, or the traitors who have sold themselves to a foreign rule. We propose, therefore, to describe briefly this last assemblage of papal bishops, and trace from Dr. Schaff's work and other sources the nature of the political principles which it everywhere enforces.

The Vatican Council was summoned to meet at Rome in 1869, chiefly to determine the doctrine of papal infallibility. The Protestants and the Greek Church were invited to share in its deliberations. But the Patriarch of Constantinople and the other Oriental bishops rejected with some show of contempt the invitation of the Roman prelate, who, they held, had no right to summon a general council without their assent, and whom their predecessors had long ago deposed and excommunicated; and the Protestants were even less ready to admit the authority of one who claimed to be the head of the Christian Church, and whose garments were stained with the blood of their martyrs. The Council was therefore composed wholly of the adherents of the papacy. But the attendance of these was sufficiently large. Of 1037 persons entitled to be present, 764 appeared. Asia, America, Africa, and Europe were represented. But of the members of the Council, Italy furnished 276, and of these 143 belonged to the former Papal States, and were all under direct control of the Pope. France, with a larger Roman Catholic population than Italy, sent only 84, Germany 19, Great Britain 35, Spain 41, the United States 48; and

more than one-half of the members were entertained at the Pope's expense during their stay in Rome. Yet a more imposing assemblage of prelates and dignitaries was never seen. Its numbers were greater than in any of its eighteen predecessors. The Eternal City was thronged with cardinals, patriarchs, primates, and a crowd of spectators and attendants filled Rome with animation, and poured a stream of gold into the hands of its not unwilling people. They might scoff in secret at the famous dogma, but were ever ready to admit that it was not unprofitable as a speculation. But the Rome of 1870 was a center of ecclesiastical tyranny, and maintained by the arms of France, the Pope was enabled to enforce his temporal authority by a rigid severity. The press was silenced; the people and even foreign visitors were held in awe; informers and spies visited every company; no free discussion was permitted; and shut up as if within a prison and a fortress, amidst the clash of innumerable bells and the dull roar of the canon of St. Angelo, the Council began its sessions in the Basilica of the Vatican on the 8th of December, 1869—the festival of the Immaculate Conception.

Its sittings continued late in October of the next year. An oath of secrecy was imposed upon each member, and the deliberations were held in private. The subjects of debate were proposed by the Pope, and the Jesuits guided the decisions of the Council. Nor did they probably forget that three hundred years before, at the Council of Trent, Lainez, Salmeron, and LeJay had fiercely and boldly pressed the acceptance of the doctrine of infallibility, and had only yielded to the influence of the temporal powers in a partial defeat. What the sixteenth century had feared to promulgate, the disciples of Loyola now flung in the front of the civilization of the nineteenth, and demanded from every Roman Catholic a confession that the Pope of Mary Alacoque, of the Lady of Lourdes, was infallible and divine.

Yet among the opponents of the doctrine were arrayed many—perhaps nearly all—of the best and most powerful intellects of the Roman Church. The German, French, and American bishops wrote and spoke boldly against the assailants of their order, and argued against infallibility with the freedom of a Dollinger. The learned Hefele, familiar with every council, Dupanloup and Darboy of France, the active Strossmayer, Kenrick of St. Louis, and Connolly of Halifax, led on a united and powerful party, who assailed the theory of the Jesuits at every stage. The long and tedious sittings were often made scenes of wild disorder by the furious bigotry of the supporters of infallibility. Their opponents were heretics, their own arguments invectives and almost blows. Once several bishops sprang from their seats, rushed to the tribune, and shook their fists in the face of Strossmayer, who was speaking. He was driven to his seat in the uproar. An American prelate compared the disorder to that of his native Congress with unpatriotic candor. The arguments of the infallibilists were sometimes at least amusing. One French bishop argued that the Pope was infallible because Peter was crucified with his head downward, and was loudly applauded. Another stated that the Sicilians had sent a special deputation to the Virgin Mary to ask if Peter was infallible, and that she had told them that she remembered having been present when Christ had conferred upon him that privilege. To these arguments there could be no reply, as they are beyond the range of reason.

The doctrine of infallibility, was carried in the Council by an immense majority, the minority were terrified into complete submission, and the learned Hefele and the eloquent Strossmayer, the American, French, and German prelates, yielded up their consciences and their convictions to the fear of the fanatical and the ignorant. The penalty of excommunication and deposition was alone boldly defied by the honest Dollinger and his learned disciples. Meanwhile great changes were passing over the face of Europe, and the clash of arms might soon penetrate within the closed doors of St. Peter's. The Pope and the Jesuits felt that it was time to fling down their apple of discord into the heart of the nations while the French armies were making ready to cross the Rhine; and on the 18th of July, amidst ominous clouds and a blinding storm of rain; amidst constant flashes of lightning that shot into the unnatural gloom of the great church, and gleamed over the golden tomb of St. Peter; and amidst claps of thunder that made Rome tremble to its foundations, in a darkness so deep that the Pope was obliged to use a candle to enable him to read the decree, the doctrine of infallibility was proclaimed amidst the shouts and clappings of the whole assembly, and Pius IX. became the Buddha or the Grand Lama of the Roman Church.

But it was for no idle ostentation that the

violent faction had enforced the dogma upon their people and upon unwilling Europe, and with the declaration of infallibility the Papal Church found itself in conflict with all civil governments and all modern civilization. The Pope claims an independent control of the spiritual, and finally the temporal affairs of every nation. He is as despotic in America as in England, in Vienna as in New York. From his decision there is no appeal. He holds in his hands the keys of Heaven and hell. His excommunication is spiritual death; his blessing opens the gates of Paradise. And he has expressly commanded all his adherents to labor and to vote in every country against popular education, against a press that is not controlled by a papal censorship, to overthrow every government that does not admit his supremacy, to re-establish everywhere the Roman Catholic faith, and make it the ruling power in every land.

No Roman Catholic can any longer be a trustworthy citizen of any government that does not obey his master. Excommunication and the most horrible pains of his church await him if he does not accept the doctrine of infallibility in its widest extent, and follow implicitly the political direction of his oracle at Rome. The Pope commands him to believe that the Roman pontiffs have never exceeded the proper limits of their powers (Syllabus iv. 21), that the commonwealth is not the origin and source of all rights (vi. 39), that in the case of a conflict the civil power should not control the spiritual (vi. 42), that schools may not be governed by the civil power (vi. 45, 47), that no Catholic can support secular schools (vi. 48), that the church ought not to be separated from the State (vi. 55), that the Catholic religion should be held by the State to the exclusion of all others (x. 78), that Catholic countries cannot provide by law that persons coming to reside there may enjoy their own religion unmolested (x. 78), and that the Papal Church may punish those who dissent from its rule. Such is only a part of the political faith of every adherent of the papacy. It is difficult to see how any Roman Catholic can avoid holding in future the wildest visions of Mary Alacoque, or escape that fierce fanaticism that once armed the assassin's dagger against French and English kings, or pointed the zeal of Kullmann against Prince Bismarck. Cardinal Antonelli and Dr. Manning have already excommunicated every one who entertains a doubt of the teachings of the Vatican Council, and who would escape from the tyranny of the Jesuits.

In the meantime, the Vatican Council has produced among the nations of the earth all the discord and despair it was evidently intended to originate. The declaration of infallibility was almost coincident with the declaration of war by France against Germany. The two ominous proclamations resounded over Europe together. German Roman Catholics did not have leisure to hear, or perhaps closed their eyes to, the reasonable promptings of the papacy, and France was beaten almost before Rome could interfere. But it began at once a political intrigue against German unity and freedom, and the German Empire is already convulsed by the mad effort of the priesthood to disseminate the disloyal doctrines of the Vatican Council among its people. France is swayed to and fro by the plots of the ultramontanes; the Vatican has bequeathed to the unhappy land a legacy of pauperism, ignorance, and brutal crime. England is alarmed at the secret progress and designs of the successors of Garnet and Parsons. Brazil imprisons its bishops; Switzerland and Italy look with natural suspicion on their papal subjects. New York has once more submitted to the papal rule, after a partial respite of two years; its public officials already countenance murder and riot; the papal priests already prepare for a new reign of robbery and license; and the Democratic party has rushed into an alliance with the papal party, and the election of a throng of free communities from the Atlantic to the Pacific are decided by the voice from Rome. Thus freedom, which had fled from the Old World to escape her ancient foes, has been followed by them to her distant retreat, and is once more struggling in their toils. But we think she will yet strangle the serpent by her cradle.—EUGENE LAWRENCE, in *Harper's Weekly*, Jan. 2, 1875.

PUBLIC opinion is the world's law, but the church's idol. It is that line on the moral thermometer above which the worldling never rises, and to which the Christian should never sink.

THINK truly, and thy thought
Shall the world's famine feed;
SPEAK truly, and thy word
Shall be a fruitful seed;
LIVE truly, and thy life shall be
A great and noble deed.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, MARCH 25, 1875.

The Law and the Gospel.

