

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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What are You Doing for Jesus?

HARK, the voice of Jesus crying,
Who will go and work to-day?
Fields are white and harvest waiting,
Who will bear the sheaves away?
Loud and long the Master calleth,
Rich reward he offers free;
Who will answer, gladly saying,
Here am I, send me, send me?

If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door.
If you cannot give you thousands,
You can give the widow's mite,
And the least you give for Jesus,
Will be precious in His sight.

If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say he died for all.
If you cannot rouse the wicked
With the judgment's dread alarms,
You can lead the little children
To the Saviour's waiting arms.

Let none hear you idly saying,
"There is nothing I can do,"
While the souls of men are dying,
And the Master calls for you.
Take the task He gives you gladly,
Let his work your pleasure be;
Answer quickly when He calleth:
"Here am I, send me, send me?"

GRACE AND GLORY.

THE KINGDOM AT HAND.

JOHN the Baptist came preaching in the wilderness of Judea, and saying, "Repent ye, for the kingdom of Heaven is at hand." Matt. 3 : 1, 2. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand. Repent ye, and believe the gospel." Mark 1 : 14, 15. And as Jesus sent forth the twelve to the lost sheep of the house of Israel, he said to them, "And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10 : 5-7.

We have now reached a very important point in the discussion of this subject. Many will meet us here with the popular view that the kingdom was set up at the time of the first advent. They will use the phrase, "The kingdom of Heaven is at hand," expressed by John, Jesus, and the twelve, with force upon the minds of those who do not study the subject in all its bearings. But, as we have shown, in no sense of the word whatever was the kingdom set up at the time of the first advent of Christ. The words, "kingdom of Heaven," and "kingdom of God," have but two significations: first, the plan to save men by grace; and, secondly, the future condition and reward of the saved. The plan of salvation, or the kingdom of grace, was instituted soon after the fall; and the reward of the saved, or the kingdom of glory, is future.

The Greek word translated "at hand," as used by Jesus, John, and the twelve, is *engizo*, and is defined by Greenfield as follows: "To approach, draw near. By metonymy, to be at hand, to impend. Matt. 3 : 2; 4 : 17; 10 : 7; Luke 10 : 9, 11; Mark 1 : 15." The immortal kingdom was not at hand, according to this definition, or the obvious meaning of the phrase, in the days of John and of Jesus. In fact, Paul warned the church at Thessalonica against the idea that the day of Christ—the day to destroy earthly kingdoms, and establish the immortal kingdom—was even then at hand. "Be not soon shaken in mind," says the apostle, "or be troubled, neither by spirit, nor by word,

nor by letter as from us, as that the day of Christ is at hand." 2 Thess. 2 : 2.

The Greek word translated "at hand" in this text is *enistemi*, and signifies, according to Greenfield, "To place in, or upon; to stand near, be at hand, impend. 2 Thess. 2 : 2." In their bearing upon the subject of the kingdom, there is really no difference in the signification of these two Greek words. But, does Paul contradict John, Jesus, or the twelve? Certainly he does not.

What, then, did John and Jesus mean in proclaiming the kingdom of Heaven at hand? Not that the kingdom of grace was soon to be set up. No; that had been instituted more than four thousand years before that proclamation. Neither did they urge immediate repentance on the ground that the kingdom of Heaven was at hand in the sense of being the next universal kingdom! With this view, their fervent announcement would seem to lose its force. But their proclamation had direct reference to the wonderful manifestations of divine power and grace immediately to follow, during the work of confirming the covenant, Dan. 9 : 27; first, by Christ, for three and a-half years, and by the apostles, Heb. 2 : 3, the same period of time.

John looked forward to the ministry of Jesus, which was approved of God "by miracles, and wonders, and signs, which God did by him." Acts 2 : 22, and proclaimed the kingdom of Heaven at hand. And Jesus looked forward to his own ministry, and also to that of the apostles as "they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following," Mark 16 : 20, and proclaimed the kingdom of Heaven at hand. This view of the subject is sustained by the commission given by our Lord to the seventy: "Go your ways. Behold, I send you forth as lambs among wolves. And into whatsoever city ye enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Luke 10 : 3, 8, 9. The kingdom of God in this connection can mean nothing more, and nothing less, than the manifestation of divine power and grace.

And with this agree the words of Christ addressed to the worthy scribe. "And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God." Mark 12 : 34. This scribe was sound on the fundamental principles of God's government. He only needed to know Christ and the power of his great salvation, in order to enjoy all the privileges and blessings of the kingdom of grace.

Deception has been the work of Satan ever since he so successfully deceived Eve. He led the Jews to expect in the Messiah a ruling monarch, instead of a meek and lowly teacher, and finally the sacrifice for sinners. The Pharisees supposed the kingdom of Israel would then be established with outward show. "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Luke 17 : 20, 21. But was the kingdom within the unbelieving Pharisees? The marginal reading—"among you"—helps the case. What was then among them? Christ had just cleansed ten lepers who showed themselves to the priests, and one of them returned to give glory to God. In their midst were the wonderful manifestations of divine power and grace in the miracles of Christ; hence, he said to the Pharisees, "The kingdom of God is among you." The work of divine grace was manifested among them. At the time of the second advent, and the establishment of the eternal kingdom, the people will doubtless be under as great deception relative to the nature of the coming and kingdom of Christ, as the Jews were relative to his mission at his first advent. Then he came as the humble teacher of the people, closing his mission with giving himself a sacrifice for sinners. The Jews rejected Jesus because he did not meet their vain expectations. Satan led them to look for the coming of Messiah with outward

show, and grandeur, when he was to come in humility. And now that he is soon to appear the second time in the clouds of heaven with power and great glory, to raise the righteous dead, and reign in his tangible kingdom forever, Satan has the delusion prepared for the people that Christ's coming is spiritual, at death, at conversion, or in the outpouring of the Spirit of God. Jesus anticipates the heresies of our time and says: "The day will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here! or, See there! go not after them nor follow them. For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." Luke 17 : 22-24.

In close connection with the establishment of the future immortal kingdom will be the second coming of Christ with power and great glory. This prophetic event does not have its fulfillment in a plurality of ways, each differing from all the rest, as in the popular applications to the destruction of Jerusalem by the Roman army, to conversion and to death. These mystical applications are expressed by the words of our Lord, "See here or see there," while the one grand event of the second advent is illustrated by the lightning that flashes across the entire heavens.

Christ, the King of kings, and Lord of lords, in his own glory, and in the glory of the Father, attended by all the holy angels, will descend. The earth will tremble and the heavens will blaze with glory. The voice of the Son of God will call the righteous dead from their graves, and the living righteous will be changed. These will be gathered from all parts of the earth, up to meet their descending Lord. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24 : 31. The saints of all ages and from all countries and nations, will be in that vast gathering. "Many shall come from the east and west, and shall sit down with Abraham and Isaac, and Jacob in the kingdom of heaven." Matt. 8 : 11. These will be the immortal subjects of the eternal kingdom. But if the kingdom is already set up in any one church, or in all the Christian churches of our time, where are these patriarchs? Search as closely as you please among the followers of Luther, Calvin, Wesley, or Alex. Campbell, and you positively cannot find Abraham, Isaac and Jacob. But when the righteous dead shall all be raised and gathered home to their everlasting rest, the patriarchs, prophets and the saints of all ages will meet in the grand assembly of the redeemed, and together sit down in the kingdom of God.

FITNESS FOR THE FUTURE KINGDOM.

But in order to enter the future kingdom of glory we must first be in the kingdom of grace, sharing all its blessings and privileges. The faithful John bears testimony which has direct bearing on this subject. He looked forward to the new heaven and the new earth, and the holy city, in the glorious restitution where there will be neither pain, sickness, sorrow nor death, as the eternal kingdom of the redeemed. And yet he declared himself while in the present state of tribulation, as being in the kingdom of Jesus Christ. "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Rev. 1 : 9. The beloved John was in the kingdom of grace.

And Paul, in delineating true Christian experience in his epistle to the Colossians, speaks of deliverance from the power of darkness, a redemption through Christ's blood, and a translation into his kingdom, which can apply only to the present probationary state. He sets forth the emancipation from the bondage of spiritual darkness into the light and liberty of the sons of God and the attainments which believers may reach in fullness of spiritual understanding,

and of strength, in order to a moral fitness to be partaker of the eternal inheritance, in words that should stir the soul and burn their way to every Christian heart.

For this cause we also, since the day we heard it, do not cease to pray for you and to desire that ye might 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." Col. 1 : 9-14. The words delivered, translated, and redemption, may usually express the transition to the immortal state; but in the foregoing quotation they express the power and work of grace in connection with the forgiveness of sins.

The moral fitness for the next life must be attained in this life. The last change to immortality is not a moral change. It is simply an exchange of the corruptible body for one that will be incorruptible. This is expressed by the apostle thus: "Who shall change our vile body, that it may be fashioned like unto his glorious body."

The exchange of the sinner's vile nature to the glorious character of the Son of God must take place during the period of probation, while Christ pleads his blood before the Father on the sinner's account. If this change does not take place while Christ is our mediator, the change of the vile body will not take place at his second advent. Now the sinner may, in obedience to the law of the Father, by faith in the blood of the Son, attain to the moral fitness for the inheritance of the saints in light.

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains."

Washing and ironing, however laborious, must be done in order to have clean clothing. Our robes of character must be made pure before Christ lays off his garments of mediation, and puts on his kingly robes. Now we may wash and be clean. Then it will be said, "The time is at hand. He that is unjust, let him be unjust still; and he which is filthy let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly, and my reward is with me to give every man according as his work shall be." Rev. 22 : 10-12. "Wherefore, beloved, seeing ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 2 Pet. 3 : 14. This washing of the soul from the stains of sin demands diligence.

Paul says that "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing." Eph. 5 : 25-27.

And John sees the washed and glorified multitude, who had pressed their way to Christ and Heaven through the moral darkness of this world, and had come out of great tribulation into the kingdom of glory. "After this I behold, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. Rev. 7 : 9, 10. "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And said unto him, Sir, thou knowest. And he said unto me, These are they which come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Verses 13, 14.

The Saint's Inheritance.

THE EARTH PROMISED TO THE MECK.

"BLESSED are the meek; for they shall inherit the earth." Matt. 5:5. These are the words of Christ in his discourse on the mount. The earth as the future inheritance is among the blessings pronounced upon those who possess different Christian graces. In relation to these graces, and the promised blessings, a New York Sunday school girl, being asked which she should choose, replied: "I would rather have the one pronounced upon the meek; for if I live so as to have that blessing, I shall get all the rest." True! For he who is truly meek, is seeking to cultivate all the other graces, and will also share all the other blessings.

A meek man is one who is "mild of temper; not easily provoked; given to forbearance under injuries."* Such was Moses. "Now the man Moses was very meek, above all the men which were upon the face of the earth."† Christ was a perfect pattern of meekness. He "did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."‡ "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth."§

A meek man is one who is like Christ. The blessing promised such is: "They shall inherit the earth." This is something future, and, therefore, has reference to a future inheritance.

The sentiment of the above text is not peculiar to the New Testament; but is also fully declared in the Old. In Ps. 37, it is three times stated that the Lord's people "shall inherit the earth," and three times that "they shall inherit the land." We understand that these texts present a future inheritance; not an inheritance of the blessings of this life, but of the joys of the earth made new. Some suppose Matt. 5:5, is fulfilled in this present life. But where is the person who has received an inheritance here simply because he has lived Christ-like? Is not the decree still upon all men, "In the sweat of thy face shalt thou eat bread?" Are the righteous more favored with this world's goods than the wicked? Or does God still make the "sun to shine on the evil and on the good, and send rain on the just and on the unjust?"

David could say: "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." When speaking of abundant prosperity, he treats of it as the lot of the wicked, instead of the saints. Ps. 73:3-7: "I was envious at that foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish." Again, "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb." "Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. * * * For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth.**

David considered the lot of the wicked here such that the righteous would be in danger of desiring it, and fretting. He also contrasts the inheritance which the righteous are to receive with the final overthrow of the wicked, which proves it to be an inheritance still future.

The principal reason urged in support of the position that Matt. 5:5 applies in this life, is the supposition that when Christ comes to redeem his people, the earth will be destroyed, and man no longer possess it. If this position can be sustained, then, of course, all texts which speak of a reward or punishment on this earth must have their application before that time. Reasoning in accordance with this position, Universalists have made capital of such texts as Prov. 11:31. "The righteous shall be recompensed in the earth; much more the wicked and the sinner." Claiming that this text could not have its application after this life, they have reasoned that "whatever recompense is received by the righteous or wicked here, must be for their good or evil deeds performed here. And if the wicked have met the recompense of

their evil deeds here, in another life they will have an equal chance with the righteous." But, by comparing two other proverbs of the wise man with this, we see that such a conclusion is without foundation. "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."† In speaking of the righteous after they are planted in their inheritance, he says: "The righteous shall never be removed; but the wicked shall not inhabit the earth."‡ Instead, then, of the Prov. 11:31, proving that all are recompensed in this life, we see it points to the final cutting off of the wicked. When the wicked are cut off, the "meek inherit the earth, and dwell therein forever."

