

# 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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### Yearnings.

THE sad, still years flit by. The babe's sweet smile,  
The maid's rich bloom, the daring youth's proud  
mien,

Manhood's calm brow, all pass away; and while  
We sit and weep, they move to the unseen.  
Whate'er of beauty, joy, or fame we love  
On earth, stays not but dies. And still we cling  
Madly and fondly to this world. Thou Christ above,  
Earth's better golden age when wilt thou bring?

All things look melancholy with the gloom  
Of Time's last hours. The very skies weep tears,  
Over a race that lives but for the tomb,  
And whose brief life is strangely filled with fears.  
The earth seems draped in woe, and with groans  
Most dismal rolls onward through the sky;  
The winds and mountains utter solemn moans,  
And for Christ's coming all things pine and sigh.

When will He come? The tedious mournful days  
Drag heavily along their leaden hours;  
The nights are full of weariness, and we gaze  
Upward to see his sign appear. The flowers  
Grow fewer, and the path is full of thorns  
That pierce our lame and bleeding feet;  
And snares and pitfalls fill the way. Forlorn  
This dreary night; O rest would be so sweet.

But hark! Behold! strange lights gleam out afar,  
Heaven's doors seem opening, and there is heard  
The sound of chariot wheels. The serene air  
Trembles with the trumpet's melody. Earth is  
stirred

In all her unseen depths; the nations quail;  
Sun fades; moon pales; the Archangel's echoes  
ring;  
Shout ye ransomed! Cry to the celestial form, All  
hail!  
Rejoice! He cometh! Lo! it is the King—our  
King!

D. T. TAYLOR.

## The Sermon.

### SIGNS OF THE END.

BY ELDER JAMES WHITE.

"What shall be the sign of thy coming, and of the end of the world?"—DISCIPLES.

"When ye shall see all these things, know that it is near, even at the doors."—JESUS. Matt. 24: 3, 33.

Mark this: Our Lord does not mention wars, famines, pestilences, and earthquakes, as signs of his second advent; but, rather, as events of common occurrence all the way through the Christian age, which must exist before the end. And history attests the fact that these calamities have covered at least seventeen centuries. The following is from a work of Noah Webster, LL. D., published in 1799:

"By famine and sword, 580,000 Jews were destroyed between A. D. 96 and A. D. 180.

"In Antioch, from A. D. 96 to A. D. 180, earthquakes destroyed 13 cities, and over 100,000 lives.

"In Rome, A. D. 169, pestilence destroyed 10,000 daily.

"In Rome, A. D. 187, pestilence appeared, and continued three years.

"In London, A. D. 310, by famine, 40,000 died.

"In A. D. 446, Sept. 17th, an earthquake shook down the walls of Constantinople, and 57 towers fell.

"In Rome, A. D. 539, in one district 50,000 died.

"In Antioch, A. D. 588, an earthquake killed 60,000

"In A. D. 590, the plague killed 10,000 daily in Turkey.

"In A. D. 679, a severe famine in England three years.

"In A. D. 717, in Constantinople, 300,000 died of plague.

"In A. D. 1005, earthquakes three months, followed by pestilence, by which it is said one-third of the human race died.

"In A. D. 1077, in Constantinople, so many died by plague and famine, the living could not bury them.

"In A. D. 1124, in Italy, there was such famine that the dead lay in the streets, not buried, and in England, one-third of the people died of plague.

"In A. D. 1294, in England, thousands died of famine.

"In 1345, in London, 50,000 died of plague and famine, and were buried in one graveyard; in Norwich, 50,000; in Venice, 100,000; in Florence, 100,000; in Eastern nations, 20,000,000. It was called the black death.

"In A. D. 1352, in China, 900,000 died of famine.

"In A. D. 1450, in Milan, 60,000 died of plague.

"In A. D. 1611, in Constantinople, 200,000 died of plague.

"In A. D. 1625, in London, 35,000 died of plague.

"In A. D. 1626, in Lyons, 600,000 died of plague.

"In A. D. 1665, in London, 68,000 died of plague.

"In A. D. 1755, in the East, an earthquake destroyed the city of Lisbon, killing 50,000. In Mitylene and the Archipelago it shook down 2,000 houses. It shook all the Spanish coast. The plague followed, which destroyed 150,000 live in Constantinople."

Verses 9, 10. "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake.

"And then shall many be offended, and shall betray one another, and shall hate one another." Here is a brief description of the afflictions and martyrdom of the church. Thousands of the faithful followers of Jesus were most cruelly put to death by pagan Rome; yet the prophecy doubtless applies more particularly to the long period of papal persecutions, in which not less than fifty millions of Christians were put to death in the most cruel manner wicked men and demons could invent. In these verses we are brought down over the long period of the martyrdom of the church of Jesus Christ, to near the present generation.

### FALSE PROPHETS.

Verse 11. "And many false prophets shall rise, and shall deceive many." In the common use of the word, a prophet is one that foretells; but the word sometimes means simply a teacher. Prophets of God declare the future, being instructed by good angels and the Spirit of God. False prophets make predictions by the agency of wicked spirits and the power of Satan. And while this is true of those who are under the direct inspiration of superior beings, good or evil, consecrated teachers of divine truth may be regarded as God's prophets; and teachers of error may be properly called false prophets. True and false prophets may be known.

The prophets of God are teachers of purity, reprovers of sin, and faithful in warning the people of coming dangers. The duties of those whom God calls to speak in his great name, are clearly expressed by the sacred writers. We here quote from three of them.

Isa. 58: 1. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

Joel 2: 1. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain. Let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand."

2 Tim. 4: 1, 2. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."

False prophets do not reprove the people for their sins, they do not warn them of

coming dangers; but they proclaim peace to the sinner. Their teachings lead from God and his word, and are such as to please the unconverted mind. The inspired writers have also spoken definitely of the testimony and work of false prophets. We here give several for example.

Eze. 13: 9, 10. "And mine hand shall be upon the prophets that see vanity, and that divine lies. They shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. Because, even because they have seduced my people; saying, Peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar."

Jer. 6: 13, 14. "For from the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely. They have healed, also, the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace."

Jer. 14: 13, 14. "Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the Lord said unto me, The prophets prophesy lies in my name. I sent them not, neither have I commanded them, neither spake unto them."

After stating the duty of the faithful servant of God to preach the word, to reprove, rebuke, and exhort, with all long-suffering and doctrine, the apostle says: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4: 3, 4. That time has now fully come. The people choose pleasing fables, which do not disturb them in their sins, rather than the reproof, searching declarations of the word of God. They love to be deceived by the teachings of false prophets, and "say to the seers, See not, and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits." Isa. 30: 10.

"Shall I not visit for these things? saith the Lord. Shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" Jer. 5: 29-31. The ears of the people are filled with the pleasing fables of the world's conversion, a good time coming, and that we are just entering the golden age. The threatenings of God's word on the proud, the haughty, the vain, the rich, the sinners in Zion, and those out of Zion, are kept back by the false teachers of these times. Many of them even dare to teach that the moral code of the ten commandments is abrogated. And as the result of such a course, and of such teaching, we see, in the professed church of Jesus Christ, that

### INIQUITY ABOUND.

Verse 12. "And because iniquity shall abound, the love of many shall wax cold." It is evident that both the abounding of iniquity, and the waxing cold of the love of many, are fulfilled in the professed church of Jesus Christ. Men must first experience the love of God, and of heavenly things, before that love can grow cold. Hence, common, unconverted sinners are not here referred to as apostatizing. And, again, the prevalence of iniquity in the unconverted world alone, would stimulate the church to greater diligence and more godliness, instead of being a cause of apostasy. Hence the iniquity here mentioned is in the very heart of the professed church, diffusing its chilly influence through the whole body. As the result, the love of many has grown cold. With this agree the words of the apostle:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, false accusers, inconti-

nent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3: 1-5. Here is a catalogue of sixteen sins, all resting upon those who have a form of godliness. These are not infidels and common worldly sinners, for they have not a form of godliness; but they are men and women professing to be followers of Jesus Christ. And although they make a profession of piety as high as Heaven, they are covered all over with popular sins. And by reason of their example, and their chilly influence, many are lead from the humble path to Heaven, and their love becomes cold.

### THE END.

Verse 13. "But he that shall endure unto the end, the same shall be saved." The word *end*, wherever used in this chapter, refers to the end of the age, and to nothing else. It is the end associated in the New Testament with the second appearing of Jesus Christ. The disciples did not ask their Lord (see verse 3) when they should die; but "what shall be the sign of thy coming, and of the end of the world?" Neither does the Lord speak of death, when he says (see verse 6), "But the end is not yet." And it would be strange indeed to suppose that the word *end*, in verse 14, meant death. If any think such a position admissible, let them read it into the text, as follows: And this gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall death come. Absurdity!

Verse 14. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." This is the first sign of the end given by our Lord in answer to the question, "What shall be the sign of thy coming, and of the end of the world?" But this verse, by many, is supposed to prove that all men will be converted, and that then there will be one thousand years in which all will "know the Lord, from the least to the greatest." Some hold that the one thousand years of Rev. 20, are prophetic, each day in the year representing a year, making three hundred and sixty-five thousand years. And many of these very men teach that nothing can be known of the period of the second advent. But would they not know when their supposed millennium, whether it be literal time, or prophetic, had commenced? Certainly they would. Then they would know when it would terminate, and bring the coming of the Son of Man, and the Judgment. If those enjoying the millennium could not tell when it commenced, then it would hardly be worth having. If they could tell when it commenced, most certainly they could tell when it would close. These men should be the very last to oppose the view that the prophetic word points to the very generation that shall witness the second advent.

But the text does not say that every individual will even hear this gospel of the kingdom. It does not state that any one will be converted and made holy by it. And we find it far from intimating that the world would be converted, and remain so one thousand years, and that those who should enjoy that happy period would know nothing of when it would terminate by the coming of the Son of Man, and the unveiled glories of Jehovah, Jesus, and the mighty angels. The text simply states: First. "And this gospel of the kingdom shall be preached in all the world." Second. "For a witness unto all nations." Third. "And then [not one thousand years later, nor three hundred and sixty-five thousand; but THEN] shall the end come." If we understand the phrase, "this gospel of the kingdom," to be the gospel in the common acceptation of the word, is not the work very nearly accomplished?

J. Litch, in his "Prophetic Expositions," p. 147, under the heading, "Signs of the Times," says: "Rev. J. O. Choules, author of a voluminous work, a History of Missions, from the apostolic age down to the present day, being asked, last May (1842), if he knew of any nation which never had

received the gospel, replied that he did not; but he thought the promise implied something more than its being barely preached in each nation. The same question was proposed to Rev. Mr. James, general financial agent of the American Bible Society, and nearly the same answer was elicited. Dr. Nathan Bangs, for many years at the head of the Methodist missionary operations, was asked the question last July, and after reflecting sometime, replied that he believed there was a tribe, somewhere upon the north-west coast of North America, to whom it had never been preached."

Wm. Miller, in his "Lectures," p. 288, says: "Is not this sign already accomplished? Bible translated into more than two hundred different languages; missionaries sent among all nations known to us on the globe. \* \* \* The gospel has now spread over the four quarters of the globe. It began in Asia. In the apostles' days, that quarter was full of light. From thence it went into Africa; and, for a number of centuries, Africa stretched out her hands unto God. Europe, too, has had a long visitation of gospel blessings; and now America, the last quarter of the globe, is reaping a harvest of souls for the last day. The gospel, like the sun, arose in the east, and will set in the west."

But if the term, "this gospel of the kingdom," be understood as applying to the proclamation of, or to that portion of the gospel which relates to, the coming and kingdom of Christ, the fulfillment is equally evident. And it seems necessary to so understand the passage, as it was given in answer to the question, "What shall be the sign of thy coming, and of the end of the world?"