TESTIMONY OF THE APOSTLES OF CHRIST CONSIDERED.

In calling attention to the teachings of the apostles, touching the law and the gospel, we should understand that their epistles and their acts were written after the death, resurrection, and ascension of Christ, and the day of Pentecost. These inspired men wrote after all the changes from the first covenant to the second had taken place, and the Christian church had been fully established, and had passed down in her history in the Christian age a number of years. And as no dispensational changes have taken place since that time, it follows as a matter of indisputable fact, that what they wrote in the first century relative to the object and work of the divine law, applies with equal force in the nineteenth century. Having briefly defined the bearing which the writings of the apostles have upon truth and duty in the Christian age to its close, we will now examine some of their most direct statements as to the relation of the law of God, and the gospel of his Son, in the conversion of men from sin to obedience and holiness.

1. The address of Paul to the elders of the church at Ephesus, whom he called to Miletus. The apostle appealed to them in the most touching manner as follows: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:18-21.

The great apostle, on the important occasion of addressing the leaders and representatives of the Christian church at Ephesus, makes no point more prominent than that in true conversion the sinner has to do with both the Father and the Son. The gospel which Paul preached calls sinners first to the Father to exercise repentance toward him, as the author of the divine law which they have transgressed, and then to Christ to exercise faith toward him in order to obtain pardon. The gospel, as taught by the great apostle, first shows the sinner the nature and extent of his sins by the moral code, and then invites him to come to Jesus as the only means of pardon.

The most eminent gospel ministers the world has ever known have spoken very plainly of the object and work of the divine law. "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law."—*John*. "Where no law is, there is no transgression."—"I had not known sin, but by the law."—*Paul*. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—*James*. And what makes these declarations standard, before which false opinions fall in the minds of Bible readers, is the fact that they were written by inspiration of God.

The eminent Paul would show the nature and extent of the malady of sin, by the law, before presenting the remedy in Jesus Christ. His manner of teaching is a plain rebuke of the surface work carried on in the popular revivals of our day, where sinners are invited to come to Jesus Christ before they are instructed as to the nature and extent of their sins. Genuine conversion cannot result from such teachings. When the excitement produced by the sensational revivalist has passed off, the victims of this surface work fall back into a far more hopeless condition. These ministers who with a velvety tread have walked all around the ten commandments, and have avoided to touch the sins of the people, and have not taught repentance toward God, as necessary to true conviction of sin before coming to Christ for pardon, have, in the words of Pollok,

"With quackish ointment healed the wounds
And bruises of the soul, outside, but left
Within the pestilent matter unobserved,
To sap the moral constitution quite,
And soon to burst again incurable."

2. Paul's statements in his epistle to the church at Rome concerning the work of the law and its relation to the gospel in the conversion of sinners. Whether the reader shall consider that the apostle is describing his own personal experience, or that he is delineating the true process of genuine conversion to Christ, his good words have equal force. He says, "I had not known lust except the law had said, Thou shalt

not covet." Chap. 7:7. He here quotes from the tenth commandment to show that by the word law he means the ten precepts of the moral code.

The law of God is the appointed means to discover sin. "I was alive without the law once; but when the commandment came sin revived and I died." Verse 9. The law is the means of producing conviction upon the mind of the sinner before he can come to Jesus Christ understandingly, and in a manner to secure true conversion.

In view of the great work of the law in the conversion of sinners, the apostle states his opinion of its holy character for the benefit of the Christian ministry and the church. "Wherefore the law is holy, and the commandment holy, and just, and good." Verse 12. "For we know that the law is spiritual." Verse 14. "I delight in the law of God after the inward man." Verse 22. And let it be borne in mind that the epistle to the Romans was written A. D. 60, more than twenty-five years later than the crucifixion, resurrection, and ascension of Christ, and the day of Pentecost. Whatever, therefore, was the character and work of the ten precepts of the moral code when this epistle was written, is their character, and their work in the conviction of the sinner at the present time.

In another chapter Paul declares that "all have sinned and come short of the glory of God." Rom. 4:23. And in the verses that follow the apostle speaks of the only remedy through Jesus Christ. "Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood." Verses 24, 25. The divine law must stand as firm as the throne of Heaven, while a system of pardon and justification is introduced through Christ by which God "might be just, and the justifier of him which believeth in Jesus." Verse 26. We may now feel the force of the apostle's concluding declaration in the last verse of this chapter: "Do we then make void the law through faith? God forbid; Yea, we establish the law."

The justice of the Eternal Throne must be maintained. And such was the changeless nature of the divine law, that God could be just in pardoning the unworthy transgressor of his holy law only through the worthy name of his Son. If that law could have been changed, Christ need not have died. But because the law of God must stand as firm as the changeless throne of Heaven, Christ died for sinners. Here then is the burden of the gospel of the Son of God as taught by Paul. It is not that Christ died to change or abolish the divine law, but that he died for our sins. With great power the apostle appeals to the church at Corinth, that he had made this fundamental principle first, and most prominent in the gospel of Christ which he had preached to them. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." 1 Cor. 15:1-3.

Life of William Miller.

The following is from the Introduction to the new work entitled, *Sketches of the Christian Life and Public Labors of William Miller*, Gathered from his Memoir by the late Sylvester Bliss, and from Other Sources, by Elder James White. The compiler says:—

Before us is a plain volume, the title page of which reads, "Memoir of William Miller generally known as a Lecturer on the Prophecies and the Second Coming of Christ, by Sylvester Bliss, author of *Analysis of Sacred Chronology*, *A Brief Commentary on the Apocalypse*," etc. Mr. Bliss was for more than twenty years the local and able conductor of the *Advent Herald*, which sustained the leading doctrines promulgated by Mr. Miller, published at Boston, Mass. The publisher of this volume, Mr. Miller's intimate fellow-laborer and friend, in his preface says:—

"The name of William Miller, of Low Hampton, N. Y., is too well known to require an extended introduction; but while well known, few men have been more diversely regarded than he. Those who have only heard his name associated with all that is hateful in fanaticism, have necessarily formed opinions respecting him anything but complimentary to his intelligence and sanity; but those who knew him better esteemed him as a man of more than ordinary mental power, a cool, sagacious, and honest reasoner, a humble and devout Christian, a kind and affectionate

friend, a man of great moral and social worth."

"However his public labors may be regarded by a majority of the community, it will be seen, by a perusal of his life, that these were by no means unproductive of great good. The revivals of religion which attended his labors are testified to by those who participated in them; and hundreds of souls will ever refer to him as a means, under God, of their awakening and conversion."

"As the public learn to discriminate between the actual position of Mr. Miller and that which prejudice has conceived that he occupied, his conservatism and his disapprobation of every fanatical practice will be admitted, and a much more just estimate will be had of him."

Mission to Prussia.

LAST week we gave, as copied from the *Advent Review*, No. 10, a most cheering account of Elder Andrew's visit to the Sabbath-keepers in Prussia. No. 11, of that paper brings further statements from Bro. Andrews of his labors in Prussia. We copy as follows that part of the report which relates chiefly to the doctrine of election, and reserve a portion of the lengthy report which pertains to a private discussion of the Sabbath question with two pastors of the established church for next week. Bro. Andrews says:—

We have now been in the vicinity of Elberfeld about twelve days. We have had meetings nearly every day since our arrival, and some of the time have had two meetings a day. These have all been lengthy meetings, owing to the fact that two languages had to be used, the English and the German, for each sentence that was spoken. But every meeting has been solemn and interesting, and it has been evident that the Spirit of God has been specially present to make the hearts of the people tender, and to set home the truth with power upon each heart. I have made each discourse partly doctrinal and partly practical. The practical part I have made as close and as searching as by the help of the Spirit of God it was possible for me to make it. I desired to see how such preaching would be relished. But, instead of causing offense, this has given us the hearts and the confidence of this people to the fullest extent.

On sixth-day last we went to Gladbach, near the frontier of Holland, where quite a number of these Sabbath-keepers reside. As we returned on first-day at noon to fill an advertised appointment in a public hall, we could only have four meetings in G., but these were very interesting though very lengthy. In my first two discourses, I spoke so earnestly upon the necessity of faithful obedience to all that God has commanded, and of the danger of apostasy from God, and of final ruin as the result, that some first-day Baptist friends who were present, and who were strong Calvinists, came to me before the third discourse and said that they were believers in the doctrine that God elected his people before the foundation of the world, and that the elect would never fall away; and that my doctrine concerning the necessity of strict obedience to God could not be true. They wished to know what I had to say on the subject. It was time for meeting to commence again, and so I told them that I would speak on the subject. God gave me great freedom in speaking. I took as my text the passage on which they placed the greatest reliance, viz., Eph. 1:4-6. I stated that the Bible does certainly speak of election before the foundation of the world, and that I was disposed to admit every principle of truth involved in this subject, and disposed to deny only the erroneous inferences drawn from these principles.

