

# 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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### Watchers.

"More than they that watch for the morning." Ps. 130 : 6.

As watchers that wait for the morning,  
And watch for the coming light,  
Anxiously keeping their vigil  
Through the long dark hours of night.

So we've longed for our Saviour's coming,  
Through the weary night of years,  
And watched for the dawn of the morning,  
Till our eyes are dim with tears.

Still the clouds hang dark o'er the mountains,  
Thick clouds of error and sin,  
And closed are the gates of the city,  
Lest Jesus should enter in.

So long have the people been fettered  
By the sin-chains not yet riven,  
They care not for love that would free them,  
For the gift that God has given.

They turn a deaf ear to our warnings,  
Our message they will not hear;  
Oh! watcher on Zion's hilltops,  
Say, is not the morning near?

And if still we must wait for its dawning,  
This promise our hearts shall keep—  
That they who in tears have been sowing,  
With joy shall the harvest reap.

—Hattie Noyes, Canton, China.

## The Sermon.

### THE GREAT COMMISSION.

BY ELDER J. H. WAGGONER.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matt. 28 : 19, 20.

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16 : 15-18.

These texts are parallel, and they cast light upon each other. We admit that the expression, "the end of the world," might be rendered, "the end of the age," but it refers, of course, to that age in which the gospel was to be preached, that is, the gospel dispensation. And this is proof that the commission was not designed for the apostles alone, nor yet for their immediate successors, as is often claimed, for they could not preach the gospel to the end of the age or dispensation. This commission is as extensive as the preaching of the gospel was designed to be.

Now, as the passages quoted are parallel, the expression, "I am with you," in one, is the equivalent of the manifestations of the power of the Spirit or the signs to follow, in the other. When Jesus said he is, or would be, in the midst where two or three are gathered together in his name, all understand that he meant, not personally but, by the Spirit. We learn from the Scriptures that, as the Son represented the Father, even so the Spirit represents the Son. As Jesus came in his Father's name, John 5 : 43, so did the Spirit come in his name, John 14 : 26. And he promised to be with them to the end of the world. The evidence that he is with

them, that the promise is fulfilled, is found in the signs of the Spirit's presence and power, which were to follow them that believe. This is made very plain in Acts 2, where the promise first commenced its fulfillment.

When the commission was given they were told to tarry at Jerusalem until they were endued with power from on high. Accordingly they remained at Jerusalem and did not preach any until the day of Pentecost, when the promised power came. It cannot be disputed that their labor under this commission commenced on that day of Pentecost.

And we can trace an exact parallel between the commission of the Saviour and the preaching of Peter on that day. By this parallel the application of this subject is made clear and certain. Jesus in the commission said that believers should be baptized, and, these signs shall follow them that believe. Peter, acting under this commission said, Repent and be baptized, and, ye shall receive the gift of the Holy Ghost. We see by the reading of Acts 2 that the promise of the Holy Ghost which was offered to believers on the day of Pentecost was the same promise that was fulfilled to the apostles on that day. This also is made sure by the parallel which we have pointed out between the commission and the preaching of Peter on that day of Pentecost. Peter, in opening the work under that commission, commanded them to be baptized, because the Saviour, in giving the commission, said the believers should be baptized. In like manner, Peter said they should receive the gift of the Holy Ghost, because the Saviour said, these signs shall follow them that believe. Therefore the gift of the Holy Ghost which Peter promised to them who received the gospel, is the exact equivalent of the signs which the Saviour said shall follow them that believe.

This conclusion cannot by any means be avoided, and it is decisive as showing the scope of the promise set forth by Peter on that day of Pentecost. It proves most conclusively that the signs were to follow them that believed even unto the end of the world, and were matters of promise to as many as the Lord our God shall call.

And with this agree the history of the early church, and the instruction given by the apostles. These gifts were in the church in the apostolic age; and they were not confined to the apostles nor to the ministers of the gospel. Agabus was a prophet. Philip the evangelist had four daughters who had the gift of prophecy. This was according to the promise made by Joel, as quoted by Peter: "Your sons and your daughters shall prophesy," and, "on my servants and on my handmaidens I will pour out in those days of my Spirit." The promise of the Saviour in the commission is the same; for "them that believe" embraces males and females, sons and daughters, alike. In the instruction of the apostles to the churches they make such reference to the gifts as to confirm the view that the gifts were quite general among the believers.

Paul wrote to the church of Corinth to "covet earnestly the best gifts," but rather the gift of prophecy as being most useful to the whole body for their edification. He said:—

"I would that ye all spake with tongues; but rather that ye prophesied." 1 Cor. 14 : 5.

This statement is not consistent with the idea that the gifts were to be confined to the laborers in the ministry. This whole chapter contains instruction to the church at large in regard to the operations of the Spirit among them. Of the benefits of the gift of prophecy he says:—

"But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judge of all. And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is with you of a truth." Verses 24, 25.

Thus Paul has stated, first, his desire that they might have the gift of prophecy; then, the usefulness of this gift, both to the church and to the conversion of unbelievers; and, finally, he speaks of what actually existed among them, thus:—

"When ye come together, every one of you hath a psalm, hath a doctrine, [or instruction,] hath a tongue, [i. e., a gift of tongues,] hath a revelation, hath an interpretation. Let all things be done unto edifying." Verse 26.

Paul did not disapprove of these things, but gave such directions in regard to the use of their gifts as seemed necessary for their growth, and that the gifts of God's Spirit might not be abused nor perverted. For he had before exhorted them to desire spiritual gifts, and to covet earnestly the best gifts. And again he said:—

"Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." Verse 12.

In furtherance of this object he directs that he that hath a tongue, or the gift of tongues, shall keep silence in the church unless there be an interpreter, because others would not be edified by his speaking if it were not interpreted. But upon the gift of prophecy in the church no such restraint was laid. Of that he said:—

"For ye may all prophesy one by one, that all may learn, and all may be comforted." Verse 31.

In like manner he instructed the church at Rome. We observe that his argument in 1 Cor. 12, concerning the various members of the body, has respect to the gifts of the Spirit set in the church. And so to the Romans, carrying out the same idea, he says:—

"For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth on teaching; or he that exhorteth on exhortation;" &c. Rom. 12 : 4-8.

The mutual dependence of the gifts, one on the other, is shown in this text as it is, in 1 Cor. 12. In that he says one member may not say to another, I have no need of thee. And those least esteemed are often most useful and necessary. So in Rom. 12 : 5 it is said, Ye are members one of another. That is, to have a perfect and efficiently active body the members must all be perfectly united together. The hand is confessedly one of the most useful members of the body; but its connection with the head, and consequent usefulness, depends entirely on its connection with the wrist, arm, &c. Were it connected directly with the head, without the intervention of other members, it would be of no use, and mostly an incumbrance. In all this we are taught that we should receive with humble reverence whatever God has set in the church, for he who formed the body knows best the wants of the body, and best understands the proper order of its members.

James, writing "to the twelve tribes which are scattered abroad," directs that prayer be offered for the sick, with the assurance that "the Lord will raise him up." There is no force nor reason in the objection often urged that answers to prayer in that manner are not now given. If that were true (but it is not), it would argue nothing against the certainty of the promise, for we might possibly find a reason for it in the following scripture:—

"Behold, the Lord's hand is not shortened, that it cannot save; neither is his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59 : 1, 2.

The duty and privilege of prayer are greatly abused. While things which God has never promised are made subjects of prayer, to pray for the things which he has promised is often to subject ourselves to ridicule and reproach. As faith is not without the word of God, Rom. 10 : 17, so there is no genuine hope unless it is fixed on the promise of God; Heb. 6 : 12-19. The custom now prevailing of praying all over the world, and concerning everything upon which the fancy chances to rest, and of slighting and

neglecting those blessings which we immediately need and which God has promised to bestow, is practical infidelity in regard to the faithfulness of God. It is no test of faith to pray for things which we do not immediately need, or which, if granted, are so far removed from our personal experience and observation that we could not realize the answer. To pray for the heathen in a distant land, for the restoration of Israel, or for the conversion of the world, may gratify general religious feelings and satisfy the conscience in regard to the duty to pray; but that will never satisfy our consciousness that God is a present help in time of need, and that he exercises an immediate providential care over his people.

