

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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Elder JAMES WHITE, Editor and Proprietor.

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Address SIGNS OF THE TIMES, Oakland, Cal.

WHO IS MY NEIGHBOR?

Thy neighbor? It is he whom thou
Hast power to aid and bless;
Whose aching heart or burning brows
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor
Whose eye with want is dim,
Whom hunger sends from door to door—
Go thou and succor him!

Thy neighbor? 'Tis that weary man
Whose years are at the brim;
Bent low with sickness, care and pain—
Go thou and comfort him!

Thy neighbor? 'Tis the heart bereft
Of every earthly gem;
Widow and orphan, helpless left—
Go thou and shelter them!

Whene'er thou meet'st a human form,
Less favored than thine own,
Remember 'tis thy neighbor worn,
Thy brother or thy son.

Oh, pass not, pass not heedless by!
Perhaps thou canst redeem
The breaking heart from misery—
Go share thy lot with him.

A TRUE PICTURE.

(Concluded.)

We give below a startling description of the state of the churches and of the world, extracted from a discourse by Robert Atkins, preached in London, more than thirty years since:

But, my dear hearers, I must take my leave for the present of the rich churches, the churches that are possessed of goods, the churches that can reign without Christ, the churches that love not his appearing, the churches that scoffingly cry out, Where is the promise of his coming; the anti-Christian, apostate, Gentile churches, who are fitting themselves for the fire with which God will shortly plead with them. And I shall now direct your attention for a few moments, to the awful state of the world, which the divines of the day would have you believe is improving in manners, and in spirit, through its intercourse with the churches which I have just been characterizing as apostate. But where, oh! where, shall I begin? The heart sickens the moment the eye falls upon the mass of iniquitous abomination that lies before it. Take the Christian country in which we live, or it may be better for our purpose, the Christian city in which we dwell, (London) I ask is it an improvement upon heathenism, to see a court at the opera on Saturday night, and at the sacramental altar on Sunday morning? Are balls, concerts, theaters, and race-courses, places of preparation for the judgment-seat, and places of training for the mansions of the blessed, and for the eternal companionship of a holy God? Were there not a Bible in our land, could the iniquities of the heathen be more gloried than they are? And yet this is the capital of the world which is so wonderfully improved by the influence of Christian example. Take your Bible in your hand, and place your finger on that portion of it which says: "Remember the Sabbath day and keep it holy," and go through the streets and markets of

this city; and if your heart does not sink within you, and if your spirit does not fail you, you have neither the heart nor the spirit of a Christian. On any Sabbath throughout the year, take your stand in Hyde Park, and see how daring and impiously the bulk of our nobility can insult the God of heaven. In front of every equipage, I can see in my mind's eye, an angel of the Lord crying aloud, for God's sake and for your own sake, "Remember the Sabbath day and keep it holy;" and I can hear the infatuated worms reply, "Onward, onward, who is the Lord that I should obey his voice?" Shall I speak to you of whoredoms? There are eighty thousand public prostitutes within the precincts of this wicked city, and who can count the number of the secret ones?

Drunkenness, dishonesty, swearing and lying, and every kind and manner of abomination have uncontrolled license; and there is not a street, lane, or neighborhood, that has not a polluted moral atmosphere. This my hearers, is but a slight etching of our Christian city, of our improving world, of the wicked harlot with which the Gentile churches have been shaking hands, nay, committing open whoredom, for fifteen hundred years.

Tell me not, by way of palliation, that the persecuting spirit of the world is gone. There is no Christ in the churches to persecute.

And as to the individual Christian, there is too little of the image of Christ, and of the power of Christ there, to excite either the jealousy of Satan, or the malice of the world. Be assured, my dear hearers, whatever Christians of Satan's making may say to the contrary, a God-despising, Christ-rejecting Spirit-resisting world, doth not lack malice towards Christ and his followers. Let any minister of Christ fully take his Master's ground; let him begin at the palace, and coming down through the members of the administration, the Houses of Parliament, the bishops' stalls, and the chairs of justice; let him tell every man, plainly and honestly what he is, what he is doing, and where he is going, and you will soon see the arm of the law stretched out against him. And let the efforts of this faithful minister be zealously backed by a few equally bold and resolute denouncers of iniquity, let one fair stand be made for Christ and for God, and you will quickly behold the fires of Smithfield rekindled, or some other more civilized invention in active operation, to rid the land from troublesome, soul-alarming, and Satan-disturbing disciples of Christ.

But why should I keep my eye and yours so long fixed upon the world? Did not the first glance satisfy you all that it was ripe for destruction? It is true, God is a long-suffering and merciful God; but what can he do, that he has not already done? And after having done everything that was consistent with his own nature, and with man's position as a probationer for eternity, for the church's reformation, and the world's salvation, it were directly libeling God to say he has not done so. And after having done all this in vain, as far as either the reformation of the one or the salvation of the other is concerned, a lengthening out of the day of mercy would, in my estimation, be most unmerciful. I see it to be just a crowding of hell with daily increasing victims, and a seven-fold heating of its flames, by hourly despised privileges. Because I love mercy and pity the sinner, my continual cry, is, Lord, come speedily to judg-

ment! Because I feel for God's insulted honor, I cry, Lord, come to judgment! And because I know the penalty of continuing to resist the Spirit, and to trample upon the blood of the Lamb, I must cry, Lord, come quickly to judgment. And I am assured as that there is a merciful God in the heavens, that he is hastening on the day of the wicked's destruction; and as soon as this, his purpose, can be accomplished, it will be accomplished.

Wo, wo, wo to the Bible-despising, gospel-hardened inhabitants of this land; for assuredly the fearful day of retribution, the terrible day of God's reckoning, with this worse than heathenish people, is nigh at hand. Sinners of Great Britain, depend upon it, the last offer of mercy and salvation is being made to you—your last day of grace is hastening to its close. I look upon it, that you are placed as a nation in precisely the same situation as the Jews were, when Jesus Christ, weeping over Jerusalem, cried aloud, in the anguish of his soul, Oh! that thou, at least, that thou, hadst known the things that belong unto thy peace; but now—and the sentence is irrevocable—now they are forever hid from thine eyes. Notwithstanding the awful sentence, Jesus Christ commanded his disciples to begin the preaching of the gospel at Jerusalem—and why? simply because, though the national doom was fixed, individuals might, even at the last hour, be induced to accept a Saviour. Apostate churches of Christendom, the measure of your iniquity is full. Godless, Christless world, your destiny is fixed; your destruction is inevitable, but shall I not begin at Jerusalem? Oh! that in these last days God would give me energy of body and of mind, and the mighty power of his Spirit, to warn the individual sinner with effect; that some might yet escape for their lives, and take refuge from the coming calamity, in the hitherto despised, but still outstretched arms of their Saviour.

ADDRESS TO THE MINISTERS OF CHRIST.

Ministers of Christ, and ye men of God, who are scattered throughout the churches, suffer the word of exhortation. What have you to do with doctrinal squabbles, the secularizing policy, and the party interests of existing churches? If you be, indeed men of God, spiritual men, you must long ago have been tired of their mud, and their filth, and their shallows. I entreat you, in God's name, and for Christ's sake put away your apathy, and awake from your slumbers. Come out from among them, lest ye become partakers of their plagues. The cry is raised, Behold the Bridegroom cometh! As you value your souls, disobey not the command; but go ye forth to meet him. 'Tis vain to imagine that by remaining where you are you may still be a leaven for good. The Churchman will remain a Churchman, the Independentan Independent, and the Methodist a mere Methodist, in spite of you; mother's children are they all. They do not bear the image of the heavenly, and I am satisfied, as regards the great bulk of them, the Father never begat them. The little zeal that they have hath self for its spring, and party aggrandizement for its object; and either self interest or self-exaltation constitutes the bond of this union. If ever they knew anything of God individually, I am afraid the most of them died in the weaning, when the sensible comfort, the milk that God hath provided for the babes in Christ, was withdrawn, because they had been long enough babes; they would not learn to feed upon the word;

they would not take to the flesh and to the blood of Christ; and, consequently, that which was given them hath been taken away from them. The preaching gift and the praying gift—yea, and part of the decently living gift, may remain; and because they must have peace, and joy, Satan will take care that they are furnished with both. But as to the life of God, and the image of Christ, they are scarcely anywhere to be found. Men of God, can you make the members of your several churches sensible of their state? Can you convince them of their delusion by remaining among them? Never. Will such men unite with you in hastening on the coming of the Lord? Will they mourn with you over the apostasy of the churches? Will they weep with you, will they cry with you for all the abominations that are existing in the world? O, no. You will uniformly find them on the side of the scoffer, and they will tell you, We are doing well—we are increasing in goods, we are triumphing, we are reigning, and what care we for the promise of his coming? Men and brethren, from this moment come out from among them, and be ye like unto them who are waiting for the return of their Lord. Bear your testimony boldly and openly against them, and thus you may succeed in alarming some of them. You are injuring them, you are hindering the work of Christ, you are weakening one another's hands, by continuing in your present position. Oh! may the spirit of Elijah, who must come, and of John the Baptist, be given unto you. Let your loins, like theirs be girded about. Let your lights burn where they may be seen, and let your united cry awaken both the slumberer and the sleeper. "Prepare to meet thy God."

I have a conviction on my mind that it is God's purpose that yet once more the note of alarm shall besounded throughout these realms, and that this last trumpet will, under God, either have the effect of hardening or saving the sinner. I clearly see that both processes have already commenced under my own ministry, and if you, my fellow-laborers, will only be faithful, and in your several spheres and stations stand out boldly for God, the harvest of this land will soon be ripe. I feel as if death or life was in every word; and every time I make the inquiry, Watchman, what of the night? the answer cometh, with increasing thrill to my soul, The morning cometh, and also the night. And, oh, may every soul now before me tremble at the voice of the Spirit, and take the prophetic warning in time, make haste—return—come! Ministers of Christ! Men of God! to your knees for oil, to your Bible for light. Away with every trapping of worldly policy. Strip your party-colored robes of Satan's weaving. Take to your locusts and wild honey. Have done with the poisonous dishes of man's providing. Strengthen your loins as with a girdle, with the promise of his coming, with the blessed hope of the glorious appearing of the great God and your Saviour, and let your voice be a united voice—the voice of one crying in the midst of this wilderness of apostasy, blasphemy, ignorance, pollution, and sin—"Prepare the way of the Lord." Thus will you be "like unto men that wait for their Lord;" and take the promise for your comfort, "When he cometh and shall find you thus watching; verily I say unto you, that he shall gird himself, and make you sit down to meat, and will come forth and serve you." Amen.

THE SECOND ADVENT.

MANNER, OBJECT, AND NEARNESS OF THE EVENT.

BY THE EDITOR.

TEXT: Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. John 14: 1-3.