I stated that without doubt God foresaw the fall of Adam when he purposed to create him, and that he formed a purpose as to what he would do in that event, so that the fall of Adam did not take him by surprise, or find him unprepared for the event; that he would gladly have made the first Adam and his family the everlasting possessors of the earth had they remained in innocence; but that, foreseeing the fall of Adam, he formed the following fixed purpose:—

1. That there should be a second Adam to take the place of the first, and that to this second Adam and his family he would give the earth.
2. That this second Adam should be God's own Son, clothed with humanity.
3. That he should die to redeem sinful man.
4. And that those who were finally possessors of the inheritance through the second Adam "should be holy and without blame before him in love." Thus much God fixed without condition and without uncertainty. He appointed

the way of salvation through the second Adam, and chose him and his family in place of Adam the first and his natural descendants.

5. Another thing which he fixed in his purpose was that the offer of adoption into the family of the second Adam should be made to all mankind.

6. But now comes the point which God did not fix. He did not decree that a part should receive this salvation, and shut out the remainder from the possibility of sharing it. He offered it to every man, and extends to each grace to accept, but he compels none. And this offer he holds open from age to age till the number necessary to his purpose have accepted. God has provided the way of salvation without man's asking it, and of his own sovereign will has determined what character the saved shall bear, but he has left each man to choose whether he will have a part in this great salvation.

I also quoted some of the words of warning found in the Bible with regard to the apostasy of the righteous. Finally, I showed that the day of Judgment is to decide the case of all men according to their works—a plain proof that not God's decree, but their own conduct, determines the fate of men; and that a day of Judgment is absolutely inconsistent with the idea that God selected or rejected each individual before the foundation of the world. The meeting closed with a very solemn impression upon all present.

During the night, my mind was much exercised on the subject of election, and I determined that if those Calvinist friends came again I would speak further on the subject from Rom. 9:15, 16. I was not disappointed; for they came, and certain others with them, so that we had quite a number of persons present who were not Sabbath-keepers. I gave first a general view of the doctrine of election in the chapter, showing that it relates here not to the salvation nor to the damnation of men, but to God's choice among men of those who shall fill certain important places in his work, and that this choice, while placing a heavy responsibility upon the man chosen, does not make it certain that he will be saved; while the men not chosen and not thus highly honored have nevertheless the full privilege of receiving salvation through Christ if they will. I illustrated this by God's choice of Abraham, which seems to be the starting point of Paul's statement concerning election in this chapter. Thus, at the very time when God chose Abraham as the father of the family of the faithful there lived a greater than Abraham, Melchisedec, whom he saw fit to pass by or reprobate. I showed secondly that it is God's just prerogative to fix the terms on which he will pardon sinful man, and that man cannot complain that God has never consulted him on the point or asked his opinion of the justice of the conditions. God's sovereignty is here seen, and must be here acknowledged. Thirdly, I showed what conditions God has fixed. "I will have mercy on whom I will have mercy." Now upon whom will the great King have mercy? He answers it himself: "Let the wicked man forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7. I also showed, out of Hebrews 3:12, 13, how men harden their hearts by sin, and that God hardens men's hearts only by withdrawing his tender Spirit when they persist in grieving it. Such a man as this was Pharaoh, and because Egypt was very wicked, and Pharaoh fixed in sinfulness, God opened the way for this extremely wicked man to take the throne, and to contend with the Almighty.

When the meeting closed, the chief speaker among these Calvinists came forward, and expressed his thanks for what had been said, and stated that he believed I had spoken the truth. My first discourse here in Prussia was addressed to the brethren from 2 Pet. 3. It was a very solemn season, and the word made so much impression upon them that they asked me if I would repeat it to the public in case they would hire a hall for first-day last, and would advertise the meeting and the subject. I said, Certainly I will, so they advertised that I would speak in English, and that Bro. Ertzenberger would interpret in German. Doubtless the novelty of the announcement helped to call out the people. We returned from Gladbach direct to this meeting, and on entering the hall found it filled with an intelligent-looking, well-dressed audience. As the hall was insufficiently seated, more than half of those present had to stand up. It was not without some misgivings that we entered upon this service, but God helped us both. We began at once, and the Spirit of God soon raised us above the embarrassment of the situa-

tion. God gave a good degree of liberty in speaking, and I think the subject must have been of interest to the people. Though the discourse was of necessity quite lengthy, and though the position of many was not one of rest, every person present paid strict attention from beginning to end.

Exposition of Col. 2:14-17.

THE second chapter of Colossians teaches that the handwriting of ordinances has been blotted out and nailed to the cross. Many produce this scripture as proof that the ten commandments are abolished. We inquire, therefore, Is the handwriting of ordinances the ten commandments? Let the following facts answer:—

1. The handwriting of ordinances is here represented as having been blotted out by the shedding of Christ's blood. If this handwriting of ordinances is the ten commandments, it follows that the blood of Christ was shed to blot out the prohibition against other gods; the prohibition of graven images; the prohibition of blasphemy; the commandment to hallow the sanctified Rest-day of the Lord; the first commandment with promise; and the prohibitions of murder, adultery, theft, false witness, and covetousness! Would the infinite Law-giver give his own Son to die for such a purpose?

2. But to teach that Christ died to blot out the moral law, is to deny the plainest facts. Because that the law of God which was holy, just and good, condemned the whole human family, and showed that all mankind were sinners, and under its just sentence, God provided a method of redemption by which he could be just, and yet could justify him that believeth in Jesus. This did not consist in sending his Son to destroy the law of the Father; but it consisted in this, that the Son of God should take upon himself human nature, and offer up his own life a ransom for many; thus making the great propitiation through which guilty man may come to God and find pardon for the transgression of his holy law. Rom. 3:19-31; Matt. 20:28; 1 Pet. 2:24; Isa. 53:10. Having done this he returned to his Father, and became a great High Priest in the heavenly sanctuary before the ark containing his Father's law. Whoever, therefore, repents of his transgression, and comes to God through this "Advocate with the Father," may find pardon for all his sins. This view of man's redemption is based on the plainest facts of scripture, and presents the character of God in a light in which mercy and truth meet together, and righteousness and peace kiss each other. Ps. 85:10, 11. Well might Paul exclaim when presenting this great subject, "Do we then make void the law through faith? God forbid; yea, we establish the law."

3. But what is it that is abolished in consequence of the handwriting of ordinances being nailed to the cross? We answer, Meats, drinks, feast-days, (for this is the literal rendering of the word,) new moons, and sabbaths, (plural.) Thus upon the very face of this text is found the most decisive evidence that Paul was not referring to the ten commandments. For it is absurd to believe that Paul should speak of the abolition of the ten commandments, and as the consequence of that abolition, should speak of certain unimportant things as having been done away, which, by the way, were never contained in the decalogue. It may be objected, that the decalogue contained the sabbaths (the word is plural) which are here abolished. We answer, Not so. The decalogue contained but one Sabbath of the Lord. But besides the Sabbath of the Lord, embodied in the fourth commandment, the twenty-third chapter of Leviticus presents four annual sabbaths, associated with the feasts and new moons of the typical system. The Sabbath of the Lord "was made for man," but these sabbaths connected with the new moons, &c., are said to be AGAINST him. Mark 2:27; Col. 2:14. It is not the Sabbath (singular) associated with the precepts of the moral law, that is here referred to, but the sabbaths (plural) associated with their feasts and new moons. Lev. 23:24, 32, 37-39. The one was made at creation, and the others in the wilderness of Sinai.

4. But while it is plainly stated in Col. 2, that the handwriting of ordinances, or shadow of good things to come, is abolished, it is elsewhere in the New Testament plainly stated that the royal law, embodying all the ten commandments, is yet in full force. No one can deny this who will carefully read James 2:8-12. And the fact is distinctly stated that the violation of one of the commandments makes the transgressor guilty of all. It follows, therefore, that the handwriting of ordinances, and the

royal law of ten commandments, are two distinct codes.

The reasons presented demonstrate the fact that the ten commandments are not referred to in Col. 2. But those who seize this scripture to prove the abolition of the decalogue, generally point with triumph to the expression, "holy day," which occurs in verse 16. "If the term, sabbath-days," say they, "refers to the ceremonial sabbaths [Lev. 23:24-39], the term, holy day, must certainly designate the Sabbath of the fourth commandment." The fact that some, who have the means of knowing better, have applied this expression to the Sabbath, renders it proper that this perversion should be exposed.

The word translated "holy day" in this text is *heorte*. It occurs twenty-seven times in the Greek Testament. Twenty-six times it is rendered, in our common version, *feast*, and once, viz., Col. 2:16, it is rendered *holy day*. We present every text in which this word occurs, with the word which is its translation in italics. It will thus be seen how it is rendered in our version, every time. Those who will examine this list may satisfy themselves what kind of holy day Col. 2:16 refers to; viz., that it is a feast day.