Campbell's translation of this verse decidedly favors this view of the subject: "And this good tidings of the reign shall be published through all the world, for the information of all nations, and then shall come the end." Whiting's version also gives the same idea: "And this good news of the kingdom will be preached in all the world, for a testimony to all nations, and then will the end come."

(Continued.)

### Ministration of Angels.

#### THE ORDER OF THE FALLEN ANGELS.

Up to this point we have assumed, for convenience, that there is but one devil—Satan. Properly there is but one devil. Dr. Ramsey says, "The word *Daimon* in the N. T. is usually rendered by one word, devil. But this is evidently improper, as it would lead us to believe that there are many devils, whereas there is, and can be, but one. *Daimon* in the N. T. always means an evil spirit who is under Satan's control, a demon. The word *Satan* means an adversary, an opposer. It is never found in the plural number, so that the sacred writers acknowledge but one being of that name."

We have seen that Satan, by his creation, was highly exalted in Heaven. We have proved that Christ has the supreme command of all the armies of Heaven. Before Satan fell, probably he held a very high command among the angels. If this be the case, there were, of course, mighty commanding angels, principalities and powers, under his command. When he rebelled against God, many of these looking upon him as their commander, sympathized with him, rebelled with him, and were cast out of Heaven with him. After their fall, it appears that Satan retained the same command over them that he had before. Thus in Matt. 9:34, he is called "the prince of the devils;" in Eph. 2:2, "the prince of the power of the air;" in 2 Cor. 4:4, "the god of this world." All these titles show that he now occupies the position of king or ruler of the fallen angels.

In Rev. 12:7-9, we read: "And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. . . . He was cast out into the earth and his angels were cast out with him." This shows that Satan is ruler or king over the fallen angels. In Eph. 6:11, 12, Paul mentions some of the orders of the angels who fell with Satan. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits [margin] in high places." We are wont to place too low an estimate on the majesty and power of Satan and his angels, making them like unto ourselves, or even lower. This is wrong. We naturally stand in awe of the mighty men of earth, such as a great king or a mighty warrior. But what are they, compared with the prince of evil angels! These are the enemies with whom we have to contend; so we ought to

be acquainted with their character, and thus be better prepared to resist them.

How many angels fell with Satan we do not know. Jude speaks of "the angels which kept not their first estate," hence there were a number of them. On one occasion when Jesus talked with them, they said, "Our name is Legion, for we are many." A legion is about five or six thousand. Again we learn that there was war in Heaven between the angels of God and the angels of Satan. This would seem to show that the fallen angels were very numerous. In the former part of this work we showed that the good angels are marshaled in the most complete order, being divided into armies, then subdivided into companies, etc. These are commanded, according to their number, by angels of different ranks. This always insures union of action, and gives strength to the forces employed.

Knowing the cunning and wisdom of Satan, reason would teach us that he would not neglect so important a means of strength. The Scriptures prove that this conclusion is correct, by the different titles which they use to designate the fallen angels. Thus, 1. Satan is called "the prince of the devils," that is, supreme ruler, Matt. 9:34. Paul several times mentions, 2. "Principalities" (plural number), Eph. 6:12. 3. "Powers" Col. 2:15. 4. "Rulers," Eph. 6:12. 5. "Angels," Rom. 8:38. 6. "Wicked spirits," etc. Satan is said to have a kingdom. Matt. 12:26. Now we readily understand what composes a kingdom. As a basis there must be a territory and the common people; then the petty officers; next those of a higher rank; then still higher and higher, till we reach the king's cabinet, and last and highest of all, is the king himself. He has the general oversight of the whole kingdom. He does not go personally to every village and school district to arrange matters; but he sends his servants who do his bidding and then report to him their success. This order is observed by the angels of God, and why not by the angels of Satan? If Satan has a kingdom, he must have some order and unity of action, or else he would be, as Jesus said, "divided against himself," and then "how could his kingdom stand?" No; Satan is not so foolish as to neglect so important a means of success. The steady, united, and persevering effort, which wicked spirits have ever made against God's people and his truth, demonstrates that they are all united and directed by the master-hand of Satan.

Then we may suppose with Milton that "Satan, seated high on a royal throne," oversees the whole of his kingdom, and sends out his angels to all parts of the earth, with orders how to act and what to do. These make a regular report to him of their success and failures. He sends more or less aid to his servants in different parts of the earth just as the case demands, the same as a skillful general disposes of his troops according to the emergency of the case. "Satan's seat," or the headquarters of his kingdom, in the apostles' days, was at Rome. Rev. 3:13. Doubtless he follows the progress of Christianity, as that is his worst enemy. In view of this fact, Peter warns his brethren as follows: "Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. 5:8.

These are the foes with whom we have to contend. Not weak, foolish creatures, or mortal men, but mighty angels, who once trod the streets of the heavenly Jerusalem, who once ate of the fruit of the tree of life, who looked on while God made the earth, who are familiar with the starry worlds, and who are full of knowledge, cunning, and devices. O man, these are thy foes! Paul truly said, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." The world is in the hands of Satan; every fort is occupied by his officers, every city is guarded by his troops, and every village owns his authority. Woe to the man who attempts to go through his land without a pass from him! Death to the traitor who dares to hoist any other flag than his! But alas! the soldiers of Jesus must "go through the enemy's land." Heaven help them, or how can they do it! Hear the experience of an old soldier of the cross, who had got almost through: "Are they ministers [soldiers] of Christ? (I speak as a fool). I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews [a company of Satan's soldiers] five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by the

heaven, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren [spies]; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," etc. 2 Cor. 11:23-27.

This is the way he fared, and the way that all must fare who undertake the journey.

We are, emphatically, in the enemy's land—an enemy who is strong, experienced, vigilant, and cunning. Those who reach the happy land must fight their way through inch by inch. Satan leaves no means untried by which he may destroy the people of God. Again, Paul says, "We are not ignorant of his devices," thus implying that he employs cunning deceptions to accomplish his purposes. Again he says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil," that is, his cunning tricks.

If a man fully sets out to be a child of God, the devil is incensed. One of his subjects has rebelled, one of his slaves has resolved to be free. Every effort is now made to recapture him. More evil angels are sent to watch his actions, throw darkness over his mind, and temptations in his way. But their influence can be cast off by steadfastly resisting them. "Resist the devil, and he will flee from you." Cry earnestly to Jesus, "the captain of our salvation," the mighty conqueror. He has conquered Satan, and the devils tremble at his authority. Says the poet,

"Satan trembles when he sees  
The weakest saint upon his knees."

Those who think they can overcome the devil in their own strength are mistaken. They do not consider his power and cunning. None less than the Son of God could conquer him; how then can we hope to do it alone? But if we cry to the Lord, he will send his angels to aid us. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7. This is the only safety for the child of God while passing through the enemy's land.

#### "POSSESSED WITH DEVILS."

What is the meaning of this and kindred terms so often used in the Bible? Persons possessed with devils acted strangely. Some times they were "exceedingly fierce," Matt. 8:28; "no man could bind them, no, not with chains;" they dwelt among the tombs, Mark 5:3, 4; they would cry out and cut themselves, verse 5; they would throw themselves into the fire and into water, Matt. 17:15; they knew Jesus, and cried that he was the Son of God, Luke 8:28; etc. Now it is expressly said that these persons were possessed with devils, Matt. 8:28, that the devil had entered into them, etc., Luke 8:30. It is manifest that the devil had in some way gained possession or control of these persons so that he spoke and acted through them, or made them act just as he pleased. All their actions were attributed directly to the devil, and not to themselves. Mark 9:17-26.

It is a well-known and settled fact that there is such a thing as *mesmerism*. By means of this, one person of strong nerves and a strong will can so mesmerize another of weaker nerves and will as to gain entire possession of him, body and mind. Then the mesmerizer can put his own thoughts into the mind of his victim, and make him speak and act just as he pleases. In short, the person so mesmerized becomes simply the passive agent, or medium, of the person who has mesmerized him.

Just so I understand it is with persons possessed by the devil. They have allowed Satan to actually mesmerize them until he has gained complete control of them, mind and body. Then he uses them as mediums through whom to speak and act.

Modern spiritualism, and the work of the spirit mediums, is nothing less or more than this. The spirits (of devils) magnetize the mediums, and thus gain control of their organs, and then speak through them.

Judge Edmonds, a noted believer in spiritualism, speaking of a manifestation through Dr. Dexter, medium, says:—

"It was conducted throughout with unusual, and indeed unknown, violence. He (the spirit) took entire possession of the doctor, not merely his arm," etc.

Prof. Brittan, another spiritualist, says:— "We may further add, in this connection, that the trance mediums for spirit intercourse are equally irresponsible. Many of them are totally unable to resist the powers which come to them from the invisible and unknown realms."—*Telegraph's Answer to Mahan*, p. 10.

In many cases the spirits treat their mediums just as they did those possessed in the days of Jesus. Here is an example given by Dr. Gridley. Of a medium, he says:—

"These spirits would pinch and pound

him, twitch him up and throw him down, yell and blaspheme." "They forbade his eating, to the very point of starvation. He was a perfect skeleton; they compelled him to walk day and night, with intermissions, to be sure, as their avowed object was to torment him as much and as long as possible."—*ASTOUNDING FACTS FROM THE SPIRIT WORLD*, pp. 253, 254.

Compare this with Luke 8:26-30, and it will be seen that they are identical. This shows how the devil, both now and in the time of Christ, possessed men. I have conversed with persons who had once been thus under the control of evil spirits. They state that this influence when once a person falls under it, is so strong that it is almost impossible to break away from it. It will control them and make them act against their wills. Our only safety is in walking closely with God where he can protect us.

D. M. CARRIGHT.

### The Saints' Inheritance.

#### DESCRIPTION OF THE KINGDOM.

"Oh! the transporting, rapturous scene  
That rises to my sight!  
Sweet fields arrayed in living green,  
And rivers of delight."

Human language is hardly adequate to the task of setting forth the glories of the better land; for, as Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit." While here, as he says, "we see through a glass darkly, but then face to face." As a person looking through a darkened glass at the broad sun may get a correct outline of its disc, and yet its resplendent glory is hid, so we, by giving heed to those things which God has "revealed by his Spirit," may get an outline of that glorious kingdom, and yet not comprehend the glory which can be better felt than told.

Peter says, According to God's promise, "we look for new heavens and a new earth." This promise is recorded in Isa. 65. Peter, as we have before shown, reasons from this promise that the present heavens and earth are to be melted, and the works therein (dross) to be burned up. David is probably speaking of the same (Ps. 102:26) when he says: "Yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed."

Peter, according to his testimony recorded in Acts 3:21, looks forward to the time when Christ shall come to accomplish this work, and calls it "The times of restitution." John, while receiving his testimony on the isle of Patmos, heard a voice from Him which sat upon the throne, which said, "Behold, I make all things new (not all new things). David doubtless had his mind on the same point when he penned the testimony of Ps. 104:30, where he speaks of the Lord's "renewing the face of the earth."

But we will pass these points to notice Isaiah's testimony. He says, "For behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65:17. Here is the very promise to which Peter calls our attention. "And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying." Verse 19. This agrees with John's view of the matter, recorded in Rev. 21:4. "God shall wipe away all tears from their eyes." As expressed by the poet,

"His own soft hand shall wipe the tears  
From every weeping eye."

When this is accomplished, will the people still be left with sadness in their hearts? No. "What God doeth, he doeth it forever." The Lord wipes away tears by removing forever from among his people every cause of grief. When Christ tells us that God shall wipe away all tears, he assigns the reason, "And there shall be no more death, neither shall there be any more pain."\* Yes,

"Pains, and groans, and griefs, and fears,  
And death itself shall die."

Verse 20. "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." "No more thence," from the time the new earth-state is brought in, "an infant of days (a short-lived child), or an old man who hath not filled his days" (premature old age). The latter clause of the verse speaks of death, and cannot therefore apply in the "new earth," for John says, "There shall be no more death." It must apply to what transpires just as that state is being ushered in. The sinner, al-

\*Rev. 21:4, 5.

though he be an hundred years old, is accused.