If the promise be true, that the earth is to be burned at the second advent, and no more exist, then, of course, all texts speaking of an inheritance on the earth must be fulfilled before such conflagration shall take place, or else they will fail entirely of receiving a fulfillment.

One text has been brought forward to prove that the earth will cease to exist at the coming of Christ. "But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up."§ This text does not inform us that the earth is to be burned up; neither could such a conclusion be drawn from it after properly analyzing the language. It will be seen that to make sense, the word "also" must refer to what has been previously said; and instead of reading it—"The earth also and the works that are therein shall be burned up," placing the commas after the word heat, and also, it would read, "The elements shall melt with fervent heat, the earth also," showing that the earth is to be melted only, the same as "the elements." Hence, we perceive that it is the works which are in the earth, and not the earth itself, which are to be burned up in the day of the Lord. The works in the earth which are to be burned up we understand are the "works of the devil," which John says, "Christ has been manifested that he might destroy." See 1 John 3:8. These are sin and sinners. The above conclusion, that the earth is to be melted instead of burned up, is confirmed by verse 11. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" This is the only testimony we have met with which can be supposed to prove that the earth is to be burned up, and this makes no such statement. It is further evident that Peter did not design to teach the utter destruction of the heavens and the earth, from the fact that he immediately adds, "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Edward Robinson, D. D., says that the original word, rendered *new*, in 2 Pet. 3:13; Isa. 65:17, and 66:22, means *renewed*, or made new, hence, better, superior, more splendid. So the corresponding word of the Old Testament means, as a verb, to make new, or renew, repair, restore, as in 1 Sam. 11:14; Job 10:17; Isa. 61:4; Ps. 103:5:2 Chron. 15:8; 24:4; whence are derived the words rendered *new*, i. e., renewed, as in new moon, new heart, new creature, etc.

Soloman tells us, "The earth abideth forever," and David says: "Of old hast thou laid the foundations of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed."**

Reason would lead us to object to the idea that this earth is to be blotted out from the universe at the close of man's probationary state. It will be freely admitted that, since the early history of this earth, sin, rebellion, anarchy, and confusion, have distressed its borders. The mass of the inhabitants have lived in rebellion against the law of God. We can expect nothing better in this present state; for Paul informs us that "evil men and seducers shall wax worse and worse, deceiving and being deceived." If there is no future state for this earth after sin and sinners are rooted out of it, it appears to us that its very existence would be a blot in the universe of God.

We are not alone in this conclusion. We will here quote a few of the many testimonies that might be cited. The Dublin *Christian Herald* says:

"If the earth was to be destroyed, and man never to have the sovereignty of it, Satan would have a victory to boast of forever; neither would that promise be fulfilled, that

Jesus should destroy the works of the devil. 1 John 3:8. Frightful indeed, is the breach which Satan has made in this fair field of God's creation. * * * It is essential for Christ's glory that the earth should be delivered out of the hand of the enemy."

Thomas Dick, LL. D., says:—

"To suppose, as some have done, that the whole fabric of creation will be shattered to pieces, that the stars will literally fall from their orbs, and the material universe be blotted out of existence, is a sentiment so absurd and extravagant, and so contrary to the general tenor of the Scripture and the character of God, that it is astonishing that it should ever have been entertained by any man calling himself a divine, or a Christian preacher.*

John Cummings, D. D., of London, says: "When he (Christ) comes, this earth shall be re-cast, restored, re-constituted, re-beautified, and set in more than its first and pristine glory. * * * Only exhaust from the earth the poison, sin—let the footfall of Him who made it be echoed from its hills and valleys, once more, at dewy dawn, and at even tide, and this earth of ours will be instantly transformed into an orb, the like of which is not amid all the orbs of the universe besides."

J. N. LOUGHBOROUGH.

(Continued.)

A Sign of the Day of God.

A CONVERSATION.

OBSERVER. My friend, while we are waiting here at the depot, let me call your attention to these cars. They are certainly a wonderful invention, the admiration of all the world. This is an age of wonders; but there is nothing more wonderful than the cars.

TRAVELER. Yes, indeed. I always look on them with awe and admiration. I have sometimes thought they might be a forerunner of the millennium in fulfillment of the prophecies.

OBSERVER. I think they are a remarkable fulfillment of an ancient prophecy. As I have the Bible here, I will read it. I verily believe that no man, however familiar with the cars, could give as accurate a description of a railroad train in so few words as are employed in the book of God for that purpose.

TRAVELER. I am interested to see such a prophecy, if there be one. I never heard our minister mention it.

OBSERVER. I know that many of the ministers pay but little attention to the prophecies, though they comprise a large and most important portion of the Bible. But now look for yourself. Let us read Nahum 2:3-5; "The chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings." I believe that this prophecy is fulfilled before our eyes.

"The chariots shall be with flaming torches." This, you will readily see, indicates that they will be propelled by fire, or, at least, that fire will be used on them for some purpose while running.

"They shall seem like torches;" that is, they shall look like torches in the dark. How exactly this is fulfilled by the cars! See! there comes a train now. I am glad that it is night so that you can see the force of this prophecy. There! See that illuminated train approaching. Does it not from a distance look like many flaming torches in the dark?

TRAVELER. Really, it does seem to be a very good fit. But has there never been anything like this before the cars?

OBSERVER. No sir, fire was never applied to the propelling of any carriage till these railways were invented, which was less than fifty years ago. And then, these cars exactly fulfill every specification of the prophecy. "The chariots shall rage in the streets." To rage is to act vehemently, to make much noise and ado. There! look at that train as it comes thundering past us. Hear what a deafening noise it makes when it whistles! How the ground shakes, and everything trembles! How could it be more appropriately described than by saying that it rages? Then again: "They shall jostle one against another in the broad ways." There, you see those switches and side tracks. There are side tracks enough for several trains to pass each other at the same time. Hence these may very appropriately be called "broad ways," wider than the ordinary track. Now watch that freight train as it switches off to unload and load again. Says the prophecy, "They shall jostle one against another in the broad ways." See them run one against another, making everything ring, in switching off, backing up, and starting again.

*Philosophy of a Future State, Part 2, Par. 17.

The language, "they shall jostle one against another," indicates that several chariots, or coaches, will be attached one on to another as these cars are. This never was true of any other chariots.

TRAVELER. It does seem to fit very well so far, I confess. "They shall run like the lightnings." That certainly is true of the cars. It is astonishing with what rapidity they do run. Indeed, some trains have been called "lightning trains." I believe there never was any carriage invented before that could run anywhere near so fast, was there?

OBSERVER. Certainly not. Swift-footed animals were the fastest means of conveyance which men could have till the railways were invented. Till within fifty years, it took long weeks and months to travel a few hundred miles, which can now be traveled in a few hours. Nothing in the past could fulfill this prophecy—"They shall run like the lightnings." But the cars do strikingly fill the picture.

TRAVELER. It may be that this prophecy does refer to the cars. I do not see how it could well be made plainer.

OBSERVER. But read further: "He shall recount his worthies." Verse 5. Every time the train passes a station, the conductor goes through and re-examines, or recounts, his passengers to see what new ones have come aboard. How exactly this agrees with the prophecy!

TRAVELER. Why, how plain that is! I never knew that such things were in the Bible.

OBSERVER. This is not all. Read on: "They shall stumble in their walk." Now, see men try to walk in the cars as they are in motion. They go stumbling along and hastily catching at the seats and sides of the cars to avoid falling.

TRAVELER. Yes, I know that to be so.

OBSERVER. Hence the prophet continues; "They shall make haste to the wall thereof," &c. Thus every prominent feature of the cars which would strike one on first beholding them, is here described by the prophet. They look like torches, they run like lightning, they rage, they jostle against each other, the conductor recounts his passengers, they stumble while walking in them, &c. Could a prophecy be much plainer?

TRAVELER. Indeed, I don't see how it could very well.

OBSERVER. Having settled this, I wish to call your attention to another point in this prophecy, one which makes it of great interest to me. When was it to be fulfilled? And of what was it to be a sign?

TRAVELER. Is there anything by which we can tell?

OBSERVER. There should be, or the prophecy would be of no use. Read again: "The chariots shall be with flaming torches in the day of His preparation." "His preparation" means the Lord's preparation, as may be seen by the previous verse. What this day of preparation is for, may be learned by looking back a little further, in the fifth verse of the previous chapter: "The mountains quake at him [the Lord], and the hills melt, and the earth is burned at his presence, yea the world, and all that dwell therein."

Turning to 2 Pet. 3:10, we learn that this takes place in the end of the world. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up."

This shows that the prophecy applies to the last days. Verse 9 says that the Lord "will make an utter end." Verse 15 says, "The wicked shall no more pass through thee; he is utterly cut off." This we know is to take place at the judgment. Many other allusions in this prophecy show that it relates to the last days. Nahum is speaking of the same time that Isaiah is when the latter says, "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. This, then, is the day for which God is preparing.

TRAVELER. But does not this apply to the ancient city of Nineveh?

OBSERVER. It is true that Nineveh is mentioned. But in prophecy, future events, persons, kingdoms, &c., are frequently described under well known names of the past. Thus, Christ is called David, Jer. 30:9; an apostate church is called Jezebel, Rev. 2:20; and Babylon, Rev. 17:5, and Egypt and Sodom, Rev. 11:8. By overlooking this fact many are misled in reading the prophecies.

TRAVELER. Since you mention it, I remember that familiar names are frequently thus used in the Bible.

OBSERVER. That Nineveh is so used here is evident from the first chapter, and from the

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*Webster. †1 Pet. 2:22, 23.
†Num. 12:3. †Isa. 53:7; Acts 8:32.
**Ps. 37:1, 2, 7, 9-11.

†Pov. 2:21, 22. †2 Pet. 3:10-12.
†Pov. 10:30. †Ecl. 1:4.
**Ps. 102:25, 26.

The Law of God.

AN EXTRACT FROM JOHN WESLEY'S DISCOURSE UPON OUR LORD'S SERMON ON THE MOUNT.

"THINK not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matt. 5:17-20.

1. Among the multitude of reproaches which fell upon Him who was despised and rejected of men, it could not fail to be one, that he was a teacher of novelties, an introducer of a new religion. This might be affirmed with the more color, because many of the expressions he had used, were not common among the Jews; either they did not use them at all, or not in the same sense, not in so full and strong a meaning. Add to this, that the worshipping God *in spirit and in truth*, must always appear a new religion, to those who have hitherto known nothing but outside worship, nothing but the *form of godliness*.

2. And it is not improbable, some might hope it was so; that he was abolishing the old religion, and bringing in another; one which they might flatter themselves, would be an easier way to Heaven. But our Lord refutes in these words both the vain hopes of the one, and the groundless calumnies of the other.

I shall consider them in the same order as they lie, taking each verse for a distinct head of discourse.

I. 1. And, first, "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill."

The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the temple, our Lord indeed did come to destroy, to dissolve and utterly abolish. To this bear all the apostles witness; not only Barnabas and Paul, who vehemently withstood those who taught that Christians ought to keep the law of Moses; not only St. Peter, who termed the insisting on this, on the observance of the ritual law, a tempting God, and putting a yoke upon the neck of the disciples, which neither our fathers, saith he, nor we were able to bear; but all the apostles, elders and brethren being assembled with one accord, declared, that to command them to keep this law, was to subvert their souls; and that it seemed good to the Holy Ghost and to them, to lay no such burthens upon them. This hand-writing of ordinances our Lord did blot out, take away, and nail to his cross.

2. But the moral law, contained in the ten commandments, and enforced by the prophets, he did not take away. It was not the design of his coming, to revoke any part of this. This is a law which never can be broken, which stands fast as the faithful witness in Heaven. The moral stands on an entirely different foundation, from the ceremonial or ritual law; which was only designed for a temporary restraint upon a disobedient and stiff-necked people; whereas this was from the beginning of the world; being written not on tables of stone, but on the hearts of all the children of men, when they came out of the hands of the Creator. And however the letters once wrote by the finger of God, are now in a great measure defaced by sin, yet can they not be wholly blotted out, while we have any consciousness of good and evil. Every part of this law must remain in force upon all mankind, and in all ages; as not depending either on time or place, or any other circumstances liable to change; but on the nature of God, and the nature of man, and their unchangeable relation to each other.

3. "I am not come to destroy but to fulfill." Some have conceived our Lord to mean, I am come to fulfill this, by my entire and perfect obedience to it. And it cannot be doubted but he did, in this sense, fulfill every part of it. But this does not appear to be what he intends here, being foreign to the scope of his present discourse. Without question his meaning in this place is (consistent with all that goes before and follows after), *I am come to establish it in its fulness, in spite of all the glosses of men. I am come to place in a full and clear view, whatsoever was dark or obscure therein. I am come to declare the true and full import of every part of it; to show the length and breadth, the entire extent of every commandment contained therein; and the height and depth, the inconceivable purity and spirituality of it in all its branches.*

4. And this our Lord has abundantly performed in the preceding and subsequent parts of the discourse before us; in which he has not introduced a new religion into the world, but the same which was from the beginning

a religion, the substance of which is without question, as old as the creation; being coeval with man, and having proceeded from God, at the very time when man became a living soul (the substance, I say, for some circumstances of it, now relate to man as a fallen creature). A religion witnessed to, both by the law, and by the prophets in all succeeding generations. Yet was it never so fully explained, nor so thoroughly understood, till the Great Author of it, himself, condescended to give mankind this authentic comment on all the essential branches of it; at the same time declaring it should never be changed, but remain in force to the end of the world.