Matt. 26:5. they said, Not on the *feast* day,
27:15. at that *feast* the governor was
Mark 14:2. they said, Not on the *feast* day,
15:6. Now at that *feast* he released unto
Luke 2:41. at the *feast* of the passover.
42. after the custom of the *feast*,
22:1. the *feast* of unleavened bread
23:17. release one unto them at the *feast*.
John 2:23. at the passover in the *feast* day,
4:45. at Jerusalem at the *feast*: for
they also went unto the *feast*.
5:1. there was a *feast* of the Jews:
6:4. a *feast* of the Jews, was nigh.
7:2. the Jews' *feast* of tabernacles was
8. Go ye up unto this *feast*: I go
not up yet unto this *feast*.
10. went he also up unto the *feast*.
11. Jews sought him at the *feast*,
14. about the midst of the *feast*.
37. that great day of the *feast*,
11:56. he will not come to the *feast*?
12:12. were come to the *feast*,
20. to worship at the *feast*:
13:1. before the *feast* of the passover,
29. need of against the *feast*;
Acts 18:21. by all means keep this *feast*
Col. 2:16. or in respect of an *holy day*.
It is thus rendered by several Lexicons:

"Heorte, a feast or festival holiday." *Liddell and Scott*. *Robinson's Lexicon* gives the same. "A solemn feast, public festival, holy day." *Greenfield*.

The text in question is thus rendered in different versions:—

"Let no man, therefore, judge you in meat, or in drink, or in respect of a festival day, or of the new moon, or of the sabbaths."—*Douay Bible*.

"Wherefore, let no one judge you in meat, or in drink, or in respect of a festival, or of a new moon, or of sabbaths."—*Macknight*.

"Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or the new moon, or the sabbaths."—*Whiting*.

"Let none therefore judge you in meat, or drink, or in respect of a feast day, or of the new moon, or of sabbath days."—*Wesley*.

"Let no one therefore call you to an account about meat and drink, or with respect to a festival, or a new moon, or sabbaths."—*Wakefield*.

NOTE OF A. CLARKE ON COL. 2:16.—"Let no man judge you, in meat, or in drink. The apostle speaks here in reference to some particulars of the handwriting of ordinances, which had been taken away, viz., the distinction of meats and drinks, what was clean, and what unclean, according to the law; and the necessity of observing certain holidays or festivals; such as the new moons and particular sabbaths, or those which should be observed with more than ordinary solemnity; all these had been taken out of the way, and nailed to the cross, and were no longer of moral obligation. There is no intimation here that the Sabbath was done away, or that its moral use was suspended, by the introduction of Christianity. I have shown elsewhere, that *Remember the Sabbath-day to keep it holy*, is a commandment of perpetual obligation, and can never be superseded but by the final termination of time."

It is therefore manifest that the apostle used this word to designate the Jewish feasts—the abolition of which he here teaches. The sabbaths and the feast days of the Jewish ritual expired with that ritual; but the Sabbath of the Lord, hallowed before the fall, abides, with the other precepts of the moral law, throughout duration.

The Old Waymarks.

THE discussion of the Sabbath question is fast driving those who reject the evidences of the perpetuity of the ancient Sabbath of Jehovah, from the old waymarks. When it is seen that the observance of first-day as the Christian Sabbath cannot be sustained by the Scriptures, it is not uncommon for religious teachers to go to such passages as Rom. 14:1-6; Col. 2:14-17, to prove that the Sabbath law is not in force. In this they are departing from old and well defined waymarks of the Christian church relative to the perpetuity of the Sabbath.

We give the following from Justin Edward's Sabbath Manual, pages 133-136, published by the American Tract Society, which maintains our views of Rom. 14:1-6; Col. 2:14-17. The book maintains that the Sabbath is perpetual from creation to the end of the Christian age. And although it was written in the service of first-day observance, on the ground that the Sabbath has been changed from the seventh to the first day of the week, the writer urges the time-honored, well-tried, consistent, and only true view of Paul's statements in his epistles to the Romans and the Colossians. Mr. Edwards says:—

Under the Jewish dispensation were incorporated two kinds of laws. One was founded on obligations growing out of the nature of men, and their relations to God and one another; obligations binding before they were written, and which will continue to be binding upon all who shall know them, to the end of time. Such are the laws which were written by the finger of God on the tables of stone, and are called *moral laws*.

The other kind, called *ceremonial laws*, related to various outward observances; which were not obligatory till they were commanded, and then were binding only on the Jews till the death of Christ.

There were also two kinds of sabbaths, or days of rest. One was a day of *weekly rest*; and the command to keep it holy was placed by the Law-giver in the midst of the *moral laws*. It was called, by way of eminence "THE SABBATH." The command to keep the other sabbaths was placed by the Law-giver among the *ceremonial laws* because it was *like* them, as the command to keep the weekly Sabbath was *like* the laws with which it was associated. One class were fundamental, permanent, universal *moral laws*; the other class were local, temporary *ceremonial laws*. One had their origin in the nature and relations of man; the other, in the peculiar circumstances in which, for a time, a peculiar people were placed. One would be binding in all ages, upon all who should know them; and the other would be binding only upon the Jews till the death of the Messiah.

The Jews at the coming of Christ, being in a state of great spiritual darkness and grievous apostasy from God, did not well understand the nature and objects of their laws. Often they overlooked the spirit, and were superstitiously devoted to the forms. Some, after they embraced the gospel, thought that the ceremonial as well as the moral laws were binding. Others, more enlightened, thought that they were not. This led to contention among them. Paul, in the fourteenth chapter of Romans, presented such considerations as were adapted to lead them, in this matter, to a right decision.

"One man," he says, "esteemeth one day above another. Another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day to the Lord he doth not regard it." Both mean to honor God, and he will accept them. But what day does he speak of? "The Sabbath" of the fourth commandment, associated by God inseparably with the *moral laws*? Read the connection. What is it? Is it, one man believeth he must worship Jehovah; another, who is weak, worshipeth idols? One believeth that he must not commit murder, adultery or theft, and another thinks he may? Were those the laws about which they were contending, and with which were connected the days that he speaks of? No. About those laws there was no dispute.

But, "One believeth that he may eat all things," (which are nourishing, whether allowed in the ceremonial law, which regulateth such things, or not;) "another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth, for God hath received him." Those were the laws about which they were contending, and with regard to which the apostle was giving them instruction. It was not the *moral*, but the *ceremonial laws*; and the

days spoken of were those which were connected, not with the former, but with the latter.

So, in the second chapter of Colossians, "Let no man judge you in *meat* or in *drink*, or in respect of a holy day, or of the new moon, or of the sabbaths." The sabbaths spoken of are not the Sabbath associated with, Thou shalt not commit murder, or adultery, or theft; but the sabbaths associated with meats and drinks, and new moons, which were indeed shadows of things to come. But to take what he said about those sabbaths which were associated by God with the ceremonial laws, and which the apostle himself, in this very discourse, associates with them, and apply it, as some have done, to "THE SABBATH" which God associated with moral laws, is *wrong*. "Blotting out," he says, "the handwriting of ordinances that was *against* us, which was *contrary* to us, nailing it to his cross." But the day of weekly rest from the business and cares of this world, for the purpose of worshipping God and promoting the salvation of souls, is never spoken of in the Bible as being *against* men, or *contrary* to them. No. It always was, and always will be, *for* them. That Sabbath was made *for* man, not *against* him.

Consistency.

CONSISTENCY is a rare jewel. Truth is consistent with itself; but error has as many heads and horns as the Apocalyptic dragon. This is well illustrated by the following veritable

CREED.

Article 1. I believe that the Sabbath has been changed to the first day of the week.

Article 2. I believe that Sunday is the true seventh day, and that it should be observed.

Article 3. I believe that we cannot tell what day the seventh day is.

Article 4. I believe that we are only required to keep one seventh part of time.

Article 5. I believe that the commandment to keep the seventh day is abolished.

Article 6. I believe that those who keep the Sabbath of the fourth commandment will fall from grace.

Article 7. I believe that every one should be fully persuaded in his own mind, whether to keep the Sabbath or not.

Reader, the foregoing is not a mere fancy sketch; I have met with a large number, who, in the course of a single conversation, have avowed their faith in all the articles of the above creed. There are plenty of such all around you. Is this your creed? If so, permit me to point you to a better one. It consists of ten articles, and may be found in Ex. 20. Allow me to recommend this creed to you as infallible, it having been given by Jehovah in person, and written with his own finger on stone. You will find in its fourth article all the errors of the foregoing creed pointed out. What men have said of certain creeds of their own construction, may be said of this in truth: "If a man keep not this, no doubt he shall perish everlastingly." J. N. A.

The Command for Keeping Sunday.

THIS much-needed precept, has been sought with extraordinary diligence by those who "love the rest of man's invention" better than the holy of the Lord and honorable, the Rest-day of Jehovah. Driven to the utmost extremity they have been obliged to admit that the New Testament, which they say teaches the institution of a new Sabbath, does not contain any commandment for the observance of that day. Heretofore we have pointed out their fraudulent attempt to seize the fourth commandment. In this note we call attention to the fact that that commandment is the only precept in the Bible which tells us how to keep the first day of the week. That precept says: "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Whoever obeys the only precept for Sunday-keeping in the Bible, will commence labor on the first day of the week, just as God did, and when the Rest-day of the Lord arrives they will cease from labor, and observe it according to the commandment. Whoever wishes to obey God in the observance of Sunday, can here find his will plainly expressed. J. N. A.