One who lived one hundred years, in those ages when men attained to eight and nine hundred years, was, comparatively speaking, only a child. Such an one, dying in sin, raised from the dead at the end of the thousand years, shares equally the fate of the hundred year old sinner of later ages; they both die the second death. The righteous only remain and enter upon the new-earth state, in which there is no death, but eternal youth, so that indeed in that state there can "be no more thence an infant of days, or an old man that hath not filled his days."

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat." Verses 21, 22. Some object and say, Can it be that the saints will build and plant in the new earth? It says so. Where will you apply the testimony, if you attempt to refer it to the present state? Where is the man of whom it can be said that he shall not build, and another inhabit? Men here spend their whole lives fitting up an inheritance to their taste, and just as they pronounce it fitted to their mind, they find themselves old men, die, and leave it to others.

"For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Verse 22. As the days of what tree? I reply, The tree of life; and if that be the tree referred to, then they will live forever; for God drove Adam out of the garden, lest he should put forth his hand and eat of the tree of life and live forever. See Gen. 3. In another testimony, the Lord says: "With long life will I satisfy him, and show him my salvation." Ps. 91: 16. How long a life would it require to satisfy a man? If a man's body was racked with disease, and his life made bitter by disappointment and sorrow, he might perhaps come to a point where he could say, I have lived long enough, I want to die; but if he was surrounded with everything that tended to his comfort and happiness, in a state where there was no death, no sorrow, no pain, no tears, would he be satisfied with anything short of eternal life? I think not.

Verses 23, 24, show God's willingness to answer and do for his people, and that in that time the labor of their hands shall prosper and not be brought forth for trouble. Verse 25. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat." This can only apply in a state where the ferocious dispositions of the wolf and lion have been changed. But can the above apply in the kingdom of God? Are the saints to eat there? Yes. Christ ate after his resurrection. If Christ ate, why may not the saints? They are to be like him. See 1 John 3: 1, 2.

Angels appeared to Lot, and ate of the food he prepared. Gen. 19: 3. David says of the Israelites, "Man did eat angel's food." Ps. 78: 25. The resurrected saints are to be as the angels. Luke 20: 36. But Christ has declared that they will eat in the kingdom. "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Luke 22: 29, 30. Again, "Blessed are those servants whom the Lord when he cometh shall find watching; verily, I say unto you that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke 12: 37.

But, you say, I did not think there were to be beasts in the kingdom of God. If the kingdom of God is to be a restitution to the primeval state, there will be beasts there. In Eden, the Lord gave man "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth." Gen. 1: 26. And Micah testifies concerning Christ, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." If the first dominion comes to Christ, then he will have dominion over beasts as well as the earth and man. That the dominion which is to be given to Christ, is the dominion of the earth, is confirmed by David's testimony (Ps. 72: 8), "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." David's testimony also shows that there will be beasts in the renewed state. In Ps. 104: 29, 30, after speaking of beasts, &c., he says, "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth." We wish now to look at a testimony in Isaiah 11. By read-

ing from verses 1-5, you will see that this testimony concerning the "rod out of the stem of Jesse," cannot refer to any earthly monarch; for they have no way of judging, but "after the sight of the eyes," nor to reprove, but "after the hearing of the ears." We also learn that this personage is the one who is to slay the wicked with his breath, and also, that what follows from verses 6-9, is after he has thus slain the wicked. This, then, refers to Christ's kingdom. Let us read a description of it: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's (margin, adder's) den." Here, again, we have a description of a state when the evil dispositions of the beasts are taken away, when their manner of living even is changed; "they shall not hurt nor destroy in all my holy mountain." This is after Christ comes and subdues all his foes.

"Then bears and wolves, no longer wild,  
Obey the leading of a child;  
The lions with the oxen eat,  
And dust shall be the serpent's meat."

Those who deny the application of the above text, and Isaiah 65, to a future state, claim that it is fulfilled here. Their claim is that this text has a hidden meaning; that these beasts, the wolf, lion, kid, and lamb, are used to represent men with different dispositions, whose hearts are softened and subdued by the ameliorating influence of the gospel. The text, they say, is fulfilled when a man with a wolfish or lion-like disposition is converted and brought into the fold of Christ, and with the lambs (Christians) feeds on the heavenly manna. We object to this application for two reasons: First, when a man with a wolfish or a lion-like disposition is converted, he is no longer a wolf or lion, but a lamb; and so in the sequel, those who make the above application of the text, will simply have two lambs feeding together, instead of a lion and a lamb. So to carry out their application it will be necessary to claim that men with unchanged hearts and lives are brought into the church and feed on heavenly manna.

It is positively stated in Isaiah 65: 17-25, that such a state of things will exist, in the new earth, and allowing these testimonies a literal application, a glorious scene is portrayed to our mind when the curse is removed, and the "fear of man" (Gen. 9: 2) is so far taken away that the beasts are again in perfect subjection to him, as in the beginning (Gen. 1: 26), even to that extent that the little child shall lead the fierce lion,—the king of the forest.

J. N. LOUGHBOROUGH.

(Continued.)

#### Morality of the Sabbath AND Its Importance.

VIII. The fact that God himself has associated the Sabbath with the moral precepts affords conclusive proof that it is a moral institution.

Fallen man has one document which came directly from the living God himself, and that is the ten commandments. God came down personally upon mount Sinai amidst thunders and lightnings and most terrible majesty, and there, in the hearing of the whole nation, he spoke from Heaven, with his own voice, his moral law of ten commandments.

Webster in defining the moral law says that it is "summarily contained in the ten commandments." When God spoke this law, his voice shook the earth. Heb. 12: 26,—not simply the land of Canaan,—indicating that this was the law for all nations in all the earth. With his own divine finger he then engraved it in the imperishable stone; Ex. 31: 18, here again indicating that this law was as imperishable and as enduring as the solid rock. It was then deposited in the ark, under the shekinah in the holy of holies.

No other part of the Bible, no other law of God, was ever given in such a solemn manner. Why was this? This question our opponents have never been able to answer. Nine of these ten commandments are universally acknowledged to be moral in their nature, and of perpetual and universal application, applying through all ages, and to all nations. Look at them. 1. You shall have no other gods. 2. You shall not make and worship an image. 3. You shall not profane God's name. 5. Honor your parents. 6. Do not kill. 7. Do not commit adultery.

8. Do not steal. 9. Do not lie. 10. Do not covet.

Reader, are not these commandments all moral and as enduring as truth itself? There is not a shadowy or ceremonial precept in the whole ten, except it be the Sabbath. Now we ask the reader, if the Sabbath was, unlike the other nine precepts, a mere ceremonial institution. Why did God place it in the moral law? Why did he not put it where it belonged, with those precepts which are confessedly only types and shadows? Shall we impugn God's wisdom to sustain our theories? Would God mar an otherwise perfect moral law? God's own action gives the lie to that baseless theory. It is a true saying that a man is known by the company he keeps. Now look at the Sabbath. God, who knew its character, has placed it right in the midst of a strictly moral neighborhood. It has three perfectly moral neighbors on one side, and six on the other. We do claim that this important fact shows that the all-wise God has put his stamp upon the Sabbath as a moral institution. What God has joined together let no man put asunder.

IX. The Sabbath precept guards the right of property the same as the eighth commandment does; and, hence, like that, is moral.

All admit that the eighth commandment, "Thou shalt not steal," is a moral commandment. Why? Because it guards the right of property. You shall not take and appropriate to your own use that which belongs to another. The Creator who is the author of everything, has divided time into weeks of seven days each. All these days were the Lord's; but he in his benevolence and goodness, has given six of them to man to be properly used in his own necessary business, but the seventh day, God's rest day, he has reserved to himself. The fourth precept is given to guard this Sabbath day. It forbids us to appropriate to our own use that which belongs to another, viz., to God. The right of property, then, is recognized in this commandment the same as in the eighth commandment; and, hence, if one is moral, then the other is also for the same reason.

To illustrate: A wealthy man has seven apple trees all bearing. He has a poor neighbor living near him. He takes him into the orchard and tells him to freely use of the fruit of the first six trees; but the seventh one he forbids him to touch, as that he has reserved for a special purpose to himself. This would be a very generous act on the part of the rich man. Now how ungrateful and wicked it would be on the part of the poor man to use not only the fruit from the six trees, but to take that of the seventh also. It would be a grossly immoral act.

Just so God has given us six days which we can freely use in an honorable manner; but the seventh day belongs to God. Thus the Lord says by the mouth of Isaiah: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day," &c. Ch. 58: 13. Again, the Lord says, "Verily my Sabbaths ye shall keep." Ex. 31: 13. And so the fourth commandment says, "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10. It is not our day, our time, nor our property. It belongs to God.

And the fourth commandment is given to guard the Lord's right to this day. Another prophet exclaims, "Will a man rob God? But ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Mal. 3: 8, 9. God had reserved to himself one-tenth of all their increase. This belonged to him. Thus he says, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27: 30. But the people had taken these tithes which belonged to the Lord and had used them for their own benefit: In doing this they had "robbed God." Then a man can rob the Lord.

If this was true in the above case, with how much greater force can it be said that a man robs God who every week takes God's holy day and appropriates it to his own worldly purposes! Verily, he is guilty of stealing. A little reflection will show that the same motive which leads a man to steal from his neighbor, also leads him to break the Sabbath. He covets his neighbor's property that he may use it for his own selfish purposes; so he takes it without his consent. So a man covets God's holy day that he may use it in his own worldly business or pleasure. Hence he proceeds to appropriate that sacred time to his own purposes. A man who knowingly appropriates God's Sabbath to his own use is robbing God, and thus violating the very highest principle of morality. If it is wrong to rob our neighbor who is our equal, how much more wicked is it to rob God our

Creator? The same moral principle, then, is involved in the Sabbath precept that is in the precept against theft; and therefore it is moral for the same reason.

X. Marriage is a moral institution. The Sabbath institution being made at the same time, by the same authority, for the same persons, and in a similar manner, is also moral for the same reason.

Notice the origin of the marriage institution. 1. Adam was created; but there was no marriage institution yet, nor any moral obligation upon Adam touching it. 2. Eve was made; but still there was no marriage institution. 3. Eve was given to Adam to be his wife. Now marriage obligation first existed. It was made by the direct and positive appointment of God. So of the Sabbath. 1. God created the heavens and the earth; but there was no Sabbath yet. 2. God rested the seventh day; but yet there was no institution of the Sabbath. 3. God blessed and sanctified (set apart to a holy use) the rest day, and then Sabbath obligation existed.

To deny the morality of the Sabbatic institution because it rests upon the appointment of God, is to deny the morality of the marriage institution; for it rests upon the same authority. If one is moral the other is also. Indeed, there is a striking similarity in the Bible record touching these two institutions. 1. God himself instituted marriage; so he did the Sabbath. 2. Marriage was instituted before the fall; so was the Sabbath. 3. Paul says: "The woman (was made) for the man," 1 Cor. 11: 9; and Jesus says: "The Sabbath was made for man." Mark 2: 27. 4. The apostle says: "Marriage is honorable," Heb. 13: 4; and the Lord exhorts all to call the Sabbath "honorable." Isa. 58: 13. These two are the only institutions which the Lord has ever called honorable—an honorable pre-eminence. 5. The husband is called the "lord" of the wife. 1 Pet. 3: 6; and so the Son of man is called the "Lord" of the Sabbath. Mark 2: 28. As the husband loves and cherishes the wife, so the Lord loves and protects his Sabbath. 6. As God has put in the moral law a precept guarding the sacredness of the marriage institution, so he has put in the same law a commandment guarding the sacredness of the Sabbatic institution.