They who think lightly of praying for the Spirit of God, which Jesus assures us will be given in answer to prayer; or for the sick, whom James says the Lord will raise up in answer to prayer; or for any other blessing which is directly promised, really reproach God as if he would not fulfill his word. They are of those who are reproved because they "say in their heart, The Lord will not do good, neither will he do evil;" Zeph. 1 : 12; or of the perverse ones who say, "The Lord hath forsaken the earth." Eze. 8 : 12; 9 : 9. They think the Lord has no care for our wants, and will not regard our petitions. But he who hears the cry of the young ravens, and notices the fall of the sparrow of the field, and numbers the hairs of the heads of his children, will not turn away from their cry when they are in affliction.

No reason can be given to show that this promise of James is not of general application and for all time. The frequent references in this chapter to the coming of the Lord, prove that it may be claimed by those who live in the last days (see Jas. 5 : 1-8), who have the assurance that "the coming of the Lord draws near."

Nor can it in truth be said that to claim answers to prayer in such manner begets egotism and self-confidence in religion. The reverse of this is truth. Nothing so makes a person feel his insufficiency—his entire dependence on God—as to be brought before him as a petitioner for a present-needed blessing. General blessings, or things afar off, may be prayed for with the unconcern of a formalist, or the self-complacency of a Pharisee; but to ask for a present blessing with the expectation of a present answer, is calculated to greatly humble the petitioner, to give a sense of entire dependence, and to produce exalted views of the faithfulness of God and trust in his providential care. Thus there is practical utility of great importance in the acceptance of these precious promises of direct answer to prayer, and in relying upon the gifts which God has graciously set in the church "for the edifying of the body of Christ."

And thus it is shown that, 1. The commission embraces faith, obedience, and the signs or gifts of the Spirit. 2. The first preaching under the commission, on the day of Pentecost, embraced the same points; the same duty and the same blessing were presented to those who believed the gospel. 3. The history of the church shows that these continued in the church. 4. The instructions of the apostles prove that they looked upon the gifts as belonging to the church for all time. 5. The promise in the commission runs "to the end of the world," or gospel age, which proves that the commission was intended to cover the entire age; while not a sentence can be found to show that it was limited by any time but the end of the world.

THE WORD of God is the water of life, the more ye lave it forth, the fresher it runneth; it is the fire of God's glory, the more ye blow it, the clearer it burneth; it is the corn of the Lord's field, the better you grind it, the more it yieldeth; it is the bread of heaven, the more it is broken and given fourth, the more it remaineth; it is the sword of the spirit, the more it is scoured, the brighter it shineth. The voice of God cannot be unpleasant to their ears who are the children of God, the oftener they hear it, the more they receive; they can never have overmuch who never have enough.

## The World's Jubilee.

THE following rich extract is from an English layman's letter addressed to Dr. Raffles, on a hymn composed by him for the "Jubilee Year of the Missionary Society." The reader will perceive that it was written before the abolition of American slavery. But, with the exception of this, all the evils of which the writer speaks, have been intensified ten-fold since the article was written. The hymn rejoices in the hope of the world's speedy conversion. The writer says:—

But ere I draw this letter to a close, let me ask you one question, Do you considerately believe that the earth is on the advance to such a consummation as your hymn describes?

I am writing to you with the map of the world suspended before me, the map of this world, of which Satan is the god, and whose right to it, *de facto*, the Bible does not dispute but recognizes. Will you, in your study, travel with me over the map or ground plot of the great usurper's dominions, and tell me where it is that you have discovered the cause of such jubilant acclamations as your hymn so joyfully, so sweetly, breathes? for I confess that this map is to my eye like Ezekiel's roll, full of "lamentations, and mourning, and woe."

Where shall we begin? With the dark places of the earth, which by universal consent, are full of the habitations of cruelty? Poor Africa! I will not seem as one that mocketh, by asking you whether you find it there—whether from the Isthmus of Suez to the Straits of Gibraltar, you can find a resting-place for the foot of your happy muse. Well, then, shall we coast it down the western shore, from the Straits of Gibraltar to the cape? Oh! you exclaim, let us hasten on; for these shores are dyed with blood, so deeply dyed, and the stain so continually, hourly renewed, that the Atlantic waves cannot efface it. Back, then, along the eastern shore, with a sigh, a tear, and a groan, for poor Madagascar as we haste along, and another for Arabia, miscalled "the happy," and its stony and its desert region, as we pass up the Red Sea to the point from whence we started. I ask not if we have yet found a spot where we could pause for a moment to chant our "Jubilee Hymn."

Let us, then, cross this mighty continent—we shall need no guide. The Pagan, the Mahometan, and the Christian slave-driver, have marked ten thousand roads for us athwart the otherwise trackless deserts, and we have only to follow the track strewn with the bones and wet with the blood of poor Africa's children. Should these be not enough to guide us, let us listen to the cracking of the whips, and the shrieks of agony which fill the sultry air, the groans of the fathers, the wailings of the mothers, and the plaintive cries of the hapless children. But we must hasten on—all, all is dark, dark as midnight, gloomy and cruel as the caverns of hell.

But the Cape! you say—the Cape of Good Hope! Well, we will return to the Cape and to some other sweet oases in the great desert of the fell tyrant's dominions before we part company. At present let us hasten on; surely we may not spend many moments in that frightful continent of South America, which seems to look across the ocean to the continent we have left, and defy it to a rivalry of cruelty and woe.

From the Isthmus of Panama to Cape Horn, and from Cape Horn to the Isthmus of Panama, all, all around and within, is true and faithful to its allegiance to its hellish master.

Onward, then, onward to the land of the "pilgrim fathers." We need not tarry, I hear you say, in the Gulf of Mexico, to look either to the west on Guatemala, or to the east on Cuba, St. Domingo, or the islands, which for ages have almost concentrated in themselves the groans of creation. Nor will you, I am sure, desire to linger in the slave States of the South, where the "Jubilee Hymn" could not even be heard were it sung by ten thousand voices, for the cry of bitter woe which would drown its notes—where the brutalized tyrant of the South imports and breeds human slaves for his own use and that of the free-born sons of the pilgrim fathers of the North. Haste we, then, from the sickening scenes which your eloquent tongue and your eloquent pen have often in vain endeavored fully to describe.

And have you the heart to sing the hymn in the land of slave-holding Christians, among men who even if they believe the black has been washed in the blood of Jesus, will buy and sell him, grind and oppress him, flog, torture, and murder him; and who, if you or I, or any other who knows what liberty means, should take him by the hand and call him brother, would hand us out of the pale of civil and Christian communion;

and if we should be bold enough to propose to proclaim liberty to the captive and the opening of the prison to them that are bound in any other than a spiritual sense, would not scruple to hang us up at the nearest convenient tree?

Linger here, my dear sir, and sing with such a people your "Jubilee Song" if you can. I could not join you if I would; my voice would falter, my tongue would cleave to the roof of my mouth, I should choke with indignation.

Oh! but you say they have divines. I know they have, and many sound and good ones; and greater will be their condemnation. But they have among them one whom a monthly journalist describes in most glowing language, one who has just sent across the Atlantic a book called "Anastasis," written to prove that *there is no resurrection of the body*; that all the resurrection there is or ever will be, takes place simultaneously with the dissolution of the soul and body—a mere resurrection of the principle of animal life, and that this principle of animal life will, at the moment of death, pass into the spiritual bodies of the unseen world. I see you quiver, and well you may. Let America emancipate her negro slaves, and then let her talk of freedom. Let her burn in the market place the books of professors, which deny the resurrection of the body; and then let her talk of her divinity. Let her close the doors of infamy in which the 15,000 hapless victims of the sensuality of the citizens of her capital hide their shame and their sorrows (first comparing the number of these unfortunates with that of the adult male population of the city); and then let her talk of religion and morality. Meanwhile, it is no place for the strains of the "Jubilee Hymn," and it is almost a relief from the nausea caused by the scene we are hastening from, to have to pass through the Canadas, and such of the tribes of North American Indians as have escaped the cupidity of the degenerate sons of the "blessed pilgrim fathers," and crossing the Straits of Behring, to enter upon the vast regions of Asia. But where can we stop? In Siberia, or either of the Tartaries, Russian, Independent, or Chinese? in Turkey, Arabia, Persia, Thibet, Hindostan, or China? All, all belong to the god of this world; all, all are peopled by the children of disobedience. And what of the great islands of the sea, Sumatra, Java, Borneo, New Guinea, and that continental island, Australia, and its companions, Van Dieman's Land and New Zealand—what but the same sad, dark, and gloomy scene?