THE *Advent Review* gives an illustration of the power of truth in the case of Bro. Young of Battle Creek, Mich., who has, with his wife, recently united with the Seventh-day Adventist church of that city at the age of 82 years, after having been an acting deacon of the Presbyterian church for the long period of 52 years.

Soon.

I know not if He come at eve,
Or night, or morn, or noon;
I know the breeze of twilight grey,
That fans the cheek of dying day,
Doth ever whisper—soon!

I know not why our souls should doubt
His promise to appear,
When every flower's opening eye
Looks up into the changing sky,
And seems to murmur—near!

I know not round his blessed feet
What peerless glories throng;
I only know from rending tomb
The good shall burst in beauty's bloom;
And faith assures—not long!

I know not if his chariot wheels
Yet near or distant are;
I only know each thunder-roll
Doth wake an echo in my soul,
That saith—not very far!

I know not if we long must wait
The summer of his smile;
I only know that hope doth sweep
With thrilling touch my heart-strings deep
And sings—a little while!

I know not on this glorious theme
Why lips so oft are dumb;
I only know the saddened earth
Will flush with beauty and with mirth
At sound of "Lo, I come!"

—Prophetic Times.

Missionary Department.

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

Reporting.

It is evident that all our people do not see and realize the importance of reporting the T. & M. work performed each quarter. We quote the following wholesome words from Bro. Haskell in the *True Missionary*:

"The reporting system will give life and interest to the tract and missionary meetings. If there is no labor reported, no experience related, it will be impossible to give proper instruction. In fact, the mentioning of commendable acts that result in good is following the example of Christ and the apostles. We should have had at least one book less in the New Testament had not the 'Acts of the Apostles' been written. The New Testament would lose much of its beauty were its writings to consist only in doctrinal instruction. No individual is exalted by thus magnifying the work of God, but God is honored inasmuch as others are provoked to love and good works. By letting our light so shine, others, seeing our good works, are led to glorify our Father which is in Heaven.

"Each member of the Tract Society should keep a record, and report the number of pages of reading matter distributed by him. This can easily be done in one of two ways. First, make an account of the number of pages you have on hand, then when you receive a package of tracts from the librarian, note its number of pages also. Put it all down in a little pass-book. Then, when you are furnished with a blank to fill out, subtract the number of pages you then have on hand from what you have received, and the number of pages distributed will at once appear; and thus you can fill out the blank. Or, secondly, you can keep the pass-book with you and note down the number of pages as you distribute the tracts. Also, keep the number of *Reviews*, *Reformers*, and *Instructors* distributed; and also all moneys you have paid to the librarian, or director, or to any one else, that goes to the tract and missionary interest; and report the same in filling out the blank. Then, each blank report should be forwarded to the district secretary, through the librarian or director; and the district secretary will make out a report from the blanks received, to be read at the quarterly meetings. It is by these reports that he can tell how much money has gone into the different funds of the Tract Society during the quarter. The director is responsible for the money.

"Then a report of all moneys received, with the entire proceedings at the quarterly meeting, is made by the district secretary to the State Tract Society secretary. The director will pay the money received into the hands of the State treasurer. Then at the general quarterly meeting, the report of the State secretary will agree with the treasurer's report. If they do not agree, the error can be detected at once. This system is simple and plain, and will keep the financial matters of the Tract Society straight. We again appeal to our brethren and sisters to fill out the blank reports sent to them at the close of each quarter, and return them to the church librarian or district secretary.

"There are many friends who have not seen the utility of reporting. They will scatter our publications, manifest an interest in

the missionary work, donate freely to it, and would do nothing to retard the tract and missionary enterprise for their right hand; and yet these very individuals are really impeding the work by not reporting. Their influence would add very much to the up-building of the cause could they see the utility of reporting. If we have adopted a right system as far as we have gone, and the results clearly indicate that we have, then we should heartily and cheerfully support it. If we can amend it, we shall do so. But there is not a member of the Tract Society, who sees and feels the importance of this work; who would raise a hand to abolish the reporting system. A united effort is what gives strength to any system.

"Our field of operation is the world. And there are companies of believers, to our certain knowledge, in many of the different nations of Europe, also in nearly all the States and Territories of this country. Publications in the principal languages of the civilized world are about being furnished. Then there are men and women of these same languages in connection with our Tract Societies. There is no reason, therefore, why the strength of our system should not be felt in every civilized nation on the globe. We should never forget the great fact, that there is a world lying in wickedness. And if God has committed to us a truth by which it is to be warned, we are made responsible, to a certain extent, for the accomplishment of this work. We have financial strength, if it is brought into use, sufficient to warn the world. We have a system by which it can be done, if properly carried out. We, as a people have the ability to accomplish this, if it be consecrated to the work of God. And shall we individually act our part, and work in the sphere God assigns us?"

"If, in the fear of God, we act faithfully our part, no matter how small and insignificant that work may appear to be, in the end it will prove that that very work was important, and by it we were up-building the cause of Christ. Do we say that we will rejoice in its prosperity, and, at the same time, refrain from putting forth that individual effort that is necessary for its accomplishment? If so, we shall meet with an irreparable loss.

"Now is the time to secure to ourselves the applaud, 'Well done, thou good and faithful servant.' These are golden moments lent to us for the accomplishment of a certain work. If they pass by without being faithfully improved, they are lost forever. If they have been rightly used, they will yield us a golden harvest throughout eternal ages."

J. N. L.

Questions and Answers.

THE question has been asked, "Why is it necessary for each district to do business for the periodicals through its district secretary; and why each member cannot send his own money and business direct to the *Review* Office, or to the SIGNS OF THE TIMES?"

Reply. There is no objection raised to any individual's sending his business direct, provided it is plainly stated, and that cash to the amount of the business accompanies each letter. You will see, by looking over the instructions given in the SIGNS on this matter of doing business through district and State Secretaries, that it relates to credit business. If the *Review* Office does a credit business with any State Tract Society, of course it is proper that it should all be done with one person; and the proper person is the T. and M. Secretary of that State. So with the SIGNS Office. In doing a credit business with each district in the State, that business must be done with one person—the district secretary—or the account of that district will not be kept straight.

To illustrate some of the perplexities of doing business without system, I will give an example. A member of the tract society in one of the States, wrote to the *Review* Office wishing "the *Reformer* sent at half price to a friend, to be paid for from the T. and M. funds." This called for a letter from the Secretary of the Publishing Association to the State T. and M. Secretary of said State. But the Secretary only records what is done, so as a matter of course having no authority to act, she referred it to the President of the State T. and M. society for authority from the district where the person lived, to order the paper. The State Secretary then ordered the paper from Battle Creek, requesting them to charge it to the State T. and M. society, while she charged the same to the district where the member lived who first ordered the *Reformer*. All meant well in this transaction, but it will be readily seen that with the T. and M. system as recommended, all such perplexities or delays would be avoided.

J. N. L.

Herkimer Co., N. Y.

As I intimated in my last report, I remained another Sabbath with the friends in Benson, and learned of two more that had decided to keep the Sabbath. Upon my arrival at home I found an invitation from the Conference Committee to fill an unexpected opening for labor at this place.

Came here Feb. 11, and found ten persons, besides children, that had commenced keeping the Sabbath from reading, and a Methodist church freely opened to us as long as we wished to use it. The weather has been extremely forbidding, more so, I think, than I ever experienced before, yet I have not lost a single appointment.

As it is only a country place, the attendance has not been large, but very steady. A lively interest has been taken in the meetings, and the truth is favorably received. Have spoken but twice on the Sabbath question, and one more has already commenced to obey. We hope for good results, and desire the prayers of all the dear people of God.

S. B. WHITNEY.

Litchfield, N. Y., March 4, 1875.

What Are We Doing?

WHILE at our good camp-meeting last fall I heard several declare their intention of living nearer to God and devoting their lives more fully to his service, myself among the rest. But I find, though the Spirit be willing, the flesh is indeed weak. We read that it is better not to vow to the Lord than to vow and not pay. As it was the first general gathering of our people that I had ever attended, although I had been a Sabbath-keeper for three years, it greatly strengthened my faith to see so many earnest souls trying to cleanse themselves from all filthiness of the flesh, and to perfect holiness in the fear of the Lord. I felt and still feel that this is the Lord's doings, and is marvelous in our eyes. And if this work be of God it will prosper; and none can prevent its progress, although the dragon is wroth with the woman, and will make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ. Rev. 12:17.

We claim to be that remnant, and to have the testimony of Jesus, which, we are told, is the spirit of prophecy. The Lord has said "he would set his hand the second time to recover the remnant of his people." And if he be on our side he will fight for us "as he fought in the day of battle." So we may expect opposition and trials, and that Satan will throw stumbling blocks in our pathway, but all these things are a fulfillment of his word who says, "I am God, I change not."