The Jews having perverted both these institutions, questioned Christ concerning the nature of each of them. His answer in each case was similar. In relation to marriage his answer, in substance, was this: In the beginning God made one man and one woman, designing that they two should be one flesh. The marriage institution, therefore, was designed to unite but two persons, and this union should be sacred, permanent, and for man's good. Matt. 19: 3-9. Touching the Sabbath, his argument was this: God made the Sabbath. Thus he goes right back to Eden, the origin of the Sabbath; for that was when the Sabbath was made. Then he says it was made for man. Being made for man before he fell it must be a merciful institution, of which fact the Jews had lost sight. Thus Jesus traces both institutions back to their origin in Eden. Both rest upon a similar basis, and both are equally moral. D. M. CANRIGHT.

#### Regard for Others.

Because of the infirmity of our nature great interests and high aims often make men regardless of lesser proprieties, let us not esteem the want of them as other than a fault, nor grudge the domestic philanthropist who cheers his neighbor's fireside, who raises their dulled spirits, whose presence brings refreshment with it, who enhances their everyday joys, and sympathizes in the little trials that each day also brings in its train, though it may be only through the impulses of a genial nature, his reward, in his indulgent host of friends, with their warm welcomes, hearty praises, affectionate extenuations, tender regrets.—Sel.

#### Dancing.

To the inquiry, whether it is wrong to dance, an editor gives the following short reply: "If some of the time now spent in educating the heels were spent in educating the hands in something useful, it would, no doubt, be just as well."

A sensible answer, one that ought to satisfy a Christian. D. M. C.

THE contemplation of distress softens the mind of man and makes the heart better. It extinguishes the seed of envy and ill-will towards mankind; corrects the pride of prosperity, and beats down that insolence which is apt to get into the minds of the fortunate.

†So the Septuagint.

## The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, JAN. 28, 1875.

ELD. JAMES WHITE, } EDITORS.  
ELD. URIAH SMITH, }

### The Voice of Truth.

ERROR has many discordant voices in the world to deceive those who will not receive the truth in the love of it; while the voice of truth is one voice, clear, and easy to be understood by those in whose hearts is a love for the truth. "My sheep hear my voice, and I know them, and they follow me." John 10:27. "And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." Verse 5.

There is a vast difference between truth and error; though through the influence of sectarianism many have come to the conclusion that the difference is quite unimportant. "It makes no difference," say they, "what a man believes if he is only sincere." But it seems quite evident if we take the Scriptures for our guide in the matter, that men may be left really and sincerely "to believe a lie," and that, as a consequence, they may be damned "who believe not the truth, but had pleasure in unrighteousness." All admit that we must worship God in *spirit*, in order to our acceptance; but it is no less required of us that we should worship him in *truth*, and as God's requirements are just, we may, notwithstanding all the jargon of sectarianism, attain to a knowledge of the truth. Very important, then, and interesting is the inquiry, *What is truth?* As Jesus came into the world to bear witness unto the truth, we will hear his testimony on the point. In his prayer to his Father in behalf of his disciples, he prays, "Sanctify them through thy truth; *thy word is truth.*" John 17:17.

The voice of truth is the voice of unity and love. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me; and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." Verses 20-22. The truth must be obeyed. Says Paul: "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." Rom. 2:8, 9. And Peter says: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Pet. 1:22.

*Truth purifies and sanctifies the soul.* "Ye have purified your souls in obeying the truth." Will obedience to error produce the same effect? If it will, it makes but little difference which we hold; but if it will not, it is of vast importance that we have the truth. "Sanctify them through thy truth; thy word is truth." Some speak of sanctification as if it were a work of the Spirit, in answer to their prayers, without any particular reference to the word of truth. And sometimes they make this sanctification a shield with which to ward off the truth. Speak to them of a duty which they neglect, and they reply, "The Lord would not bless me as he does, if I were wrong." This is reversing the order of God. Instead of saying, The Lord hears our prayers, and therefore he does not require us to obey his word, we would rather say, with an apostle, "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

The person that is sanctified, in the scriptural sense of the term, is wholly set apart to do the will of God. And he will find his moral duties in the word. Says Jesus, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in Heaven."

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2:13. Salvation is obtained through sanctification of the Spirit and belief of the truth. Will the belief of a lie do just as well if we only believe it? Let us see. Commencing with verse 9, we read, "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they re-

ceived not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

*The truth is able to save.* It will be the shield and buckler of the saints in the time of trouble, their seal and passport to the city of God. The time of trouble, when the wrath of God will be poured out in the seven last plagues, and the wicked of earth will be cut off, is described in Ps. 91, and the security of God's people at that time is thus expressed: "He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:4-10. Such will be the security of the Lord's people in the evil day. The truth will shield them while the enemies of the Lord sink beneath the unmingled wrath of God. Does any one believe that error and falsehood will be as good a shield? Certainly not. Now is the time to procure this shield and buckler.

The apostle Peter, in view of the coming of the Lord, exhorts us as follows: "Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. 1:13. This is in perfect accordance with what our Saviour said in reference to the same event. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Luke 12:35, 36. What is to be the girdle for our loins? Let Paul answer. "Stand therefore, having your loins girt about with truth and having on the breast-plate of righteousness." Eph. 6:14. The girdle then is the truth.

"Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:2. Ah! here is the grand result. The gates of the city of God will be thrown open, and the righteous nation that keepeth the truth will be welcomed in. How valuable then is the truth!

*How can we know the truth?* The acquisition of this inestimable knowledge is not the exclusive privilege of the wise and prudent of this world. The poor may obtain it as well as the rich; especially if they be poor in spirit. No collegiate course of instruction can avail so much toward gaining this knowledge, as a spirit of humble obedience to the will of God. We shall find a genuine and infallible guide to the knowledge of the truth in the word of God.

Says Jesus, "If ye continue in my word then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32. Again, "Jesus answered them and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Chap. 7:16, 17.

J. W.

### Fundamental Principles of Seventh-Day Adventists.

S. D. ADVENTISTS have no creed but the Bible; but they hold to certain well-defined points of faith, for which they feel prepared to give a reason to every man that asketh them. The following propositions may be taken as a summary of the principle features of their religious faith, upon which there is, so far as we know, entire unanimity throughout the body. They believe,

1. That there is one God, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139:7.
2. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our

sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood he makes atonement for our sins; which atonement, so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest, according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven. See Lev. 16; Heb. 8:4, 5; 9:6, 7; &c.

3. That the Holy Scriptures, of the Old and New Testaments, were given by inspiration of God, contain a full revelation of his will to man, and are the only infallible rule of faith and practice.

4. That baptism is an ordinance of the Christian church, to follow faith and repentance, an ordinance by which we commemorate the resurrection of Christ; as by this act we show our faith in his burial and resurrection, and, through that, of the resurrection of all the saints at the last day; and that no other mode fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Rom. 6:3-5; Col. 2:12.

5. That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts: First, a moral change, wrought by conversion and a Christian life; second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and if living, are changed to immortality in a moment, in the twinkling of an eye. John 3:3, 5; Luke 20:36; 1 Cor. 15:51, 52.

6. We believe that prophecy is a part of God's revelation to man; that it is included in that Scripture which is profitable for instruction; 2 Tim. 3:16; that it is designed for us and our children; Deut. 29:29; that so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the word of God a lamp to our feet and a light to our path; Ps. 119:105; 2 Pet. 2:19; that a blessing is pronounced upon those who study it; Rev. 1:1-3; and that, consequently, it is to be understood by the people of God, sufficiently to show them their position in the world's history, and the special duties required at their hands.

7. That the world's history from specified dates in the past, the rise and fall of empires, and chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; and that these prophecies are now all fulfilled except the closing scenes.

8. That the doctrine of the world's conversion and temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night; that the second coming of Christ is to precede, not follow, the millennium; for until the Lord appears, the papal power, with all its abominations, is to continue, the wheat and tares grow together, and evil men and seducers wax worse and worse, as the word of God declares.

9. That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time; that no prophetic period is given to reach to the second advent, but that the longest one, the two thousand and three hundred days of Dan. 8:14, terminated in that year, and brought us to an event called the cleansing of the sanctuary.

10. That the sanctuary of the new covenant is the tabernacle of God in Heaven, of which Paul speaks in Hebrews 8, and onward, of which our Lord, as great High Priest, is minister; that this sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation; Heb. 8:1-5, &c.; that this is the sanctuary to be cleansed at the end of the 2300 days, what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by blotting out and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment; Heb. 9:22, 23; and that this work, in the antitype, commencing in 1844, occupies a brief but indefinite space, at the conclusion of which the work of mercy for the world will be finished, and the second advent of Christ will take place.

11. That God's moral requirements are the same upon all men in all dispensations; that these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven

on the tables of stone, and deposited in the ark, which was in consequence called the "ark of the covenant," or testament; Num. 10:33; Heb. 9:4, &c.; that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God's testament: for under the sounding of the seventh trumpet we are told that "the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

12. That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known to the Bible, being the day that was set apart before paradise was lost, Gen. 2:2, 3, and which will be observed in paradise restored, Isa. 66:22, 23, that the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day; and that the terms, Jewish Sabbath and Christian Sabbath, as applied to the weekly rest-day, are names of human invention, unscriptural in fact, and false in meaning.

13. That, as the man of sin, the papacy, has thought to change times and laws (the laws of God), Dan. 7:25, and has misled almost all Christendom in regard to the fourth commandment, we find a prophecy of a reform in this respect to be wrought among believers just before the coming of Christ. Isa. 56:1, 2; 1 Pet. 1:5; Rev. 14:12, &c.

14. That, as the natural or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration or conversion.

15. That, as all have violated the law of God, and cannot of themselves render obedience to his just requirements, we are dependent on Christ, first, for justification from our past offenses, and, secondly, for grace whereby to render acceptable obedience to his holy law in time to come.

16. That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated especially in 1 Cor. 12 and Eph. 4; that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that, in specifying the various channels of its operation, that Spirit has simply made provision for its own existence and presence with the people of God to the end of time, to lead to an understanding of that word which it had inspired, to convince of sin, and work a transformation in the heart and life; and that those who deny to the Spirit its place and operation do plainly deny that part of the Bible which assigns to it this work and position.

17. That God, in accordance with his uniform dealings with the race, sends forth a proclamation of the approach of the second advent of Christ; that this work is symbolized by the three messages of Rev. 14, the last one bringing to view the work of reform on the law of God, that his people may acquire a complete readiness for that event.

18. That the time of the cleansing of the sanctuary (see proposition 10), synchronizing with the time of the proclamation of the third message, is a time of investigative judgment, first, with reference to the dead, and, at the close of probation, with reference to the living, to determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation—points which must be determined before the Lord appears.

19. That the grave, whither we all tend, expressed by the Hebrew *sheol* and the Greek *hades* is a place of darkness in which there is no work, device, wisdom, or knowledge. Eccl. 9:10.

20. That the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness. Ps. 146:4; Eccl. 9:5, 6; Dan. 12:2, &c.

21. That out of this prison-house of the grave, mankind are to be brought by a bodily resurrection; the righteous having part in the first resurrection, which takes place at the second coming of Christ; the wicked in the second resurrection, which takes place a thousand years thereafter. Rev. 20:4-6.

22. That at the last trump, the living righteous are to be changed in a moment, in the twinkling of an eye, and with the resurrected

righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord.

23. That these immortalized ones are then taken to Heaven, to the New Jerusalem, the Father's house in which there are many mansions, John 14:1-3, where they reign with Christ a thousand years, judging the world and fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years; Rev. 20:4; 1 Cor. 6:2, 3; that during this time the earth lies in a desolate and chaotic condition, Jer. 4:20-27, described, as in the beginning, by the Greek term *abussos* bottomless pit (Septuagint of Gen. 1:2); and that here Satan is confined during the thousand years; Rev. 20:1, 2, and here finally destroyed; Rev. 20:10; Mal. 4:1; the theater of the ruin he has wrought in the universe, being appropriately made for a time his gloomy prison-house, and then the place of his final execution.