"Oh! but," you say, "here we may stop in Oceania among the sweet little islands of the Southern Sea—isles so green, so tranquil, so simple, so happy." You need not press me; I sigh for something to remind me of Paradise, however faintly, however feebly. Well, I have brushed off the fly-spots which were mixed in with the happy little isles, and which had increased to my eye their apparent number. Yes, they are green and lovely, and seem almost as if they were rescued from the rent-roll of the great usurper by the hand of the faithful missionaries of the cross; as though the sword was beaten into the plowshare, and the spear into the pruning-hook, and the reclaimed savages would learn war no more. But dearly as we all love to be deceived by that which soothes and solaces, can we, I ask you, can we venture to stop even here to sing your sweet song of triumph? It must not be at Tahiti, poor Tahiti, surely—rescued, well-nigh rescued from the jaws of the dragon, to become the prey to the great papal harlot and her infidel paramour.

And what will be the fate of the rest of the islands of the Southern Ocean, whether Christianized or Pagan, God only knows; but he who calls himself the Vicar of Christ has marked them for his own. They are part and parcel of his new diocese of "Oceania," and Rome has friends powerful enough and willing enough to aid him in bringing them under the pastoral crook of the hireling shepherd, as we have alas seen to our sorrow.

Who is ignorant or unobservant of the strides Rome is making, of the energies she is putting forth to subdue the world to her dominion? He who sees it not must be blind indeed, with the records of the Propaganda open for his perusal, and the scenes at home and abroad acting before his eyes. And who with the Bible in his hand, knows not of the doom that awaits the man of sin, when he shall come in like a flood, and the standard shall be lifted up against him? When come to the full—when ripe for destruction—the Lord shall consume him with the spirit of his mouth, and destroy him with the brightness of his coming. But till anti-christ falls, I have no heart for the "Song of Jubilee." Come the day, and I trust then to join you in it; when the universe shall hear, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluiah!

for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. Amen. Alleluiah!

But we have yet another part of the globe to travel over ere we have finished the map. It is the seat of the beast itself—civilized, Christianized, enlightened Europe. Let us be here rather more minute, and take a glance at the different kingdoms, as they are composed of infidel, papal, patriarchal, Protestant, and papal-protestant materials. Shall we begin with infidel Turkey? Pass on quickly, you exclaim. Shall we stop, then, in equally infidel, though nominally papal, France? Pass on. Italy? Austria? Spain? Portugal? The islands of the Mediterranean? I am not mocking, I assure you I only want to take in *detail* that which may mislead or mystify if spoken of in the *aggregate*. Well, then, Russia and the lately revived kingdom of Greece, who, taught by the patriarch and not by the pope, deem it an abomination to worship the *image*, instead of the picture of the Queen of Heaven,—the mother of God?

True it is, that as we travel northward, we escape from the denser regions of Christian idolatry; but are you willing to pause in Germany, Belgium, or Holland? In Prussia, Denmark, or Sweden? I deem you would rather be hastening on to the land of liberty—the land of Bibles—our own beloved island, the ocean queen. Oh! What a relief! Here, at least, we can breathe after what we have passed through

—“Such regions dolorous—a universe of death!  
Where all life dies—death lives.”

Here, at least, we may breathe freely. But where, oh! where shall we find a resting-place to sing the "Song of Jubilee"? for here, surely, if anywhere on the globe's surface, it may be chanted, and with lute and viol. Where shall we begin the strain? Let us search for a suitable spot. Surely, we shall find it where those who represent the aristocracy of the land are gathered in one peerless assembly; surely, among those whom the people have chosen to represent the great community. I would not speak of dignities or of those in authority with irreverence; but I ask you, what would be the reception of the legislator who should propose, in either of those august assemblies, to frame a law on such a simple cardinal principle as this, "Thou shalt love thy neighbor as thyself," and adduce the authority of Jesus of Nazareth as his warrant for introducing a bill framed on such an obsolete maxim.

Shall we look for the spot in the ranks of our brave soldiers, and invite the accompaniment of the trumpet and the drum? or among our gallant sailors, in some interval of cessation from oaths and blasphemy? Shall we find it with the conductors of our daily press, which leads while it follows the opinions of the millions of readers? Shall we find it in our commercial or manufacturing towns, or among our rural population?

You know something, sir, of both, and could give a description of each which would make us hide our heads for shame and sorrow. Oh! what a tale do the beer-shops of our agricultural districts tell! And were it seemly to speak of those things which are done of the world, the fair-spoken, respectable-looking, well-dressed world, by our cities and towns, in secret, where could we hide our heads or conceal our shame? You are not ignorant of the statistics of crime, soul-polluting, soul-destroying crime, which have been furnished to the public, of one town, for example—a town where the gospel is proclaimed continually with eloquence and with power, but a town which vies with the great metropolis itself in a sin which increases beyond the ratio of the increase of its vast population.

I have before me a pamphlet, in which the philanthropic writer endeavors to grapple with the monster which is ruining its thousands, aye, sending its tens of thousands of our youth, our baptized youth, down quick into the pit—a pamphlet in which the writer avails himself of facts supplied by one of our fellow-laborers, a devoted minister in your town of our denomination—facts which would seem incredible were they not given on unquestionable authority. Let this one speak for itself; but had it ten thousand voices, it would not tell one ten-thousandth part of the sorrows, the unutterable sorrows, which it is the key to. Hear it, ye men of pleasure! hear it ye deceivers and deceived! ye who are hastening with the gospel sounding in your ear to the pit of destruction, and dragging with you the souls of your wretched associates in crime! There is spent in the town of Liverpool alone, in the course of a single year upon one sin, so emphatically called in the Litany of the national church "a

deadly sin," two hundred thousand pounds. Ponder this one fact, with which you are already acquainted; follow it out through all of its details, causes, and influences, and I need not ask you whether you select such a town as this for the "Jubilee Hymn"—a town devoting the wealth it once earned in the service of Moloch, during the bloody days when its docks were crowded with slavers, to the service of Moloch's great compeer and rival, the dissolute Belial. Such a town! and can we flatter ourselves that Liverpool stands *alone*? The statistics of crime tell, but too plainly, that it is rather but a sample of the mass of our civic population. Need I lift up the curtain which conceals the condition of the great metropolis, "the monster city," as it has not been unfidly called? That curtain has been drawn aside by able and powerful hands; and what scenes of sickening corruption have been disclosed!

"It must be admitted," says a writer whom I have already quoted, "though the admission bring sorrow to the heart, that by far the great majority of men in every land are still in the gall of bitterness and in the bond of iniquity. In heathen lands, vice assumes the most brutal forms, and gathers to itself innumerable victims—it is savage, cruel, relentless; but in those countries where civilization has advanced, there exists a refinement in vice which renders its approach more subtle and its blow more deadly. In the former, it is open and undisguised; in the latter, it is noiseless and secret. In the former, it is bold and daring, giving its victims the chance of escape; in the latter, it has a stealthy pace, and serpent-like, winds its folds around its victims, the more securely to crush them to the heart without a ray of hope.

"The history of the world furnishes abundant proof that, as civilization has advanced, vice has become more refined, and has brought down certain desolation and ruin. Do not Greece and Rome present examples? and is not the truth of this remark manifest in this country, the land in which so much has been done and is doing to extend and perpetuate the blessing of religion and virtue? The great metropolis itself, in its leading thoroughfares, in its lanes and alleys, in its winding courts, testifies to the truth of the remark. Take but any of the vices with which London is deluged: mark well all its machinery, regard the *modus operandi*, and it will be discovered that fiendish arts and infernal contrivances are employed to entrap its victims. More especially is it so in reference to the vice of uncleanness, which holds an almost undisputed sway throughout the length and breadth of the land. Horrid and systematic schemes, intricate, but not the less fatal, are continually practiced, which have disturbed domestic peace, drawn thousands into ruin, and entailed a lasting disgrace upon the country." But the subject is too fearful, too revolting, to be dwelt upon, though too fearfully true and significant to be suppressed. I speak as unto the wise. Judge ye.

Is there no spot, then, where Satan has relaxed his grasp of the territory he has won? Look at the wide sea, which has become almost as populous as the dry land—"the great highway of the world," which no longer separates man from man, but brings all nations into familiarity with each other. Is there one man more proverbially godless than another—is it not the poor mariner? Thank God for the "Bechel flag." But oh! what is still the condition of the tens of thousands of every nation, who live in the bosom of the great deep; who fear neither God nor devil, and who look for a final state between Heaven and hell? not fit, as they deem, for the one, because of their wickedness, nor deserving of the other, because of their bravery. Oh! could the different seaports of the world disclose the amount of guilt which every vessel that enters them leaves with its cargo, what a tale would they relate! It is said of our own seamen, that "the curses and imprecations of those they have injured in distant lands are poured upon them, and our country is denounced as the scourge and bane of the world." What must be said, then, of the crimes of other nations who pretend not to rank with us in the scale of morality?