Believing as we profess to believe, that we have a world-wide message to be given before the second coming of Christ, and that his coming is near, even at the doors, who of us can say, I have nothing to do, when there are so many without a knowledge of the truth? Who can say, I have nothing to do, when there are so many books and tracts to scatter, and so many prayers to be offered up to the throne of our dear Redeemer? Have we not got to "set our house in order" before the Lord shall come? Shall we not sanctify the Lord God in our hearts, and be ready always to give an answer to every one that shall ask us of the reason of the hope that is in us with meekness and fear? Certainly this much is required of us. If we cannot teach our views to others, we should be so well versed in the Holy Scriptures that when any shall ask us of the reasons of our faith we can give them a reasonable answer; otherwise we bring reproach on the cause of God.

There are those who have borne the heat and burden of the day. Shall we not come in at the eleventh hour and do something? Says the Saviour, "Why stand ye here all the day idle? Go, work in my vineyard, and what is right I will give thee." We may be sure that he will be a good paymaster, for he is the best friend the sinner ever had; and there is no other name given under heaven whereby we must be saved. Said he, My Father worketh hitherto and I work. We should feel to say, My Saviour worketh hitherto and I work.

It may be said to us soon, "Give an account of thy stewardship." In Judges 15:23, we read, "Curse ye Meroz, said the Angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord to help of the Lord against the mighty." We see that their sin consisted in doing nothing; in not coming to the help of the Lord when they were needed to do something. The prospect before us of getting our paper established upon a firm basis, and issued weekly, is very cheering indeed; and then it makes plenty of work for us all to do, especially those who claim to be mission-

aries, to get subscribers, and to circulate it, and to contribute an article once in awhile for the good of ourselves and encouragement of others. We must improve our talents or we shall be rejected as faithless stewards.

As for myself I want to be among the wise virgins, who shall have their lamps trimmed and burning, waiting for the Lord when he shall return from the wedding. I want to be an overcomer and sit down with him on his throne. I want to be among those of whom it is said, "Open wide the gates that the righteous nation which keepeth the truth may enter in." When the earth is cleansed of sin and sinners, when the holy city, the New Jerusalem, will be its capital, I want to be there, and I must have an entrance therein.

MARY A. MARTIN.

Woodland, Cal.

Where are the Dead?

"MAN giveth up the ghost, and where is he?" Job 14:10. That "man giveth up the ghost" no one will deny, as they can see the word fulfilled nearly every day. But "where is he?" is a question that is beginning to cause considerable controversy. Says one, "he is with Christ in Heaven." Says another, "he is in an intermediate state." Says another, "I don't see as it makes any difference, as long as he is somewhere praising the Lord." While another says, "he is in the grave." Now which of these is right? They cannot all be. As for the first, does the Bible anywhere tell us the dead are with Christ? No. As for the second, does the word of God describe any such place as this intermediate state? No. Does it say there is any such place? No. Then why believe there is such a place, when there is no proof that it exists. The doctrine that proves that righteous Abel has been consciously waiting in some intermediate state has no warrant in the Scriptures.

Perhaps the third, the position of indifference, would be quite sufficient if inspiration had said nothing about it, and if they could actually praise the Lord. But, says the Psalmist, "The dead praise not the Lord." Ps. 115:17. So this position cannot be correct.

That "they are in the grave" seems to be correct. Says Job, "If I wait the grave is mine house: I have made my bed in the darkness." Chap. 17:13. Says Isaiah, "For the grave cannot praise thee: death cannot celebrate thee." Chap. 38:18. Solomon says, "Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10. Says Hosea, "I will ransom them from the power of the grave: I will redeem them from death." Chap. 13:14. Says the Psalmist, "Shall thy lovingkindness be declared in the grave?" Ps. 88:11, "In the grave who shall give thee thanks?" Ps. 6:5. Thus we see the dead are in the grave.

And now I would ask in conclusion, Where do you believe the dead are? If you believe "they are with Christ in Heaven," remember they "praise not the Lord," Ps. 115:17, nor do they remember the Lord, Ps. 6:5. If you believe "they are in an intermediate, waiting state," remember their thoughts have perished, Ps. 146:4, "they know not anything." Eccl. 9:5.

But the Lifegiver is coming to restore them—to awaken them out of their sleep. Let us not rob him of his glory by giving that honor to another.

L. H. CHURCH.

Not a Bit Afraid.

"Yes, I know it's a serious case; the doctor said so. But I don't trouble myself about that; I am not a bit afraid."

"But you told me just now that you had not attended to religion a great deal. You know this is the first time I ever saw you; so I know nothing about you but what you tell me. I suppose, in fact, you have lived, like many more, without much thought about your soul."

"Yes, sir, that's it."

"And yet you are not afraid?"

"No, sir, I don't feel afraid at all. I'm not troubled in my mind. I have been no-wise wicked."

The minister looked grave.

"You mean you have not been a thief, or a great drinker, or a swearer, or a liar, or anything of that sort?"

"No, no; I have not been anything of the kind. I know plenty who have, but I've always tried to live respectable."

"Well, but do you mean to say you are not a sinner?"

"Oh! we are all sinners, of course."

"But does not that mean anything? Does it not signify, being a sinner?"

"I've never done anything bad in particular, as I know of. At all events I don't feel afraid."

"I wish you did," said the minister earnestly; "I wish you did with all my heart. I know I should, if I were you."

The sick man looked surprised; but he made no answer, so the minister went on:

"As for me, I could not speak as you do. I know that I am a poor sinner; and that, but for my Saviour, I must be lost forever. But I have gone to him, and sought his blood to wash away my sins, and I do humbly believe in him; and he, alone, takes my fear away. You have told me what you feel, and now I have told you what I feel."

"Well, that's all right, sir, no doubt," was all the sick man said. The minister went on again:

"O, my friend, it will never do to say you are not afraid, while you have not gone to Christ you have good reason to be afraid. I must be plain with you. I dare not build you up with false hopes. Don't you know that you must stand before God, and give account for all your life? Don't you know about the great judgment day, when the books will be opened? Those books will have in them all you have ever done in all your life. Can you face that? Are you not afraid when you think of that? There will be another book opened then—the Book of Life. That will contain the names of all who are saved by Jesus Christ. And everybody else (do you remember that?) will be cast into the lake of fire. You know you have not lived to God, you know you have not sought Christ; your religion has been nothing but a name; and, say what you will, you know quite well that you have often and often done wrong. Now, how can you say you are not afraid?"

The man shifted uneasily on his bed.

"Perhaps," said he, "I ought to be more afraid than I am."

"Yes, indeed, you ought. I don't want to give you pain, I want to comfort you; but I dare not give you false comfort. I want you to see the truth. You are a poor sinner in need of a Saviour. You may think lightly of your sins now, and hardly call them sins at all; but if you saw them as they really are, oh! how black they would look to you! I pray God to teach you to see yourself, and to see your sins now, before the books are opened. And now let me speak to you about Jesus Christ. He pitied us poor sinners, and came and died on the cross to save us. Thousands have been saved by him. He has never turned one away, who went to him for salvation. I hope I have gone. I know I have. I could not rest in my bed if I had not. I want you to go to him too. He calls you to him. Just as you are, he bids you look to him and be saved. He is willing to be your Saviour. Now, remember now, he is willing to be your Saviour. Do not put this off. Sometimes people put away such thoughts, because they trouble them. Oh! do you do so? Here you are alone on your bed, away from everybody. Now pray, pray for the Holy Spirit to teach your heart, pray that Jesus may be your Saviour. Let me pray with you before I go."

And the minister knelt down and prayed. And when he rose from his knees the sick man held out his hand, and his eyes were wet with tears, and he did not say again that he was not afraid; but he said in a low voice, "I hope God will forgive me. You'll come and see me again, sir."

New Ecclesiastical Bill in Germany.

BERLIN, March 16.—In the Lower House of the Prussian Diet to-day the debate was opened on the first reading of the new Ecclesiastical bill. Dr. Falk, Minister Public Worship, in a speech explaining the necessity for fresh legislation on the relations of the State with the Church, dwelt especially on the fact that the Pope had authorized an Austrian bishop to obey laws similar to those which he denounced in Prussia. The State was not afraid of the encyclical, but considered the matter serious, and would not permit itself to be treated with scorn by the Church. Bismarck made a powerful speech in support of the bill. He said the maxim that more obedience was due to God than to man certainly did not mean that more obedience was due to a Pope misguided by Jesuits than to a King. The Government was doing its duty in protecting German freedom of mind against Rome. The House endorsed the bill in full sitting instead of referring it to a committee.

THERE is no test to the Christian character so severe as prosperity. Through it means many fall who would have stood proof against all the direct assaults of Satan.

Health Department.

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

Bible Hygiene.

WITH a large portion of the people, the Bible is the highest and safest authority in all matters of truth and duty. Prove to Christian men and women, who fear God and tremble at his word, that existing reformatory movements are in strict harmony with the teachings of the Sacred Scriptures, and they will no longer regard the subject as unworthy of their notice. But the very general impression that the restrictions of the hygienic practice are not sustained by the word of God, has placed many sincere Christians where it is difficult to reach them with the subject.