II. 1. "For verily I say unto you" (a solemn preface, which denotes both importance and certainty of what is spoken) "till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled."

One jot—it is literally, *not one iota*, not the most inconsiderable vowel, or one tittle, *MIAKERAIA*, one corner or point of a consonant. It is a proverbial expression which signifies that no one commandment contained in the moral law, nor the least part of one, however inconsiderable it might seem, should ever be annulled.

"Shall in no wise pass from the law:" *OU ME PARELTHE APO TOU NOMOU*. The double negative here used strengthens the sense, so as to admit of no contradiction. And the word *PARELTHE*, it may be observed, is not barely *future*; declaring what *will* be; but has likewise the force of an *imperative*; ordering what *shall* be. It is a word of authority, expressing the sovereign will and power of him that spake: of him whose word is the law of Heaven and earth, and stands fast forever, and ever.

"One jot or tittle shall in no wise pass, till heaven and earth pass;" or as it is expressed immediately after, *EOS AN PANTA GENETAI*, till all (or rather all things) be fulfilled, till the consummation of all things. Here is therefore no room for that poor evasion (with which some have delighted themselves greatly) that "no part of the law was to pass away, till *all the law* was fulfilled; but it has been fulfilled by Christ; and therefore now must pass for the gospel to be established." Not so; the word *all* does not mean all the law, but all things in the universe; as neither has the term *fulfilled*, any reference to the law but to all things in heaven and earth.

2. From all this we may learn that there is no contrariety at all between the law and the gospel; that there is no need for the law to pass away, in order to the establishing the gospel. Indeed, neither of them supercedes the other, but they agree perfectly well together. Yea, the very same words, considered in different respects, are parts both of the law and of the gospel; if they are considered as commandments they are parts of the law; if as promises, of the gospel. Thus, thou shalt love the Lord thy God with all thy heart, when considered as a commandment is a branch of the law; when regarded as a promise, is an essential part of the law, proposed by way of promises. Accordingly, poverty of spirit, purity of heart, and whatever else is enjoined in the holy law of God, are no other when viewed in a gospel light, than so many great and precious promises.

3. There is therefore the closest connection that can be conceived, between the law and the gospel. On the one hand, the law continually makes way for, and points us to, the gospel; on the other, the gospel continually leads us to a more exact fulfilling of the law. The law, for instance, requires us to love God, to love our neighbor, to be meek, humble, or holy; we feel that we are not sufficient for these things; yea, that *with man this is impossible*. But we see a promise of God to give us that love, and to make us humble, meek and holy. We lay hold of this gospel, of these glad tidings; it is done unto us according to our faith; and *the righteousness of the law is fulfilled in us*, through faith which is in Christ Jesus.

We may yet further observe, that every command in holy writ, is only a covered promise. For by that solemn declaration, "this is the covenant I will make after those days, saith the Lord, I will put my laws in your minds and write them in your hearts," God hath engaged to give whatsoever he commands. Does he command us then, to pray without ceasing? to rejoice evermore? to be holy as he is holy? It is enough. He will work in us this very thing. It shall be unto us according to his word.

But if these things are so, we cannot be at a loss what to think of those who in all ages of the church have undertaken to change or supercede some commands of God, as they professed, by the peculiar direction of his Spirit. Christ has here given us an infallible rule, whereby to judge of all such pretensions. Christianity, as it includes the whole moral

law of God, both by way of injunction and of promise, if we will hear him is designed of God, to be the last of all his dispensations. There is no other to come after this. This is to endure till the consummation of all things. Of consequence all such new revelations are of Satan and not of God; and all pretences to another more perfect dispensation, fall to the ground, of course. Heaven and earth shall pass away; but this word shall not pass away.

III. 1. "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven."

Who, what are they, that make "the preaching of the law" a character of reproach? Do they not see on whom the reproach must fall? on whose head it must light at last? Whosoever on this ground, despiseth us, despiseth him that sent us. For, did ever any man preach the law like him? even when he came not to condemn but to save the world? when he came purposely to bring life and immortality to light through the gospel? Can any preach the law more expressly, more rigorously, than Christ does in these words? And who is he that shall amend them? who is he that shall instruct the Son of God how to preach? Who will teach him a better way of delivering the message which he hath received of the Father.

2. "Whosoever shall break one of these least commandments," or one of the least of these commandments—*these commandments*, we may observe, is a term used by our Lord as equivalent with *the law* or, *the law and the prophets*, which is the same thing, seeing the prophets added nothing to the law; but only declared, explained or enforced it, as they were moved by the Holy Ghost.

"Whosoever shall break one of these least commandments"—especially if it be done wilfully or presumptuously; *one*;—for he that keepeth the whole law and thus offends in one point, is guilty of all. The wrath of God abideth on him, as surely as if he had broken every one. So that no allowance is made of one darling lust; no reserve for one idol; no excuse for refraining from all besides and only giving way to one bosom sin. What God demands is an entire obedience; we are to have an eye to all his commandments; otherwise we lose all the labor we take in keeping some, and our poor souls forever and ever.

"One of these least," or one of the least of these commandments. Here is another excuse cut off, whereby many, who cannot deceive God, miserably deceive their own souls. "This sin, saith the sinner, is it not a little one? Will not the Lord spare me in this thing? Surely he will not be extreme to mark this, since I do not offend in the greatest matters of the law." Vain hope! speaking after the manner of men, we may term these great and those little commandments. But in reality, these are not so. If we use propriety of speech, there is no such thing as a little sin; every sin being a transgression of the holy and perfect law, and an affront of the great Majesty of Heaven.

"And shall teach men so. In some sense it may be said that whosoever openly breaks any commandment, teaches others to do the same; for example speaks, and many times louder than precept. In this sense it is apparent every open drunkard is a teacher of drunkenness; every Sabbath-breaker is constantly teaching his neighbor to profane the day of the Lord. But this is not all; an habitual breaker of the law is seldom content to stop here. He generally teaches other men to do so too, by word as well as by example; especially when he hardeneth his neck and hateth to be reproved. Such a sinner soon commences an advocate for sin; he defends what he is resolved not to forsake. He excuses the sin which he will not leave, and thus directly teaches every sin which he commits.

"He shall be called least in the kingdom of heaven:" that is, shall have no part therein. He is a stranger to the kingdom of heaven which is on earth; he hath no portion in that inheritance; no share of that righteousness, and peace, and joy, in the Holy Ghost. Nor by consequence can he have any part in the glory which shall be revealed.

4. But if those who even thus break and teach others to break "one of the least of these commandments, shall be called least in the kingdom of heaven," shall have no part in the kingdom of Christ and of God; if even these shall be cast into outer darkness, where is wailing and gnashing of teeth; then where will they appear, whom our Lord chiefly and primarily intends in these words? They who bearing the character of teachers sent from God; do nevertheless themselves break his commandments, and openly teach others so to do; being corrupt both in life and doctrine.

5. These are of several sorts. Of the first sort are they who live in some willful, habitual sin. Now if an ordinary sinner teaches by his example, how much more a sinful minister? Even if he does not attempt to defend, excuse or extenuate his sin. If he does, he is a murderer indeed, yea, the murder-general of his congregation. He peoples the regions of death. He is the choicest instrument of the prince of darkness. When he goes hence, hell from beneath is moved to meet him at his coming. Nor can he sink into the bottomless pit, without dragging a multitude after him.

6. Next to these are the good-natured, good sort of men, who live an easy, harmless life, neither troubling themselves with outward sin, nor with inward holiness; men who are remarkable neither one way nor the other; neither for religion nor irreligion; who are very regular both in public and private, but do not pretend to be any stricter than their neighbors. A minister of this kind breaks, not one, or a few only of the least commandments of God; but all the great and weighty branches of his law, which relate to the power of godliness; and all that require us to pass the time of our sojourning in fear, to work out our salvation with fear and trembling; to have our loins always girt and our lights burning; to strive or agonize to enter in at the strait gate. And he teaches men so, by the whole form of his life, and the general tenor of his preaching, which uniformly tends to soothe those in their pleasing dream, who imagine themselves Christians and are not; to persuade all who attend upon his ministry, to sleep on and take their rest. No marvel therefore if both he and they that follow, wake together in "everlasting burnings."

7. But above all these, in the highest rank of the enemies of the gospel of Christ, are they who openly and explicitly *judge the law* itself, and *speak evil of the law*. Who teach men to break (*LUSAI*, to dissolve, to loose, to untie the obligation of) not one only, whether of the least, or of the greatest, but all the commandments at a stroke: who teach, without any cover, in so many words, "What did our Lord do with the law? He abolished it?" "There is but one duty, which is that of believing." "All commands are unfit for our times." "From any demand of the law no man is obliged now to go one step, to give away one farthing, to eat or omit one morsel." This is indeed carrying matters with a high hand. This is withstanding our Lord to the face, and telling him, he understood not how to deliver the message on which he was sent. O Lord, lay not this sin to their charge! Father, forgive them; for they know not what they do!

8. The most surprising of all the circumstances, that attend this strong delusion, is that they who are given up to it, really believe that they honor Christ, by overthrowing his law, and that they are magnifying his office, while they are destroying his doctrine! Yea, they honor him just as Judas did, when he said, hail Master, and kissed him. And he may as justly say, to every one of them, "Betrayest thou the Son of man with a kiss?" It is no other than betraying him with a kiss, to talk of his blood and take away his crown; to set light by any part of his law, under pretence of advancing his gospel. Nor indeed can any one escape this charge, who preaches faith in any such manner, as either directly or indirectly, tends to set aside any branch of obedience; who preaches Christ so as to disannul or weaken in any wise the least of the commandments of God.

9. It is impossible indeed to have too high an esteem for the faith of God's elect. And we must all declare, "By grace ye are saved through faith:—Not of works lest any man should boast." We must cry aloud to every penitent sinner, "Believe in the Lord Jesus Christ, and thou shalt be saved." But at the same time, we must take care to let all men know we esteem no faith but that which worketh by love; and that we are not saved by faith, unless so far as we are delivered from the power as well as the guilt of sin. And when we say, believe and thou shalt be saved, we do not mean, believe and thou shalt step from sin to heaven, without any holiness coming between: faith supplying the place of holiness. But believe and thou shalt be holy; believe in the Lord Jesus, and thou shalt have peace and power together. Thou shalt have power from him in whom thou believest, to trample sin under thy feet; power to love the Lord thy God with all thy heart, and to serve him with all thy strength. Thou shalt have power, by patient continuance in well-doing, to seek for glory, and honor, and immortality. Thou shalt both *do and teach* all the commandments of God, from the least even to the greatest. Thou shalt teach them by thy life as well as thy words, and so be called great in the kingdom of heaven.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, JULY 9, 1874.

The Gospel Dispensation.

IT EMBRACES ALL THE AGES OF HUMAN PROBATION.

THE word gospel means a "joyful message," or good news. The gospel is the good news of salvation through Jesus Christ. We inquire, When was the good news of redemption from sin first heard? How early in the sad history of fallen man was the joyful message of salvation through the Son of God proclaimed? Was it first given in the days of Christ and his first apostles? or of Moses? or of Abraham? or of Adam? These questions may open to the reader a new and profitable field of thought. We unhesitatingly answer that the gospel dates back to the time when the hope of pardon and redemption was set before the fallen representatives of our race. We distinctly trace the faith and hope of the gospel of the Son of God in that early denunciation of wrath upon Satan, that the seed of the woman should bruise the serpent's head. In this sentence against the author of sin and death, we hear the gospel of our triumphant Redeemer as verily as in the song of the angels to the shepherds as they watched their flocks by night, "Glory to God in the highest, and on earth peace, and good will to men." "Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Immediately after the fall, hope of a future life hung on Christ, as truly as we hang our hopes upon him. And when the first sons of Adam brought their offerings to the Lord, Cain, in his unbelief, brought of the first-fruits of the ground. But Abel, in faith of the great Sacrifice for sin, to be manifested in the distant future, brought of the firstlings of his flock. Through that lamb, Abel saw the Lamb of God, the Redeemer of the world, and set his hope upon him. In the blood of that firstling, Abel saw the figure of the blood of Jesus Christ. He looked forward to Christ, and made his offering in the faith and hope of the gospel, and through it saw the great Sacrifice for sin, truly as we see the bleeding Lamb of God as we look back to calvary through the broken bread and the fruit of the vine at the Lord's supper. In these emblems, we see Christ shedding his blood for our sins on the cross. Abel saw the same in the bleeding, dying firstling which he offered.

"And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect." Gen. 4:4, 5. The sacred narrative shows that, while Abel's act of faith in the Redeemer to come sealed his righteous character, cost him his life, and placed him at the head of the holy martyrs of Jesus, Cain's infidelity was regarded as sinful and was the stepping stone to the high crime of the murder of his brother, which sealed his character as a vagabond in the earth.