JESUS was soon to leave his disciples and ascend to the Father. And in his words of instruction and consolation he was preparing their minds for that event which would be a grief to them. His presence constituted their joy. His absence would be their sorrow. "Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast." Matt. 9: 15. The real friends of our Lord will ever desire his tangible presence. Worldly professors, whose affections are placed upon the things of this life, will enjoy his absence quite as well. And while a worldly church may treat with indifference, or reject, or even scoff at, the Bible doctrine of the soon return of the Lord, those who truly love their divine Master will receive the word relative to his coming with all gladness.

Our Lord was tenderly introducing to his disciples the subject of his ascent to Heaven. "Little children, yet a little while I am with you." John 13: 33. "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Verse 36. This statement caused distress and consternation in the minds of the disciples, and led Peter to say to his Lord, "Why cannot I follow thee now? I will lay down my life for thy sake." Verse 37. Then follow the comforting words of the text, assuring the sorrowing disciples that their Lord would come again, and receive them to himself. With such a faith and hope, the waiting church of Jesus Christ may well sing:—

"How bright the vision! Oh! how long
Shall this glad hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

And while the church waits in joyous expectation of speedy deliverance, her Lord "saith, Surely, I come quickly," to which the church responds, "Amen. Even so, come, Lord Jesus." Rev. 22: 20. The certainty of the second advent of Christ, the manner and object of his coming, and the nearness of the event, are points of thrilling interest to all who love our Lord Jesus Christ.

He Will Appear.

He will *appear* the second time. Paul speaks directly upon this point: "So Christ was once offered to bear the sins of many. And unto them that look for him, shall he *appear* the second time without sin unto salvation." Heb. 9: 28. Again he says, "Looking for that blessed hope, and the glorious *appearing* of the great God, and our Saviour Jesus Christ." Titus 2: 13. Another apostle testifies to this point thus: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall *appear*, we shall be like him; for we shall see him as he is." 1 John 3: 2.

Personal and Visible.

The second advent of Christ will be personal and visible. This proposition is sustained by a large amount of testimony from the highest authority.

1. The Son of God himself, when addressing his disciples upon the subject of his second advent, pointed forward to the generation that should witness the signs of that event in the sun, moon, and stars, and said, "They shall see the Son of man coming in the clouds of heaven with power and glory." Matt. 24: 30. See also Mark 13: 26; 14: 62; Luke 21: 27; John 14: 3.

2. Holy angels at his ascension made a most definite and decisive declaration relative to his personal and visible second advent. When Jesus ascended from the Mount of Olives, his disciples looked steadfastly toward heaven to catch the last glimpse of their Lord

as he was taken up from them. And as a cloud was receiving him from their sight, "behold, two men [angels] stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts 1: 10, 11. The doctrine of the personal and visible appearing of our divine Lord here rests upon the veracity of the two holy ones in white, who testified that the *same* Jesus would return from heaven, in *like manner* as he ascended up to heaven. And in agreement with these words of assurance are those of the Revelation: "Behold, he cometh with clouds, and every eye shall see him." Rev. 1: 7.

3. Paul testifies to the personal and visible second advent of Christ in language not to be misunderstood. "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the cloud, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 16, 17. See also Titus 2: 3; 1 John 3: 4.

Resurrection of the Just.

At the second coming of Christ, the voice of the Archangel will be heard, the righteous dead will be raised, and the living righteous will be changed to immortality. It is then that victory over death and the grave is triumphantly shouted by all who receive the gift of eternal life at the last trump. "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave, where is thy victory?" 1 Cor. 15: 51-55.

Again the apostle sets forth the hope and joy of the true church of Jesus Christ in all ages, while passing through persecutions and great tribulation, and while her members have been falling under the power of death and the grave, in these consoling words: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. [God brought Christ from the dead, and will also bring from the dead, with Christ, all the righteous dead.] For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words." 1 Thess. 4: 13-18.

When this visible union of the Redeemer and the redeemed shall take place, then the church will be no more separated from her adorable Lord, but, with all the endowments of immortality, will ever be with him.

Destruction of the Wicked.

When the Lord shall appear the second time, sinners then living will be destroyed by fire, and the earth will be desolated. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God,

and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." 2 Thess. 1: 7-10. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Chap. 2: 8.

The man of sin, the papacy, is to be destroyed with the brightness of Christ's coming. And, at the same time, those that know not God, the heathen, and those that obey not the gospel of our Lord Jesus Christ, will perish under the vengeance of flaming fire that attends the revelation of the Son of God from heaven. When the heathen, the papists, and all others who do not obey the gospel of Christ, shall be destroyed, there cannot be one wicked person living.

Christ's explanation of the parable of the tares of the field proves the destruction of all wicked men who shall be living at the time of his second coming. "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire." Matt. 13: 38-42. That will be a clean work. When all things that offend, and they which do iniquity, shall be gathered out of the earth, there cannot be one sinner left in it.

The prophet describes the day of the destruction of the wicked, and the desolation of the earth, in these fearful words: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. 13: 9. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Chap. 24: 1. "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." Verse 3.

The voice of the Lord proclaimed to the prophet the blindness and deafness of apostate Israel, which led him, in anxiety and anguish of spirit, to cry, "Lord, how long?" And the Lord answered, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." Isa. 6: 11.

God speaks by the weeping prophet. The terrors of the day of the coming of the Son of man are portrayed in most fearful words. In the general slaughter there will be no escape for wicked men, though their profession be as high as Heaven. "Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished: and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape." Jer. 25: 32-35.

Isaiah is carried forward in prophetic vision to the point of time just prior to the general desolation, and describes the state of things when false professors shall be aroused to their lost condition. "Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself. Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you. And the people shall be as the burnings of lime: as thorns cut up

shall they be burned in the fire. Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Isa. 33: 10-14.

Again the Lord hath spoken by another prophet: "I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked: and I will cut off man from off the land, saith the Lord." Zeph. 1: 2, 3. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord. The mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Verses 14-18. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." Chap. 3: 8.

Prominent and Important.

The second coming of Christ is a subject of great importance to the church. This is evident from the amount of testimony relative to it, in connection with the resurrection of the just and the Judgment, found in both the Old and New Testaments. The inspired writers, in their threatenings against the ungodly, in their words of hope and encouragement for the saints, and in their exhortations to repentance and holy living, hold up the great fact of the second coming of the Son of man, as that which should alarm and arouse, and also comfort the people of God.

Before Adam passed from the stage of life, Enoch, the seventh in the line of his descendants, proclaimed this doctrine in the ears of the impenitent, "Behold," said he, "the Lord cometh with ten thousand of his saints, to execute judgment upon all." Jude 14. And as we pass from book to book through the Bible, we find that the prophets, Jesus, and the apostles, have made the same use of the doctrine; and in the very last book, John describes a coming day, when all classes and ranks of men, because they have not prepared for the coming of Christ, will call for rocks and mountains to fall on them, and hide them from the overwhelming glory of his presence, as he appears in the clouds of heaven. Rev. 6: 14-17.

Christ's coming is also held prominently forth in the sacred writings, as the time when the righteous will be rewarded. "When the chief Shepherd shall appear," says Peter, "ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 4. And Paul looks forward to the day of Christ's appearing as the time when not only he, but all who love the appearing of their Lord, shall receive the crown of righteousness which is laid up for such. 2 Tim. 4: 8.

Most frequently, however, is this great doctrine used as an incentive to repentance, watchfulness, prayer, and holy living. "Watch," is the emphatic injunction of the Son of God in connection with the numerous declarations of his second coming in the gospels.

Paul exhorts to deny ungodliness and world-

ly lusts, and to "live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:12, 13.

James says, "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned. Behold, the Judge standeth before the door." James 5:8, 9.

Peter says, "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." I Pet. 4:7. And again, "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." 2 Pet. 3:11, 12.

Such is the use which holy men, who spoke as they were moved by the Holy Ghost, have made of the doctrine of the second coming of Christ. Have not they, therefore, lost the spirit of the gospel, who openly contend against so prominent and weighty and precious a doctrine, or who even pass it by in silence?

Ministers and popular professors may cast this doctrine aside as not essential to the Christian faith; nevertheless, it may be traced through the sacred Scriptures, as made prominent by prophets, Jesus, and apostles. The Bible dwells upon essentials. It does not deal in non-essentials. When the Lord in his word gave his people a rule of faith and practice, he was careful to leave the non-essentials all out. Hence, "All Scripture is given by inspiration of God, and is profitable for doctrine." 2 Tim. 3:16. And let all the people say, Amen!

Absurd Application.

But the doctrine of the second appearing of Christ, made so very prominent in the Scriptures, is lost sight of by those who receive theories not found in the Scriptures. Thus the fulfillment of all the threatenings of God's word, relative to the approaching day of wrath, and the revelation of the Son of God in flaming fire, to destroy the inhabitants of the earth, as they were once destroyed by water, are put far into the distant future, if not completely lost sight of, by the unscriptural doctrine of the world's conversion and the temporal millennium.

The second personal appearing of Jesus Christ is most absurdly applied to several different things. Some teach that death is the second coming of Christ. This is not only a violation of plain Scripture declarations, but of the laws of language. There can be but a single second advent of Christ; while this misty sentiment has as many appearings of Jesus as there are deaths. The early disciples did not receive the idea that death was the second coming of Christ.

Peter, seeing the beloved John, "saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" John 21:21-23. So far were the disciples from holding that death was the second coming of Christ, that when they understood their Lord to intimate that John might remain until his return, they at once concluded that he would not die.

And what foggy theology is this, that makes death the second appearing of Christ! He is coming as the Life-giver, and the believer's best friend. Death is the life-taker, and man's last enemy. 1 Cor. 15:26. Christ is coming to give life to the just, and to "destroy him that had the power of death, that is, the devil." Heb. 2:14. The devil has the power of death, and, in the providence of God, is permitted to send the barbed arrow even to the heart of the just, lay him low in death, and lock him in the tomb. But the Life-giver, having passed under the dominion of death, and having been gloriously raised from the embrace of the grave, triumphantly says, "I

am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [hades, the grave] and of death." Rev. 1:18. The devil holds the power of death. Christ holds the keys of death and the grave, and at his second appearing he will unlock the tombs of the just, break the power of death, their last enemy, and lead them forth to immortal and eternal scenes of glory.

Again, conversion is to be the second coming of Christ. Then there are as many second comings of Christ as there are conversions. There can be but one second appearing of Jesus Christ. And again, the manifestations of the Holy Spirit are said to be the second advent of Christ. Hence, men talk of the spiritual coming of Christ, and his spiritual reign for one thousand years. But here, also, they are involved in the difficulty of a plurality of second comings of Christ; for in this case they would have Christ appear at each gracious manifestation of the Holy Spirit. There can be but a single second advent of Christ.