24. That at the end of the thousand years, the Lord descends with his people and the New Jerusalem; Rev. 21:2, the wicked dead are raised and come up upon the surface of the yet unrenewed earth, and gather about the city, the camp of the saints, Rev. 20:9, and fire comes down from God out of heaven and devours them. They are then consumed root and branch, Mal. 4:1, becoming as though they had not been. Obad. 15, 16. In this everlasting destruction from the presence of the Lord, 2 Thess. 1:9, the wicked meet the everlasting punishment threatened against them. Matt. 25:46. This is the perdition of ungodly men, the fire which consumes them being the fire for which "the heavens and the earth which are now" are kept in store, which shall melt even the elements with its intensity, and purge the earth from the deepest stains of the curse of sin. 2 Pet. 3:7-12.

25. That a new heavens and earth shall spring by the power of God from the ashes of the old, to be, with the New Jerusalem for its metropolis and capital, the eternal inheritance of the saints, the place where the righteous shall evermore dwell. 2 Pet. 3:13; Ps. 37:11, 29; Matt. 5:5.

#### In and Around the Biblical Institute.

JUDGING from the number of brethren in attendance from the several States in the Union, I think there must be from a hundred and twenty to a hundred and fifty families anxious to know how we are entertained, and what we are doing, and what the probable result of this enterprise will be.

The first thing I will speak of is how we were received. A committee previously chosen held themselves in readiness to wait upon every new comer and conduct him to a home with some one of the families composing the Battle Creek church; and, judging from my own experience and what I have heard from others, I feel justified in saying that we fare sumptuously. Every facility calculated to enable us to make the best use of our time is given us. Our mail is distributed in the lecture room before each lecture, and we receive many such attentions, which, in the aggregate, save us much time for the study of our lessons. So far, the lectures have been conducted by Brn. J. White and U. Smith. The able and patient manner in which they handle the subjects, and answer the many curious, ingenious, and intricate questions submitted to them in writing, and orally, will certainly give them a large place in our confidence and in our hearts.

The time devoted to lectures, including that used in asking and answering questions, is from 9 to 11 A. M., from 2 to 4, and 6 to 8 P. M., giving us plenty to do.

I cannot close this article without a few words about the preaching, all of which thus far has been done by Bro. and sister White. I wish to say that whatever opinion people may form by reading, I venture the assertion that no fine-minded person can listen to either of them and not feel assured that God is with them. Sister White's style and language is altogether solemn and impressive, and sways a congregation beyond description, and in a direction always heavenward. Bro. White's language, manner, and style are inspiring, and well calculated to lift us up. We are led to feel that when the preacher goes out, under the commission, Jesus will surely be with him, and that, though weak in himself, yet through the power of his Guide he can subdue kingdoms; nay, "he can do all things."

O. T. NOBLE.

Wellington, Loraine county, Ohio.

#### The Cause in the East.

SINCE our last, numbers two and three of the *Review* have come to hand. We see the work is still moving on in the east, and that well-directed labor is still bringing its sure reward. By the reports we learn that at least between fifty and one hundred had taken their stand in some three places mentioned. This is encouraging. Next to seeing people embrace the truth in our own vicinity is to hear of their taking their stand elsewhere. The truth of God is one everywhere. We should pray for its progress and rejoice in its advancement.

From a private letter just received from Bro. Prof. N. W. Allen, who embraced the truth in Lake county, Cal., and has been attending the Biblical Institute at Battle Creek, and has now returned to his friends in Missouri, we learn that several of his near relatives have embraced the truth, and that others are investigating, and are about to take their stand. So may the work move on.

J. N. L.

#### Oakland.

WE have now held meetings in our hall about twenty days. Have had an audience averaging about seventy. Over half this time it has been very rainy, which has kept many away who desire to attend. Last Sabbath four new ones were with us keeping the Sabbath as the fruit of these meetings.

We also keep up our Sabbath and Sunday evening preaching in San Francisco with a good attendance.

D. M. C.

#### Visit to Woodland.

WHILE our Office hands were busy wrapping and mailing number 13, I made a hasty visit to Woodland for the purpose of consulting with our T. and M. officers there upon the great work before us, and to arrange with Bro. Saunders to print a supplement for the SIGNS.

I spent one evening very pleasantly with the kind family of Bro. Saunders, and was gratified to find them as earnest as ever, desirous for the extension of the truth, and willing to make any reasonable sacrifice for the advancement of the cause. It is perhaps due to Bro. Saunders that I say here, that he made as reasonable offers as he thought his circumstances would admit when it was talked of publishing the SIGNS at his office in Woodland, and it is now probable that our committee made too rigid an interpretation of the statement of the General Conference Committee on the paper here being managed in the same economical manner that the *Review* is managed.

Considering the differences in prices here and in the East, it seems that \$12.00 per week here would require far greater self denial than it would in Michigan. Let justice be done to all.

J. N. L.

#### Value of Good Manners.

PLEASEING manners are a great fortune to any man. Says Matthews: "Almost every man can recall scores of cases within his knowledge where pleasing manners have made the fortune of lawyers, doctors, divines, merchants, and, in short, men in every walk of life. Raleigh flung down his laced coat into the mud for Elizabeth to walk on, and got for his reward a proud queen's favor. The politician who has this advantage easily distances all rival candidates, for every voter he speaks with becomes his friend. The very tones in which he asks for a pinch of snuff are often more potent than the logic of a Webster or a Clay. Polished manners have made scoundrels successful, while the best of men, by their harshness and coldness, have done themselves incalculable injury—the shell being so rough that the world could not believe there was a precious kernel within.

"Civility is to man what beauty is to a woman. It creates an instantaneous impression in his behalf, while the opposite quality excites as quick a prejudice against him. It is a real ornament—the most beautiful dress a man or woman can wear—and worth more as a means of winning favor than the finest clothes and jewels ever worn. The gruffest man loves to be appreciated; and it is oftener the sweet smile of a woman, which we think intended for us alone, than a pair of Juno-like eyes, or 'lips that seem on roses fed,' that bewitches our heart and lays us low at the feet of her whom we afterward marry."

Knowing the potency of good manners, every Christian who desires to win souls to the truth should make it a daily study how to be as pleas-

ing as possible. Indeed the Lord enjoins this—"Be courteous." 1 Pet. 3:8. Seventh-day Adventists particularly need a large measure of this grace. Sharpness, coarseness, boisterousness, and like behavior never wins the confidence and love of others. Let us be as wise as common salesmen at least.

D. M. CANRIGHT.

#### Awful!

"ONE of the bishops of the Church of England, it has just leaked out, was not christened when he was a babe. He was thought to be dying, and his nurse did something in the peril of the moment which was meant to be a baptism; but just what is not known, nor is it certain that she did it in the name of the Father, Son and Holy Spirit.

"He recovered, and in mature years became an Episcopalian, and has risen to the high office of a bishop. The discovery that he was not baptized for a certainty has created a great stir in Episcopalian circles; for it follows that all his Episcopal acts are virtually null and void. He has ordained a great number of priests, christened many little babes, and confirmed scores of children, who it would seem are none of them really baptized, confirmed, or ordained, according to the requirements of the church."

The above fact we have seen referred to by several papers. The Baptists are greatly amused over this; as well they may be; but the poor Episcopalians, what will they do? All this difficulty would have been avoided had they held to the Bible direction to baptize believers only. Mark 16:16. So much for sprinkling babies!

D. M. C.

#### The Sermon of To-day.

UNDER the above heading the *San Francisco Chronicle*, of Dec. 13, has the following just remarks. After describing the old time sermon, it says:

"Now, however, this is all changed. Our preachers are politicians as much as ecclesiastics. The spirit of the times teaches them equally with the spirit of the Lord. Lessons are drawn as frequently from the world history of to-day as from the sacred history of long, long ago. Theology has become but the adjunct of a shrewd and easy morality. The preacher who expounds simply as a Biblical student is left behind in the race for popularity and a full flock. The shepherd of 1874 depends not on the simple crook to keep his flock from straying, but explodes a Chinese cracker—in the shape of a flash text and sermon—before the errant ones, and so drives them into corral, at least for this Sunday, and then looks about him during the rest of the week for another explosive to drive them back on Sunday next. The gentle dew of old-fashioned ministrations has no effect on the dry bones; it needs a topical bombshell to cause a moving in the valley. The sermon of to-day is generally a cross between an essay and a stump speech. Every week there is a series of the most seductive titles published of sufficient variety to suit all "earnest seekers" after truth, amusement or excitement."

This picture is but too true to the facts. No wonder that the power of God is no longer seen in the church. They rely not on the Lord, but their own powers for success. Let us be careful that we do not fall into the same pit.

D. M. C.

#### Private Prayer.

THE largest part of the Christian's prayers will always be private. His prayer will be a dialogue with his Heavenly Father. If his religion is not so, he may distrust its sincerity. If it be not more secret than public, more hidden than open—if his prayers in his closet, in his studies, in his walks, are not far more constant and important than his prayers in company and in church—he ought to doubt whether he does not pray to be seen of men rather than to be seen and heard of God. Secret prayer is the foundation of all other prayer. Where there is no habit of private communion with God there will be no earnestness in public prayer. It will be formal, dry, and consisting in endless repetitions of the customary phrases. The life of religion in the soul consists in habitual communion with God, in gratitude, supplication, in "the flight of one alone to the Only One." This hidden, inner life must be maintained in its fullness by constant prayer, and thus it will flow out easily into all the acts of public devotion and active goodness. But when this inner life stagnates, then the outward acts of devotion

become formal and rigid, and the man is like a tree, hollow at heart, which still may maintain an outward, languid show of life; or like an olive tree dead at the root, which still may bear "two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof." Secret prayer is the sign and the food of this inner life; its sign—for this life is love, and where love exists it will express itself. If the heart loves God it will commune with him; it will habitually turn to him, as the heliotrope to the king of the day; it will lean on him in dependence, trust and confidence. Its food—for such communion, opens the soul to receive new life flowing into it from God; and prayer is the door through which the bread and wine of the soul are brought in.—J. F. Clarke.

#### The Bible.

THE land is full of Bibles. I am glad of it. I am no worshiper of the Bible, yet I reverence its wisdom, I honor its beauty of holiness, and love exceedingly the tranquil trust in God which its great authors had. Some of the best things that I have ever learned from man this book has taught me. Think of the great souls in this Hebrew Old Testament; of the two great men in the New—Jesus who made the great religious motion in the world's parliament and Paul who supported it. I am glad the Bible goes everywhere. But men take it for master, not for help, read it as a sacrament, not to get a wiser and higher light. They worship its letter, and the better spirit of Moses, of Esaias, of the holy psalms, so old and yet so young, so everlasting in their beautiful faith in God—the sublime spirit of one greater than the temple, and Lord of the Sabbath, who scorned to put the new wine of God into the old and rotten bags of men that is not in Christendom. O, no! men do not ask that. The yeasty soul would rend assunder tradition's leathern bags. Worship of Bibles never made men write Bibles; it hinders us from living them. Worship no things for that; not the created, but, O Creator! let us worship Thee.—Theo. Parker.

NOT ASHAMED.—Justice McLean, of Ohio, heard a minister preach. He had been a skeptic, and this minister spoke to him in such a way as to convince him of the truth of the Christian religion. He was led to see how Christ had died for him, and was born again. He went home. He had hardly got there before he said: "We are going to have family prayer; let us go into the drawing room and pray together." "But," said his wife, "there are four lawyers in there; they have come to attend court. Let us go to the kitchen to have prayers." Judge McLean replied: "It's the first time I ever invited the Lord to my house, and I don't propose to invite him to the kitchen by any means." He went in to those lawyers and said: "My friends, I have found out that Jesus died on the cross for me, I have given myself to him, and now I propose to invite him to my house. You may do as you please; stay, or go. But I am now to make my first prayer in my own house." They said they would like very much to stay, and did stay. From that day Judge McLean lived a consistent Christian life, and died a Christian death.