The great apostle, in the eleventh chapter of his epistle to the Hebrews, places Abel at the head of the faithful worthies. He speaks of his righteous act of faith in offering to the Lord in sacrifice the type of the Redeemer to come, in these emphatic words: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying to his gifts. And by it he being dead yet speaketh." Abel laid hold of the hope that was set before him of the Redeemer to come, and in type, embraced Christ. And, as he set the seal to his faith and hope in presenting before the Lord the most fitting emblem of the dying Lamb of God that taketh away the sin of the world, high Heaven bestowed the signal witness that he was righteous. And for nearly six thousand years this eminent preacher of the gospel, though dead, has been speaking of his faith in Christ.

The beloved John, in contrasting the infidelity and murderous spirit of Cain with the confiding faith, pure love and obedience of those who revere the commandments of God, and lay hold of the faith of Jesus Christ, says, "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." Abel formed a righteous character, not only in laying hold of the Redeemer to come by faith through the figure of the firstling of his flock, but by perfecting that saving faith in the act of presenting the sacrifice before the Lord his God.

From Abel, we pass down the brief sacred

history of the fallen race to Abraham, and there we find the joyful message of salvation through Jesus Christ, to be extended to the nations of the earth, proclaimed to the trusting, obedient patriarch. Paul speaks of it thus: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3:8. The apostle quotes from Gen. 12:3. See also verse 7, and chap. 17:7, 8, where this promise is extended to Abraham's seed.

The gospel of the Son of God is proclaimed to Abraham in this promise, in that it is really a promise of Christ, as argued by the apostle in Gal. 3:16. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed which is Christ." The promise to Abraham that in him all the families of the earth should be blessed, embraces Jesus Christ as the only hope of salvation of man from all the nations, as stated by the apostle in verse 14: "That the blessing of Abraham might come on the gentiles through Jesus Christ."

The faith of Abraham embraces Christ as its glorious object. This is seen in Christ's reply to the Jews, who boasted in Abraham as their father. "Your father Abraham rejoiced to see my day; and saw it, and was glad." John 8:56. The great plan of salvation through Jesus Christ was opened to Abraham and his faith reached forward even to the restitution by the Son of God.

The words of Paul show that Abraham did not receive the promised inheritance in Canaan; but that he sojourned in the land of promise as in a strange land, looking forward to the eternal city of the immortal kingdom where Christ shall reign in all his glory upon the new earth. "By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed. And he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:8-10.

The gospel was preached to the Hebrews in the wilderness. Mark well the peculiar expression of the apostle, as he speaks to the point: "Unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2. It is a serious doubt with very many, whether the children of Israel, in the days of Moses, had the gospel of the Son of God at all. But Paul treats the subject as a settled fact, that the gospel was preached to them in the wilderness. And in his epistle to the Hebrew Christians, he states that it was also preached to them, as well as to their fathers in a former dispensation. He also testifies of the Hebrews in the wilderness, that they "were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. 10:2-4.

Moses, and the believing Jews, had the faith and hope of the gospel. Through the blood of the sacrificial offerings, they saw Christ, and by faith embraced him. Their hopes of the future life were not in the law, but in Christ. The typical system was but the shadow of good things to come, of which Christ, as a sacrifice and mediator, is the center. These good things are the body that casts its shadow back into the Jewish age. The bleeding sacrifices of the former ages were but the shadow, while Christ, bleeding on the cross, was the great reality. The blood of beasts offered by the Jews, understandingly, and in faith, as clearly pointed forward to the blood of Christ, as the Lord's supper and baptism point back to his sufferings, death and resurrection.

LOW SCHOOL EPISCOPALIANS.—The Episcopal conventions of both Pennsylvania and Virginia, recently in session, have passed resolutions strongly hostile to Ritualism, by large majorities. The Virginia diocese is one of the strongest of the Low Church dioceses, and the convention in that State has broken ground in favor of revision, by instructing their delegates to the General Convention to inquire whether the office for the institution of ministers is in the Prayer Book legally; and to ask the Convention, if this office is not legally in the Prayer Book to abolish it.

Engage not hastily, as a party, in a difference between others, but reserve thyself impartial and unengaged, that thou mayest moderate between them.

Leadership.

THE various forms of government existing in the different religious bodies in our time, is evidence that church government and discipline is a subject upon which learned and good men have differed. In no one chapter, or book, has Paul, or Peter, or John, or James, or Jude, written out a system of Christian discipline, giving the position and duties of the several callings, gifts and officers. But that there should be order in the church of God is evident, not only from the declarations of the apostles, and the record of their acts gathered from the New Testament, but from the great facts relative to system and order, found in the Old Testament. God is the same in all ages. And the freedom of the gospel of Christ does not consist in laxity and confusion.

The epistles of Paul and of Peter distinctly speak of officers of the church, and of their duties. The New Testament clearly defines the relation which Christ sustains to the ministry and to the church; and also the proper relation of the ministry to the church, and to one another. But the system of Christian organization is not given as fully in the New Testament, as the system of Jewish organization was given in the Old Testament. Having, however, the benefit of both the record of the system of the former and the declarations and acts of the first apostles of the latter, we have all that Infinite Wisdom saw necessary for the Christian church.

The relation which Christ sustains to the ministry and to the church, is stated in these texts: "One is your Master, even Christ, and all ye are brethren." Matt. 23:8. "But I would have you know that the head of every man is Christ." 1 Cor. 11:3. Christ is the Great Shepherd of all, while his ministers are under shepherds. Peter charges the elders: "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." 1 Pet. 5:2-4.

And Paul would impress the church with her duty to the ministry in these words: "Remember them which have the rule over you, who have spoken unto you the word of God." Heb. 13:7. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account." Verse 17. And yet it was not the design of God that any system of organization should exist in the Christian church that would take the leadership from Christ.

Organization was designed to secure unity of action, and as a protection from imposture. It was never intended as a scourge to compel obedience, but, rather, for the protection of the people of God. Christ does not drive his people. He calls them. "My sheep hear my voice, and I know them, and they follow me." Our living Head leads the way, and calls his people to follow.

Human creeds cannot produce unity. Church force cannot press the church into one body. This has been tried, and has proved a failure. Christ never designed that human minds should be moulded for Heaven by the influence merely of other human minds. "The head of every man is Christ." His part is to lead, and to mould, and to stamp his own image upon the heirs of eternal glory. However important organization may be for the protection of the church, and to secure harmony of action, it must not come in to take the disciple from the hands of the great Teacher.

Christ designs that his people may be one. He prays: "That they all may be one, as thou, Father art in me, and I in thee, that they also may be one in us." John 17:21. The ordained means for the unity of the church are ample, and will accomplish the design of Heaven on all those who walk worthy of Christ, and humbly cultivate the spirit of love and unity. Paul appeals to the church of the Ephesians upon the subject, and urges unity on the grounds of the oneness of the Christians hope, faith, baptism, Lord, and God and Father of all. Instead of a plurality of spirits, leading many bodies or Christ to Heaven by different routes. Paul declares: "There is one body and one spirit, even as ye are called in one hope of your calling."

We can find no better words to close our remarks upon the subject this week, than the triumphant appeal of the great apostle. Hear him, as he sets forth the disciple's proper condition of mind, and the oneness and efficiency of the

ample means to secure the unity and perfection of the church of Christ.

"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long suffering, forbearing one another in love. Endeavoring to keep the unity of the Spirit in the bond of peace. there is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith one baptism. One God and Father of all, who is, above all and through all and in you all." Eph. 5:1-6.

The mere definite means ordained in the church of God for her perfection and unity, should by no means be overlooked. Let the reader bear in mind that these were all given at the same time, for the same purpose, and all to cease at the same time. Have a part ceased? all have ceased. Do a portion continue? then all continue. Paul speaks of Christ's endowment of the church thus: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Verses, 11-13.

The Temptation of Christ.

BY MRS. E. G. WHITE.

JESUS did not condescend to explain to his enemy how he was the Son of God, and in what manner, as such, he was to act. In an insulting, taunting manner Satan referred to the present weakness, and the unfavorable appearance of Christ in contrast with his own strength, and glory. He taunted Christ that he was a poor representative of the angels, much less of their exalted Commander, the acknowledged King in the royal courts. His present appearance indicated that he was forsaken of God and man. He said if Christ was indeed the Son of God, the monarch of Heaven, he had power equal with God, and he could give him evidence by working a miracle, and changing the stone just at his feet into bread, and relieve his hunger. Satan promised that, if Christ would do this, he would at once yield his claims of superiority, and that the contest between himself and Christ should there be forever ended.

Christ did not appear to notice the reviling taunts of Satan. He was not provoked to give him proofs of his power. He meekly bore his insults without retaliation. The words spoken from Heaven at his baptism were very precious evidencing to him that his Father approved the steps he was taking in the plan of salvation as man's substitute and surety. The opening heavens, and descent of the heavenly dove, were assurances that his Father would unite his power in Heaven with that of his Son upon the earth, to rescue man from the control of Satan, and that God accepted the effort of Christ to link earth to Heaven, and finite man to the infinite.

These tokens, received from his Father, were inexpressibly precious to the Son of God through all his severe sufferings, and terrible conflict with the rebel chief. And while enduring the test of God in the wilderness, and through his entire ministry, he had nothing to do in convincing Satan of his own power, and of his being the Saviour of the world. Satan had sufficient evidence of his exalted station. His unwillingness to ascribe to Jesus the honor due to him, and manifest submission as a subordinate, ripened into rebellion against God, and shut him out of Heaven.

It was not any part of the mission of Christ to exercise his divine power for his own benefit, to relieve himself of suffering. This he had volunteered to take upon himself. He had condescended to take man's nature, and he was to suffer the inconveniences, and ills, and afflictions, of the human family. He was not to perform miracles upon his own account. He came to save others. The object of his mission was to bring blessings, and hope, and life, to the afflicted and oppressed. He was to bear the burdens and griefs of suffering humanity.

Although Christ was suffering the keenest pangs of hunger he withstood the temptations. He repulsed Satan with Scripture, the same he had given to Moses in the wilderness to repeat to rebellious Israel when their diet was restricted, and they were clamoring for fresh meats, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In this declaration and also by his example, Christ would show man that hunger for temporal food was not the greatest calamity that could befall him. Satan flattered our first parents that eat-

ing of the fruit of the tree of which God had forbidden them would bring to them great good, and would ensure them against death, the very opposite of the truth which God had declared to them. "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." If Adam had been obedient he would have known neither want, sorrow, nor death.

If the people who lived before the flood had been obedient to the word of God, they would have been preserved, and would not have perished by the waters of the flood. If the Israelites had been obedient to the words of God, he would have bestowed upon them special blessings. But they fell in consequence of the indulgence of appetite and passion. They would not be obedient to the words of God. Indulgence of perverted appetite led them into numerous and grievous sins. If they had made the requirements of God their first consideration and their physical wants secondary, in submission to God's choice of proper food for them, not one of them would have fallen in the wilderness. They would have been established in the goodly land of Canaan a holy, healthy people, with not a feeble one in all their tribes.

The Saviour of the world became sin for the race. In becoming man's substitute, Christ did not manifest his power as the Son of God. He ranked himself among the sons of men. He was to bear the trial of temptation as a man, in man's behalf, under the most trying circumstances, and leave an example of faith and perfect trust in his heavenly Father. Christ knew that his Father would supply him food when it would gratify him to do so. He would not in this severe ordeal, when hunger pressed him beyond measure, prematurely diminish one particle of the trial allotted to him, by exercising his divine power.

Fallen man, when brought into straightened places could not have the power to work miracles on his own behalf, to save himself from pain or anguish, or to give himself victory over his enemies. It was the purpose of God to test and prove the race, and give them an opportunity to develop character by bringing them frequently into trying positions to test their faith and confidence in his love and power. The life of Christ was a perfect pattern. He was ever, by his example and teachings, learning man that God was his dependence, and that in God should be his faith and firm trust.

Christ knew that Satan was a liar from the beginning, and it required strong self-control to listen to the propositions of this insulting deceiver, and not instantly rebuke his bold assumptions. Satan was expecting that the Son of God would, in his extreme weakness and agony of spirit, give him an opportunity to obtain advantage over him by provoking him to engage in controversy with him. He designed to pervert the words of Christ and claim advantage, and call to his aid his fallen angels to use their utmost power to prevail against and overcome him.

The Saviour of the world had no controversy with Satan, who was expelled from heaven, because he was no longer worthy of a place there. He who could influence the angels of God against their Supreme Ruler, and against his Son, their loved commander, and enlist their sympathy for himself, was capable of any deception. Four thousand years he had been warring against the government of God, and had lost none of his skill or power to tempt and deceive.

Because man fallen could not overcome Satan with his human strength. Christ came from the royal courts of heaven to help him with his human and divine strength combined. Christ knew that Adam in Eden with his superior advantages might have withstood the temptations of Satan and conquered him. He also knew that it was not possible for man, out of Eden, separated from the light and love of God since the fall, to resist the temptations of Satan in his own strength. In order to bring hope to man, and save him from complete ruin, he humbled himself to take man's nature, that with his divine power combined with the human, he might reach man where he is. He obtains for the fallen sons and daughters of Adam that strength which it is impossible for them to gain for themselves, that in his name they may overcome the temptations of Satan.

The exalted Son of God in assuming humanity draws himself near to man by standing as the sinner's substitute. He identifies himself with the sufferings and afflictions of men. He was tempted in all points as man is tempted, that he might know how to succor those who should be tempted. Christ overcame on the sinner's behalf.