The distinction between the manifestations of the Holy Spirit and the personal presence of Christ at his second appearing is made very plain in the Scriptures. Says Jesus, "I will pray the Father, and he shall give you another comforter." John 14:16. This language implies the distinct existence of more than one comforter. When Christ was with his people, he was their comforter. In his absence, the Father was to send another Comforter, even the Spirit of truth. During the absence of the Son, the Holy Spirit was to be his representative, and the comforter of his sorrowing people.

The facts in the case are distinctly stated in the following impressive words: "But now I go my way to Him that sent me." "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you. But if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." John 16:5, 7, 8.

And again; the Shakers see the second appearing of Christ in the person of Ann Lee. And the Mormons see the fulfillment of the prophecies relative to the coming and kingdom of Christ in the gathering of "the latter-day saints." And the spiritualists generally agree in saying, Lo, here is the second advent of Christ in the manifestations of spiritualism.

In the prophetic discourse of Matt. 24 and 25, covering the entire Christian age, our Lord, after speaking of the tribulation of the church under papal persecutions, says of our time: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it, not. For there shall arise false christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:23, 24. The word *then* in this passage points to a specific period of time when "Lo, here is Christ, and Lo, he is there," would be heard. Our Lord here describes the spiritual deceptions of the present age. False christs arose not far from the first advent, to deceive the Jews in regard to that event (Matt. 24:5); likewise false christs and false prophets have arisen at this day to deceive the people on the subject of the second advent.

Dr. Henshaw, the late Bishop of Rhode Island, speaking of the doctrine of the temporal millennium, in his Treatise on the Second Advent (page 115), says:

"So far as we have been able to investigate its history, it was first advanced by the Rev. Dr. Whitby,* the commentator, and afterwards advocated by Hammond, Hopkins, Scott, Dwight, Bogue, and others, and has been received without careful examination by the majority of evangelical divines in the present day. But we may safely challenge its advocates to produce one distinguished writer in its favor who lived before the commencement of the eighteenth century. If antiquity

* Daniel Whitby, D. D., was born A. D. 1638, in England, and died A. D. 1727.

is to be considered as any test of truth, the advocates of the pre-millennial advent and personal reign of Christ with his saints upon earth, need have no fears of the result of a comparison of authorities with the supporters of the opposite theory."

And from the modern and popular error of the temporal millennium and the spiritual reign of Christ have grown those mystical applications by which the plainest declarations of Scripture relative to the second appearing of the Life-giver, are applied to death, to conversion, to the manifestations of the Holy Spirit, to shakerism, to mormonism, and to spiritualism.

Lo, Here! Lo, There!

How forcible then, are the words of Christ when applied to the subject before us: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not." Matt. 24:23. No one need fail to see who the men are that are crying, "Lo, here is Christ, and, Lo, he is there." The Lord continues in verses 25, 26: "Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chamber; believe it not." Our Lord is here dwelling upon what he had just before told them. His subject is still the teachings of those who cry, "Lo, here is Christ!" "Lo, he is there!" If the Mormons say, "Behold, he is in the desert," the injunction of our Lord is, "Go not forth." Or, if you hear proclaimed from the popular pulpits of our time, "Behold, he is in the secret chambers," Christ's second coming is spiritual, at death, or at conversion, "believe it not."

And why not receive such mystical teachings? The reason is given in the next verse: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Our Lord has not only pointed out false prophets, and warned us against their mystical teachings, but he has in contrast set before us the manner of his second coming in the plainest terms. The vivid lightning, flashing out of the distant east, and shining even to the west, lights up the whole heavens. This, probably, is the most appropriate figure that our Lord could employ to illustrate the flaming glory that will attend his second advent, when he shall come attended by all the holy angels.

The presence of only one holy angel at the new sepulcher where Christ lay in death caused the Roman guard to shake, and become as dead men. The light and glory of a single angel completely overpowered those strong sentinels. The Son of man is coming in his kingly glory, and in the glory of his Father, attended by all the holy angels. All the holy angels are coming with the Lord. Not one will be left in Heaven. The number of the angels round about the throne, as the body-guard of the Son of God, are "ten thousand times ten thousand, and thousands of thousands." See Rev. 5:11. And Paul speaks of the heavenly messengers as "an innumerable company of angels." Heb. 12:22. What grandeur! what dazzling brightness! when the King of kings shall come down the lighted vault of heaven, attended by all the angels of the heavenly world! Then the whole heavens will blaze with glory, and the whole earth will tremble before him.

A Sign of the Times.

In the religious prints we see a general complaint of coldness and destitution of the Spirit and Revival influence. But if we look at the sure word of prophecy, we find it was to be so in the last days. Jesus, in his list of signs of the end of the world, says: "And because iniquity shall abound the love of many shall wax cold." Matt. xxiv:12.

And the Apostle Paul in his nineteen characteristics of the last days, gives the following: "Lovers of pleasures more than lovers of God; having the form of godliness, but denying the power thereof." 2 Tim. 3:4, 5.

With these striking predictions we have only to look around to behold one of the

most striking fulfillments of prophecy ever known. Indeed it is so evident that few will deny the facts, as applied to the popular religionists of the present day. Dr. Stone of San Francisco, who is called the Beecher of the Pacific coast, as reported in the New York Observer, says: "The newspaper is more feared to-day in Congressional halls and the high places of corruption and villainy, than the laws and courts, the sting of conscience and Divine wrath." This is only another form of saying that exposure is what men dread more than the moral consequences of their crimes. The evidences are too patent to be questioned that not only public men, but multitudes of others, have no fear of God or of eternal perdition before their eyes. The moral sense seems to be sadly wanting in the public mind, and the dread sanctions of religion to be less and less powerful to restrain men. Our hope for the reformation of society, and even for the preservation of the good that remains, is in the gospel and in the Spirit of God. We need a revival of pure and undefiled religion, throughout our land and throughout the world. 'Thy kingdom come,' must be the earnest prayer of all who look or hope for the betterment of society."

The religious lotteries and gambling so generally persisted in by most of the fashionable churches, after it has been condemned by Governors of States and many others in high standing, is unmistakable proof that they are indeed, "lovers of pleasure more than lovers of God." Every worldly device to attract the crowds and obtain money is resorted to, so all kinds of schemes and theatricals are planned, and it seems they are regarded as a grand success. The following, clipped from the San Francisco Daily Call, is a specimen:

PRESBYTERIAN FESTIVAL.

"The large Music Hall was crowded full last evening by our citizens, to witness the peculiar programme offered by the managers of the festival. The singing by the ladies and gentlemen was very fine, and the music by the San Jose Silver Band of a high order. The farce was one of the most comical affairs that has ever been attempted in San Jose. The text was the Mother Goose rhymes, each verse being represented by some of the ladies or gentlemen, with appropriate and picturesque costumes. In the character of the "Old Woman that Lived in the Shoe," there was a little shaver dressed to resemble the "white-hat philosopher," with a copy of the Tribune under his arm, and his letter of acceptance in his hand. This character was received with great applause, as the personation was good."

Prof. Finney, of Oberlin College, testifies as follows.

"Spiritual apathy is almost all-pervading and is fearfully deep; so the religious press of the whole land testifies. It comes to our ears and our eyes, also through the religious prints, that extensively church members are becoming devotees of fashion—join hands with the ungodly in parties of pleasure, in dancing, in festivals, etc. But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us to show that the churches are becoming sadly degenerated. They have gone very far from the Lord and he has withdrawn himself from them."

And this is only a specimen of many that might be cited from men in high standing; but the fact is so patent to all that we need not give more evidence. Too well do we all know there has been a moral fall, and that pride, fashion, love of money, and pleasure are the rule and not the exception in most of the churches of the day. What shall we say then? Are we not in the perils of the last days? And is not the end near? Is it not time to wake out of sleep and discern the signs of the times?

Let all take warning and watch and prepare and be ready, for in such an hour as men think not of it the Son of man cometh. There is too much at stake to be indifferent. Eternal life is to be gained or lost, and a short probation now will decide the question with us forever. To be ready we must take heed of the warnings given of the dangers and duties of the present time. The prophecies and signs are fulfilled before our eyes, and the warning is given that all may be without excuse. The sword is coming. Be wise and escape. M. E. CORNELL.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 11, 1874.

Redemption.

THE primary signification of the word redemption is "to purchase back." Theologically, redemption means the restitution of that which was lost in the ruin of the fall. When all was lost in Adam, a complete redemption was proposed through Jesus Christ. And that we may better understand the nature, and the extent of redemption through Christ, we shall do well to first consider what was lost in Adam.

1. Innocence, and purity of character were lost in the transgression of the representatives of the race, and their offspring became the lawful prey of the author of sin. Their lost condition is expressed by the apostle in these words: "I am carnal, sold under sin." Rom. 7:14.

2. Our first parents lost their hold on immortal life, for which they were put on probation. In obedience they would soon have developed a righteous character, been placed beyond the reach of sin, and would have secured endless life in favor with God. In disobedience they and their offspring passed under the sentence and dominion of death. "Dust thou art, and unto dust shalt thou return." Gen. 3:19. "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Rom. 5:12. Death, and to return to dust, are the rule with the fallen race, while translation to Heaven, without passing under the dominion of death and the grave, as in the cases of Enoch, Elijah, and those who shall stand complete in the will of God, and be alive at the second coming of the Son of Man, are exceptions.

3. In the disgrace of the fall, the race lost position in the eyes of all the holy intelligences in the universe as the exalted sons and daughters of the Almighty, and are without power in themselves to regain it. The Eden home of our first parents was lost, the earth is groaning under the curse, and Satan holds life possession of it.

But Heaven's great plan of redemption is as broad and as complete as the ruin of the fall has been. It proposes to redeem man from sin, from the grave to immortal life at the resurrection of the just, and from the disgrace of the fall, and place the redeemed, in the future life, on higher ground, in some respects, than that of Adam and Eve in holy Eden.

1. The plan of redemption proposes to save men from the condemnation and practice of sin in this life. The announcement of the angel to Joseph respecting the infant Redeemer was that he should "call his name Jesus, for he shall save his people from their sins." Matt. 1:21. And Paul, writing to the church at Colosse respecting Christ, says: "In whom we have redemption through his blood, even the forgiveness of sins." Col. 1:14. The first stage, then, in redemption is freedom from sin. And the accomplishment of this deliverance demands action on the part of the sinner, as verily as on the part of the Redeemer.

The great rule of moral action is the moral code. In just so many words Paul says: "I had not known sin but by the law." Rom. 7:7. And the beloved disciple says, "Whoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. And the apostle James speaks of the moral code as God's great mirror into which the sinner may look and see the stains of sin upon his soul. Chap. 2:22-25. It is evident then, that before the sinner can be redeemed from sin he must have a knowledge of the extent and the sinfulness of his sins by the moral code.