But while we are on the ocean, let us slack sail, and linger a moment, not for a jubilant hymn, but for a mournful dirge. Would the waters of the great Atlantic stand in a heap, a wall on this side, and on that, as did the waters of the Red Sea in olden time, what would the pathway disclose, the pathway of "the middle passage"? what but the countless bones of millions of poor Africa's sons and daughters—of those who have found a place where the wicked cease from troubling—a refuge from woe—woe past, present, and to come, at the bottom of the silent deep.

Do I hear you say, This can only tell of by-gone days? Would it were so! Thank God, oh, thank God! that we have washed our hands of the guilt of the hellish traffic

in human flesh, and that we do what we can to atone for our past atrocities. But what is the state of that traffic at the present moment? Though more than thirty years have elapsed since the slave-trade was declared piracy by the law of England, and though millions have been spent by us for its suppression, the slave-trade has, instead of diminishing, doubled in amount, and every year witnesses the drainage from Africa of 500,000 of her hapless race, of whom the great proportion find a welcome—oh! how welcome, how sweet a grave—in the heart of the deep.

It is a stupendous fact; but could we hear the groan of one poor agonizing wretch, as it ascends from the hold of the slave ship—one shriek, one moan from the agonizing mother, one wail of the little child—the fatherless, motherless, homeless child, as it goes up to the ear of Him who records it all against the day of reckoning, it would leave an impression far deeper even than the one astounding fact that half a million of these sorrowful creatures are yearly doomed to drink the cup of woe handed out to them by their fellow-man—one groan, one single groan, would drown the "Song of Jubilee," if raised by a thousand voices. But who can count the groans, the shrieks of mourning, lamentation, and woe, that every moment are heard, by day and by night, along the great pathway of the world?

Well is it for us that we cannot see, that we cannot hear, what we are impotent to heal. The heart would give way in its frantic struggle to stay or avenge it.

"No eye but His could ever bear  
To gaze all down the drear abyss,  
Because none ever saw so clear  
The shore beyond of endless bliss."

No, the groans of creation are anything but jubilant; and well may we exclaim, "O Lord, how long!" The great creation groaneth and travaileth, waiting for the manifestation of the sons of God, waiting for the appearance of the Lord, the Head of the new creation.

"Oh! that the months would roll away,  
And bring the coronation day."

But it is time that I brought this letter to a close. Before doing so, I must fulfill my promise of visiting with you some of the little oases in the world's great desert. Bless God, there are many of them—sweet "little spots inclosed by grace, out of the world's wide wilderness;" and there is no part of that wilderness where they are not to be found. In the frozen shores of the Arctic regions—in the burning sands of the deserts, in the east and west, in the north and south, on Greenland's icy mountains, on India's coral strand, in every country and in every clime, in the quiet village and in the busy town, in the palace, in the cottage, in the mansion, and in the garret and cellar, in the houses of parliament, and in the houses of correction for indigent poverty—God has a seed to serve him, and he is still gathering them out of the world that lieth in the wicked one, by the preaching of the gospel—by the evangelist at home and the evangelist abroad—from every kindred and nation and people and tongue.

Great is the honor he puts upon Britain in making her a quiver for his arrows. The Bible Society, the Missionary Societies, the Tract Society, like three sister graces, look lovely apart, but oh, how lovely in their blended beauty! What has not God wrought by means of their work of faith and labor of love (and by America, too), notwithstanding our national crimes, in the one great cause of "spreading the knowledge of Christ among the heathen and other unenlightened nations."

Well, here, you say, here we may surely sing with a joyful heart. True; but it must not be a strain that tells of "the world's jubilee" in the absence of the world's rightful Lord—of the earth's deliverance from bondage while "the god of this world" is triumphant, and making the whole creation groan. It must not be of a time anterior to that when the cry shall be heard, "The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever."

Tell me not that it is the preaching of the gospel that will do all this. It is only the province of the gospel to announce it. "The gospel of the kingdom" is one thing, "the kingdom" itself is another thing. The invitation is not the feast. We have come to talk about the gospel as though there were something cabalistic in the word. We have come to regard it very much as the Jew regards the law, or the papist the crucifix. It is a message—it is an announcement—it is not that of which it testifies—it is not the kingdom of Christ—it has done and is doing, and will yet do its appointed work, gather out the little flock to whom it is the Father's good pleasure to give the kingdom. But it will do no more. It will not heal the sick, for it is not its province. It will not give sight to the blind, nor hearing to the deaf, nor feet

to the lame, for it is not its province. It will not raise the dead, for it is not its province. It will not cause waters to spring forth in the desert, nor make the wilderness flourish and blossom as the rose. It will not dethrone the god of this world for it is not its province. It will not close the door of the world's great hospital—

"The Lazar house, sad, noisome, dark, wherein  
are laid

Numbers of all diseased all maladies  
Of ghostly spasm, or racking torture, qualms  
Of heart-sick agony, all feverous kinds,  
Convulsions, epilepsies, fierce catarrhs,  
Intestine stone and ulcer, colic pangs,  
Demoniac frenzy, moping melancholy,  
And moon-struck madness, pining atrophy,  
Marasmus, and wide-wasting pestilence,  
Dropsies and asthmas, and joint-racking rheums."

But all this is to be done; and when the number of the elect is complete, that number known only to Him who keeps the book, "the Lamb's book of life," in which their names are written—when the last of the little flock shall have heard the Shepherd's voice through the instrumentality of the preaching of the gospel—then the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed in a moment, in the twinkling of an eye. And then the kingdom shall come, and God's will be done on the earth, as it is done in Heaven, and the groans of creation shall cease.

Let the angel speed, then, his flight through the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, and say with a loud voice, "Fear God, and give glory to him, for the hour of his Judgment is come." For then shall come the restitution of all things promised from before the foundation of the world. For, concomitant with and consequent upon the second coming of Christ, shall be—the resurrection of the sleeping saints—the change of the living saints—the casting out and binding of Satan—the destruction of antichrist—the gathering of Israel—the deliverance of the creature from the bondage of corruption—the kingdom of Christ and his saints. And then shall the Redeemer see of the travail of his soul, and be satisfied. And we shall be satisfied too, "if by any means we may attain unto the resurrection of the dead," awake in his likeness, and share in his glory.

I do not know that I can better close this letter than in the closing words of "the declaration of the faith of the Congregational churches:" "As Christ would have us to be certainly persuaded that there shall be a judgment, to deter all men from sin, and for the greater consolation of the godly in their adversity, so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come, and may be ever prepared to say, 'Come, Lord Jesus, come quickly.'—Amen." And to this I add my Amen also.

### Pre-Millennial Advent.—No. 3.

In my last I commenced to show that "to deny the pre-millennial coming of Christ you must spiritualize every 'promise of his coming' connected with millennial descriptions in the Bible."

2. Let any one attentively consider the 45th and 46th psalms in illustration of this point, and ask if they do not appropriately describe the millennial era? Christ is here described as triumphantly riding forth. The people fall under him. His throne is for ever and ever. At his right hand stands the queen, "The Bride, the Lamb's Wife." The marriage festival is celebrated. And scarce a feature of the whole description can fail to be recognized as belonging to the millennium; that blessed era when "he maketh wars to cease unto the end of the earth."

But, in this millennial psalm, are there no passages to which St. Peter might have looked as promises of "his coming"? Indeed, are there any which do not sustain that character? Is not this the glorious approach of one not "more marred than any man," "without form or comeliness," but now, at length, "fairer than the children of men"?

Does he not come to sit, not at the right hand of the Father's throne, but upon what is here proclaimed His throne, for ever and ever? And is not the burden of triumph this, "Jehovah of hosts is WITH US"? And do we not hear him quell the tumult of the nations by saying, "Be still and know that I am God, I will be exalted among the heathen, I will be exalted IN THE EARTH"?

Are not these promises of his personal return? Or must these fade before the waving of the allegoric wand? But what reason is there for spiritualizing the advent here de-

scribed? Is a triumphal procession and a marriage festival a fit emblem of the outpouring of the Holy Spirit? Is it the third person of the adorable Trinity which is the Bridegroom and must espouse the church? Or is it the second? And what good reason can be assigned for perverting these symbols from their usual, their obvious meaning, except that it is necessary to escape the belief of the pre-millennial advent? Will not this be a second step in eliminating every "promise of his coming" from the millennial prophecies of the Bible?