Jacob, in the night vision, saw earth connected with Heaven by a ladder reaching to the throne of God. He saw the angels of God, clothed with garments of heavenly brightness, passing down from Heaven and up to Heaven upon this shining ladder. The bottom of this ladder rested upon the earth, while the top of it reached to the highest Heavens, and rested upon the throne of Jehovah. The brightness from the throne of God beamed down upon this ladder, and reflected a light of inexpressible glory upon the earth.

This ladder represented Christ who had opened the communication between earth and Heaven. In Christ's humiliation he descended to the very depth of human woe in sympathy and pity for fallen man, which was represented to Jacob by one end of the ladder resting upon the earth, while the top of the ladder, reaching unto Heaven, represents the divine power of Christ, grasping the Infinite, and thus linking earth to Heaven, and finite man to the infinite God. Through Christ the communication is opened between God and man. Angels may pass to and fro from Heaven to earth with messages of love to fallen man, and to minister unto those who shall be heirs of salvation. It is through Christ alone that the heavenly messengers minister to men.

Adam and Eve in Eden were placed under most favorable circumstances. It was their privilege to hold communion with God and angels. They were without the condemnation of sin. The light of God and angels was with them, and around about them. The Author of their existence was their teacher. But they fell beneath the power and temptations of the artful foe. Four thousand years had Satan been at work against the government of God, and he had obtained strength and experience from determined practice. Fallen men had not the advantages of Adam in Eden. They had been separating from God for four thousand years. The wisdom to understand, and power to resist the temptations of Satan had become less and less, until Satan seemed to reign triumphant in the earth. Appetite and passion, the love of the world, and presumptuous sins were the great branches of evil out of which every species of crime, violence, and corruption grew.

Satan was defeated in his object to overcome Christ upon the point of appetite. And here in the wilderness Christ achieved a victory in behalf of the race upon the point of appetite, making it possible for man, in all future time in his name to overcome the strength of appetite on his own behalf. Satan was not willing to cease his efforts until he had tried every means to obtain victory over the world's Redeemer. He knew that with himself all was at stake, whether he, or Christ, should be victor in the contest. And in order to awe Christ with his superior strength he carried him to Jerusalem and set him on a pinnacle of the temple, and continued to beset him with temptations.

He again demanded of Christ that if he was indeed the Son of God to give him evidence by casting himself from the dizzy height upon which he had placed him. He urged Christ to show his confidence in the preserving care of his Father by casting himself down from the temple. In Satan's first temptation upon the point of appetite, he had tried to insinuate doubts in regard to God's love and care for him as his Son, by presenting his surroundings and his hunger as an evidence that he was not in favor with God. He was unsuccessful in this. He next tried to take advantage of the faith and perfect trust Christ had shown in his heavenly Father, to urge him to presumption. "If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Jesus promptly answered, "It is written again, Thou shalt not tempt the Lord thy God."

The sin of presumption lies close beside the virtue of perfect faith, and confidence in God. Satan flattered himself that he could take advantage of the humanity of Christ, to urge him over the line of trust to presumption. Upon this point many souls are wrecked. Satan tried to deceive Christ through flattery. He admitted that he was right in the wilderness in his faith and confidence that God was his Father, under the most trying circumstances. He then urged Christ to give him one more proof of his entire dependence upon God, one more evidence of his faith that he was the Son of God, by casting himself from the temple. He told Christ that if he was indeed the Son of God he had nothing to fear, for angels were at hand to uphold him. Satan gave evidence that he understood the Scriptures by the use he made of them.

The Redeemer of the world wavered not from

his integrity and showed that he had perfect faith in his Father's promised care. He would not put the faithfulness and love of his Father to a needless trial, although he was in the hands of an enemy, and placed in a position of extreme difficulty and peril. He would not, at Satan's suggestion, tempt God by presumptuously experimenting on his providence. Satan had brought in scripture, which seemed appropriate for the occasion, hoping to accomplish his designs by making the application to our Saviour at this special time.

Christ knew that God could indeed bear him up if he had required him to throw himself from the temple. But to do this unbidden, and to experiment upon his Father's protecting care and love, because dared by Satan to do so would not show his strength of faith. Satan was well aware that if Christ could be prevailed upon, unbidden by his Father, to fling himself from the temple to prove his claim to his heavenly Father's protecting care, he would in the very act show the weakness of his human nature.

Christ came off victor in the second temptation. He manifested perfect confidence and trust in his Father during his severe conflict with the powerful foe. Our Redeemer, in the victory here gained, has left man a perfect pattern, showing him that his only safety is in firm trust and unwavering confidence in God in all trials and perils. He refused to presume upon the mercy of his Father by placing himself in peril that would make it necessary for his heavenly Father to display his power to save him from danger. This would be forcing providence on his own account; and he would not then leave for his people a perfect example of faith and firm trust in God.

Satan's object in tempting Christ was to lead him to daring presumption, and to show human weakness that would not make him a perfect pattern for his people. Satan thought that should Christ fail to bear the test of his temptations there could be no redemption for the race, and his power over them would be complete.

(Continued)

Our Mission.

We firmly believe that as a people we have a definite mission to fulfill, a special message to proclaim to this generation. No other people are engaged in this work; hence we feel great responsibility.

There are many worthy objects of labor in which we would love to engage. But to do this, and thus spend our time, our limited means, and our energies, on those objects which have the sympathy and support of the Christian world, we must neglect our God-given mission for which no others will care.

Upon the subjects of faith, repentance, conversion, free salvation, and the other cardinal doctrines of Christianity, we are in harmony with the Protestant world. But the battle upon these questions has been fought, and these doctrines now are not disputed. They only have to be stated to be ascended to. Hence, there is no necessity for much time and labor to be spent upon these subjects.

Besides, the people can hear about these in the churches any time; while the special truths which we are teaching are as generally neglected by all the religious teachers of the day. The prophecies are almost wholly neglected; God's law is down-trodden; and the world is not warned of the soon coming day of wrath. A special preparation is needed to prepare the people of God to stand in the day of trouble. In the providence of God we have the light upon these subjects. We feel the burden of our message, and God is pressing us out to give the warning, to sound the alarm.

This is our mission; this our field of labor. Shall we leave it destitute and go into other fields already well supplied with laborers? Paul had the right view of such matters when he said, "I determined not to know any thing among you save Jesus Christ, and him crucified." 1 Cor. 2:2. This was the message laid upon him to proclaim to the world. He would not be drawn aside from this to engage in and other enterprise, however important it might be. The whole energy of his soul was given to this one theme, a crucified Redeemer.

Paul was a man of broad views, and there were many enterprises in which he might have engaged with much profit to humanity. But he passed them all by and concentrated all his energies upon the one special mission which God had laid upon him. So we must do if we hope to succeed.

Our missionaries are not numerous; our means are limited and our time is very short; while a whole world with its teeming millions is

before us to be warned of the near coming of the Lord. Should our ministers, as they enter new fields at great expense, preach upon every subject which might benefit humanity, they would soon exhaust their means and their strength, their work would be confined to a few villages, and we would lose sight of our special work. The principles of our message when received into the heart, lead to the strictest temperance, to benevolence, to faith, to repentance, and to all the Christian virtues.

If God has given us a message, he will hold us responsible to see that it is proclaimed. If he has called others to a different work, let them attend to that. These are some of our reasons for concentrating our efforts upon our specific work. We appeal to the friends of this cause not to let their means or efforts be diverted into other channels. Let us keep to our work and put forth our united strength to push it forward. It needs and deserves our sympathy, thought and means. When we have consecrated these to the work laid upon us, then may we hope to succeed in the name of God. D. M. CANRIGHT.

Oakland, Cal.

Progress.

SINCE my last report I see further signs of progress in the cause on this coast. June 28th, in Oakland, Bro. Canright baptised seven more. July 1st, I was present in San Jose, at the opening of the tent meeting there by brethren Cornell and Canright. They had a good audience with good interest. I learn by letters since received, that there is an increase of interest at San Jose.

I held meetings in Oakland from July 2d to 5th, which closed this tent meeting. Sabbath, July 4th, we had a most excellent meeting, well attended. Comparing the status of matters now with last 4th of July, shows that some progress has been made here. July 4th, 1873, sister Willis, formerly of the Santa Rosa church, was a lone Sabbath keeper in Oakland. Now she can look around here and see about fifty who are obeying the truth.

In our meeting on Sunday, the 5th inst., means to the amount of \$162.50 was raised for fitting up a hall for meetings, on the corner of Broadway and Twelfth streets. There was also pledged \$643 per year, Systematic Benevolence, for the spread of truth in this State. I remain here another week to be with them in the opening of the hall, and then go with this tent to some new place.

By letter just received from Bro. Van Horn, I learn that some are coming out on the truth about every week in Walla Walla, and that the way is opening finely for building a Seventh-day Adventist meeting house there.

A brother also writes me from Santa Rosa, that four there, heads of families, have lately embraced the truth from reading tracts. So the truth is steadily moving on. Let us all work in the vineyard with our ability, our influence and our means; doing with our might what our hands find to do. J. N. LOUGHBOROUGH.

Turkey in Asia.

As Turkey in Asia is becoming a point of interest in connection with the affairs of the eastern world, I call attention to the following statement respecting it, found in Goodrich's History of all Nations. Vol. I. page 350.

"This extensive territory embraces that portion of the world most renowned in history. Within its limits are included the scenes of the creation and fall of man; of the deluge, as far as given in the Bible; of the rise and progress of the Jewish nation; and of the crucifixion of our Saviour. Here were Assyria and Babylonia—the first great empires of antiquity. Here were Nineveh, and Babylon, and Tyre, and Sardis, and Troy, and Palmyra; and here still are Jerusalem and Damascus, Antioch and Smyrna. Here are Arrarat and Lebanon, the Jordan and the Euphrates, the Dead sea and the sea of Galilee.

Here are scenes which have witnessed the presence of Semiramis and Cyrus, of Abraham and Melchisidec, of David and Solomon, of Paul and Peter, and James and John. Here, too, Cambyes, Darisus, Alexander, Seleucus, Pompey, Omar, Saladin, and Tamerlane, have marched at the head of their armies, and performed exploits which still echo in the pages of history. Yet famous as these regions are in the early annals of mankind, there is hardly any portion of the globe more unblest in its present condition than this."

See Lev. 26:32, and Jer. 18:6.

J. N. LOUGHBOROUGH.

fact that no such chariots were known in ancient times.

TRAVELER. Can it be that these wonderful cars are a sign of the day of God?

OBSERVER. Yes, my friend, it is really so; for God has said that the chariots should be with flaming torches, &c., in the day of his preparation. This world has stood for nearly 6000 years; great men have lived, talented men, men of genius, yet they never invented anything to fulfill this prophecy till within less than fifty years. Men needed, wanted, and greatly desired, something like the cars to travel with, in the past as much as now. Yet no man could invent them? Why not? God had said they should be a sign of the day of wrath. His word could not be broken. For nearly half a century this marvelous sign of the day of the Lord at hand has gone thundering and raging through the great cities and towns of the world. Every time a train of cars goes by "like the lightnings," it says, "The day of His preparation has come." Every time the engine whistles, it says in thunder tones, "The day of God is at hand." Fearful day! Day of wrath! Who shall be able to stand?

TRAVELER. I have long thought that many things indicate the end near at hand, though I did not know how near.

OBSERVER. This is very plain to be seen by those who study the word of God, and compare it with the signs of the times. It is remarked by all that this is an age of wonders. Numerous wonderful inventions have been brought out here within a few years' time, as it were, all together. The railroad, the steamboat, the telegraph, the printing press, and many other improvements have been developed within the past few years. And God's word declares them to be tokens of the last days. In the "time of the end," says Daniel, "many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

TRAVELER. These things are certainly remarkable. I am inclined to believe that the Lord has a design in all this.

OBSERVER. Yes, it is the day of His preparation, and he is using these instrumentalities, in preparing the world for the harvest of the great day. The men of business think the cars a good thing because they can make gain out of them; the politician, because they aid him in his work; and the pleasure-seeker, because they contribute to his enjoyment. God and his word of prophecy are not thought of. But the Lord designs them not only as signs of the end, but to be used in speeding on a final message of warning to the world.

TRAVELER. I fear these things are so, and there are other signs which seem to indicate the same thing.

OBSERVER. Oh! yes; there have been signs in the sun, and in the moon, and in the stars, and upon the earth everywhere. For nearly forty years hundreds of men have been proclaiming the coming of the Lord nigh at hand. Thousands of tons of books and tracts have been scattered all over the world. Multitudes are looking for Jesus soon to come in the clouds of heaven. The world has been warned.

TRAVELER. If these are so, they certainly are worthy of attention. I must look into them. But what is meant by the day of "His preparation"?

OBSERVER. While Noah was preaching and preparing the ark during the 120 years, that was the day of God's preparation for the destruction of the world by the flood, was it not?

TRAVELER. Yes, of course.

OBSERVER. So it is now. For nearly half a century God has been preparing the world for the coming of his Son, by the preaching of his servants, and by numerous signs in heaven and earth. This is what is meant by the "day of his preparation."