The Author of this code demands repentance on the part of every transgressor, and obedience to all its holy precepts. But even this, however pungent the repentance for past transgressions, and however earnest the effort to render perfect obedience, cannot remove a single stain from the sinner without

faith in the cleansing blood of the Redeemer. True repentance, which includes a knowledge of, a sorrow for, and turning from our sins, is but the first act on the part of the sinner to prepare the way for his redemption from the condemnation and the power of sin. He is then only in a condition of mind and heart to come to the great Redeemer in faith, and fall into his arms, all sinful, unworthy, and helpless.

It is here that the repenting sinner finds pardon, peace, and joy in the Holy Spirit, as he shows his faith in the death, burial and resurrection of the Redeemer, in being buried with him in baptism, and in seeking for that fullness of grace that there is in Christ. His life is now in joyous harmony with the exhortation of the apostle: "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2.

And as he travels on in the Christian life, and reaches out by faith for complete deliverance from the power of Satan and redemption from the dominion of sin, he reads in the following burning words of Paul the triumphs of his own experience. "That ye may be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.

"Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins."

2. The plan of redemption in its second stage proposes to redeem the just from the grave and the dominion of death. Says Christ: "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John 5:28, 29. And in Paul's confession of faith before Felix he declared the "resurrection of the dead, both of the just and unjust." Acts 24:15. See also 1 Cor. 15:51, 55; 1 Thess. 4:13, 18.

The moral fitness for the next life must be obtained in this. The change to immortality is not a moral change. It is simply an exchange of the corruptible body for one that will be incorruptible. This second stage in the Redeemer's stupendous achievement of the work of man's redemption is expressed by the apostle thus: "Who shall change our vile body, that it may be fashioned like unto his glorious body." And the Redeemer will not complete his work of redemption in a manner to leave man invisible and immaterial. When redeemed, the just will stand in all the tangible perfection of Adam's unfallen manhood, with the exceeding glory that their bodies will be fashioned like unto Christ's glorious, resurrected body.

3. The redemption of the just from the disgrace of transgression and the fall, completes the work of the Redeemer, and places the redeemed on higher and safer ground than that on which Adam stood. And in the estimation of Jehovah, Jesus, angels, and all created intelligences in the universe, they will be regarded the same as if our first parents had not disgraced themselves and their children, in recklessly yielding to the power of appetite. The Redeemer has borne their sins and shame, and has accepted the punishment due to them, in his own sinless person. Man's failure to form a righteous character was complete. Jesus took man's place, stood the test, and his success in working out a righteous character in man's behalf, is as complete as was Adam's failure. And by a life of self-denial, self-control, and following by faith their triumphant Head, the righteousness of Christ is

imputed to the just, and the redeemed lose all their shame and disgrace in their Redeemer. The redeemed will then stand complete, not only in the purity of their own robes of character, which they had washed and made white in the blood of the Lamb, but they will shine with a brighter luster from the divine righteousness and eternal glory imputed to them from their adorable Redeemer.

Leadership.

LAST week, we gave proof from the New Testament that Christ was the leader of his people. We also showed the relation which true ministers sustain to their Head, to one another, and to the church. The position taken was that, as Christ's ambassador, speaking in Christ's stead, the true minister must surrender his will and judgment to Christ, and that he cannot, consistently with his high position and holy calling, yield these to any other but Christ. "One is your Master even Christ, and all ye are brethren," is a declaration too plain to be misunderstood.

But the subject must not be left here, with the truth partly expressed. The words of Christ and his apostles relative to unity and the ordained means to secure it, and proper discipline must have a qualifying bearing upon the subject, lest unsanctified men, who neither submit their will and judgment to Christ, or to church authority, assume the gospel ministry, and divide and scatter the flock of God.

The remedy, however, for this deplorable evil is found in the proper use of the simple organization, and church order set forth in the New Testament Scriptures, and in the means God has ordained for the unity and perfection of the church. That God has appointed officers, and also other means for the good order, purity, and unity of the church is abundantly proved by such texts as 1 Cor. 12:28-30; Eph. 4:11-13. And no man can show proof that these have been removed from the church by the authority that placed them there, or give any good reasons why they should be removed.

But here we wish it distinctly understood that officers were not ordained in the Christian church to order, or to command the church, and "to lord it over God's heritage." In the case of difference of opinion that arose in some of the primitive churches relative to circumcision and the keeping of the law of Moses, recorded in the fifteenth chapter of Acts, the apostles and elders at Jerusalem acted as counselors, in a manner to give room for the Holy Ghost to act as Judge. The report of that blessed meeting at Jerusalem to settle a festering difficulty, commences on this wise: "For it seemed good to the Holy Ghost and to us." And the brethren which were from among the Gentiles in Antioch, and Syria and Cælicia, "rejoiced for the consolation." Differences settled in this way frequently seem more than settled, and generally remain settled; while those disposed of by the exercise of mere church authority are seldom really settled at all.

But when we say that the ambassador for Christ cannot yield his judgment to any but Christ, we do not mean that a young minister, or any one whose ministry has been marked with serious imperfections, and even grave mistakes, should exalt his opinion above his brethren, and turn away his ear from their entreaties and admonitions, under the plea that Christ is his leader. And, on the other hand, the minister who submits his ministry to a superior, the bishop, the president, or one in authority in the church, to be sent out and directed in his ministry, cannot in the fullest sense, be Christ's ambassador. Again we repeat the golden text: "One is your Master, even Christ, and all ye are brethren."

Between the two extremes we find the grand secret of unity and efficiency in the ministry and in the church of God. Our attention is called to this in a most solemn appeal from the venerable apostle Peter to the elders of his time. "The elders which are

among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." 1 Pet. 5:1-6.

In painful contrast with the foregoing are those ecclesiastical conferences and assemblies of our time, where ministers distinguish themselves by a spirit of strife and debate, and in the use of language which would be regarded as ungentlemanly, not to say unchristian, in all other respectable associations.

We affirm that there is not a single apology in all the book of God for disharmony of sentiment or spirit in the church of God. The means are ample to secure the high standard of unity expressed in these words of Paul: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

(Continued.)

The Temptation of Christ.

BY MRS. E. G. WHITE.

CHRIST was not in as favorable a position in the desolate wilderness to endure the temptations of Satan as was Adam when he was tempted in Eden. The Son of God humbled himself and took man's nature after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness. Sin had been making its terrible marks upon the race for ages; and physical, mental, and moral degeneracy prevailed throughout the human family.

When Adam was assailed by the tempter in Eden he was without the taint of sin. He stood in the strength of his perfection before God. All the organs and faculties of his being were equally developed, and harmoniously balanced.

Christ, in the wilderness of temptation, stood in Adam's place to bear the test he failed to endure. Here Christ overcame in the sinner's behalf, four thousand years after Adam turned his back upon the light of his home. Separated from the presence of God, the human family had been departing every successive generation, farther from the original purity, wisdom, and knowledge which Adam possessed in Eden. Christ bore the sins and infirmities of the race as they existed when he came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon him, he was to stand the temptations of Satan upon all points where with man would be assailed.

Adam was surrounded with everything his heart could wish. Every want was supplied. There was no sin, and no signs of decay in glorious Eden. Angels of God conversed freely and lovingly with the holy pair. The happy songsters carolled forth their free, joyous songs of praise to their Creator. The peaceful beasts in happy innocence played about Adam and Eve, obedient to their word. Adam was in the perfection of manhood, the noblest of the Creator's work. He was in the image of God, but a little lower than the angels.

In what contrast is the second Adam as he entered the gloomy wilderness to cope with Satan single handed. Since the fall the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ's ad-

vent to the earth. And in order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race. He, who knew no sin, became sin for us. He humiliated himself to the lowest depths of human woe, that he might be qualified to reach man, and bring him up from the degradation in which sin had plunged him.

"For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

"And being made perfect, he became the author of eternal salvation unto all them that obey him.

"Wherefore in all things it behooved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

"For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Satan had been at war with the government of God, since he first rebelled. His success in tempting Adam and Eve in Eden, and introducing sin into the world, had emboldened this arch foe, and he had proudly boasted to the heavenly angels, that when Christ should appear, taking man's nature, he would be weaker than himself, and he would overcome him by his power. He exulted that Adam and Eve in Eden could not resist his insinuations when he appealed to their appetite. The inhabitants of the old world he overcame in the same manner, through the indulgence of lustful appetite and corrupt passions. Through the gratification of appetite he had overthrown the Israelites. He boasted that the Son of God himself who was with Moses and Joshua was not able to resist his power, and lead the favored people of his choice to Canaan; for nearly all who left Egypt died in the wilderness. Also the meek man, Moses, he had tempted to take to himself glory which God claimed. David and Solomon, who had been especially favored of God, he had induced, through the indulgence of appetite, and passion, to incur God's displeasure. And he boasted that he could yet succeed in thwarting the purpose of God in the salvation of man through Jesus Christ.

In the wilderness of temptation Christ was without food forty days. Moses had, on special occasions, been thus long without food. But he felt not the pangs of hunger. He was not tempted and harassed by a vile and powerful foe, as was the Son of God. He was elevated above the human. He was especially sustained by the glory of God, which enshrouded him.

Satan had succeeded so well in deceiving the angels of God, and in the fall of noble Adam, that he thought that in Christ's humiliation he should be successful in overcoming him. He looked with pleased exultation, upon the result of his temptations, and the increase of sin in the continued transgression of God's law for more than four thousand years. He had worked the ruin of our first parents, and brought sin and death into the world, and had led to ruin multitudes of all ages, countries and classes. He had, by his power, controlled cities and nations until their sin provoked the wrath of God to destroy them by fire, water, earthquakes, sword, famine and pestilence. By his subtlety and untiring efforts he had controlled the appetite and excited and strengthened the passions, to so fearful a degree, that he had defaced, and almost obliterated the image of God in man. His physical and moral dignity were in so great a degree destroyed, that he bore but a faint resemblance in character, and noble perfection of form, to dignified Adam in Eden.

At the first advent of Christ, Satan had brought man down from his original, exalted purity, and had dimmed the fine gold with sin. He had transformed the man, created

to be a sovereign in Eden, to a slave in the earth, groaning under the curse of sin. The halo of glory, which God had given holy Adam, covering him as a garment, departed from him after his transgression. The light of God's glory could not cover disobedience and sin. In the place of health and plenitude of blessings, poverty, sickness and suffering of every type were to be the portion of the children of Adam.

Satan had, through his seductive power, led men to vain philosophy to question and finally to disbelieve in divine revelation and the existence of God. He could look abroad upon a world of moral wretchedness, and a race exposed to the wrath of a sin-avenging God with fiendish triumph, that he had been as successful in darkening the pathway of so many, and had led them to transgress the law of God. He clothed sin with pleasing attractions to secure the ruin of many.