And it is a painful fact that the vain philosophy, driveling skepticism, and the extremes of some who have been connected with the health reform movement, have done much to prejudice sincere persons against the true philosophy of health. But those who revere God and his holy word can be reached with the plain declarations of the scriptures of the Old and the New Testament. We promise to make it appear that the Bible does not justify Christians in many of the common and fashionable habits of our time, which sustain a close relation to life and health, but that it does demand of them changes from these wrong habits. If we succeed in doing this, it will be considered, by all Bible Christians, that it is highly proper that the attention of the Christian public should be called to the subject from the Bible stand-point.

And when we come to the matter of experience, the cause of health reform has difficulties to overcome. But these are generally the result of ignorance of the real facts in the case. As an illustration, the objector will sometimes point to feeble persons, who may be advocates of reform in habits of life, as representing the results of changing from common habits. In this they do our cause great injustice, as ninety-nine in one hundred of these persons, in consequence of wrong habits of life, became incurable invalids before they adopted the reform. Had they continued violating the laws of life and health, they would long since have been in their graves. And the reason why there is a considerable number of this class, is, first, because but very few persons feel the necessity of change until they have lost vitality that they never can recover; and, secondly, because the temperate habits of the reform are so in harmony with natural law that these invalids who adopt them linger upon the mortal shore nearly a lifetime. Hence, to point to these as representatives of the health reform is doing the cause we advocate great injustice.

These feeble persons had made themselves hopelessly such by wrong habits of life, and then, in accordance with popular custom, they submitted themselves to the poisonous processes of drug-taking, and when the last ray of hope of recovery in that direction was gone, and they were ready to drop into the grave, they were induced to adopt hygienic habits, the beneficial effects of which are prolonging their existence in a condition of comparative freedom from pain, and the enjoyment of a good degree of happiness. In view of the real facts in the case we point to these very persons as showing the value of the reform.

But we are happy to state that there are thousands of men and women within our personal knowledge, who, in comfortable health, adopted the principles of Christian temperance, and are now reaping the beneficial results. These have abandoned tobacco, tea, coffee, drugs, flesh-meats, and the third meal, and now, without a dissenting voice, report greatly improved health. Most of these are hard-working people, and report that they can do more work, and with far greater ease, than before they made these changes.

Now, in order to put this matter fairly to the test, we invite the objector to point to a single person who adopted these changes in the strength of manhood or womanhood, and who has run down in strength and health, and become feeble, while pursuing in all respects a temperate and consistent course. Here let the matter be fairly tested. When one such person can be found, then we will examine the matter more closely.

The world is moving. The spirit of investigation is out. The old foundations of error and superstition are being broken up. Let the world march along, notwithstanding it may not travel just as we may have marked out. We need not say that he who would stop the wheels of reform because they do not exactly track his hand cart is a bigot. This spirit was ruling, and ruining the influence of the disciples of Christ, until the Master

taught them better. One of them said, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us."

While we would be true to the pure principles of health reform, and would ever hold them before the people as important, both to this life, and to that which is to come, we hope to be so far liberal in our views and feelings as to give those who are reforming credit for what changes they are making, and sustain such friendly relations to them as to cheer them on in the good work.

A quarter of a century since, in the ardor and inexperience of younger days, we sometimes detected in our efforts in dealing with minds an inclination to the old mental cramming system. We mean, by this, simply the barbarous practice of crowding our theories and views upon minds, that may be as independent as our own, in a style to impress sensible people with the idea that we are narrow and overbearing. This course raises the combativeness of men of taste and good sense, and prejudices the very persons who, otherwise, might be reached, and might become ornaments to any reformatory movement. This course will gather minds, many of whom may unfortunately be of the same stamp of their teachers; or of that lower grade that will be quite as well pleased with the plan of mental stuffing as to take the trouble of thinking and deciding for themselves.

The mind of every true convert must travel over every foot of ground on the highway of reformation until it shall reach the very summit of reform. It is our duty as reformers to deal in principles, in the spirit of true Christian courtesy; or, at least, with the spirit of real philanthropy. We can let the true light shine out to the world by precept and by example. This, well done, our duty is done. J. W.

The Hygienic Platform.

1. OBEDIENCE to the laws of life and health is a moral obligation.
2. Mental, moral, and physical health can only be maintained by the observance of mental, moral, and physical laws.
3. A healthy body is essential to perfect soundness of mind.
4. Physical health promotes morality.
5. Morality, likewise, promotes physical health.
6. In the treatment of disease the simplest and safest remedies are the proper curative agents.
7. Nature is the most efficient physician.

We may further add, for the benefit of those who are entirely unacquainted with the tenets of hygienists, that in enforcing the principles enunciated above we advocate:

1. Total abstinence from the use of all stimulating beverages, including tea, coffee, and chocolate, as well as alcoholic liquors.
2. That tobacco-using is a filthy habit, ruinous to both body and mind, and a disgrace to civilization.
3. That animal food is not the proper food for man, as indicated by his anatomical and physiological characteristics, while fruits and farinaceous foods are the best adapted to his wants, as proved by science and experience.
4. That simplicity in diet is one of the most important means of preserving health.
5. That improper dress is a prolific source of many of the diseases from which women and children suffer.—*Health Reformer.*

News and Miscellany.

—As late as March they were speculating about the danger to Port Jervis, Md., from the ice gorge above the city.

—A heavy and destructive flood has recently occurred in the Susquehanna, Pa.

March 16, a young man was before the Court in San Francisco on a charge of attempt to commit suicide! The Prosecuting Attorney endeavored to sustain an action for murder, as he attempted to take life. The judge would not entertain it, but he was convicted of discharging fire-arms within the city limits.

COMPULSORY EDUCATION IN NEW YORK.

NEW YORK, March 14.—To-morrow the police will commence taking the census of all children here between eight and fourteen years. This is done at the request of the Board of Education, and in compliance with the provisions of an Act known as the Compulsory Education Act.

HEAVY HAIL STORM IN CHICAGO.

CHICAGO, March 14.—A heavy lightning and hail storm prevailed here this evening. Hailstones an inch in diameter fell. No casualties are yet heard of. It is now raining.

DESTRUCTIVE EARTHQUAKE IN MEXICO.

NEW YORK, March 16.—A letter from Guadalajara gives an account of an earthquake which, on the 11th of February, shook a large portion of northern Mexico. The little town of San Christobal was almost entirely destroyed, and seventy dead bodies were taken from the ruins. The center of the disturbance appears to be in the volcano of Ceboruco. The earthquake occurred at night, and the terror of the people was increased by the darkness.

—The United States government has taken in hand the matter of the recent massacre in Acapulco, Mexico. The Mexican authorities have promised to thoroughly investigate the matter, with a view of doing justice to the perpetrators of the outrages against our citizens. In the meantime the Secretary of the Navy has sent the *Saranac* to Acapulco, as it is supposed the presence of a man-of-war will greatly facilitate the investigation.

—A fire in Atlanta, Ga., March 16, burned a number of stores. Loss, \$130,000.

TERRIBLE DESTRUCTION OF PROPERTY BY THE ICE GORGE AT PORT JERVIS.

PORT JERVIS, March 17.—The Delaware River broke up here this morning. The water rushed down with tremendous velocity, reaching Port Jervis before 7 o'clock. The river bridge at Saw Mill Rift, three miles west of Port Jervis, was carried away at 7:40 A. M. The greatest excitement prevails here. The lower part of the village is being hurriedly deserted by every family. The ice is as high as the bridge at the foot of Pike street, but has not yet moved despite the hopes of the citizens and the blasting done. Water flooded the entire lower part of the village below the railroad track, and at King street was over four feet deep running with fearful velocity. A number of small buildings and out-houses were overturned by the water backing up the street. Cellars flooded, and in some houses the water was above the second story. At 8:45 A. M., the dam gave way, and the whole mass of ice is moving slowly. The iron bridge was swept away. It cost \$100,000.

MORE BRIDGES SWEEP AWAY.

Barrett bridge was swept away at 9 A. M. Saw Mill Rift bridge was swept away, and the foundation fell with a terrible crash. It was 650 feet long, and three years ago cost \$60,000. The loss is a public calamity. The scene at Germantown, the lower part of this city, beggars description. The ice is piled on the shore in many places thirty feet high, and in pieces weighing thirty tons. About twenty small houses and some shanties have been torn to pieces, and about 200 houses filled with water to the second story. It is reported that one man was killed. Four of the five spans—in all 622 feet—of the Delaware Railroad bridge are gone. The debris of the railroad and Barrett bridges caught fast on Van Mays Island, three miles below there, saving the tower of the suspension bridge. The damage to the Barrett Bridge Company is about \$15,000, and other losses in the village about \$20,000. About twenty-five small buildings nearest the river in Port Jervis are totally wrecked.

THE SUSPENSION BRIDGE SUCUMB.