TRAVELER. If this be so, it is important that the world should know it. The mass of the people are far from being prepared, except it be for destruction to which they seem to be fast hastening.

OBSERVER. Well, my friend, I must now go. May the Lord impress these things upon your mind, help you to look into his word, to discern the signs of the times, and may we finally meet in the soon coming kingdom of God.

D. M. C.

THE House of Representatives at Washington has at last been presided over by a liberated slave. Joseph H. Rainey, an emancipated negro, actually occupied the speaker's chair during the last session, and presided with such ability as to excite the admiration of the entire house. No such honor was ever before conferred upon a colored man in this country.

Piety and peace go hand in hand; but piety and discord have no connection: where the latter prevails it destroys the former.

The Ten Commandments.

WHAT A LAWYER AND AN INFIDEL SAY CONCERNING THEM.

The first of these articles was taken from the *Christian Union* of January 1, 1870, and is written by John M. Stearns, counselor at law. The second article, entitled, "Where did Moses Get that Law?" we find without any clue to the author's name. But these two articles are richly worth the thoughtful perusal of all candid people. We commend this little tract to the attention of all who wish to understand the character of God's perfect law.

THE DECALOGUE AS A LEGAL SYSTEM.

What is usually termed the ten commandments, or the decalogue, is a complete system of law and government. But though written by the finger of God on the tables at Sinai, it was not for the first time enacted then and there. It had antecedents and authority from the creation, more or less distinctly noted in the sacred narrative.

Allegiance of man to God was the law of Eden; and paying homage to other beings than the Deity was rebuked and punished. The crime of Cain was a profane use of the forms of worship, while envy of his brother, and covetousness of his fortune, induced the crime of murder; and lying and falsehood were brought in to conceal this crime. At least four of the distinct commands of the decalogue were violated by Cain, and such violations directly or incidentally appear in the Sacred Record.

The institution of marriage was established by God in Eden, was respected by the antediluvian patriarchs, and the violation of this law is noted as a chief sin of the victims swept away by the flood. They were exceedingly wicked, and took them wives of all that they chose, and God determined their destruction.

Noah and his wife were saved from the waters of the flood. And God said to him, "Thee have I seen righteous before me in this generation." His sons, also, respected the primitive institution of marriage. They had each but one wife, as St. Peter tells us that Noah prepared an ark to the saving of his house, wherein eight souls were saved from the flood.—Even the name and person of God carried with them the idea of his character and government. "Enoch walked with God; and he was not; for God took him;" that is, he obeyed God in his conduct and life.

The right of property—as sacred to its possessor as the person by whose labor, industry, and care, it was accumulated and preserved—is recognized as early as the days of Cain and Abel. Abel's offering was the firstling of his flock. If the rights of property were thus sacred, the commandment against theft had even then force and authority. Abraham, and Lot, and Isaac, and Jacob, and Joseph, accumulated estates.

Idolatry became a characteristic of the age of Nimrod. The recent destruction by the flood had taught men the force of divine authority. This sentiment of respect for government above man was sought to be appropriated by this mighty hunter of the East, to sustain his personal and despotic authority. So he caused a vast and high tower to be erected in the plains of Shinar, designing that the tower of Babel should stand, in the place of God, to protect the people against a future flood. Thus the followers of Nimrod, constituting a primitive nation, established idolatry as an incident of national power, until God, offended with their impiety, confounded their language, and vindicated what he afterward wrote as the second commandment of his law.

The Sabbath, as instituted by the example of God in creation, was still a subsisting institution in the days of Moses. "Remember the Sabbath day, to keep it holy," showed that this sacred institution subsisted as a religious tradition of by-gone ages.

That honor to parents, as enforced in the fifth commandment, was not a new idea, is evident from the entire domestic history of the patriarchs. Witness the respect shown to Noah by his two more worthy sons; the deference of Isaac, in the matter of his marriage, to the wishes of his father; the burial of Abraham and Isaac by their respective children; the care and sustenance of Jacob by Joseph his son; the dying scene of this distinguished patriarch; his funeral obsequies, and the funeral march to a distant and foreign land, to the cave of Machpelah, where his mortal form was placed beside the dust of his father. These all testify how the fifth commandment thus controlled God's chosen servants.

These ten simple commandments had been the subsisting laws by which God had sought to govern the human race for twenty-five hundred years before their special consecration

and enactment amidst the fires and thunders of Sinai.

They were, in fact, the rescripts and digest of God's moral law. Taking these two tables as a whole, they embrace the most complete and perfect system of law that the world has ever known. No virtue known to the moral world herein fails of approval and commendation; and no vice or crime of which man was ever guilty escapes condemnation. These laws are definite and precise in their requirements, and still universal in their application.

The law libraries of the world, with their mixed dialects, and ancient lore, and mammoth tomes, innumerable reports, and multitudinous variety of discussions by men of judicial acumen and giant learning, do not give us one idea of crime or virtue, right or wrong, of the propensities or delinquencies of human life, beyond what is embodied in these sacred tables. Notwithstanding the ridicule sought to be thrown on a resolution of one of the early Legislatures of Connecticut, that God's law should be the law of the colony until special laws should be enacted by the government, or to that effect, it is believed that few cases arise claiming adjudication from our courts of law that would not be better determined by a careful respect to the commands of the decalogue. These simple aphorisms, so to speak, throw a searching light on the incidents and character of crime, and afford the safest criterion to discriminate between the false and the true. Virtue and purity of life have here a standard for their justification against false charges and untoward appearances.

This decalogue, as a whole, is one of the most convincing proofs of divine revelation and the divine government. Human wisdom and human learning are entirely inadequate to the production of so perfect a system of law and government; so definite and yet so universal; so brief, and yet so comprehensive!

WHERE DID MOSES GET THAT LAW?

An infidel, wishing to examine into the truth of the Christian religion, inquired of an elder of the Presbyterian church as follows: "What books, sir, would you advise me to read?" "The Bible," said the elder. "I believe you do not understand me," resumed the unbeliever, surprised in his turn; "I wish to investigate the truth of the Bible." "I would advise you, sir," repeated the elder, "to read the Bible. And," he continued, "I will give you my reasons: Most infidels are very ignorant of the Scriptures. Now to reason on any subject with correctness, we must understand what it is about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures stronger than the external." "And where shall I begin?" inquired the unbeliever. "At the New Testament?" "No," said the elder; "at the beginning—at Genesis."

One evening, the elder called and found the unbeliever at his house or office, walking the room, with a dejected look, his mind apparently absorbed in thought. He continued, not noticing that any one had come in, busily to trace and retrace his steps. The elder at length spoke: "You seem, sir," said he, "to be in a brown study. Of what are you thinking?" "I have been reading," replied the infidel, "the moral law." "Well, what do you think of it?" asked the elder. "I will tell you what I used to think," answered the infidel. "I supposed that Moses was the leader of a horde of banditti; that having a strong mind, he acquired great influence over a superstitious people; and that on Mount Sinai, he played off some sort of fire-works, to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural." "But what do you think now?" interposed the elder. "I have been looking," said the infidel, "into the nature of that law. I have been trying to see whether I can add anything to it, or take anything from it, so as to make it better. Sir, I cannot. It is perfect."

"The first commandment," continued he, "directs us to make the Creator the object of our supreme love and reverence. That is right. If he be our Creator, Preserver, and supreme Benefactor, we ought to treat him, and none other, as such. The second forbids idolatry. That certainly is right. The third forbids profaneness. The fourth fixes a time for religious worship. If there is a God, he ought surely to be worshipped. It is suitable that there should be an outward homage, significant of our inward regard. If God be worshipped, it is proper that some time be set apart for that purpose, when all may worship him harmoniously and without interruption. One day in seven is certainly not too much, and I do not know that it is too little. The fifth defines the peculiar duties arising from the family relations. Injuries to our neigh-

bor are then classified by the moral law. They are divided into offenses against life, chastity, property, and character. And," said he, applying a legal idea with legal acuteness, "I notice that the greatest offense in each class is expressly forbidden. Thus, the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greatest offense must include the less of the same kind. Murder must include every injury to life; adultery, every injury to purity; and so of the rest. And the moral code is closed and perfected by a command forbidding every improper desire in regard to our neighbor.

"I have been thinking," he proceeded, "where did Moses get that law? I have read history: the Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous; but he has given a law, in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age, as to have devised it himself. I am satisfied where he obtained it. It came down from Heaven. I am convinced of the truth of the religion of the Bible."

Two Kinds of Preaching.

IN speaking of a recent visit of an English minister to this country, *Zion's Herald* remarks:

"The fascination which draws hearers to the lips of this earnest minister, is the positive personal faith with which he utters truth, the evident conviction which he exhibits that his hearers vitally need the grace he urges upon them, and the always apparent singleness of object in all his pulpit exercises. His manner, without the slightest appearance of cant, his prayers, his themes, his whole bearing awaken the conviction in the minds of his hearers that he is a true ambassador of Christ, and has a divine message to deliver. He does not often thrill his audiences, or awaken their surprise at his power, or carry them away with a temporary gust of emotion; but he excites searching thought, stirring convictions, earnest prayers and resolves, and freely descending tears. The presence of the Holy Spirit is manifestly with the Word.

"Theological professors and students heard him. It is to be hoped that the lesson will not be forgotten. This is the kind of preaching needed in this nineteenth century in the city of Boston. Nothing but the gospel, as a divine provision for the forgiveness, renewal, inspiration and salvation of man, the vital and indispensable requirement of every soul, can meet the spiritual wants of the most wretched and the most polished of our community. Christ, after all, draws effectually, and not his ministers. 'And I, if I be lifted up from the earth, will draw all men unto me.'

"The other Sabbath a respected young minister filled a pulpit, where perhaps, eight hundred people listened to him. There are only fifty-two Sabbaths in the year—a very small portion of the time to be devoted to an earnest consideration of eternal realities, in this beguiling world. Somebody is probably always requiring direct and earnest religious counsel, in view of imminent temptation, coming sickness, or the approach of death. Our younger brother stood before such a congregation—the ambassador of God to man—and simply read a well composed essay upon friendship! As an article for a magazine, a contribution for a religious newspaper, or a literary lecture, this was all right enough. The young speaker made a pleasant impression as to manner and intellectual ability; but this is not preaching, and his theme is not the gospel! Little progress in the work of converting men, or spreading holiness throughout the land, will follow such preaching as this. Even if the topic is made more pertinent, and the intellectual power is more obvious, barrenness will be upon the pulpit, and worldliness and spiritual weakness in the pews, unless the commissioned teachers of religion sink everything beside into the one object of presenting the revealed grace of God as the only, and effectual, and indispensable cure of sin, and comfort of the really re-deemed sinner.

"Would not many ministers be a little surprised, if, after one of their discourses, an unconverted man should linger behind the retiring congregation to inquire with undisguised emotion, 'What shall I do to be saved?'—*The Christian*.

Truth is immortal; the sword cannot pierce it, fire cannot consume it, prisons cannot incarcerate it, famine cannot starve it.

What They Say.

THAT the popular churches are fast losing their hold upon the people, is confessed by leading ministers and editors everywhere. The *Watchman and Reflector*, a Baptist paper, says:

"But account for the fact as we may, the fact remains that our New England people—men and women, bone of our bone and flesh of our flesh—are separating themselves more and more from the Christian Church and its influences. And it is with this fact that we are concerned. How to meet it seems to us to be one of the gravest difficulties which confront the church of to-day."

The fact none can deny; but is there not a cause? Are not the churches and ministers themselves to blame for this? Read this and then judge:

THE POOR SHUT OUT OF THE CHURCHES.

A writer in the *Christian Union* of June 10, 1874, says:

"The city in which I reside, in Western New York, has hitherto sustained an excellent reputation for good morals and good order; but within a few years many large manufacturing interests have concentrated here, the population has increased rapidly, and immorality and crime now seem to be on the increase."

"In the evening, and especially upon the Sabbath-day, weather permitting, a large concourse of citizens come forth upon the streets seeking pleasure and amusement. These people are 'naturally as good as anybody,' but they rarely attend church, and receive but little, if any, religious instruction from our ministers of the Gospel. We have several large and commodious public halls that can be rented, but they are rarely used for religious purposes on the Sabbath-day."

"We have many learned and eloquent preachers, but they never preach to the 'rabble.' We have many large and beautiful churches, but they are almost exclusively occupied by their builders and owners. I attended one of these churches last Sunday evening. It is of the modern style and structure. The walls are of stone, even to the cap of the lofty and graceful spire; the pulpit and pews are of black walnut; the floors are covered with a rich carpet, soft to the touch and delicate in pattern; the gallery is large enough for a quartette choir and a magnificent organ decked with blue and gold. Gas jets, unnumbered by me, threw a brilliant light over the splendid scene. The congregation was not large, yet occupied the whole church. Clothed in garments luxuriant and tasteful, they adjusted themselves to the enjoyment of the spacious and elegant comforts prepared by themselves. After the ponderous bell ceased tolling, the choir sang a selection, as I supposed, from one of the old masters."

"Looking over this assemblage of the educated and refined, their names upon their pews, and assured of their record in the Lamb's Book of Life, I could not appreciate the great necessity of preaching to them. Yet the eloquent pastor devoted twenty minutes to calling sinners to repentance. The chapter he read from the Bible and the theme of his prayers and sermon seemed applicable to the spiritual wants and necessities of a class of people who were not present, but who were roaming the streets outside of the walls of that fashionable edifice."