But his most successful scheme in deceiving man, has been to conceal his real purposes, and his true character, by representing himself as man's friend, and a benefactor of the race. He flatters men with the pleasing fable that there is no rebellious foe, no deadly enemy that they need to guard against, and that the existence of a personal Devil is all a fiction. While he thus hides his existence, he is gathering thousands under his control. He is deceiving them, as he tried to deceive Christ, that he is an angel from Heaven, doing a good work for humanity. And the masses are so blinded by sin that they cannot discern the devices of Satan, and they honor him as they would a heavenly angel, while he is working their eternal ruin.

(Continued.)

Which? What? Why?

THE PROTESTANT ARGUMENT AGAINST THE FOURTH COMMANDMENT, COMPARED WITH THE CATHOLIC ARGUMENT AGAINST THE SECOND COMMANDMENT.

It is a well known fact that Roman Catholics the world over, do make images and likenesses of God, of Christ, and of the saints; that they put these in all their places of devotion, and that they do bow down before them, make prayers to them, and regard them with great veneration. To us Protestants it seems astonishing that they can do this with the Bible before them, which they profess to believe. Does not the Bible every where condemn images and image worship? Does not the second commandment of the decalogue especially prohibit these?

How, then, do the Catholics get over this? Very easily indeed. This is their answer: The second commandment was an old Jewish law which belonged only to that age of bondage. It was abolished on the cross, and hence is not binding upon Christians! The liberty of the gospel now allows us to use images, provided we do not do it superstitiously! Those who go back to the old law and condemn this pious custom are *Judaizers* and have denied Christ, and they ought to be circumcised and offer sacrifices! Mr. Bower, in his "History of the Popes," vol. 2, pp. 157-8, thus states the Catholic argument on this point. Of the council held at Nice, in A. D., 787, the historian says:

"They closed the session with a peal of anathemas against all in general who did not salute, honor, worship, and adore the holy and venerable images, and against the Emperor Leo in particular, his son Copronymus, and the impious assembly of *Judaizing* bishops, convened by the latter for the destruction of images, and the exaltation of the kingdom of Satan. The fifth session, held on the 4th of October, was opened by Tarasius with a declamation, or rather invective, wherein the Iconoclasts were compared to the *Jews*, Samaritans, Pagans, Mahometans, Manichees, etc. When he had done they were declared by the whole assembly worse than Jews, Samaritans or Mahometans, because they destroyed images ignorantly, being strangers to Christianity."

"When the second commandment was alleged, and other passages out of the Scrip-

ture, forbidding the worship of images, they were angry that words spoken long ago to the Jews should be applied to the Christians, as if the precepts of the decalogue were not binding with respect to the Christians, and our Saviour had come to destroy the law, and not to fulfill it."

Again, in a note on page 195, Mr. Bower says: "But by God himself, replied the Emperor, we are expressly forbidden to make any graven images, to bow down to them, or to worship them. The Jews were forbidden, answered Theodore; but the law given to them is not binding with respect to us Christians, else why should we not be circumcised as well as the Jews? where he ignorantly confounds the ceremonial law with the decalogue. But he had, it seems, perused the acts of the second council of Nice, and read there of a learned bishop wondering at the ignorance of the Iconoclast heretics, in alledging against the Christians, words spoken so long ago to the Jews. (See p. 158.) The Emperor maintained that the law given to Moses was binding with respect to the Christians as well as the Jews, our Saviour having declared that he came not to destroy but to fulfill the law; and consequently if it was idolatry in a Jew to bow down to images and worship them, it was likewise idolatry in a Christian. In answer to this was urged by Theodore the example of our Saviour himself who had sent his picture to Abgarus, king of Edessa, (See p. 29); the example of St. Luke, (See p. 30); and many others who had painted him in the earliest times, and whose pictures were still to be seen, and still were worshipped by the faithful; the many advantages attending the use as well as the worship of images and the uninterrupted practice of the church from the times of Christ and his Apostles to the present."

This language is so like that which we Sabbath keepers daily hear from our opponents, in their arguments against the fourth commandment, that it sounds very familiar. Because we obey the fourth commandment of God's holy law which says that the seventh day is the Sabbath, we are stigmatized as *Judaizers*, as being strangers to Christianity, as going back to the old law which was given only to the Jews. And it is urged that to be consistent we ought to offer sacrifices, etc. Now if these arguments are valid, against the seventh day Sabbath, then the Catholic argument against the second commandment is equally sound. But the truth is that these arguments, both Catholic and Protestant, are a bold perversion of the word of God, subverting his holy law. Alex. Campbell in his celebrated debate with Bishop Purcell, pp. 214, 215, says:

"The single fact that the four archbishops of Ireland, and the Roman Catholic college of Maynooth should have impiously dared to strike one commandment from the ten, which God wrote on two tables with his own finger, and should have changed and divided the tenth into two, speaks volumes in proof of my allegata against the Romanist rule of faith."

"It is a poor apology for this expurgation of the decalogue, that it is not so done in the Douay Bible; for when these catechisms were introduced, and even yet in most Catholic countries, not one layman in a thousand ever read that Bible; the catechism intended for universal consumption contained all his knowledge of God's law. What myriads, then, through this fraud, must have lived and died in the belief that the second commandment was no part of God's law!

It is clearly proved, that the pastors of the church have struck out one of God's ten words; which not only in the Old Testament, but in all revelation, are the most emphatically regarded as the synopsis of all religion and morality. They have also made a ninth commandment out of the tenth, and their ninth, in that independent position, becomes identical with the seventh commandment, and makes God use tautology in the only instrument in the universe that he wrote with his

own hand! But why this annulling of the second commandment? Because it is a positive prohibition of the practice of bowing down to images, and doing them homage; a custom dearer to the Romish church than both the second and seventh commandments! It is, however, gross idolatry."

This language is none too severe. Mr. Campbell strikes at the root of the matter, when he declares that the reason why Catholics have set aside the second commandment is because they held a custom forbidden by that commandment, a custom dearer to them than the law of Jehovah. The same is true of Sunday keepers. The fourth commandment requiring the observance of the seventh day is plain enough. Its obligation upon the Christian is clear enough from the New Testament Scriptures. But Sunday keepers find themselves observing the first day of the week and violating God's Sabbath. This practice has become so dear to them, that rather than give this up and yield to the authority of Jehovah, they will invent every argument to stigmatize that law and set it aside as Jewish.

It is astonishing to see what shifts and turns the Catholics have taken to evade the force of the second commandment. Mr. Bower thus states another of their arguments:

"I know that the popish writers, to clear their church from that imputation, distinguish here between supreme and inferior worship, absolute and relative, direct and reductive; worship by itself, and worship by accident; worship of Latria, and worship of Dulia, Hyperdulia, etc. 'The heretics,' says Arriaga, 'allege many passages from the Scriptures, the fathers and the councils, where it is said that God only is to be worshipped. But to all the passages that have been, or can be alleged we answer, in one word, that they are to be understood of the worship of Latria or supreme worship, which must be given to God alone; and would become idolatrous if given, to any but to God.'" Vol. 2, p. 36.

What a bold heresy this is! What a manifest evasion of the direct command of God! The Lord says that we shall not worship an image. Oh, yes, reply the Catholics, we are not to worship them with supreme worship, but a secondary worship, the worship of Dulia, Hyperdulia, etc. Then here is another evasion, as stated by the historian, page 34.

The popish writers, to evade the testimony of the fathers, thus condemning the worship, the use, and even the making of images, would have us to understand them as speaking only of the images of the heathens, or of the worship of images as practiced by the heathens, who, they say, either worshipped the images themselves as gods, or worshipped false gods through them; and were, on that account, condemned by the fathers, and deservedly condemned, as guilty of idolatry; but that, they say, does not at all effect the worship which they give to images, since they neither worship them as gods, nor worship false gods through them, but the true God, or his saints and holy angels, for on them the worship terminates that is given to their images."

To a Protestant all these arguments are worse than none. They are simply an evasion—a perversion of the word of God. But these forcibly remind us of the shifts which are resorted to by Sunday keepers to evade the plain requirement of the fourth commandment. They argue that the Sabbath has been changed from the seventh to the first day; next, that the fourth commandment was an old Jewish law and never applied to Christians; next, that any one seventh part of time is all that the commandment requires; then, that you cannot tell when the seventh day does come any way; then again, that all days are alike. And thus they go on turning and shifting, and twisting in every shape to evade the fourth commandment, the same as the old mother of harlots has to get around the second commandment.

D. M. CANRIGHT,

Oakland, Cal. May 26.

The Coming of the Lord.

BY AN ENGLISH WRITER.

"Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself. Selah." Ps. 50: 3-6.

We stand on the eve of one of the greatest events the world has ever witnessed. Signs are multiplying on every side of us, compared with which there has been no parallel, either in the history of the church or the world. One of the greatest changes to both hangs upon this great event. It is the coming of the Lord Jesus Christ the second time, in power and glory, to bring all things into subjection to himself, and to be "King of kings, and Lord of lords." Let us see what the psalmist says of this event in the passage under consideration.

The first word is a striking one—"Our God." It is the *family* word. None but the child can use it. That child is one of the family. He is related to his Heavenly Father. He has been redeemed and brought nigh by the blood of Christ. He is in the bonds of the everlasting covenant. He is a joint heir with Christ. He can look up, and say, "My beloved is mine, and I am his." He will be able to say with joy, when the Lord shall descend from Heaven in flaming fire, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him; we will be glad and rejoice in his salvation." Yes; it is the family word. He who now puts into our lips the sweet words, "Our Father," enables us to look forward to that solemn hour, and say, "Our God."

We are about to meditate on a solemn scene—God coming down to this earth in human form, as a devouring fire, with storms and tempests raging around him. Oh! how necessary to be able to say, before we gaze upon it, "Our God." What will it be if we cannot say, "Our God"? With what feelings of terror and alarm must it be viewed, unless we can say, in prospect, "Our God!" Make sure of this, reader, before you go one step farther. Only this can make you calm in the prospect, and in the reality when it comes, to be able to say, "Our God." Therefore it is that the Holy Spirit puts this little word first, on which we may dwell earnestly, soberly, searchingly, before we proceed to that which follows.

"Our God shall come, and shall not keep silence." In order clearly to understand what is meant here by God's "not keeping silence," we must refer to the closing part of the chapter, from the sixteenth verse to the twenty-second: "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? seeing thou hastest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things thou hast done, and I kept silence; thou thoughtest that I was altogether such an one as thyself." Here God reviews the character of the wicked in this dispensation. It is exactly what has been going on in our world for the last six thousand years. Men have been taking God's covenant "in their mouth," in other words, making a *profession* of religion, while, all the time, the *power* of religion has been absent. Underneath this profession, sin and iniquity of the worst form have been carried on. Men have really been "hating" God, and casting his words behind them.