3. Consider next, Psalms 96, 97, and 98; all three closely related in spirit. Do not these manifestly allude to millennial times? When but in the millennial jubilee shall they "say among the heathen, the Lord reigneth, let the heavens rejoice, let the earth be glad, let the sea roar and the fullness thereof, let the field be joyful and all that is therein, then shall all the trees of the wood rejoice"? "Confounded be they that serve graven images, that boast themselves in idols, worship him all ye gods." "O sing unto the Lord a new song, for he hath done marvelous things, his right hand and his holy arm have gotten him the victory, his righteousness hath he openly showed in the sight of the heathen, he hath remembered his mercy and truth toward the house of Israel. ALL THE ENDS OF THE EARTH HAVE SEEN THE SALVATION OF OUR GOD."

But if these Psalms manifestly describe millennial times, what shall be thought of the solemn enunciation: "Let the floods clap their hands, let the hills be joyful together before the Lord, for he cometh! FOR HE COMETH! TO JUDGE THE EARTH. With righteousness shall he judge the world and the people, with equity." If this be not a "promise of his coming," thrice so solemnly repeated, to which St. Peter might refer, as a coming to JUDGMENT, where can such promise be found? How is his coming described? "Clouds and darkness are round about him." "A fire goeth before him and burneth up his enemies round about. HIS LIGHTNINGS ENLIGHTENED THE WORLD, THE EARTH SAW AND TREMBLED."

Compare with this what Christ says, Matt. 24: 27: "As the lightning cometh out of the east and shineth unto the west, so SHALL ALSO THE COMING OF THE SON OF MAN BE."

"The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth."

Now, if St. Peter could not refer to this as that day when the "elements shall melt with fervent heat," to what passage could he allude? And if this be wrested from his grasp by modern spiritualizing, well might the scoffer ask, "Where is the promise of his coming?" and the apostle be puzzled for a reply. What answer could be given but, "Nowhere! these Spiritualists have given all those passages I used to rely on a different meaning."

And what reason for this spiritualizing? What reason for divesting these solemn Psalms of their obvious meaning? What, unless it be because the coming here described is evidently a coming at which the earth rejoices, and millennial glories begin? If this be his personal coming it is pre-millennial. Therefore spiritualize it, and so add another step to that process of eviscerating any promise of his coming from the whole millennial writings of the prophets.—Charles Beecher, in Letter to Henry Ward Beecher.

### Models of Prayer.

We have been interested in looking through the Scriptures for the purpose of comparing the prayers therein recorded with those which we hear from time to time in public, and we are astonished to see how they differ in point, expression, directness, and above all, in length, from those heard in these days in the Christian pulpit. It is not an exaggeration to say that we have listened to a single prayer longer than the whole ten that we find in the Bible put together. The first is in Genesis 24: 12-14, and contains one hundred and ten words, and it is not more than one minute in length. The next is Exodus 33: 12-15, and contains one hundred and eleven words, and is not over a minute long. The third is in Joshua 7: 7-9, and contains ninety words. The fourth is in 2 Kings 19: 15-19, the prayer of Hezekiah, is composed of one hundred and thirty-four words, and two minutes would be ample time to repeat it. Another is found in Nehemiah 1: 5-11, and is about two minutes in length; another is in Ezra 9: 6-15, and is about three minutes long; another is in 1 Kings 8: 23-61, an important dedicatory prayer offered by Solomon himself, at the dedication of the temple, and it did not occupy more than six minutes; while that of Daniel 9: 11-19, was probably four minutes long. In the New Testament, the prayer of our Saviour (John

17) is well known; it is contained in twenty-six verses, and is five minutes long, while the model prayer—the Lord's prayer—is far briefer still. Now here are ten prayers from those who certainly knew how to pray, and they are all less than thirty-five minutes long, or an average of three minutes each; and yet we hear men pray thirty and forty minutes, and after wandering all over the moral universe, and wearying their fellow-worshippers with vain repetitions, utterly fail of the prime object of all public prayer—to lift up the hearts of men to commune with Heaven. It must be an extraordinary occasion, equal at least to the dedication of the Jewish Temple at Jerusalem—an occasion that none of us shall ever see—to justify a prayer more than five minutes long. There are few "Oh's" and "Ah's" in these models. Their authors do not often say, "O Lord, Lord," but tenderly, filially, directly, quietly, simply, they ask the blessing they desire, as though they were children who knew that they were addressing One who was more willing to give them good gifts than they were to ask them at his hand.—Gospel Banner.

### Moral Courage in Daily Life.

"MORAL COURAGE" was printed in large letters and put as the caption of the following items, and placed in a conspicuous place on the door of a systematic merchant in New York, for constant reference, and furnished by him for publication:—

Have the courage to discharge a debt while you have the money in your pocket.

Have the courage to do without that which you do not need, however much your eyes may covet it.

Have the courage to speak to a friend in a seedy coat, even though you are in company with a rich one, and richly attired.

Have the courage to speak your mind when it is necessary that you should do so, and hold your tongue when it is prudent that you should do so.

Have the courage to own that you are poor, and thus disarm poverty of its sting.

Have the courage to tell a man why you refuse to credit him.

Have the courage to tell a man why you will not lend him your money.

Have the courage to cut the most agreeable acquaintance you have when you are convinced that he lacks principle—a friend should bear with a friend's infirmities but not with his vices.

Have the courage to show your respect for honesty, in whatever guise it appears, and your contempt for dishonesty and duplicity, by whomsoever exhibited.

Have the courage to wear your old clothes until you can pay for new ones.

Have the courage to prefer comfort and propriety to fashion in all things.

Have the courage to acknowledge your ignorance, rather than seek for knowledge under false pretences.

Have the courage, in providing an entertainment for your friends, not to exceed your means.

Have the courage to insure the property in your possession, and thereby pay your debts in full.—Sel.

### The True Use of Wealth.

It is assuredly just that idleness should be surpassed by energy; that the widest influence should be possessed by those who are best able to wield it; and that a wise man, at the end of his career, should be better off than a fool. But for that reason, is the fool to be wretched, utterly crushed down, and left in all the suffering which his conduct and capacity naturally inflict? Not so.

What do you suppose fools were made for? that you might tread upon them, and starve them, and get the better of them in every possible way? By no means. They were made that wise people might take care of them. That is the true and plain fact concerning the relation of every strong and wise man to the world about him. He has his strength given him, not that he may crush the weak, but that he may support and guide them. In his own household he is to be the guide and support of his children; out of his household he is still to be the father, that is, the guide and support, of the weak and poor.

It is nothing to give pension and cottage to the widow who has lost her son; it is nothing to give food and medicine to the workman who has broken his arm, or the decrepit woman wasting in sickness. But it is something to use your time and strength in war with the waywardness and thoughtlessness of mankind; to keep the erring workman in your service till you have made him an unerring one; and to direct your fellow to the opportunity which his dullness would have lost.

## The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, APRIL 29, 1875.

JAMES WHITE,  
J. N. ANDREWS,  
URIAH SMITH.

EDITORS.

### What We Have Done.

TO-MORROW we take the Overland train for Chicago, accompanied by Mrs. W. We design to return to our Oakland, Cal., home before the cold of another eastern winter. And as we are about to leave this desirable field of labor for the present, we take a hasty glance at the past three months.

We reached Oakland from the East, Feb. 2, 1875, very much rested by our six days' journey, and were ready for immediate active service. We were very happy to find in Oakland and San Francisco two active and well united churches of about seventy-five members each. In our younger days Mrs. W. always attended the same services with us, at which we would take turns in speaking; but the situation of things in the two cities seemed to demand that we should divide our efforts, so that we have generally occupied both stands, alternating, when not laboring in other churches. We have both labored at Petaluma, Napa, and Santa Clara, and Mrs. W., with our son W. C. W., has spent one week with the church at Woodland. It is with great pleasure that we state that our efforts, also Mrs. W's., at Oakland and San Francisco the last Sabbath, and evening after first-day, were marked with great freedom in the Lord.

Besides speaking we have had the general care of the Signs Office, and have written considerable for our papers. Add to this the labors of the principal duties which called us to this coast last winter, to assist in forming a Publishing Association and locating and putting up a publishing house—and one can see at a glance how our time could be well employed.