"To the thoughtful observer there seems to be a serious misapprehension of duty and a great misapplication of money and talent in spreading the Gospel in cities. Concede that it is the privilege of the rich and the righteous to build fine churches with luxurious appointments, and to employ eloquent divines to preach to them; but do these 'close corporations' render the Gospel acceptable to the needy? Or do they furnish it to the poor without money and without price? It is not necessary to make any ungenerous criticisms, but all the ministers in this large city know that the large class of people who most require religious instruction do not, and will not, attend these elegant churches where they officiate, and that the reason of their absence is something in human nature that cannot be despised, and that cannot be ascribed to 'total depravity.' Our Saviour said that he came upon earth that the Gospel might be preached to the poor, and cannot ministers who claim to be commissioned by him, and who would follow his example, devise some way in which they can preach to the sinful and neglected masses?"

No wonder that such ministers and such churches do not hold the masses who are of the laboring and poorer classes. These are virtually shut out of these fine churches.

How unlike the preaching of Christ and his apostles is this modern preaching! They sought the multitude, especially the poor. But these shut themselves up in their gorgeous temples, with a few rich nabobs, and then talk

as cold and as stiff as the old Pharisees. No wonder that men are breaking away from such a dead carcass, though it does call itself the Church of Christ.

What is needed to-day is, not polished preachers and wealthy churches; but live, earnest men with warm hearts, who will go where the people are, and adapt themselves to their circumstances. Such men with the blessing of God, will see fruit of their labor.

EVERY DAY RELIGION.

"We must come back to our point, which is not to urge all of you to give yourselves up to mission work, but to serve God more and more in connection with your daily calling. I have heard that a woman who has a mission makes a poor wife and a bad mother. This is very possible, and at the same time very lamentable; but the mission I would urge is not of this sort. Dirty rooms, slatternly gowns, and children with unwashed faces, are swift witnesses against the sincerity of those who keep others' vineyards and neglect their own. I have no faith in that woman who talks of grace and glory abroad, and uses no soap and water at home. Let the buttons be on the shirts, let the children's socks be mended, let the house be as neat as a new pin, and the home be happy as home can be. Serve God by doing common actions in a heavenly spirit, and then, if your daily calling only leaves cracks and crevices of time, fill these up with holy services."

So says Mr. Spurgeon; and let all the people say, Amen. D. M. C.

The Fourth Commandment.

FALSE EXPOSITION AND ITS CONSEQUENCES.

The Fourth commandment has been variously expounded by its professed friends. Among these expositions none has been more injurious than that which represents it as requiring the observance, not of the Sabbath, and the seventh day, but of a Sabbath and a seventh day—not of a certain and well known time, but of an uncertain and varying time. Yet this is the exposition of it which is given both by commentators and writers on the subject of the Sabbath. It will be found, however, that this view is generally presented in order to prepare the way to introduce the first day of the week, under the specious name of Lord's Day, into the place of the Sabbath. Thus some are made to think, that the name Sabbath may as well be applied to the first day of the week as to the seventh. But to such an exposition there are several serious objections:—

1. It is a perversion of the original text itself. In every place where the weekly Sabbath and the Seventh day are spoken of, the Hebrew article is uniformly used. This article is often used like our demonstrative *this*—but more commonly like our definite article *the*, never as our indefinite article *a* or *an*; and *Genesius*, in answer to the question whether it may be used indefinitely, says: "The definite article cannot be rightly said to stand indefinitely." To this opinion agree all our translators, both ancient and modern, who have rendered the terms, both in the fourth commandment and all other places of Scripture, by *the Sabbath* and *the seventh day*.

2. It makes the fourth commandment to be indefinite and absurd. If that commandment only requires the observance of a Sabbath or rest, and that on a seventh day, then one might keep the seventh day, another the third day, and another the fifth day, yet all obey the commandment. What confusion would thus result from carrying out this exposition to its legitimate results! But God's commandment is not *yea* and *ay* after this manner. It says, "*the seventh day is the Sabbath of the Lord thy God.*" That man will not be held guiltless who misinterprets and misrepresents it, for however pious a purpose he may do so.

3. It is contrary to the teachings of the very men who give this exposition; for they affirm that the fourth commandment required the keeping of the seventh day until Christ came. Now if the Jews, before Christ were bound to keep a certain and definite day, and that the seventh day, then the commandment required a certain and definite day, and that the seventh day.

From these considerations it is evident that those who represent the fourth commandment as requiring the observance of only a Sabbath and that upon some one day of the seven indefinitely, are guilty of a false exposition of the commandment, and of handling the word of God deceitfully. They make a plain passage of Scripture to signify one thing for some thousands of years, and then ever afterwards to signify another thing. Thus do they make void the commandment of God, that they may keep their own traditions.

Now let us turn to a consideration of some

of the consequences of this kind of exposition. Among these we will mention only three.

1. It overturns all certainty in explaining the Scriptures. If a man in translating from a Latin or Greek author, should pervert his author's meaning in this manner, by using words in a different sense from that in which they are intended, he would be cast out and despised. But yet when a preacher represents the term *the Sabbath* as meaning simply a rest, that so he may call the first day of the week a rest and therefore *the Sabbath*, he deals worse with the Scriptures than the translator just mentioned does with his profane author. Instead, however, of being cast out and despised, his speculations are allowed to go for truth. Thus unbelievers are encouraged in their infidelity; and occasion is given for them to say that the Bible is interpreted by its friends to mean just what they please to have it. It is dangerous for men to use their wits thus to blind the eyes of their fellows.

2. It abolishes the Lord's Sabbath and makes the fourth commandment to be a mere cipher. First, it abolishes the Lord's Sabbath, because it teaches that the observance of the seventh day, on which God rested, and which he introduced into the commandment as one with the Sabbath, is not at all binding, but the day may be spent in any kind of labor. Is not this to abolish *the Lord's Sabbath*? Second, it makes the fourth commandment a cipher because it takes away the *time*, which is the seventh day, and the *event commemorated*, which is God's resting from his creative work. Now read the commandment as these expounders would have it, bereft of the *time* and the *event commemorated*. It then commands only a rest, without any precept or example as to its length or frequency. One person, therefore, may rest one hour in each day; another one day in a month; and a third one month in a year; and each may call this keeping the Sabbath. Does not this make the fourth commandment a mere cipher?

3. It abuses God's Word and misleads his people. It abuses his word by representing that the Word teaches what it does not teach, and that it fails to teach what it attempts to teach. It misleads his people, on one side, by pressing the fourth commandment to sustain the first day of the week, which it says nothing about, thus laying a yoke upon the people, requiring them to observe a day, in regard to which they will finally be asked, Who hath required this at your hands? On the other side it misleads the people, by encouraging them to neglect a day which God has sanctified and commanded them to keep holy.

Such are some of the consequences of this false exposition of the fourth commandment. They effect both the sabbatic institution itself, and those whose duty it is to remember it. It is true that the persons who countenance such expositions are called very zealous and godly men; but this, instead of bettering the case, makes it worse. If they were enemies to the commandment, such things might be expected, and would be comparatively unimportant; but that the wound should be inflicted by its friends, aggravates the evil. There is occasion to tremble for some religious teachers, who profess great interest in the Sabbath, but who yet refuse to hear the truth in regard to it. Some such there are, who, if the truth be presented to them, instead of inquiring if these things are so, imitate the Jews of old, who, when they were cut to the heart, gnashed on their reprover with their teeth; and when they could endure it no longer, "stopped their ears, and ran upon him with one accord." Such would do well to inquire if they are not in this thing teaching error for truth, and their own traditions for the commandments of God.—*Sabbath Tract*, No. 9.

What Ought to be Believed.

[I take the following from a Treatise on Resistance and Non-resistance, by Royal Gage. C. O. TAYLOR.]

"I RECOLLECT here the words of a Persian traveler writing from France to his friends at home: 'Father,' said I, to the librarian, 'what are these huge volumes which fill the whole side of the library?' 'These,' said he, 'are the interpreters of the Scriptures.' 'There is a prodigious number of them,' replied I; 'the Scriptures must have been very dark formerly, and must be very clear at present. Do there remain still any doubts? Are there now any points contested?' 'Are there?' answered he, with surprise; 'are there?' 'There are almost as many as there are lines.' 'You astonish me,' said I. 'What, then, have all these authors been doing?' 'These authors,' returned he, 'never searched the Scriptures for what ought to be believed, but for what they did believe themselves.'"

Little Things in Religion.

LITTLE words, not eloquent speeches nor sermons; little deeds, not miracles nor battles, nor one great act of mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam, "that go softly" on their meek mission of refreshment, not the waters of the "river great and mighty," rushing down in torrent noise and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence, indecision, slovenliness, or cowardice, little equivocations or aberrations from high integrity, little bits of worldliness and gayety, little indifferences to the feelings or wishes of others, little outbreaks of temper and crossness, or selfishness, or vanity; the avoidance of such little things as these go far to make up at least the negative beauty of a holy life.

And then attention to the little duties of the day and hour in public transactions, or private dealings, or family arrangements; to the little words and tones, little benevolences, or forbearances, or tendernesses, little self-denials, self-restraints, and self-thoughtfulnesses; little plans of quiet kindness, and thoughtful considerations for others; punctuality and method and true aim in the ordering of each day—these are active developments of a holy life, the rich and divine mosaics of which it is composed.

What makes you green so beautiful? Not the outstanding peak, or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.—*Pulpit and Pew*.

"Almost Up."

"ALMOST up—almost up!" was the cry of the wounded sergeant, as they laid him down on the battle-field, and watched tenderly his dying struggles.

"Where did they hit you, sergeant?"

"Almost up."

"No! sergeant, but where did the ball strike you?"

"Almost up," was the reply.

"But, sergeant, you do not understand—where are you wounded?"

Turning back the cloak which had been thrown over the wound, he showed the upper arm and shoulder, mashed and mangled with a shell. Looking at his wound he said: "That is what did it. I was hugging the standard to my blouse and making for the top. I was almost up when that ugly shell knocked me over. If they had let me alone a little longer—two minutes longer—I should have planted the colors on the top—almost up, almost up!"

The fight and the flag held all his thoughts. And while his ear was growing heavy in death, with a flushed face and look of ineffable regret, he was repeating: "Almost up, almost up!"

"Almost up." Christian, what is your ambition? Does the battle and the flag fill all your thoughts? Oh! when Jesus leads his army forward, and his promises are yours, and victory is sure, are you, can you be forgetful of the conflict, and too much occupied in making money and enjoying the pleasures of the world to take up your cross and follow Jesus in saving souls and redeeming a lost world?

"Almost up!" Let this be your cry in life, and your joyful shout in death; and then, from the battlements of Heaven you shall swell the anthem of victory as the last stronghold of Satan is captured, and earth echoes back the angels' song: "Glory to God in the highest; on earth peace, good will to men."

A man's soul without Christ in it is like a lantern without a light in it; and the moment a man has an abiding sense of Christ in him the hope of glory, he is permeated, and the light springs through him.

Men often boast of progress, when they are only moving in a circle; and are sure they are in the right path, because in every circuit the footsteps multiply, when they are only following their own tracks.

A man, in order to enter the kingdom of God, ought not to pattern himself after a needle. A needle may go through fabric easier for being slim; but God wants men to be broad, and capacious.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY JULY 9, 1874.

THIS WEEK'S PAPER.

We are moving slowly and surely. For the present the SIGNS will not be published oftener than once in two weeks. This will give us more time to make up our list of subscribers before we are far advanced in the first volume. In fact, want of sufficient help has made it necessary to go very slow. In a few months we hope to obtain ten thousand subscribers, and by that time we shall have a competent force to issue the SIGNS weekly. This number has been delayed in consequence of the sale of the entire office where the types were set, and the purchase of new material throughout.

The first page contains the conclusion of our exposition of the kingdom question. The truth upon this subject evidently lies between the two extremes which are arrayed against each other. One has the kingdom set up about the time of the first advent of Christ. The other labors hard with many opposing difficulties, to harmonize all the texts that mention the kingdom with the idea that no kingdom whatever is established, and will not be until the second advent. Our view of the kingdom of grace, set up immediately after the fall, and the kingdom of glory, to be set up in close connection with the second advent, harmonizes all the texts that mention the kingdom of God, and the kingdom of Heaven.

We shall be happy to give from issue to issue rich thought upon the subject of the eternal abode of the saved, from the pen of Eld. Loughborough. His article on page twenty-six is but the commencement.

"A Sign of the Day of God," on the same page is a natural and forcible application of the prophecy.

The positions we occupy respecting the perpetuity of the moral code are not new. We are sustained by the Protestant world, with very few exceptions, for past centuries. Let the article, "The Ten Commandments," on page twenty-seven, be carefully read. But especially should the extract from the learned and godly Wesley on "The Law of God," taken from his discourse upon Christ's sermon on the mount, be studied well. This good and great man has forcibly presented the views of those whom God especially used to bring the church out and up from the darkness of past ages to a living faith in God as the law-giver, and Christ as the Redeemer. The law-abolished heresy of our time is the grand resort to evade the force of the literal construction of the wording of the fourth commandment.