"Theft," "adultery," "evil," "deceit," "false witness," "slander"—have not all these things been going on in the world at a fearful speed? All this while, God has "kept silence." He has not interfered to strike men down in such acts with his arm of judgment; so men begin to say, "Where is God? Tush! doth God see?" If there be a God, why does he not interfere? Either there is none, or else he is

"altogether such an one as ourselves." Thus the world has gone on—the wicked "flourishing as a green bay tree," the righteous returning with a "full cup" of tears, and God keeping silence. But it shall not always be so. "Our God shall come, and shall not keep silence." He shall come, and "reprove" men, and "set" each act and deed "in order" "before the eyes" of the wicked. It is interesting to notice how nearly all the features of the wicked, described in this chapter, and which history has indorsed as the dominant principles in the world, are again reproduced by the Holy Spirit in the third chapter of St. Paul's second epistle to Timothy, and which are to be more prominently developed—as the flower from the bud—in the last days.

And what are to be the heralds of the coming? "A fire shall devour before him; and it shall be very tempestuous round about him." Here, again, the Holy Spirit confirms this testimony by St. Paul: "And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Yes; from one end of Christendom to the other, one piercing cry shall rend the heavens: "Ye rocks and hills, fall upon us, and hide us from the presence of the Lamb." The entreaty, earnest and loud, will then be heard from many a lip that now scorns the preaching of the cross; "Lord, Lord, open to us;" but "too late." It shall be "very tempestuous." The nations shall be at their wits' end. The ties of nature and of society shall be set at naught. Men's lusts and passions shall have unbridled course. They shall run to and fro. Knowledge shall increase. Men's hearts, on all sides, will be "failing them for fear, and for looking after those things which are coming on the earth." A few will lift up their heads in that universal wreck, and run calmly and joyfully; for they know their redemption is nigh, their hour of triumph at hand. Oh! to stand among that little band in that awful hour, and be able to say, "Our God!"

But what will the Lord do then? "He shall call to the heavens from above, and to the earth, that he may judge his people."

* * * The Spirit of God confirms this testimony by St. Paul: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." The word rendered "then," in this passage, may be more correctly rendered, "after that," and shows us that some interval may elapse between the meeting of the dead saints and the living ones before they are taken up to meet the Lord in the air. The fond greeting, the loved embrace, the outburst of joy, shall fill it up. Then all shall rise together at one and the same summons from on high, "and so shall we ever be with the Lord." "Ever with the Lord!" Oh! the joy of these words! Here thought fails. The lips falter. The mind shrinks. Eternity alone can tell their depth. We wait to sound their meaning. Who would not say, in such a world of sin, and sorrow, and death, as this, "Come, Lord Jesus, come quickly!"

But mark the psalmist's words. Who are they that are called? "Gather my saints together unto me." What an expressive word—"my saints!" How the Lord appropriates them as his own! "They shall be mine in the day when I make up my jewels." What precious words—"my saints," "my jewels!" What sinful, erring creatures we are! How do we daily and hourly provoke the Lord who loves us! What naughty children the Lord has to manage! How he may say of us, as

Moses said of Israel, "Ye have been rebellious against the Lord since the day that I knew you;" and yet, "my saints!" "my jewels!" Oh, what grace! what wondrous love!

But mark another word here. "Gather my saints." "He shall gather the lambs in his arms." He shall gather them as a shepherd his sheep in the hour of weakness and danger—the weak ones, the nervous ones, those who start at a shadow, and tremble at the fluttering of a leaf. They shall not be weak or nervous then. The frail body shall be dropped forever, and they shall be clasped in an embrace such as they have never known on earth, to a bosom of infinite love.

But mark another word here. "Gather my saints together." It is the family meeting. It is the grand reunion. It is the glad assembly. We shall not rise to meet the Lord individually—in isolations. We shall be gathered together. So the apostle speaks of our "gathering together unto him." And again, "We which are alive and remain shall be caught up together with them." No more separation! No more sects, or systems! All together! One mind, one heart, one joy, one glad meeting, without the shadow of a farewell greeting ever darkening it shores! What heart does not bound at the thought!

But mark yet one word more, the sweetest of all, "unto Me." Ah! what would all the others be without this? Nothing, nothing! The foam, the dust, the shadow, the air! What would that meeting be without Jesus? What is *any* meeting without him? The very notes of Heaven would be discord; its jasper walls would be hideous; its very air would be oppressive. It would all be dreariness, and darkness, and death. With his name, every song is sweet. In his smile, every countenance is bright. Every chord of the golden harps will vibrate with his praise. Every voice will be vocal with his name. Jesus, Jesus, Jesus!—through eternity. For this the Lord himself prays: "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." Love can only be satisfied with the presence of its object. So with the Saviour. He longs for us. He waits for us. We *must* be with him. How can he be happy without us?

But who are these thus gathered? Mark it well, reader: "Those that have made a covenant with me by sacrifice." They are those who have laid themselves and their earthly substance an offering on God's altar, and who have made a covenant with God through the sacrifice of the Lord Jesus Christ. They are the *blood-bought* ones. They are those who have cast themselves—all sin and guilt, helpless and undone—on the finished work of the Lord Jesus. They are those who cry from the depths of their hearts:—

"Other refuge have I none,
Hangs my helpless soul on Thee."

Reader, have you done this? If you have not, then you are not in that covenant. And if you are not in that covenant now, can you think of that meeting? You may hide this sad picture from your conscience, or, worse than all, charge your sin on God by a series of excuses. But it will not avail then. Mark the next verse: "The heavens shall declare His righteousness, for God is judge himself." His righteous dealings will then be acknowledged by every lip, and be felt by every heart. Even the wicked will be compelled to own it. And not only so, but righteousness shall be written on everything, as it never has been yet. And why? "For God is judge himself." He shall be judge in the earth, and the result will be righteous judgment. Misrule, injustice, oppression, will all be ended then. "Righteousness shall cover the earth as the waters cover the sea."

And what is the practical lesson from all this, for the world, as well as for God's people? There is a word for each one at the close of this chapter. "Ye that forget God, consider this." Unconverted reader, weigh it well, lest God "tear thee in pieces." The day is at hand. Consider. Fly to Jesus. He is your only hope. Out of him you are

not safe for a moment. Be warned, and haste to the refuge.

Christian, "order your conversation," or citizenship, "aright." Aim to glorify Jesus. Let his praise fill your heart. Let his image be clearly, decidedly, unmistakably written on every act of your life. Be whole-hearted for Christ. "He that endureth to the end shall be saved."

The Cause is Onward.

"In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, this or that, or whether they both shall be alike good." Eccl. 11: 6.

There is no cause that men can engage in with so much certainty of success as they can engage in the cause of God. There is no enterprise that brings such certain returns as that enterprise which brings its recompense at the resurrection of the just. The truth may be unpopular, its friends may be few, its resources may be limited; yet its success and final triumph are ordained of God in Heaven. "It is not by might nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4: 6. Those, therefore, that engage in disseminating the truth, and make sacrifices for its advancement, are insuring to themselves a reward in Heaven; for the work itself is of God, and he rewards every man as his work shall be.

The result of scattering those publications which teach the truth is seen wherever it has been judiciously done. In territories which the living preacher has never entered the truth has found its way by the silent messengers, tracts and pamphlets, and, as the result, individuals and small companies are observing the Sabbath of the Lord. In Dakota we have learned of three small companies, the least numbering six, now observing the Bible Sabbath, which have never heard a sermon nor seen the face of a person of like faith except of their own number.

One man of Western Kansas, who found in his post-office box three *Reviews*, read them with interest and finally as the result of reading them, embraced the truth. He has never heard a sermon upon present truth. But by letting his light shine, others have also embraced the Sabbath in the vicinity where he lives. And, although he is a poor man, he offers \$100 towards purchasing a tent, if some one will come and labor with it. He also proposes to give a portion of his time as tent-master.

About a year since, a young man in the State of New York called upon some of our brethren and was received so kindly that he became favorably impressed with the truth. And when he left he was furnished with reading matter. Letters recently received from him show that since his return to his friends in England he has embraced the Sabbath of the Lord and other kindred truths. He is a minister of the gospel.

Within the last six months quite an intelligent colored man from Florida, who was a preacher there among his own people, came North with a view of remaining. He was prevailed upon to investigate the claims of the seventh-day Sabbath, and the doctrine of the second coming of Christ. He saw the harmony of the Scriptures upon these points, and embraced these truths, and then felt that he must immediately return to his people with them.

The present truth, has within the past nine months, through an interesting series of providential circumstances, found its way to Washington, D. C., and has been received into honest hearts at that place. An interest has been awakened to read our publications among others.

A few weeks since, there appeared in the *Review* a communication from brother Ademar Vuilleumier showing the fact that a minister in Italy had embraced the Sabbath and was laboring ardently to teach it to others in connection with the doctrine of the near coming of Christ, and already there has been

a few gathered around him holding the same views.

Last autumn while a brother was conversing upon the subject of present truth with a friend of his in Western New York, a stranger stepped up and listened. After learning the nature of the conversation, he remarked: "I have seen some of your sort of folks in Russia." He was asked if they kept the seventh day, and believed in the near coming of Christ. He answered in the affirmative.

I have been informed by brethren and sisters who have friends living in many of the Southern States, and at least seven different nations in Europe, that there are those who have embraced the Sabbath in each of these places during the last year.

To those who have no faith in these truths, these facts may be uninteresting; but those who believe that the message of Rev. 14: 9-12, applies to this time, and that it is to be world-wide in its warning, can clearly understand that, although the truth is unpopular, it is making rapid strides in gathering souls from many nations, kindreds, tongues and people.

It has also found its way to the royal family of Sweden. Publications upon present truth are called for by individuals in almost every nation under heaven where civilization exists. In this country, nearly if not all nations are represented. Here is the burden of this work. And through these men and women of other tongues, other nations are being reached. The people of God are placed here as minute men, and should so educate themselves that they can always understand the opening providence of God, and work successfully for the spread of the truth. Now is the time to become rich in good works, ready to distribute, willing to communicate; laying up in store a good foundation against the time to come, that we may lay hold on eternal life. 1 Tim. 6: 18, 19.

"Cast thy bread upon the waters," says Solomon, "for thou shalt find it after many days." Eccl. 10: 1. And the prophet Isaiah says, "Blessed are ye that sow beside all waters." Chap. 32: 20. "In the morning sow thy seed, and in the evening withhold not thy hand." Prosperity will attend the work of God; and our labors will be blessed if we sustain the right relation to God and his cause. Our interests should be undivided in the cause of Christ. It has been purchased by his own blood. Christ is not dependent upon man, but he permits man to be a co-worker with him in the salvation of those for whom he died.

The cause of God should be taken directly into the heart, and made the first great business of life, and worldly interests should be made subservient to it. "Seek first the kingdom of God and his righteousness, and all these things shall be added." Matt. 6: 33.