A CANDID OPINION.—Rev. James Gallaher, once chaplain of the U. S. House of Representatives, commenced his ministry in Tennessee. He was a strong champion of the Presbyterian faith, but a man full of humor, with great tact in avoiding controversy when wisdom so directed. In one of his horseback rounds a good Arminian family entertained him very kindly, and as he was mounting his horse to leave, his host said to him, "Now, Mr. Gallaher, tell me what you honestly think about falling from grace."

"I suppose you want to know my real candid opinion?" said the minister.

"Yes, that is what I am after."

"Well, then," continued Mr. Gallaher, "I will tell you in a few words—I'd hate mightily to try it."

PERSEVERING HOLINESS.—Holiness consists not in the rushing of intense resolve, which, like Kishon, sweeps everything before it and then subsides, but in the constant flow of Siloa's waters, which perpetually make glad the city of our God. Holiness is no blazing comet, amazing nations with a transient glory; it is a fixed star, which, with still, calm radiance, shines on through the darkness of a corrupt age. Holiness is persevering obedience; it is not holiness at all if it be occasional zeal and sensational piety.—Spurgeon.

## Love and Labor.

We die not all; for our deeds remain  
To crown with honor or mar with stain;  
Through endless sequence of years to come  
Our lives shall speak, when our lips are dumb.

What though we perish, unknown to fame,  
Our tomb forgotten, and lost our name,  
Since naught is wasted in heaven or earth,  
And nothing dies to which God gives birth.

Though life be joyless, and death be cold,  
And pleasures pall as the world grows old,  
Yet God has granted our hearts relief,  
For Love and Labor can conquer grief.

Love sheds a light on the gloomy way,  
And Labor hurries the weary day;  
Though death be fearful and life be hard,  
Yet Love and Labor shall win reward.

If Love can dry up a single tear,  
If life-long Labor avail too dear  
A single web from before the true,  
Then Love and Labor have won their due.

What though we mourn, we can comfort pain;  
What if we die, so the truth be plain;  
A little spark from a high desire  
Shall kindle others, and grow a fire.

We are not worthy to work the whole;  
We have no strength which may save a soul;  
Enough for us if our life begin  
Successful struggle with grief and sin.

Labor is mortal, and fades away,  
But Love shall triumph in perfect day;  
Labor may wither beneath the sod,  
But Love lives ever, for Love is God.

—Chambers' Journal.

## Missionary Department.

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

## Our Work.

It is evident that many have not viewed this work in its proper magnitude and in its true light. We have not been able to comprehend the full scope of the third angel's message. Many of us have theoretically believed that God had committed to this people a message to warn the world; but we have not realized what must be done to accomplish this work. If the world is to be warned, and the truth is to find its way to every State and Territory in this Union, and into every part of such State or Territory, if it is to go to every civilized nation on the globe, wherever there are honest hearts, a question of the utmost importance arises, How is this to be accomplished? Will God send an angel from Heaven to preach the truth, and to carry this work forward without the co-operation of man? Can we fold our hands, or quietly work on our farms and attend to our worldly interests so that we may meet with no pecuniary loss, and then rejoice in the prosperity of the work without lifting a finger for its advancement? Has God changed in his plan of accomplishing his work here upon the earth?

This none of us believe. But the fact is self-evident that men are God's agents to carry out his design in the promulgation of his truth among mankind. He has committed to men and women talents of usefulness. These talents embrace temporal means, position in society, ability to present the truth in an acceptable manner, or whatever gives influence in society. These talents God will require with usury. The usury is our influence upon others in gathering with Christ. For all our works in the day of Judgment will be tried with fire; for the fire shall try every man's work of what sort it is; and if any man's work abide, he shall receive a reward; and every man shall receive a reward according to the fruits of his labor.

If God has selected a people on this earth, and given them light and truth, and that truth is to reach many nations, kindred, tongues, and people, it is that that people may be instrumental in imparting that light and truth to others. Man is only a steward of his talents. These are lent him of God to be used for his glory; and God will hold him to a strict account for the use of those talents which he has committed to him. If he neglects to use the talents in his possession, when the cause of Christ is languishing, and appropriates to himself that which is needed to further the truth of God, he robs God of that which belongs to him, and when he fails in this life he will sink into eternal ruin. The records kept in Heaven of every one that is saved, will show that the talents are not only returned, but that the usury accompanies them. Here are the talents Thou gavest me, and I have gained others besides them, says the faithful servant. This usury is the influence of the life of the child of God.

A fearful responsibility rests upon those who have received the light of present truth.

In the providence of God there have been committed to them talents of usefulness. Organization has been effected for the purpose of more successfully carrying forward the work of God. Individuals hold positions of responsibility in these organizations, and if they fulfill their responsibilities it will take them from their worldly interests. It will require sacrifice and burden-bearing on their part. And if they refuse to bear these burdens and make these sacrifices, the record of their lives made by the angels of God will show that they have thought God a hard master, reaping where he had not sown, and gathering where he had not strewed.

And to all such it will be said, "Take therefore the talent from him, and give it unto him that hath ten talents; for unto every one that hath shall be given, and he shall have an abundance; but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth."—S. N. HASKELL, in *True Missionary*.

## Instructions.

I HAD hoped all our T. and M. members, especially the officers, would read carefully the instructions given in the SIGNS relative to the mode of doing their work. Some are doing so; others are not, as I judge from their asking questions on matters already fully explained. Some have not read enough to know who our State secretary is. It does not look as though they were thoroughly posted if they send reports to Bro. J. W. Bond, the Vice-President, that should be sent to Sister Lucie Bush, State secretary, Woodland, Cal. I am glad to see, for the most part, a desire on the part of all to learn how to do the missionary work. This encourages to patiently instruct and help all we can.

The first great mission work in which we propose to engage, is to extend, as much as possible, the circulation of the SIGNS. If all were awake to the importance of this matter as we should be, we could and should, add 1,000 names to our list of subscribers in the next six weeks. Shall we do it? In the report of our State quarterly meeting, as published in the last SIGNS, you will see it was voted to prepare a supplement to be placed in the back numbers, thus enabling our missionary workers to send single copies to their friends anywhere the English language is read. These can be sent to any part of the United States or Canada, by addressing them distinctly and placing upon the wrapper a one cent postage stamp. We are happy to report to you that these supplements are printed, and we are now prepared to supply orders from the directors.

The object of sending out these papers with supplements, is to place in the hands of our friends and any whose names and address we obtain a sample of the paper, while the supplement sets forth the merits of the case, and solicits their subscription, and thus obviates the necessity of our writing a letter, unless it is preferred, in special cases to do so. It is not proposed to mail copies to those we could and should see personally and converse with on the matter. To avoid confusion there should be some system in the distribution of these papers, especially in the use of the names from directories, otherwise different ones will be mailing the same papers to the same person, which might not make a favorable impression. To illustrate: There is one directory of Sonoma, Marin, Napa and Lake counties. In these four counties are parts of three districts. There should be an understanding between the directors of these districts as to what parts of these counties each is to canvass. In these counties much can be done by personal canvassing. Where this can be done it is preferable. We want to use these supplement papers largely in obtaining access to these counties where we have no living canvassers. Shall we "up" and at this work? One brother in district No. 3, is sending us regularly about two paid subscribers a week. We don't know what we can do till we try. Let us receive our orders for these SIGNS and make an earnest effort in canvassing.

I would say for the encouragement of others that brother John Morrison was in this office, some two weeks since, giving me the names and address of several paid subscribers, he mentioned the name of an acquaintance to whom he wished a paper sent on trial. One copy was sent. It had the desired effect. We received a letter from the party last night containing pay for the paper for six months, and requesting to become a permanent, full paying subscriber. Try again Bro. Morrison, and brethren and sisters—all try.

J. N. L.

## The Truth Gaining Ground.

A BROTHER writing from Del Norte Co., sends twelve new subscribers for the SIGNS, and says, "I hope and pray that some of these will be caused to keep the Lord's Sabbath through reading this valuable paper. There are some here who desire to study into the merits of the question."

Another brother writes from Vermont, and speaks of a man who had received four numbers of the SIGNS, and says "he has now become a paying subscriber to the *Voice of Truth*. It has accomplished a mission in interesting him enough to subscribe to the *Voice*." That is good. The truth of God in SIGNS or *Voice*, is important, and we rejoice to know that it spreads by means of either.

Another case: A brother writes from Oregon, sending pay for a paper sent on trial to one of his neighbors, and says of him: "He says he would not do without it for twice the price of it. He loans it to one of his brethren, who has been raised from infancy in the doctrine of Methodism, and he told me to-day 'it was the best religious paper he ever read, although it was different in its teachings from anything he had been used to hear.' I think the SIGNS will yet be the means of opening the eyes of several in this country in regard to the great truths contained in the Bible. The cause is bound to prosper when God is at the helm. I hope before long that some one can come out here and preach for us."

A couple of sisters near San Diego, Cal., who have embraced the truth by reading tracts and papers, writes, sending a donation of \$15.00 to our State Missionary Society, and say: "We would like very much to hear a living minister. Could not one come to San Diego?"

The gentleman on the Minnesota camp ground, into whose hands a stray paper providentially fell, and who carried it to Pa., and then sent here for more, as we mentioned a few weeks since, now sends other subscribers, and says, "they too will circulate it, and induce others to subscribe." So it goes, one hears, and then says to his neighbors, "Come and see." They come to see, and some of them abide with the truth. J. N. L.

## The Christian Use of Money.

WHAT is money?

The definition comes to us, "coin, metal (usually gold, silver, or copper), stamped with public authority, and used as the medium of commerce." We find the first mention of the word when Abraham bought the burial-place for his wife Sarah; thence all along through the books of Moses, the prophets, and Psalms; also in the New Testament, by the apostles and evangelists.

The use made of the word in the seventy places in the scriptures where it is found indicates clearly its importance. In the Jewish dispensation we find,—

The *Atonement* money, the *Redemption* money, the *Trespass* money, and the *Sin* money, showing the sacred use made of it in the established worship of God among his ancient people.

Illustrations of the power of money for good and evil are found in abundance scattered through the Bible; and the wise man was inspired to write that "money answereth all things." Money must therefore be used,—used by Christian men and women.

The subject before us is *The Christian Use of Money*. The word "Christian," as here used, is thus defined: "pertaining to Christ, belonging to Christ, relating to his doctrines, precepts, and example." This simple dictionary-explanation of the word is, perhaps, the most beautiful but comprehensive brief essay that could be written upon the subject. Put the use of money according to this definition; and we have its *Christian* use. Let me give it again. "Pertaining to Christ, belonging to Christ, or relating to his doctrines, precepts, and example."

Excuse me, dear brethren and sisters in the Lord, for saying that my own heart has been deeply stirred within me in applying this definition to my own life and experience in the use of money. That we may ever make it the test of our lives, may God grant us help? There is a saying as follows:—"Money can neither open new avenues to pleasure, nor block up the passages of anguish." With the *Christian* use of money, cannot this be accomplished? On an old monument in Staffordshire, Eng., may be found the following:—

"As I was—so be ye;  
As I am—ye shall be;  
That I gave—that I have;  
That I spent—that I had;  
Thus I end all my cost;  
What I left, that I lost."

Concerning the *duty* of the *Christian* use of money, no argument is necessary to the

truly Christian heart. To use money with relation "to Christ's precepts and example," as "belonging to Christ," would seem to be easily understood. As to food and raiment, shelter and sustenance, for ourselves and those dependent upon us, *He* knoweth that we have need of these things. It would most evidently follow, that to use money in a *Christian* way would lead us to engage most heartily in all the various benevolent and charitable work of the communities in which we live; for *He* whom we imitate "went about doing good." But the *special* object of our gifts of money would seem to be that for which he gave his own most precious blood,—the Church of Christ, in all its various fields of labor, in every department of its work because it is *his church*. This use of money would lead us to seek to enhance our power and ability for all this service.