The Pacific Seventh-day Adventist Publishing Association is complete, a body corporate, according to the laws of the State of California, that can sue and be sued, and its officers entered upon their duties with flattering prospects. The site, 80 feet front by 100 feet deep, on west side of Castro, between eleventh and twelfth, is purchased and paid for. Part of the lumber for the publishing house is on the ground, and Bro. O. B. Jones commences to build about the middle of May. He would be very glad to employ every good carpenter among our people in the State if means could be furnished immediately to purchase all the material and push the job to a speedy completion.

But it is feared that for want of means the work will have to be delayed with few hands upon it. A very strong effort should be made to get the new press moving in the new building by the first of October. But we fear that it will be delayed. If pledges are paid sufficient to pay for material, a dozen men could work on the job, or at least all those good carpenters who wish to pay pledges in work on the building.

Having seen this enterprise in good working condition, we leave the work of building and of managing the affairs of the Association in able hands, and make a tour East to attend to more urgent and arduous labors. In every measure we have taken, we believe that we are fully sustained by the California Conference Committee, and now, with the consent of the Committee that called us to the State, we take our departure, and leave the special workings of the cause we have tried to serve in their hands.

Our plans have been to return to the California Camp-meeting, and assist in an effort with the big tent in San Francisco during the months of October and November, and advertise largely from our own press in Oakland. It will require great promptness on the part of the friends in California to carry forward all these plans, so dependent one upon another. A failure of anyone might affect the whole, so that we might not see duty to leave important meetings in Ohio, Indiana, Missouri, and Kansas to return in early fall. We have paid \$1,000 to the Pacific Publishing Association, and will advance another \$1,000 without interest until our poorer brethren can pay their pledges, if brethren and sisters who can command means will pay their pledges, and advance an amount equal to their pledge without interest. If the friends will come right up to the work it can move forward without delay, and plans which have been laid well may be executed to greatly advance the cause.

J. W.

### Tithes and Offerings.

THE foundation of the plan of salvation was laid in a sacrifice. Jesus left the royal courts, and became poor, that we through his poverty might be made rich. Every one who will share this salvation, purchased for them by such an infinite sacrifice by the Son of God, will follow the example of the true pattern. Jesus Christ was the chief corner stone, and we must build upon this foundation. Each must have a spirit of self-denial and self-sacrifice. The life of Christ upon earth was unselfish, marked with humiliation and sacrifice. And shall men, partakers of the great salvation which Jesus came from Heaven to bring them, refuse to follow their Lord, and to share in his self-denial and sacrifice? Says Christ, "I am the vine, ye are the branches. Every branch in me that beareth not fruit he taketh away. And every branch that beareth fruit, he purgeth it that it may bring forth more fruit." The very vital principle, the sap, which flows through the vine, nourishes the branches, that they may flourish and bear fruit. Is the servant greater than his Lord? Shall the world's Redeemer practice self-denial and sacrifice on our account, and the members of Christ's body practice self-indulgence? Self-denial is an essential condition of discipleship.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." I lead the way in the path of self-denial. I require nothing of you my followers but that of which I your Lord give you an example in my own life.

The Saviour of the world conquered Satan in the wilderness of temptation. He overcame to show man how he may overcome. He announced in the synagogue of Nazareth, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

The great work which Jesus announced that he came to do was intrusted to his followers upon the earth. Christ as our head led out in the great work of salvation, and bids us follow his example. He has given us a world-wide message. This truth must be extended to all nations, tongues, and people. Satan's power was to be contested, and he was to be overcome by Christ and also by his followers.

An extensive war was to be maintained against the powers of darkness. And in order to do this work successfully, means were required. God does not propose to send means direct from Heaven, but he gives into the hands of his followers talents of means to use for the very purpose of sustaining this warfare.

He has given his people a plan for raising sums sufficient to make the enterprise self-sustaining. God's plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin. Here are simplicity and utility combined, which it requires not depth of learning to understand and execute. All may feel that they can act a part in carrying forward the precious work of salvation. Every man, and woman, and youth, may become a treasurer for the Lord. They may be agents to meet the demands upon the treasury. Says the apostle, "Let every one of you lay by him in store, as God hath prospered him."

Great objects are accomplished by this system; for if one and all accept it, each is made a vigilant and faithful treasurer for God; and there would be no want of means to carry forward the great work of sounding the last message of warning to the world. The treasury will be full if all adopt this system, and the contributors will not be left the poorer. Through every investment made, they will become more wedded to the cause of present truth. They will be "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

As the persevering, systematic workers see that the tendency of their benevolent efforts is to nourish love to God and their fellow-men, and that their personal efforts are extending their sphere of usefulness, they will realize that it is a great blessing to be co-workers with Jesus Christ. The Christian church as a general thing are disowning the claims of God upon them to give alms of the things which they possess to support the warfare against the moral darkness which is flooding the world. Never can the work of God advance as it should until

the followers of Christ become active, zealous workers.

Every individual of the church should feel that the truth which they profess is a reality, and they should be disinterested workers. Some rich men feel like murmuring because the work of God is extending, and there is a demand for money. They say there is no end of the calls for means. One object after another is continually rising demanding help. We would say to such that we hope the cause of God will so extend that there will be greater occasions, and more frequent and urgent calls for supplies from the treasury to prosecute the work.

If the plan of systematic benevolence was fully adopted, and carried out to a man, there would be a constant supply in the treasury. The income would flow in like a steady stream constantly supplied by overflowing springs of benevolence.

Almsgiving is a part of gospel religion. Does not the consideration of the infinite price paid for our redemption leave upon us solemn obligations pecuniarily, as well as lay claim upon all our power to be devoted to the work of the Master?

We shall have a debt to settle with the Master by-and-by, when he shall say, "Give an account of thy stewardship." If men prefer to set aside the claims of God, and grasp and selfishly retain all that he gives them, he will hold his peace at present, and continue frequently to test them by increasing his bounties, and by letting his blessings flow on, and these men pass on receiving honor of men, and without censure in the church, but by-and-by he will say, "Give an account of thy stewardship." Says Christ, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." "Ye are not your own; for ye are bought with a price," and are under obligation to glorify God with your means as well as in your body, and in your spirit, which are his.

"Ye are bought with a price," not "with corruptible things, as silver and gold, but with the precious blood of Christ." He asks the return of the gifts, he has intrusted to us, to aid in the salvation of souls. He has given his blood; he asks our silver.

It is through his poverty that we are made rich, and yet, will we refuse to give back to him his own gifts?

God is not dependent upon man for the support of his cause. He could have sent means direct from Heaven to supply his treasury, if his providence had seen that this was the best for man. He might have devised means whereby angels would have been sent to publish the truth to the world without the agency of men. He might have written the truth upon the heavens, and let that declare to the world his requirements in living characters. God is not dependent upon any man's gold or silver. He says, "Every beast of the forest is mine, and the cattle upon a thousand hills. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof." Whatever necessity there is for our agency in the advancement of the cause of God, he has purposely arranged for our good. He has honored us by making us co-workers with him. He has ordained that there should be a necessity for the co-operation of men, that they may keep in exercise their benevolent affections.

God has, in his wise providence, placed the poor always with us, that while we shall witness the various forms of suffering and of necessity in the world, we should be tested and proved, and brought into positions to develop Christian character. The poor, God has placed among us to call out from us Christian sympathy and love.

Sinners, who are perishing for lack of knowledge, must be left in ignorance and darkness, unless men shall carry to them the light of truth. God will not send angels from Heaven to do the work which he has left for man. He has given all a work to do, for the very reason that he might prove them, and that they might reveal their true character. Christ places the poor in our midst as his representatives. "I was an hungered," he says, "and ye gave me no meat; I was thirsty and ye gave me no drink." Christ identifies himself with suffering humanity in the persons of the suffering children of men. He makes their necessities his own, and takes to his bosom the woes of the children of men.

The moral darkness of a ruined world pleads to Christian men and women to put forth individual effort, to give of their means and of their influence, that they may be assimilated into the image of Him who, though he possessed infinite riches, yet for our sakes became poor. The Spirit of God cannot abide with those to whom he has sent the message of his truth, who need

to be urged before they can have any sense of their duty to be co-workers with Christ. The apostle enforces the duty of giving from higher grounds than merely human sympathy, because the feelings are moved. He enforces the principle that we should labor unselfishly with an eye single to the glory of God.