We have to do with the world while we are in it, but it should be used as a means and not an end. Man is only a steward of the talents God has committed to him; and these talents God will require with usury. The usury is the influence of our life as it tells upon the salvation of others.

Who would not venture all in so glorious a cause. No individual who loves our Lord Jesus Christ, and professes union with him, should fail to make a special effort to help forward the work of God. All should take an active interest in imparting light to others. The rays of light, tracts and pamphlets, should be sent to all our friends, far and near. And when this is done, earnest prayer should be offered for the Spirit of God to accompany them to the heart. A lively active interest should be taken in every branch of the work of God. All our influence should tell upon the right side and thus we be found gathering with Christ. "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12: 30.

One brother in Indiana felt that he must take our publications and visit families and

pray with them where it was proper. In his first four days' experience he found many interested to read, and one that embraced the Sabbath.

Brother and sister Sawyer's experience, near Potterville, Mich., shows what can be done with the blessing of God. "About one year since, they commenced to visit and pray with families in a neighborhood where they had but a few religious privileges. They commenced a Sabbath school for the children. As the result, over twenty, including parents and children, have conscientiously turned their feet to keep the statutes of the Lord, and more than forty meet on the Sabbath.

A circumstance of interest occurred in Chelsea, Mass., not long since. A stranger chanced to meet with the brethren in one of their social meetings. While in conversation with him upon the subject of the Sabbath, he remarked, "I believe every word of it. I have a sermon in my pocket which treats upon that subject." Upon examination, it was found to be one of our Sabbath tracts, which had providentially fallen into his hands.

There is force to the Saviour's words at the present time: "Lift up your eyes and look on the fields; for they are white already to harvest." But where are the unselfish, sacrificing laborers that will go forth and labor in any sphere which the providence of God may assign them? Where are those that love the cause more than their own interests, and manifest it in their lives by a willingness to sacrifice for its advancement?

It does not require faith to believe this cause is onward, and that there are souls everywhere ready to embrace the truth. Facts show this. And to the above facts might be added the increasing demand for reading matter.

One year ago last February, the most that had ever been sent out from the Office of publication in one week was 160 bushels. Last February it had increased to 210 bushels in one week (compare *Review* of Feb. 4, 1873, with *Review* of Feb. 10, 1874), being 50 bushels more than was sent out in one week a year ago. Those who remember when the entire edition of our works of one week was carried to the post-office in a carpet bag, which was only twenty-five years since, cannot fail to recognize the hand of God in this; and more especially so when we realize that not one unpopular feature of truth has been laid aside. Those who have had long experience in this cause, and possess talents of usefulness, and have withheld their influence in the advancement of this truth, and now take no especial interest in its advancement, will soon find that others have their places in the cause, and will eventually wear the crown they failed to secure. With earnestness all should feel it their privilege now to lift in this important work. The time will soon come when no man can work.

S. N. HASKELL.

The Last Supper.

A Spanish artist was once employed to paint the "Last Supper." It was his object to throw all the sublimity of his art into the figure and the countenance of the Lord Jesus; but he put on the table in the foreground some chased cups, the workmanship of which was exceedingly beautiful. When his friends came to see the picture on the easel, every one said, "What beautiful cups!" "Ah!" said he, "I have made a mistake; these cups divert the eyes of the spectator from the Lord, to whom I wished to direct the attention of the observer;" and he forthwith took up his brush and blotted them from the canvas, that the strength and vigor of the chief object might be prominently seen and observed. Thus all Christians should feel their great study to be Christ's exaltation; and whatever is calculated to hinder man from beholding him in all the glory of his person and work should be removed out of the way. "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Let the sentiment and language of Paul be ours.

An Instructive Incident.

THREE years since while coming from Saginaw to Battle Creek, I wished to change cars at Lansing. I must make good connection in order to reach my appointment in Iowa. By-and-by the conductor came and took up the tickets for Lansing. Soon the train stopped, and I heard them call out "Lansing," and off I got, and on went the train. But lo, and behold it was North Lansing instead of Lansing! There was no hack or any other conveyance. It was three miles to the cars I wished to take, and they were to go in twenty minutes! They told me it was no use to try to reach the train. I must stay all night. But my resolution was taken in a moment: I would try. I could but fail any way. So off I started up the track, alone in the dark with a heavy satchel. All can well imagine that I did not feel very comfortable under these circumstances. All this resulted from a mistake of my own. I did not design to do it. I honestly supposed that I was doing right; yet this did not relieve my difficulty in the least. I had to bear the consequences just the same as if I had done it deliberately. I could but have bitter reflections over what *might have been* had I used proper caution. Thus brooding over this and other mistakes, which I have made in life, I hurried on, walking and running alternately. Of course I had but faint hopes of being on time; yet I did hope. Finally I reached the depot where I should have stopped at first. On, on I pushed, sweaty and weary. When I was within a mile of the depot I was told that probably the train had not gone. This inspired me with new strength. Another half mile and I met the hack returning, and found the cars had not gone yet. I knew that every minute was now precious. I ran with all my might till I could hardly get my breath. When within forty rods of the depot I saw the train standing there lighted up, apparently about ready to start. One minute more and I might even now miss it. So I exerted myself to the very utmost. I think I must have been within eight or ten rods of the cars when the old engine began to puff and the bell began to ring! Must I get so near the prize and then lose it after all my effort? It seemed to me I could go no farther, nor get one foot before the other. But this would not do; so I summoned all the strength I had, and ran a little faster. In another moment I landed on the steps of the car, and was moving off!

The first thing I did was to take care not to catch cold after such an effort. This I did by walking to and fro in the car till I became cool and rested. But the feeling of relief, of success, of victory, which came over me, abundantly paid me for all my effort.

REFLECTIONS.

This incident brought to my mind many very profitable reflections:

1. *Mistakes.* How very sad it is to make mistakes. Once made they must be suffered. No amount of honesty or ignorance will change the consequence in the least. Men are constantly making mistakes and suffering for them. Here is one who made a mistake in his business; here is another who made a mistake in his calling; and there is a third who made a mistake in his marriage. All are sad and unhappy. They must bear it now. Yet in many cases mistakes may be corrected in time by energy, perseverance, and the blessing of God. But how terrible will be that final and great mistake which it will appear at the judgment thousands have made! what anguish and hopeless despair will then fill the souls of such!

2. *Indecision.* Had I lost only one minute by indecision on the start, I would have been too late! Prompt action is often necessary to success. When the Spirit of God is striving with us, we must yield to it, lest by indecision and delay we grieve it from us, and we be left in the dark to go to ruin.

3. *Weight.* Could I have laid aside my overcoat and satchel, how much more easily, swiftly, and surely I could have run the race!

I nearly lost the train by being weighed down and hindered by them. I could then fully appreciate Paul's advice in Heb. 12: 1. How truly this illustrates the condition of many who are trying to run the heavenly race. See them sweat, and toil, and worry, and almost get discouraged by the little progress they make. What is the matter? They are all loaded down with these weights, and are unwilling to lay them aside. There is great danger of such.

4. How perilous to stop to rest or dally by the way! These precious moments once lost can never be regained, and the loss of them may be our ruin.

5. The farther we travel and the nearer we come to the final end of our journey, the more tired and weary we become, and the harder it seems to go forward. How exceedingly bad I should have felt had I failed and given out when so near the object of my effort! But how terribly will that soul feel who has run well till near the end of the journey, and then failed. Yet thousands will do this—will fall in the sight of the prize.

6. What deep satisfaction, what feelings of relief, what holy joy, will the final over-comer feel! The happiness of that one hour will abundantly make up for all the toil and sorrow endured in the whole of life's struggle. May we all finally reach the heavenly train.

D. M. CANRIGHT.

Wesley's Preaching.

"It was, I believe, in October, 1790, and not long before his death, that I heard John Wesley in the great round meeting-house at Colchester. He stood in a wide pulpit, and on each side stood a minister, and the two held him up, having their hands under his armpits. His feeble voice was hardly audible. But his reverend countenance, especially his long white locks, formed a picture never to be forgotten. There was a vast crowd of lovers and admirers. It was, for the most part, pantomime, but the pantomime went to the heart. Of the kind, I never saw anything comparable to it in after life."—p. 19. This incident was never forgotten by Robinson. He often related it at his own table, with the addition, that so greatly was Wesley revered, that the people stood in double line to see him as he passed through the streets on his way to the chapel. In a letter written at the time to one of his brothers, he gave the following particulars of the same occurrence: "At another time, and not knowing the man, I should almost have ridiculed his figure. Far from it now. I look on him with respect bordering on enthusiasm."

"After the people had sung a verse of a hymn, he rose and said: 'It gives me great pleasure to find that you have not lost your singing. Neither men nor women—you have not forgotten a single note. And I hope that by the assistance of the same God who enables you to sing well, you may do all things well.' A universal 'Amen' followed. At the end of every head or division of his discourse, he finished by a kind of prayer, a momentary wish, as it were, not consisting of more than three or four words, which were always followed by a universal buzz. His discourse was short, the text I could not hear. After the last prayer he rose up and addressed the people on liberality of sentiment, and spoke much against refusing to join with any congregation on account of difference of opinion. He said, 'If they do but fear God, work righteousness, and keep his commandments, we have nothing to object to.'—*Diary of Henry Crabb Robinson.*

Lorenzo Dow on Bad Thoughts.

Some body once said to Lorenzo Dow, who was a very eccentric strolling preacher:

"Mr. Dow, I don't know what to do. Bad thoughts trouble me very much. They come into my head, and I don't know how to keep them out. How can I help doing wrong, if it is wrong to have bad thoughts?"

Mr. D. replied:—"We can't keep birds from flying over our heads, but we can keep them from building nests in our hair. Do you ask how can you drive away these bad thoughts, and keep them from making nests in your mind? Why, just as we exclude thistles from the lands, by putting in so much good seed there is no room left for them to grow.—Keep the mind busy, with something innocent and useful, and leave no trace for the intruder."

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 11, 1874.

This Week's Paper.

THE change this week to larger type will be regarded by our readers as a decided improvement. The conclusion of "A True Picture," on the first page is worthy of a thoughtful reading.

And let the first principles of the Second Advent Faith, distinctly stated on pages ten and eleven, be carefully compared with the word of God.

"Redemption," on page twelve, is a fruitful theme, and will occupy considerable space in the SIGNS. The discussion of this subject affords a good opportunity to show the relation of the law and the gospel in the great plan.

While "Leadership," and "The Temptation of Christ" deserve a careful reading; the thoughts of Elder Canright relative to the second and the fourth commandments, deserve especial attention.

THE SIGNS OF THE TIMES is designed to be not only an expositor of the prophecies, a reporter of the signs of our times, but also a family, religious and general news paper for the household. A press of other duties, and want of help up to this time, is our apology for the lack of variety. Our paper will be especially adapted to new fields.

Wanted!