But do some say, "I have little money?" Then with little money the consecration, the spirit, the blessing, will be the same. It only requires common observation to notice that those who do not give stately, when with small means, do not give uniformly with large means; and *vice versa*, those who have given thus while having little, have most uniformly increased with their means proportionately. Do some inquire, "What or how much shall I give?" Let us answer in the words of William Arthur, Esq., in his treatise on "Giving". He says,—

"If we go to the Old Testament to learn what the Lord counted acceptable in ancient times, we find Abraham, the father and representative of all believers, standing before Melchisedec, the type of our great High Priest, giving a tenth of all.

We find the patriarch Jacob, when homeless, awaking from his sleep by the roadside, solemnly vowing to the God of his fathers, that, if only "bread to eat and raiment to put on" were granted to him in his exile, a tenth of all should be rendered back in honor of his God.

Among the Jews, we find that each head of a family was bound by direct enactment to give *one-tenth* of all his yearly income to the support of the ministering tribe of Levi. He had to pay a second tenth for the support of the feasts, a third tenth for the poor, once in three years. And in addition were the trespass-offerings, long and costly journeys to the temple, and sundry other religious charges, all imposed by divine sanction, beside freewill-offerings. Taking all these items, it is undoubted, that, among the Jews, every head of a family was under religious obligation to give away at least a *fifth*, perhaps a third, of his yearly income.

If we seek an answer from the New Testament, every thing seems to push up the scale to a proportion from which we nearly all shrink away. We find liberality in a rich man sanctioned up to "half his goods," as in the case of Zaccheus; and, in a poor widow, up to "all her living," as with the two mites. We find a whole church selling their property, and giving away without limit; and, though that example is never enforced on others, it is never reproved.

We find the church of Macedonia in "depths of poverty," and also in "a great trial of afflictions, abounding in riches of liberality;" and their record is written for the gratitude of all ages, that they gave "beyond their power." Those early Christians who thus rejoiced to bestow are melted together to yet greater sacrifices by words so winning and so mighty as, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Thus coming into the gospel dispensation, we are sensible at once of a notable rise in the temperature of benevolence. Here the idea of a religion less generous, less self-denying, less superior to sordid hoards or personal comforts, is not only inadmissible, but atrocious. Whatever of heavenliness and large-heart was in the religion of the prophets received an *expansion* not a *chill*; and selfish man is placed, at best, in his highest school of usefulness.

Does the Christian use of money give better returns than other uses? Some time since, an article appeared in the *Christian Era*, entitled, "Hold on to your money!" Queer, indeed, for a *Christian* paper to announce to its readers! In brief, the injunction was to place money while in life so that Christ should recognize it after death—deposit it in the Bank of Heaven. Lay up treasure there, by bringing money there through the blessing of God on money given in life. Thus money lasts into eternity. We hold on to our money by letting go of it here.

Some time since, a man in this State, possessing property, but nearing the grave, sent for a friend to advise him concerning some of his property. On arriving, the friend said it would be well for him to attend at

once to such matters as he wished to, as a change might soon take place with him. Holding a bond for a thousand dollars in his hand, he remarked, he thought of giving it to his housekeeper, he having lost his companion by death. He asked, "Will it make any difference for an hour or two?" He died holding the bond in his hand. As with our lives, so with our money; he that saveth his money shall lose it; and he who, for the Lord's sake, and the gospel's sake, loses his money, shall find it.

The only money ever saved for ourselves is what we give to the Lord. Need anything be said of the joy of this Christian use of money? You who know the meaning of that most mysterious statement, "It is more blessed to give than to receive," understand the returns, the dividends of money thus invested: "Them that honor me I will honor."

What like the joy of feeling that you are assisting in the support of a preached gospel in your community (for who would live where it is not preached)? What pleasure comes of having part in a mission Sabbath school, in the work of our State Convention, of our great *Home Mission Society!* What delight like that of realizing, that, by your money, men and women, noble and Christ-like, are preaching the gospel to the poor in far-off lands! If the sweet story of Jesus and his love is to be told to them, it must be told by the voice of living men and women, not by angels. And whence are the means to come to send forth messengers to tell the tidings of grace to every creature? The answer comes, by the *Christian use of Money*, spending it according to the definition of the word "Christian" as given above: "pertaining to Christ, belonging to Christ, relating to his doctrines, precepts, and example."

We are drawing near to the hour when we shall take our flight from this to another shore. At whatever moment we depart, many other souls from all lands will be departing too. Who would wish, that, in the flight of souls, of which he will be one, the majority should be of those who had never heard the name of Jesus? If this is not to be our case, if that name is to sound upon all ears, and to be invoked in all tongues, up, and be in earnest! Spare not your goods, that the poor in soul may be rich at last! Who dies rich? He who, whether he leaves *little*, or *much*, or *nothing* behind him, has treasure laid up in heaven; *he dies rich!* Who dies poor? He who, whatever he leaves behind him, has nothing laid up before him; *he dies poor!* —*Mial Davis, Burlington, Vt.*

### The Day of the Lord.

WE read in holy writ that there is a day coming that is to "try every man's work of of what sort it is." The apostles and prophets have spoken of it many times, and generally call it "the great and terrible day of the Lord." When will it come, and how long will it last, are questions not so easily answered. The Saviour said, "This generation" should not pass till all these things be fulfilled. "Heaven and earth shall pass away, but my word shall not pass away." So the commencement of the day of the Lord is included in his language.

Says Paul, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape." The peace and safety cry has been going forth for years in the popular pulpits of the day, ministers preaching that the world is going to be converted before the end, and so on, contradicting the inspired word that tells us that iniquity shall abound and "the love of many wax cold," showing that professed Christians become unconverted about as fast as sinners are being brought to obey the gospel. Our Saviour says the wheat and the tares will "grow together until the harvest." Then they shall be separated; the good shall be "gathered home," but the bad shall be bound in bundles to be burned.

Isaiah tells us something about our subject. He says, "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day; for the day of the Lord of hosts shall be upon every one that is proud, and lofty, and upon every one that is lifted up, and he shall be brought low." Isa. 2:11, 12. Please finish out the chapter; it tells how they will cast their idols of gold and silver to the moles and bats, for it will not be able to deliver them in that day; and more, they will try to hide themselves in the clefts of the rocks, and in the caves of the earth, for fear of the Lord and for the glory of his majesty, when he ariseth to shake terribly the earth. Alas, for the day!

for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.

Is the day of the Lord to come upon us without any warning? It would seem not; for says Joel, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand." He pictures it out as being a very dark and gloomy time, a time when all faces shall gather blackness. He says, "Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision." Joel 3:14. Surely we are in the valley of which he speaks, and the great deciding time is at hand. But, oh! how few are deciding to fear God and keep his commandments and the faith of Jesus. This will be the only shield in that day.

"The Lord is good, a stronghold in the day of trouble," and "He knoweth them that put their trust in him." We have the assurance that every one will be delivered whose names are found written in the book of life. Michael the great Prince will deliver the righteous that have made him the Rock of their salvation. Brethren, "ye are not in darkness that that day should overtake you as a thief." Who are the brethren here spoken of? Surely, they that take heed to the sure word of prophecy, which, Peter says, is as a light shining in a dark place, and by which we can tell where in the world's history we are living. For the day of the Lord is introduced by the day of vengeance which will last one year, even the year after the close of probationary time, when the seven last plagues will cut off the wicked from the face of the earth, and the fowls of the air be called to feast on them, for the Lord has said so, and "God is not man that he should lie, nor the son of man that he should repent."

The good Saviour has given his church a most solemn warning concerning these times in these few words, "And take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares, for as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Oh! let us be thankful if we are the children of light and not the children of darkness. What excuse will we have if we are not prepared for that day? It is high time to awake out of sleep.

MARY A. MARTIN.

### Devotion.

DEVOTION signifies a life given or devoted to God. He, therefore, is the devout man who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God in everything; who serves God in everything; who makes all the parts of his common life parts of piety, by doing everything in the name of God, and under such rules as are conformable to his glory.

Devotion implies not any particular form of prayer, but a certain form of life, that is offered to God, not at any particular times or places, but everywhere, and in everything. As a good Christian should consider every place as holy, because God is there, so he should look upon every part of his life as a matter of holiness, because it is to be offered to God. Devotion, we thus see, is an earnest application of the soul to God as its only happiness. That soul is devoted to God which constantly rises and tends towards God in habitual love, desire, faith, hope, joy, and truth.

Our blessed Saviour and his apostles are wholly taken up in doctrines that relate to common life. They call us to renounce the world, and differ in every temper and way of life from the spirit and way of the world; to renounce all its goods, to fear none of its evils, to reject its joys, and have no value for its happiness; to be as new-born babes that are born into a new state of things; to live as pilgrims in spiritual watching, in holy fear, and heavenly aspirations after another life; to take up our daily cross; to deny ourselves; to profess the blessedness of mourning; to seek the blessedness of poverty of spirit; to forsake the pride and vanity of riches; to take no thought for the morrow; to live in the profoundest state of humility; to rejoice in worldly sufferings; to reject the lust of the flesh, the lust of the eye, and the pride of life; to bear injuries, to forgive and bless our enemies, and to love mankind as God loveth them; to give up our whole hearts and affections to God, and strive to enter through the strait gate into a life of eternal glory. —*William Law.*

### Opportunities.

How many there are in the church of Christ who sigh for opportunities of usefulness, while they never take hold of those close at hand. They want something to do—some great thing, like Naaman of old—and the simple waters of Jordan are despised by them. But if we remember that life is made up of little things, and the daily consecration of these little things may bring about great results, like the small seeds, which, scattered, bring great harvest, we would not look further than our every-day walk and path for means of usefulness. It is said a room may be swept to the glory of God. I am sure it is so; good living is good preaching, and a heart tuned to the praise of redeeming grace will give forth no discordant music. If these words, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God," be our life motto, we shall not need to sigh for opportunities of usefulness.

A pious couple in England, after morning prayers with their children and servants meet for a few hours in their own room, to ask the Lord for work. "Lord, what wilt thou have us to do to-day? Let us work for thee, O Lord!" and expecting in faith, the answer, their senses are quickened to perceive and seize the opportunities, and they are wonderfully and remarkably blessed. "Ye have not, because ye ask not."

A lady, once writing a letter to a young naval officer who was almost a stranger to her, thought, "Shall I close this as anybody would, or shall I say a word for my Master?" And lifting up her heart for a moment, she wrote telling him that his constant change of scene and place was an apt illustration of the words, "Here we have no continuing city," and asked if he could say, "I seek one to come." In trembling, she folded it and sent it off. Back came the answer: "Thank you so much for these kind words. My parents are dead. I am an orphan, and no one has spoken to me like that since my mother died, long years ago." The bow, shot at a venture, hit home, and the young man shortly after rejoiced in the fullness of the blessing of the gospel of peace. Christians, how often do we close a letter as anybody else would, when we might say a word for Jesus? —*Witness.*

CASH VALUE OF PRAYERS.—Abbot Martin, of St Meinard's Abbey, Indiana, makes an appeal to Catholics throughout the country for funds to build a Benedictine Monastery for thirty-six priests and a church to be under the invocation of "Our Lady Immaculate," in southern Indiana. Besides offering to pray generally for the living as well as for the dead, he makes the following special and generous offer to subscribers: For each person offering \$5 we shall say one mass immediately and one after his or her death, when the receipt handed for the gift is sent hither. For each person offering \$25 we shall say two masses immediately and three after his or her death. For each person offering \$100 dollars we shall say five masses immediately and henceforth one every year hereafter as long as the monastery shall exist. For each person offering \$500 we shall sing one High Mass immediately and one every year hereafter, and his or her name shall be placed in the Mortuary or List of the Benefactors, which is publically recited every day after Prime.

Good words and good deeds are the rent we owe for the air we breathe.