NEW YORK, March 18.—A Port Jervis special says that the Suspension Bridge is carried away; also four houses near Carpenter's Point. All the machine shops are inundated eight feet deep, and one man is known to be drowned. The ice is passing at the rate of twelve miles per hour. All trains are stopped. The telegraph poles were carried away at Mulford.

THE ICE FLOODS IN PENNSYLVANIA.

WILKESBARRE, Penn., March 17.—The ice remains stationary at this place, and there has been no perceptible fall of water since noon. The gas works have a depth of seven feet of water in them, and the whole city is in darkness, candles and lamps furnishing the only light. Travel has been stopped between here and Kingston since last night, the flats being submerged, and it being considered unsafe to cross the bridge. The three bridges which were swept away from Pittston are jammed in the gorge three miles above here. At Mattioke, eight miles below here, the ice began to move to-day, and the river was cleared for a mile above that point, but from there to the Island gorge and at Wilkesbarre it is solid. The weather has been growing colder, and everything will be frozen solid to-night. The ice gorge at Hooper, eight miles west of Binghamton, is four miles long and thirty feet high. The valley is overflowed and the bridge at Union is in great danger. The gorge at Great Bend is threatening the bridge there.

LATER—10:30 P. M.—The river is still stationary, and the weather growing colder.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, MARCH 25, 1875.

WE were happy to meet at our door in the evening of the 21st our esteemed brethren from Michigan, O. B. Jones, his son, and his brother Charles Jones. They are builders. Bro. O. B. Jones built our three publishing buildings at Battle Creek, and in 1874 put up our College building in that city. They have come to this State at the call of our Committee, by telegram to build our publishing house in this city.

THERE are several conversions under the labors of Elder Canright at Petaluma, and a great work might be done in that place with the full co-operation of all the members of the church there. It is the duty of our preachers to labor where they can accomplish most. Churches should not urge them to labor in their localities until the members are ready to labor unitedly and actively with them.

ELDER WAGGONER filled our appointment at Woodland the 19th and 20th. And as he remains to give a series of discourses in that city, the church should be prompt to sustain the meetings with their presence, and should labor from house to house, converse with, and pray with their friends and neighbors, and bring them out to hear the word of God. With such co-operation our ministers can labor to advantage with our churches. Without it, they will spend their time to less profit than in new fields. Since the above was penned we learn that Bro. W. has a crowded house, and good attention.

OAKLAND and San Francisco are important points, and there should be regular speaking at both places on Sabbath morning, and Sunday evening. But this should not be expected by these churches without some special efforts and arrangements by them. There should be no more preaching in either place than all our people can afford to attend under ordinary circumstances, and when there is preaching there should be a general attendance.

ELDER JAMES WHITE and his wife design to be at the State quarterly meeting at Napa, April 3d and 4th. They hope to see a good attendance, and a good interest on the part of the tract and missionary workers to immediately take measures for a better and wider circulation of THE SIGNS OF THE TIMES. Each number of the paper is designed to be just what our people on the Pacific Coast will be pleased to circulate. The SIGNS will be furnished, post paid, for \$4.00 per 100 copies. An edition of 10,000 copies should be published each week.

WE learn from Bro. W. M. Healey, who passed through St. Helena the 21st on his return from Lake County, that the worthy wife of Eld. J. N. Loughborough is very low of pulmonary consumption. Bro. Healey was told by Elder L. that her death might occur very soon. May her passage down the dark valley be peaceful, and may our dear brother and fellow-laborer be sustained under the heavy stroke that must soon fall upon him.

The *San Francisco Chronicle* gives as an item of Eastern News, that "there is abundant testimony that the suffering in Nebraska by grasshoppers has been greatly exaggerated and the appeals for relief in a large measure are impositions. The *Omaha Herald* and other journals have exposed the movement, repeatedly showing that public charity was simply enriching many whose crops were abundant."

COUNT MOLTKE believes that the introduction of breech-loaders has demoralized all the armies in Europe except the German and English. His view of the case seems to have relation to the fact that the rapid consumption of ammunition soon leaves the cartridge-boxes empty, and the troops of the two nations named are the only ones that can be kept quiet in such circumstances.

GENERAL GARIBALDI has accepted the nomination as candidate for Parliament from Rome, on condition that he is to attend only when he thinks his presence necessary.

THE LONDON *Times* correspondent at Bombay estimates that 2000 persons were killed in the town and district of Midnapore during the recent cyclone.

The Remnant Church.

To do God's will alone is safe,
On us he has a claim;
He'll have a people who believe
And practice all the same.
So says the prophet, here are they
Who God's commandments keep,
They'll have the faith of Jesus, and
A rich reward will reap.

From every nation, kindred, tongue,
They're being gathered out.
When Jesus comes, they all as one
Will glad deliverance shout,
Exclaiming, Lo, this God is ours,
We've waited for him long—
At loss of all things here, I would
Be one of that blest throng.

And is that great tremendous day
E'en now upon us here?
The word of God, and all the signs
Proclaim his coming near.
Our lamps we'll trim, and be prepared
To meet him in the air,
Then evermore be with the Lord,
And all his glory share.

MRS. REBEKAH SMITH.

West Willon, N. H.

Report from Lake County.

AFTER giving about fifteen lectures in the school-house at Lower Lake, Lake Co., Cal., commencing Feb. 6, we were deprived of the use of the house, as it was to be occupied by others for getting up a revival. We were obliged to omit lecturing for a few days, when we began again in a private house. Have given about forty discourses in the place and neighborhood. When I commenced there were only two Sabbath-keepers at Lower Lake. We now have a little company of fourteen who have decided to keep all the commandments of God. They are holding meetings every Sabbath. But most of them intend to move away in a short time.

A strong effort was made to prejudice the people against us, by telling them that we were teaching error, and they must not hear us for they would be led astray. We repeatedly invited any one to meet us before the public and show where we were wrong, but all declined doing so. "Truth is mighty," and sure to conquer.

One minister made an appointment to preach on the immortality of the soul. I asked for the house to reply, but was refused. I could have it before, but not after, his sermon. So I reviewed him the day before he preached. Next day he said they had decided not speak on the subject at present. The audience was disappointed and of course drew their own conclusion as to the reason for his not taking up the subject. I am now in Oakland to remain a few days.

WM. M. HEALEY.

March 23, 1875.

Disguised Infidelity.

As a hypocritical professor of religion is worse than though he made no profession, so infidelity, under a profession of faith in the word of God, is worse in its influence than an open rejection of that word. Avowed infidelity would be feared and avoided by many a mind that would listen to the insidious attacks upon revelation from one who professes to believe it.

To illustrate the idea I will say that I have lately heard, from a professed preacher of the gospel of Jesus Christ, three lectures, in which he attempted to prove that Adam was not the first man of the human race, but that men had existed upon the earth hundreds of thousands of years before him, and that he was born of parents, as others are at the present day. He ridiculed the idea that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul; and that God took a rib from Adam, and of it made a woman, and brought her to the man. He did not believe any such absurdity. But did he not believe the book? Oh! yes; but all this was allegorical; it meant that man was then raised to a higher state of development than he had enjoyed during the previous hundreds of thousands of years of his existence. He thanked God for the book of Genesis; but if there was anything in it that conflicted with the sure light of geological science, it was no revelation to him—he did not believe it. He also thanked God for giving to the world such a man as Charles Darwin, a devout believer in God, who had done so much for the advancement of science among mankind. One would think from the encomium of the speaker that the man, who holds that man was evolved or developed from the monkey, was truly one of the greatest benefactors of mankind.

Most Christian readers will wonder that such infidelity should be held forth by a professed

believer in the Bible and a preacher of salvation through Christ. But let me tell you that all who favor the mystical mode of interpreting the Scriptures are accomplices in this work of helping in the progress of infidelity, and are in a degree responsible for the prevailing and increasing skepticism of our times. The Bible is a revelation to mankind, or it is not. If it is, its plain statements of facts, its promises and its threatenings, are to be taken at par—they mean what they say. But if these things are to be allegorized, spiritualized, rationalized and mystified, the Bible is not a revelation, but a riddle. All have an equal right to guess at its meaning; and, is a consequence, there may be as many creeds as there are persons. To make such a book a revelation, another one is necessary to tell us what this one means.

You may wonder that any one should allegorize the plain statements concerning the creation of man as described above, so as to deny that he was formed of dust, while we see him turning to dust again; but if you make the threatening of death, in case of man's disobedience, to mean eternal life in torment, or something besides what God defined it to be—a returning again to the dust out of which he was taken—you are in a like position, and are aiding in the work of destroying faith, and building up infidelity. And this remark applies to every interpretation which takes the license of setting aside a commandment of God, or an ordinance of the gospel.

The fault of factions and false doctrines is not in the Bible, but in this huge license of interpretation. This is the pillar and support of infidelity. If the Bible be thus assailed by its professed friends, what shall we not expect from its open enemies? R. F. COTTRELL.

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The district quarterly meetings will be held as follows:

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

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

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

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

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

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