Christians are required by the Scriptures to enter upon a plan of active benevolence which will keep in constant exercise an interest in the salvation of their fellow-men. The moral law enjoined the observance of the Sabbath which was not a burden, except when that law was transgressed, and they were bound by the penalties involved in breaking it. The tithing system was no burden to those who did not depart from the plan. The system enjoined upon the Hebrews has not been repealed or relaxed by the One who originated this plan. Far from its being of no force now, it was to be more fully carried out and more extended, as salvation through Christ alone should be more fully brought to light in the Christian age.

Jesus made known to the lawyer that the condition of his having eternal life was to carry out in his life the special requirement of the law which consisted in his loving God with all his heart and all his soul, and all his mind and strength, and his neighbor as himself. When the typical sacrifices ceased at the death of Christ, the original law, engraved in tables of stone, stood immutable, holding its claims upon man in all ages. And in the Christian age the duty of man was not limited, but more especially defined and simply expressed.

The gospel, extending and widening, required greater provisions to sustain the warfare since the death of Christ, and this made the law of alms-giving a more urgent necessity than under the Hebrew government. Now God requires, not less gifts, but greater than at any other period of the world. The principle laid down by Christ is that the gifts and offerings should be in proportion to the light and blessings enjoyed. He has said, "For unto whomsoever much is given, of him shall much be required."

The blessings of the Christian age were responded to by the first disciples in works of charity and benevolence. The outpouring of the Spirit of God, after Christ left his disciples and ascended to Heaven, led to self-denial and self-sacrifice for the salvation of others. When the poor saints at Jerusalem were in distress, Paul writes to the Gentile Christians in regard to works of benevolence, and says, "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Here benevolence is placed by the side of faith, love, and Christian diligence. Those who think that they can be good Christians, and close their ears and hearts to the calls of God for their liberalities, are in a fearful deception. There are those who abound in a profession of great love for the truth, and as far as words are concerned, have an interest to see the truth advanced, but do nothing for its advancement. The faith of such is dead, not being made perfect by works. The Lord never made such a mistake as to convert a soul and leave it under the power of covetousness.

The tithing system reaches back beyond the days of Moses. Men were required to offer to God gifts for religious purposes, before the definite system was given to Moses, even as far back as the days of Adam. In complying with God's requirements they were to manifest in offerings their appreciation of his mercies and blessings to them. This was continued through successive generations, and was carried out by Abraham who gave tithes to Melchisedek, the priest of the most high God. The same principle existed in the days of Job. Jacob, when at Bethel an exile and penniless wanderer, lay down at night solitary and alone with a rock for his pillow, and there promised the Lord, "Of all that thou shalt give me, I will surely give the tenth unto thee." God does not compel men to give. All that they give must be voluntary. He will not have his treasury replenished with unwilling offerings.

God designed to bring man into close relationship with himself, and in sympathy and love with his fellow-men, by placing upon him responsibilities in deeds that would counteract selfishness, and strengthen his love for God and man. The plan of system in benevolence, God designed for the good of man, who was inclined to be selfish, and to close his heart to generous deeds and actions. The Lord required gifts to be made at stated times, being so arranged that giving would become a habit, and benevolence felt to be a Christian duty. The heart opened by one gift was not to have time to become sel-

fishy cold, and to close, before it bestowed the next. The stream was to be continually flowing, thus keeping open the channel by acts of benevolence.

As to the amount required God has specified one-tenth of the increase. This is left to the conscience and benevolence of men, whose judgment in this tithing system should have free play. And while it is left free to the conscience, a plan has been laid out definite enough for all. No compulsion is required. E. G. W.

### Signs of the Times.

So common has this expression become, that men use it almost without thought, and let it pass as without meaning. But if it means anything it means a great deal. A sign, in the sense here used, is that which foretokens or gives evidence of coming events. A sign of the times is that which marks any particular time, as showing its relation to times past or future.

In order that we may have signs there must be a prediction of future events, the approach of which is to be from time to time foretokened or indicated by other events. But these other events must also be foretold, or they could not be signs. For instance, we might have the most startling phenomena in nature; but they would be without significance respecting what is before us, unless it had been foretold that certain events were to occur, and that their approach should be marked by these abnormal exhibitions. But these signs, being thus foretold, became themselves predictions, and their accomplishment a fulfillment of prophecy.

The signs of the times, therefore, are simply those prophecies which are fulfilling in our own day, which show that the time has come, or is at hand for the fulfillment of other predictions which stand in the same chain of events. Signs of the times are themselves prophecies of what is before us, and they are the seal which God sets to what has been declared in the past. They are the solemn voice of God to us as if he were himself now walking through the land reiterating the declaration of his prophets of old, and proclaiming the truthfulness of his word to all the inhabitants thereof.

Therefore one well-defined, clearly-established, sign of the times, is an event of immense importance. It ought to arrest the attention of all mankind, and be with them the chief topic of interest. Neglect of this will be no less a subject of censure in this generation than it was with the Jews, whom Christ rebuked for not discerning the signs of their day. Nor will such neglect result less fatally now than then. And is there such a sign existing in our day? Every student of prophecy knows that there is not merely one but a whole array of them, not ambiguous and indistinct, but clear, prominent, and startling. Yet the mass of mankind shut their eyes to these things; professed Christians ignore them; and all immediately set about the work of trying to account for, and explain away any unusual occurrence, instead of considering what lessons of instruction they are to draw from it. They would fain persuade themselves that the moral darkness and gloom, which they are constrained to admit is everywhere spreading and deepening, is but the blackness of the transient cloud which will soon give way to the clear blaze of millennial glory. And thus they blind their eyes to the view as it really is, and wait for that sudden destruction, which the apostle declared should come upon men just when they had yielded themselves to the fast embrace of fatal delusion.

The signs of these times are events which are laid down in the prophetic word as tokens of the near approach of the great consummation, and the opening of eternal scenes. To forewarn mankind of the coming of this eventful day, the world was to exhibit remarkable phases, and witness remarkable scenes. These may be classified under four general heads:

1. Unusual occurrences and phases in the religious and moral world.
2. Remarkable advancement and discoveries in the scientific world.
3. Unprecedented activity and threatening movements in the political world; and
4. Strange and startling phenomena in the natural world.

That the state of things here indicated does exist in all these divisions, no one will deny, who is ordinarily well-read in reference to passing events. Wherever we may look there is no lack of occurrences calculated to excite wonder and elicit comment. Every literary vehicle is loaded with them; every mouth is full of them. Why all do not look upon them in the same light as the student of prophecy, is because

they are either ignorant of the fact that these things are pointed out in prophecy as tokens of the coming end, or are unwilling to admit the application of the prophetic declarations to them. The former, however, is largely the prevailing cause; for when a person will candidly compare the words of prophecy with the present state of the world in all its divisions, he can but see such a faithful correspondence between them, as to be convinced that these are verily the things which the prophets have said should come to pass. No, the masses are not aware of what the prophets have spoken; and hence, although they are struck with wonder at the unusual occurrences and strange events of this time, they fail to see their significance, and realize their importance. But it is not sufficient merely to have attention aroused and wonder excited; for men may wonder at the remarkable works of God, and view with astonishment the stately march of fulfilling prophecy, and knowing not its significance, may, with all their wonder and amazement, perish at last.

U. S.

### The Patience of the Saints.

REV. 14:12, the closing verse of the third angel's message, says, "Here is the patience of the saints." By reference to chap. 13:11-17 we find there will be persecution raised against those who refuse to worship the beast and his image. The third message threatens with the wrath of God all who do worship the beast and his image.

So we see that the world will be divided into two classes before the Lord comes on the white cloud to reap the harvest of the earth: one class worship the beast and his image, and they will be caused to drink of the wine of the wrath of God, or suffer the seven last plagues. The other class keep the commandments of God and the faith of Jesus. They are kept from evil in the day of wrath,—they will stand in the battle in the day of the Lord.

They who worship the beast and his image persecute those who keep the commandments of God. They deprive them of the privileges of citizenship; just what they now avow to be their intention when they secure the Religious Amendment to the Constitution. This persecution will call for the exercise of patience. Hence this declaration of the message, "Here is the patience of the saints; here are they who keep the commandments of God, and the faith of Jesus."

The same is again brought to view in Rev. 12:17. "The remnant" is composed of those who stand for the truth of God in the last days; who are prepared to meet the Lord at his appearing. And war is made against the remnant, because they keep the commandments of God, and have the testimony of Jesus Christ.