A WISE man's lips are at the door of his heart; but a fool's heart is under his tongue.

### News and Miscellany.

"MEN'S hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

#### FIRES.

SINCE our last the fire-fiend has raged to a considerable extent. Jan. 11, Mason, College, at Terrebone, Canada, was burned; loss \$100,000. Same date, at Hollister, Cal.; loss \$5,000. Jan. 13, fire in San Francisco; loss \$25,000. Jan. 15, at Utica, N. Y.; loss \$45,000. Same date, at Galena, Ill.; loss \$125,000. Jan. 16, at Sparta, Wis.; loss \$20,000; at Baltimore, Md.; loss \$40,000. Jan. 17, the Deaf Dumb and Blind Asylum was burned near Oakland, Cal.; loss \$200,000. Jan. 21, at Aux Cayes, Hayti; loss \$100,000; At Rutland, Vt.; loss \$200,000.

#### FLOODS.

The last week has been one of great rain throughout this State and the adjoining Territories, in connection with this the sudden

melting of the vast bodies of snow which had fallen in the mountains has caused severe floods, which has been destructive to property along some of the rivers. The levy broke away above Marysville, the water rushed in and flooded a part of the town some seven or eight feet in depth. Several lives were lost, and property to the amount of about one million dollars. By the same flood some of the farming lands were overflowed. In one instance an island on which 800 sheep were grazing was inundated and the entire flock perished.

#### SNOW SLIDES.

During the recent rain there were some gigantic snow slides in the mountains, with much loss of life. In one instance as many as twenty-eight chinamen who were chopping in the mountains were caught in their camp, buried in the snow, and perished.

#### DISTRESS.

Labor strikes at the manufacturing, mining and ship building centers of England have been general. Twenty-five ship yards with 12,000 laborers have suspended, in consequence of which prices of coal have advanced and there is much suffering anticipated among the poorer classes.

—The *S. F. Call* of Jan. 12, says, Small pox is raging violently in New York. There were a hundred cases last week. Varioloid is prevalent to an unusual extent.

#### HOME TROUBLE.

There are still serious complications growing out of the Louisiana difficulties. General Sherman claims that there have been in that State alone more than one thousand murders. It seems that a Congressional committee have appointed a sub-committee to go to Louisiana and make actual investigation concerning difficulties there before they recommend any definite action to Congress.

#### FOREIGN.

The *London Pall Mall Gazette* says, War, if not actually declared, is resolved upon by Montenegro against Turkey. Persons well acquainted with the East regard the situation as very grave. It is supposed that Austria will endeavor to confine this difficulty to as narrow limits as possible.

#### POPE.

In the secret session of the Von Arnim trial a circular note of Prince Bismark, dated May 14, 1872, was read, in which he stated that, a new Pope, if not recognized by a majority of the European sovereigns, would cease to be Pope; but would stand in the same position as a Bishop appointed without the consent or approval of his government.

#### CRIME.

It must be apparent, even to the casual observer, that crimes of the darkest dye are on the increase. Before me lies the police record for the city of San Francisco for the year 1874. It shows that the total arrests for various crimes in San Francisco for the year was 15,489. A daily for Jan. 6, contains a sample of the records of the year, as follows: Suicide of an Indian Chief; suicide of W. H. Maiben; safe robbery of \$20,000; highway robbery at South Beach, S. F.; an old man shoots himself five times in the mouth; attempted burglary; swindling; boys shot by an old man because they plagued him; a woman imprisoned for petty larceny; leaves two children unprovided for; eight cases of drunkenness; other cases of assault and battery; petty larceny. Beside all this there is an account of a man who got drunk, fell on his face in the mud and water and was smothered to death. Coroner's Jury did not decide who was guilty, the man who sold the liquor, the man who drank it, or whether the guilt rested on the liquor or the mud. Modern, false charity would be apt to pass all by but the mud hole, and condemn that.

J. N. L.

### Obituary Notices.

"I WILL ransom them from the power of the grave: I will redeem them from death." Hosea 13:14.

DIED at Napa, Cal., Jan. 21, 1875, of Bronchial Pneumonia, Bro. Pruden Commary, in the fifty-ninth year of his age. Bro. Commary was a native of Canada East. He never professed faith in Christ until he attended the tent meeting in Napa, near two years since. He was among the thirty-one baptized at the Yountville camp meeting Sep. 22, 1873. He was a faithful Christian, an earnest worker. His death was triumphant. He sleeps in Jesus. Remarks at the funeral by the writer from Heb. 13:14. J. N. LOUGHBOROUGH.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, JAN. 28, 1875.

"Bring Another Brother."

DURING the exhibition of 1867 in Paris, a minister met with an instance of direct labor for souls which he states he never can forget. In conversation with an engineer employed on one of the pleasure boats which ply on the Seine, the discovery was made that the man was a Christian, and on the inquiry being put, by what means he was converted, he replied, "My mate is a Christian, and continually he told me of the great love of Jesus Christ, and his readiness to save, and he never rested until I was a changed man. For it is a rule in our church that when a brother is converted, he must go and bring another brother; and when a sister is converted, she must go and bring another sister; and so more than a hundred of us have been recovered from Popery to the simplicity which is in Christ Jesus." This is the way in which the gospel is to spread through the whole world. By the silent force of a consistent life, by the prevalence of importunate prayer, by the seasonable testimony of our lips in converse with our fellow-men, let us love to make Jesus known; for he has said, "Whosoever shall confess me before men, him also will I confess before my Father which is in Heaven."—John V. Hickmott.

An Enormous Evil.

"THE cost of liquors, of all sorts, imported and manufactured in the United States in 1870, was one billion four hundred and eighty-seven millions of dollars. Of course the retail price was more. There were one hundred and forty-seven thousand licensed liquor-saloons in the United States in 1870, with five hundred and sixty thousand customers, who purchased one billion five hundred and seventy-five millions of dollars' worth of liquor. The balance was, doubtless, sold by unlicensed vendors."—Luther Lee, D. D., in the California Christian Advocate.

POSTAL RELATIONS WITH CANADA.—The Postmaster General has issued the following order to postmasters: On and after the first day of January, 1875, all printed matter of the second class, destined for Canada, will be treated as though it was destined for the United States, the arrangement with the Canadian postal authorities being that it shall be delivered free of charge. All matter of this class coming into our offices from Canada will be delivered by this Department free of charge. The same rule also applies to transient newspapers and postal cards. On and after February 1st, 1875, the single letter rate to Canada will be three cents, prepayment obligatory, and all letters received from Canada will be delivered free of charge.

Vick's Floral Guide for 1875.

WE have received the first number of a pamphlet of the above title of 100 pages, published quarterly by James Vick, Rochester, N. Y. It is filled with superb engravings of most exquisite plants and flowers, as well as excellent instructions upon plant and floral culture. Its presence would be an honor to any family table. Its cheapness, too, is a wonder as he proposes to furnish it post paid, at 25 cents a year. Address, James Vick, Rochester, N. Y.

Big Invention.

THE following notice which speaks for itself calls attention to a rare opportunity to obtain a cheap, durable and portable map of the American continent, read it.

Lloyd, the famous map man, who made all the maps for General Grant and the Union army, certificates of which he published, has just invented a way of getting a relief plate from steel so as to print Lloyd's Map of American Continent—showing from ocean to ocean—on one entire sheet of bank note paper, 40x50 inches large, on a lightning press, and colored, sized and varnished for the wall so as to stand washing, and mailing anywhere in the world for 25 cents, or unvarnished for 10 cents. This map shows the whole United States and Territories in a group, from surveys to 1875, with a million places on it, such as towns, cities, villages, mountains, lakes, rivers, streams, gold mines, railway stations, etc. This map should be in every house. Send 25 cents to the Lloyd Map Company, Philadelphia, and you will get a copy by return mail.

SONG OF THE REAPERS.

Musical notation for the first part of the song, including lyrics: 1. Oh we are the reapers that garner in The sheaves of the good from the fields of sin; With sickles of truth

Musical notation for the chorus, including lyrics: CHORUS. work be done, And no one may rest till the harvest home. We are the reapers, O who will come, And share

Musical notation for the second part of the song, including lyrics: in the glory of the harvest home? Oh who will help us to garner in The sheaves of good from the

- 2. Go out in the by-ways and search them all; The wheat may be there, though the weeds are tall; Then search in the high-way, and pass none by, But gather from all for the home on high. CHO. We are, &c.
3. The fields are all rip'ning, and far and wide The world now is waiting the harvest tide; But reapers are few, and the work is great, And much will be lost should the harvest wait. CHO. We are, &c.
4. So come with your sickles, ye sons of men, And gather together the golden grain; Toil on till the sheaves of the Lord are bound, And joyfully borne from the harvest ground. CHO. We are, &c.

Life.

"WHAT is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." Jas. 4: 14.

- "Just a smile too bright for staying; Just a love too deep for saying; Just a song, a breath of sweetness; Just a glimpse of earth's completeness— This is life!
Just a moan of dreariest sorrow; Just a longing for the morrow; Just a sigh, a sob, a shiver; Just a white face by the river— This is life! W. H. C."

Subscribers for Signs.

WE have commenced to send out lists of subscribers to the different churches so that the business agents may collect on names, report who that are receiving papers on trial are reading with profit, and report the same to this Office. Some of our missionary members are doing all they can to obtain subscribers. It is a laudable work to which all should give attention. Who will do it? Since our last we have a net gain of about thirty subscribers. Of these our T. & M. workers have furnished as follows: Paid Subscribers, District No. 1, none; No. 2, one; No. 3, none; No. 4, none; No. 5, none; No. 6, none; No. 7, two; No. 8, none; No. 9, one; total four. Trial Subscribers, No. 1, one; No. 2, ten; No. 3, none; No. 4, none; No. 5, two; No. 6, none; No. 7, none; No. 8, none; No. 9, one; total, twelve. J. N. L.

Postage.

COMMENCING with January 1, 1875, new regulations were made by the P. O. department relative to newspaper postage. The postage on the papers of all regular subscribers must be paid, by the publishers, at the office where they mail the papers. Many of our trial subscribers have said in ordering the paper that they would "pay the postage." There is no way they can do it now but to remit us a sum equivalent to the postage, as it must be paid here. Some are doing this, as you will notice by the receipts of small sums in this number. Others may do the same, if they choose to do so. J. N. L.

ALL money sent by mail to the SIGNS' office should be in drafts or postal orders, payable to the SIGNS OF THE TIMES, if the sum exceeds \$2 00. Sums less than \$2 00 can be in currency or postage stamps.

No man has a right to do as he pleases except when he pleases to do right.

English Bibles.

We will send any of the following English Reference Bibles, by mail, post. paid, at their respective prices: (1) Min. Ref. after verse, mor., \$3.25 (2) Nonp'r'l, Marg. Ref., 3.00 (3) Pearl, " " " Gilt, 2.50 (4) Diamond, " " " circuit, 2.50 (5) " " " " Brass Rim'd 1.50 (6) " " " " Plain, 1.25 In ordering, designate the number of the Bible, in the left hand column of this list that you want. Please send in your orders.

Miraculous Powers.

THIS is the title of a new work, of 130 pp., from the pen of Elder M. E. Cornell, containing Scripture testimony on the perpetuity of Spiritual gifts, "Illustrated by the Narratives of Incidents and Sentiments, Carefully Compiled from the Eminently Pious and Learned of Various Denominations."

The price of this work is 20 cts. a copy, post paid. Those on this coast who wish the work can send in their orders to this office immediately, as we are prepared to fill orders.

ALL letters or business for the SIGNS should be addressed "SIGNS OF THE TIMES, Oakland, Cal."

Business Department.

"Cursed be he that doeth the work of the Lord deceitfully," (margin, negligently). Jer. 48:10.

California Publishing Fund.

- \$50. EACH. Friend S. \$40. EACH. James Creamer.

California Tent Fund.

- \$25 EACH. J I Tay.

Received for the Signs.

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