Those who hold that the law of the Father, and the gospel of the Son, are in opposition to each other, that the latter took the place of the former, may be very much helped by a careful examination of the article on page twenty-eight, which shows that "The Gospel Dispensation" is not less than six thousand year long, embracing all the ages of human probation. Before we leave the grand theme of redemption through Christ, we shall make it appear that the moral code of the great God, and the system of pardon and redemption through Jesus Christ, run parallel from the fall, to the completion of the work of redemption.

Our views of the unity of the church, as expressed under the caption "Leadership," are not new. In fact, these thoughts are but a revision of what we have written upon the subject of Christian unity, which has appeared in the *Review* occasionally for the past twenty-four years. We then took the position that God had provided ample means for the unity and perfection of his people, and that he would especially bring to bear these means to perfect the church in the last days, ready for translation to Heaven without seeing death. This glad faith and hope have been the main-spring of our efforts for a quarter of a century in the work of bringing out a people upon unpopular truth, to make ready for the coming of the Lord. And we here confess that there has not been an hour for the last twenty-four years, should our faith have been shaken in the idea that the true church would come to perfect unity, but we should have sunk beneath the discouragements that have beset our toiling, wearing course. Thank God that we live to see the day when the power of present truth and the holy Spirit are making his people one.

The subject of the "Temptation of Christ," as brought out by Mrs. W., is opening a new field of thought, calculated to draw out the tenderest feelings of all who really love our Lord Jesus Christ, and give them more exalted views

of the cost and value of redemption through Jesus Christ.

There are other articles and items of importance in this week's paper of which we cannot here speak particularly. Our work in instituting and conducting the SIGNS, has been arduous, but happy. The approval and support from friends abroad, and from those near, have been wonderful, for which we have no words that fully express our gratitude. With the truth of God for this time overflowing from the heart and mind, a little strength to give it expression by means of the press, and a host of God-fearing men and women with their hands stretched out with their means to sustain, our duty is plain our task is a happy one, and in faith and hope we shall do what we can to let the light shine out to the world through the SIGNS OF THE TIMES.

North Pacific Mission.

ELDER VAN HORN reports favorably from Walla Walla. In a letter of June 25th to Elder Loughborough he says:—

"I rejoice with you in seeing the progress of the work on this coast. I am much interested in the establishing of the cause in Oakland. I hope and pray that a strong church of good and faithful men and women may be raised up there, that shall be able to guard the publishing interest that is now started there. I am much pleased with the appearance of our new paper, and shall pray and work for its support. I believe with all my heart that the Lord is leading Bro. White in his work on this coast.

"The way things have shaped here makes it necessary to keep the tent here in Walla Walla city for some time yet. Should we take it down and move to some other point, the harvest coming on soon would give us but a small attendance, and that would leave the friends here no place to meet. Then the ministers of the place are now preaching opposition sermons on the Sabbath and immortality questions, and were not the tent here we should have no place to call the people together to reply. Then I think we are doing more good here than we could in a new place just now, for some new ones start out almost every week."

There is still due us of the \$1,000 for this mission, the sum of \$297 35, which we shall be glad to receive from the friends of the cause as they regard it their duty to donate.

The Camp Meetings.

FIVE camp meetings have already been held, one in each of the States of Missouri, Iowa, Illinois, Wisconsin, and Minnesota. At each of these general gatherings of our people the annual conferences of the several States were held. Both the religious services, and the business sessions of these annual meetings are reported to us as having been characterized by harmony, spirit, power of the present message, and the presence of the Holy Spirit.

Many have been converted to the truth and to Christ at these meetings, and the word and work of God has taken a deeper hold of our people generally. And while many of our young men are dedicating themselves to the work of the ministry, the spirit of sacrifice in order to sustain the rapidly growing work, is increasing with the people. These are indeed favorable omens. Mrs. W. has given very full accounts of the Illinois, Wisconsin and Minnesota camp meetings since our last issue, which if given in full would alone nearly fill this number. There has never been such meetings of wonderful interest among our people before.

It is suggested that the importance of the Eastern camp meetings, and many other matters important to the progress of the cause, may fully justify our absence from the SIGNS office, on a tour East, until after the California camp meeting, and that there should be a session of the General Conference in connection with the Michigan camp meeting before Eld. Andrews goes to Europe. The SIGNS will be continued, once in two weeks, during our absence.

Note to the Brethren.

Our State fund is exhausted and we have run in debt several hundred dollars to carry on our tent meetings. We shall expect you all to respond promptly in paying your pledges to the S. B. fund, that our tents may not have to stop for lack of means. Promptness in everything is an excellent characteristic of the true man and the true Christian.

J. N. LOUGHBOROUGH.

THANKS to the *Oakland News*, and especially to Mr. Humbert the pressman, for the good appearance of this number in point of presswork.

California Camp Meeting.

I HAVE already received several letters of inquiry relative to camp meeting this year, and regarding camping tents. I have waited before making any statements concerning the camp meeting until I had something definite to state. I do not need to argue concerning the benefits of a well conducted camp meeting, or to urge the necessity of camp meetings in this State. We have tried camp meetings two years, and know their benefits. We need a good rousing camp meeting this fall. Such a meeting should be held in a good central place, and should continue some twelve days. The meeting ought to be held at such a time as not to interfere with the summer's tent campaign, so that we can have both our large tents on the ground, and have all our preaching talent in the State at the meeting. This is what we ought to have.

Now I will speak of what we can have, if the Lord will. 1. I have engaged the camp ground we occupied last year; so we can have that. 2. We can hold a camp meeting from October 15th to 27th, and have both large tents; have moon-light nights for the meeting; have all our ministers present, as also the presence of Brother and sister White, as she expects to return before that time from the Eastern camp meetings. 3. We can have the same brother furnish hay who furnished it last year. 4. New tents of heavy drilling 10x12, 3 feet walls, 9 feet ridge, made by hand, instead of by machinery, can be furnished, on the ground, all pitched, ready to occupy, for \$18.00 each. 5. Sheet-iron camping stoves, round, 18 inches high, 16 inches in diameter, with either a six or seven inch griddle hole, with cover, with damper, and with one length of pipe, can be furnished on the ground for \$2.00 each. 6. By commencing now to make our preparations, temporal and spiritual, to meet in the name of the Lord, we can have a camp meeting as much in advance of last year, as that meeting was in advance of previous ones. It is not simply the getting together that will make the meeting, but the manner in which we meet, and the promptness with which we each act our part. We promise you on our part that, by the help of our brethren, the grounds shall be in ample order in good season. Anything like ivy or poison oak, that troubled some last year, shall all be cleared up and destroyed, at least two weeks before the meeting. We shall clear ample grounds in time, if we can know in season how many tents are coming. What we cleared last year is in quite good shape still.

Now what we want to know, is 1. How does the time proposed meet the minds of the brethren and sisters? 2. Is the place of the meeting satisfactory? 3. Who want tents? Who want camp-stoves? Let orders come it, as tents and stoves will be made only as ordered. Write me immediately, any and all of you, on the subject. Direct your letters to J. N. Loughborough, St. Helena, Napa co., California.

For the benefit of those who do not know the location of the camp grounds, I would say it is near Yountville station, on the Napa Valley road, nine miles from Napa, and nine miles from St. Helena.

J. N. LOUGHBOROUGH.
Pres. Cal. State Conference.

To Tract Society Librarians.

I WOULD call the attention of the Librarians of our Tract Societies in California to the fact that Bro. J. W. Bond, Healdsburg, Cal., our State Missionary Secretary, has just received a box of books and tracts from our Publishing House in Michigan, and is prepared to replenish you stock of tracts and pamphlets. Send him immediately a list of the stock you have on hand, and the kind desired, and he will supply your libraries so far as his assortment will permit.

J. N. LOUGHBOROUGH.
Pres. Cal. State Missionary Society.

BISHOPS Simpson, Bowman, and Haven—the first-named the most eminent of the Methodist prelates—are earnest champions of woman suffrage. England, too, has a Bishop who is not ashamed to avow himself in favor of the same cause. We allude to the Bishop of Exeter, who lately wrote a letter to a woman suffrage meeting in which he said: "I am sorry to say that my engagements will prevent me from taking the chair at the meeting to be held on the 14th of April to promote the extension of the suffrage to women. I very heartily sympathize with your purpose and shall always be ready to the utmost of my power to promote it."

THERE are 7,784 newspapers in the United States. New ones were started last year at an average rate of four for each day.

Modern Pilgrimage.

AFTER a long and weary pilgrimage in first-class cabins and palace cars, the faithful band of American Catholics has reached Rome safely and found a hearty welcome from the Pope. Being the first from the New World, it has made something of a sensation in the Eternal City. The pilgrims, of course, paid their filial respects to His Holiness, kissed his hand, presented the gifts they had brought from this country, and received his benediction. They will return, doubtless, with new enthusiasm for their religion and encourage the Holy Father, who has lost something of his influence in Italy, by attempting to increase it over here. Since he told them that false religions prevail on a large part of this continent, they can do no less than battle mightily against them hereafter. These false religions, we presume, are those various branches of that false reform which Luther thought it desirable to attempt. As for the pilgrimage itself, it was a decided improvement on the medieval style. The hundred who went on it rather ignored the crusader-pilgrim's staff and gown and sandal, and wore what the latest fashions prescribed; nor, according to accounts, was there much fasting on the way. It was altogether a modern affair, a comfortable trip, such as the devout pilgrim who marched with aching limbs through Europe to the banks of the Jordan in other days would have looked upon with pious horror.

FATHER GRASSI, the converted priest, has advanced a step farther from Rome, by entering into the honorable state of wedlock. The wedding was attended by Father Gavazzi and six or seven other ex-priests. The ceremony was performed at the office of the Mayor of Rome, by Rev. Mr. Wall. The Abbe Chevard is also married, his bride being a young French lady of Marseilles. Father Hyacinthe officiated at the wedding, and delivered an eloquent discourse on the occasion.

DEAN STANLEY, Canon Kingsley, and one hundred and forty-four other ministers of the Church of England had their names appended to a petition that was recently laid before the House of Commons, asking for the opening of museums, libraries, and art galleries on Sunday afternoons, and declaring that this "is in accordance with the meaning of the Christian Sunday."

A FATAL disease has recently broken out among the Angora goats in Asia Minor, which has already killed 500,000 of these valuable wool-bearing animals. The wool of the dead goats has been shorn, however, and is available for sale and use.

One Hundred-Dollar Men.

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

John Morrison,	\$100	Mrs E G White,	\$100
John Judson,	100	T M Chapman, pd,	100
J N Loughborough,	100	George Drew,	100
James White,	100	Jochim Pulse,	100
N S Raymond,	100	R Stickney, pd \$40,	100
E H Root, pd,	100	C Bartlett,	100
Brother L—e,	100	P W Baker, pd,	100
Benj N Berry, pd,	100	L McCoy, pd, \$50,	100
R M Pierce and wife	100	J S Hart, \$50,	100
J Shively & wf, pd, \$20,	100	R A Hart & wf, pd, \$50,	100
W E Newcomb,	100	Mary Hare,	100
Noah Hodges,	100		

Donations for the Signs.

\$10 EACH.—W A Pratt, John Fullmer, William Harmon, J Q A Hanghey and wife, E H Crampton.
\$5 EACH.—T T Wheeler, Nathaniel Gardiner, William Mallah, Christian Allen, O Lason, W H Landon, Mrs. P Alvord, A D Jones and wife, M C Holliday, J C Downing, D T Ross, A Friend.
\$2 EACH.—Mrs Anna Ross, Jesse Dorcas, Czar Nicola, H W Hackney, W Applegarth, Sarah A Reed, Jane Rowland, Martha Packer, A P Jones, J W Auten, John Hansen, James Youll, W E Chesboro, W O Dungan, L McCoy, H G Washburn, G W Colcord, G Foreman, Loretta Hildreth, D T Bourdeau, J W Marsh, J N Berry, B N Berry, Wm E Newcomb, F H Chapman, J F Mitchel, J S Howard, Salina Rogers, J C Wood, B S Freeman, Julia Scott, Mrs Uriah Severns, J I Tay, Joel L Locke, Miss A C Hndson, William Lawton, John Kemp, Joseph Clarke, Mary R Stem, George Martin, George Andrews.
\$1 EACH.—G A Hobbs, Marion Webb, S Grover, S E Curtis, E Sedgwick, P M Bozer, Thomas Hare, J F Freeman, D T Shireman, John Baum, I H Freeman, James W Clark, Mrs M C Veeder, James Hosman, T J Dunham, P E Ferrin.
MISCELLANEOUS.—G C Martin \$15, A Brown \$8, J Pulse \$7, E J Church \$4, James Creamer \$4, G W Davis 50 cts., A A Dodge \$3, S H King \$18, Mrs B Landon \$15, Hannah Clough 50 cts., John Bean \$2.50, J W Lucas and wife \$3, John Cook \$5.50, J M Wilkinson and wife \$7, Charles Buck \$15.

North Pacific Mission.

Jerusha B Wiscol \$10, S J Twing \$1, J S Twing 50 cts., A Green \$1, M E Green \$1, G H Murphy \$1, Hattie S Stratton \$1, C E Buck \$1, M A Murphy \$1.