TEN thousand subscribers wanted. For terms see first page. Money, or no money, let the names come in from the Pacific coast, and everywhere else. This is missionary work. We offer no commission to agents. Go to work, friends, and get up lists of names. Look up your friends and acquaintances, far and near, those you know would read the SIGNS with interest and profit, and as you forward their names to this office, also notify them and get their consent to take the paper, money or no money. We would like to receive 1,000 names, more or less, from our Seventh-day Baptist brethren. Wake up, friends. Let us unite our forces and let our light shine.

One-Hundred Dollar Men.

Sixteen years since we found twenty-five One Hundred Dollar men ready to put their hands into their pockets, and pull them out with the money, to purchase a steam press for the Review and Herald office at Battle Creek, Mich. We can much easier find one hundred now, to establish the steam press on the Pacific coast, than twenty-five then. File in, friends, file in.

Table with 3 columns: Name, Amount, Total. Includes John Morrison (\$100), Mrs. E. G. White (\$100), John Judson (\$100), T. M. Chapman (\$100), J. N. Loughborough (\$100), George Drew (\$100), James White (\$100), Jochim Pulse (\$100).

The North Pacific Mission.

We have good news from the tent meeting in the Walla Walla Valley. A church of more than thirty is now fully organized, and others are being received each week by baptism.

We have received a very kind and godly letter from father Maxon, relative to the work there, from which we take the following:-

"I thank God whom I serve, that my lot is cast with a people that God has chosen to present the last message. My heart, and I believe those of my brethren and sisters in Walla Walla, is in this work to push it on with all our ability. I shall do all I can to make our beloved Elder and his wife comfortable and happy, and to see that they shall lack for nothing. The tent you sent us has been pitched in the city of Walla Walla, and we begin to see the fruit of Elder Van Horn's labor here, in bringing out whole families upon the truth, besides old men, and younger men and women."

Bro. J. F. Wood, in a letter to Elder Loughborough of May 18, says:

"We are greatly encouraged. While opposition rages, the interest to hear keeps up. The tent has been set about four weeks. The prevailing sentiment is that such preaching never was listened to here before. The people are demanding that the clergy show up their side, as they claim we are in error. But so far they are silent. Brother Van Horn is a worker. We are not at all ashamed of him as a representative of our ministers. He has preached every night, and twice every Sabbath and Sunday, since the tent was pitched, and yet he holds out all right."

A Voice from Nevada.

Bro. White:-We were happily surprised yesterday by receiving a copy of THE SIGNS OF THE TIMES, and hereby express our gratitude, by sending the subscription price of the paper. Please continue to forward it to Virginia City, Nev: Mother and myself each send \$5.00 for the N. P. M., if needed, if not, use it for the publication of the SIGNS, or any other enterprise you think best. The cause of God is one, and we rejoice to see its success. Yours for the spread of the truth.

SARAH A. CHAMBERLAIN. Virginia City, Nev., June 1, 1874.

Progress.

Six years ago to-day (June 9th) in company with Elder Bordaun, I left my home in Battle Creek, Michigan, for California. We landed in San Francisco with our tent, July 18th, 1868. There were, at that time, but two or three of our faith on the Pacific coast. When we looked at outward circumstances it was dark, but when we looked to the Lord, with faith in his power, and in the final success of his truth, it was light.

Opponents said, "none need fear that anything permanent will ever result from this movement." But what do we see as the result of less than six years of actual labor expended here? Twelve organized churches. A well organized State Conference. Four hundred Sabbath keepers. Two tents in the field. A weekly paper published in the interest of the cause. Church funds pledged for the support of the ministry to the amount of about \$3,400 per year. Surely these are signs of progress and permanence. Besides this we see a new mission, opening up the coast in Washington Territory and Oregon. The report comes that one church is already organized there with upwards of thirty members, and others are coming out. We cannot stop at this success, our watchword is "Onward."

Our minds are led out to make more extensive and thorough efforts to advertise and bring our views of Bible truth before the people. Why may we not expect with the forces and facilities we now have, to accomplish as much in the next year, as we have during the whole six years? Let us plan and act for it.

J. N. LOUGHBOROUGH.

OAKLAND, Cal., June 9, 1874.

Report of Meetings.

My last report was made in the Review for April 16th. I held meetings over two Sabbaths at Red Banks, Tehama county. Three had embraced the truth there by reading since my last visit. I baptized one and organized a church of twelve members, to be known as the Red Bluff church. The systematic benevolence of this little church is \$310 70 per annum.

Sabbath May 2, I was with brother and sister White at San Francisco. I was happy to find them in good spirits. I spent first-day at Oakland, where brethren Canright and Cornell were holding an interesting tent meeting.

Sabbath and first-day, May 9 and 10, I was with the church in Napa, and organized a church of twenty-nine members. Others will unite soon. Eight were baptised on first-day morning. At the close of the forenoon service had a communion season. May 16th and 17th held meetings at St. Helena, and organized a church of twenty-one members. Others will come in soon. Two were baptized during this meeting. May 18th, elected Trustees preparatory to erecting a house of worship in St. Helena.

I have now joined the laborers already here in the tent campaign. The two tents, one in Oakland and the other in East Oakland, with our enlarged ideas of advertising, are doing a good work in calling the attention of the people to the great truths we have to present. The move of Bro. White in publishing the two numbers of The Tent Meeting, and commencing the regular weekly issue of the Signs of the Times, has aided wonderfully in giving prominence to the work in the tents.

The Local Option movement, which is mentioned in this paper, and which had our sympathy, certainly learned the people on their part the way to our tents. We look for a glorious result from these tent meetings. Pray for us.

J. N. LOUGHBOROUGH.

OAKLAND, Cal., June 9th, 1874.

HE SHALL SIT AS A REFINER.—"He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Malachi 3:3.

A few ladies met at each other's houses to study the Scriptures. When they came to the third chapter of Malachi, the conversation turned on the method of purifying silver. One lady undertook to inquire of a silversmith how he conducted the process. "Do you sit during the operation?" "Yes," was the reply, "for I must keep my eye steadily on the furnace, lest the silver become injured by the intense heat."

The Lord sees it needful to put his children into the furnace of affliction, but he sits by the side of it, intent on purification, not destruction. "The fiery trial" shall not be greater, either in intensity or in duration, than is requisite for this end.

As the lady was about to retire, the silversmith said that he knew the process was perfect when he saw his own face in the metal. When the Saviour sees his own image—the counterpart of every grace that is in himself—in our hearts, our sanctification becomes a reality.

The molten silver continues in a state of agitation till all impurity is thrown off, and then it becomes quite still. God knows that you can not desire suffering for itself. Bitter must always be bitter; yet for the blessing which sanctified affliction brings, your Heavenly Father can so bend your will in sweet submission as to incite the prayer, "Lord, put me into any furnace, so that I come forth more like my Saviour, who himself 'learned obedience by the things that he suffered.'"—Sel.

Oakland.

THE TEMPERANCE CRUSADE—THE VICTORY WON.

THE city of Oakland is situated across the bay about eight miles, or a ride of about forty minutes by steamer and cars, from San Francisco. It has a population of about eighteen thousand. The literary, scientific and military institutions located here are very popular, ranking among the first on the Continent. Its natural advantages of location, climate, etc., are unsurpassed. And it is every way worthy of the title it has obtained, "The Athens of the Pacific coast."

But, like other cities, it has a dark side. It supported one hundred and thirty-five saloons, or places where intoxicating liquors were retailed! The friends of temperance becoming alarmed for the morality and reputation of the city, decided to avail themselves of the opportunity afforded by the Local Option law, to regulate, and if possible to abate this great evil.

The women seemed to take the lead in the crusade, and for several weeks they labored under many discouragements. But finally the City Mayor, several clergymen, one of the daily papers, and several of the leading citizens and business men, came to the rescue. Having thoroughly organized, the Executive Committee planned for a series of mass meetings, which were held in our large and commodious tents. They worked night and day, until the whole city was roused to action. A strong and healthy sentiment was created by the public speeches, and the printed documents which resulted in a glorious victory. The majority against license was two hundred and fifty-three!

It was estimated that over five hundred ladies were personally engaged during the decisive day. When the result was declared the public rejoicing knew no bounds. Church bells were rung, bonfires lighted, and a rousing mass meeting at the tent which did not break up until eleven o'clock at night.

The following from the Oakland Daily News, shows how the victors feel toward us:

"THE TENT ELDERS.

We feel that public thanks are due to the Elders who have placed the use of their tent at the disposal of the Local Optionists. Saturday is regarded by their denomination as the true Sabbath, and they evinced a most exalted idea of the temperance cause when they joined with the temperance people in doing good work on their sacred day. The Elders have the thanks of the community, and it affords us pleasure to give public expression to the feelings of the thousands who cannot thank them in person."

M. E. CORNELL.

OBEEDIENCE.—Whenever the truth of God—to whom all sovereignty, majesty, and power belong—and the commandments of men come in competition together, we must say, as the apostle said, "We ought rather to obey God than man." And when this is done, it must not be called disobedience to superiors; but it is obedience to them, because it is obedience to God, who is above them. And if we be put to suffering for this, then we suffer for Christ and his truth; and therefore the apostle says to servants if they suffer any thing of their masters innocently and patiently, they suffer it for Christ. So that if men's commandments be contrary to God, we must submit ourselves patiently to God, and suffer rather than obey them.—Alex. Henderson (1638).

Donations for the Signs of the Times.

Wesley Diggins, \$10; George W. Mills, \$2; Jochim Pulse, \$2 25; Mrs. Lucie Bush, \$12; E. M. Chamberlain, \$2; L—e, \$22 65; George Drew, \$23 35; F—, \$33; E. A. Stockton, \$10; P. M. Patridge, 2 50; R. A. Morton, \$1 50; J. H. Disner, \$4; K. Brossen, \$6; J. N. Loughborough, \$10; "Democrat," \$2; George Andrews, \$2; Wm. Wesley Smith, \$2; J. C. Smith, \$2; Mrs. C. Taylor, \$2; J. D. Brady, \$2.

SWEDISH MISSION.

Lucie Bush, \$5; F—, \$10.

North Pacific Mission.

\$20 EACH.—John Morrison. \$10 EACH.—M. E. Cornell, Benn Auten, Wm. Ings. \$5 EACH.—H. Haufman, E. M. Chamberlain, Sarah A. Chamberlain. \$2 50 EACH.—G. A. Wilson, Serenia A. Wilson, P. M. Patridge. MISCELLANEOUS.—E. A. Stockton, \$5 50; H. Brossen, \$5 80.

Quarterly Meetings.

Petaluma, June 20th and 21st. Green Valley, July 18th and 19th. Woodland, July 18th and 19th.

CAL. CONF. COMMITTEE.

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*Address, SIGNS OF THE TIMES, OAKLAND, CAL.