There is no reason why "the patience of the saints" is pointed out in the third angel's message, except that there will be bitter hatred manifested against them. The apostle Paul says, "Tribulation worketh patience." As we are endeavoring to develop the characters of the remnant, and preparing to meet the Lord when he appears, we should not only consider this expression of the apostle with care, but with equal care examine ourselves in the light of it.

Many complain of their trials as being greater than they can bear, and often say their patience is worn out or exhausted by so much trouble. This is not Christian experience according to the words of Paul. Does tribulation destroy patience? No; it "worketh patience;" it strengthens and perfects it. If tribulation or trial renders us more fretful, more selfish, more irritable and impatient, we may rest assured that our experience is that of the worldling, not of the Christian. This proposition is so plain that we need not deceive ourselves. The decision is plainly written, and by inspiration; "Tribulation worketh patience."

In harmony with Rev. 14:9-14, many scriptures connect patience with the near coming of the Lord. This gives us an idea that the tribulations or war upon the saints will be specially bitter and malignant. In Rev. 3:10, 11, the son of God says: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."

Here they are exhorted to hold fast that which they have, and this is doubtless the word of his patience which they have kept. There is an "hour of temptation" coming on all the world; a fearful hour, from which the faithful will be kept. And they are assured that their Deliverer will "come quickly." There is no

mistaking the time of the fulfillment of this prophecy.

In Heb. 9:28 it is said Christ will come unto salvation unto them that look for him. Chap. 10:25 says we should be more diligent in our duty as we see the day approaching. Verses 36, 37 say, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come will come, and will not tarry."

James, in a striking manner, connects patience with the hope of the Lord's coming. "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." Thus do different writers in Scripture point out the connection of patience with the expectation of the Lord's coming.

Of the importance of this grace James testifies when he says, "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Not that patience will make any one perfect without other graces of the Spirit, but no grace is perfect without patience. It should be inwrought into every action and every thought. When patience tempers and perfects the other graces in the character of a saint, then, indeed, is he "wanting nothing."

While the Scriptures point out the special necessity of patience in the last days because the saints will suffer persecution, and show that it is the perfection of Christian character, there are reasons why it is difficult to maintain our patience in these times. This is a restless age. Everybody is in haste; steam and electricity are alone sufficient to meet the demands of the hour. The whole race have become nervous, and subject to unhallowed influences. The world seems to be well prepared for the last and greatest deception of the enemy as manifested in Spiritualism. Mediums are easily developed, and there are multitudes ready to be "led captive by Satan at his will."

There is no lack of reasons for this State of things. The habits of the people are so contrary to law and reason that a constant nervous irritation is kept up. The apostle Peter, in giving the order in which the graces are to be added in the formation of Christian character, places temperance before patience. This is evidently just, for an intemperate person can hardly be a patient one. But intemperance is the all-prevailing sin of the age. Eating and drinking at all hours, and of articles the most pernicious and irritating, has become common. And professed Christians, who ought to set an example to the world as being temperate in all things, are foremost in violating the law of their being. Late suppers of indigestible things are even carried into the houses consecrated to the worship of God. Children, from their very infancy, are pampered with highly-spiced food, or fed on alcoholic drinks till their whole system is inflamed and their nerves strained to the highest pitch, and when the result is manifested in irritability and fretfulness, they are quieted with stupefying drugs as opium, in the form of paregoric or soothing syrups. Thus are their tastes early formed for stimulants, and habits contracted, to overcome which they have no sufficient moral force.

Now, in view of the fact that patience is so strongly enjoined, so imperatively necessary in the last days, and also that temperance is the only sure foundation for patience, every one can see that Christian temperance, becomes one of the most important subjects claiming our attention at the present time. Reform in habits,—known as health reform—becomes indispensable—to "the remnant." Without it patience will never "have her perfect work." An impressive admonition to those who are watching for the coming of the Lord, was given by Jesus himself: "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." Luke 21:34.

"Here is the patience of the saints." Who will be embraced in this number when Jesus comes? Who is striving to perfect this grace, and to lay its foundation strong and sure in Christian temperance? Reader, where do you stand on this matter?

J. H. W.

CHRIST comes to sinners with a blessing in each hand, forgiveness in the one and holiness in the other; and he never gives either to any who will not take both.

### Stockton.

We pitched our tent and began our meetings here Friday April 23. This is said to be the fourth city in the state in size. It is 90 miles east of San Francisco and about 40 miles south of Sacramento, in the San Joaquin Valley. It is a rich valley for grain when they have rain enough. Frequent droughts are the great drawbacks. This season there will not be half a crop; in many places none at all.

The city abounds in churches and schools. The Spiritualists are numerous and strong. All the churches united for a revival which they continued for ten weeks without much fruit, I believe. Now they have sent for Mr. Hammond who is expected to be here next week. Then I have learned that this is just the time that all the schools have their picnics. From one to three are advertised for about every day. Also a great circus is to be here in a few days.

Whether under these circumstances, we shall be able to obtain and retain the attention of a fair audience remains to be seen. Our tent is centrally and beautifully located. We have advertised extensively. About 250 to 300 came out the first four meetings. Then we got up new bills and put one in every house in the city. This appears to have helped us. The last two evenings we have had a good audience and a deep interest. Last night I sold \$4.00 worth of books. We have several callers through the day.

If nothing uncommon comes up we now hope for a good interest. God is able to control the elements and to move upon souls to obey the truth. I feel very weak and small. Hope the friends will remember us in their prayers. Bro. Howard of Vallejo is with me as tent master. Bro. Morrison and Bro. Trickey have helped us much. We shall hope in God and do all we can.

D. M. CANRIGHT.

April 28.

### News from the Field.

BRO. E. B. LANE reports his meetings closed in Lapeer, Mich. They continued about twelve weeks, though sometimes hindered by storms. Fifteen have taken their stand for the truth.

Bro. Matteson from Cedar Falls, Iowa, reports that during the winter nine were converted to the truth by reading, and four more by his recent labor there. Others are yet expected to obey.

Bro. Chas. L. Boyd writes from Seward, Neb., that a few Sabbath-keepers there invited him to visit the place and give lectures. A company of fourteen have signed the covenant, who will now keep up meetings and a Sabbath school.

Bro. C. B. Reynolds reports from Glenwood, Erie Co., N. Y., that he has labored some time there against fierce opposition. Sixteen are keeping the Sabbath.

Bro. D. Downer writes that fifteen have promised to keep the Sabbath in Hurricane Grove, Wis., and two more united at Mt. Hope, and two at Waterloo.

Bro. H. W. Decker also reports from Knight's Creek, Dunn Co., Wis., after laboring a while, bad roads, extreme cold weather, and the prejudice of the people, discouraged him, and he was about to leave; but remembering the advice given at the Biblical Institute, not to leave a field too soon, he renewed the work holding meetings in a private house. The Lord blessed and twenty commenced to keep the Sabbath. When the roads become passable he intends to return and complete the work.

Bro. Chaffee reports a good work in Civil Bend, Mo. Thirty-five covenanted to keep the commandments, and twenty-eight were baptized.

Bro. Ayres, from Kansas, gives news that will cheer the hearts of those who have aided the laborers in that Conference. He writes:—

"The cause is prospering in this Conference. The money sent to the Conference enables the ministers to keep in the field. Bro. Chaffee and Long are having good success in Daviess Co., Mo. Bro. Rogers reports a good interest in Johnson Co. He has sent for Bro. Cook to come and help him. Bro. Wood reports good results from Barton County. Bro. Lamont is having a good interest in Labette and Howard Counties, Kansas.

"Bro. Smith Sharp is having good success in Miami County. He has been holding meetings three miles west of Osawatimie. The house is crowded every night. About twenty take part in the Sabbath meetings. He is now holding meetings in Osawatimie. Calls come in from every side. The harvest is ripe, but the laborers are few."

J. H. W.

**The Barren Fig Tree.**

Nothing but leaves!  
O Saviour! can it be  
My worthless life  
Is like that barren tree?  
No ripened fruit appears;  
Alas! the Spirit grieves  
Over a life which yields  
Nothing but leaves.  
Lord, look in mercy down on me!  
Spare thou, another year, this tree!

Nothing but leaves!  
I've wrought no kindly deed,  
No blessing brought  
To those who are in need.  
My hands have idle been;  
I have no garnered sheaves;  
My hoarded treasure all  
Is naught but leaves.  
Although no fruit doth yet appear,  
Oh! spare this tree another year!

Nothing but leaves!  
On me thy light is shed;  
Thy blessing still  
Is resting on my head.  
But should the Reaper come  
To gather in his sheaves,  
My aimless life would yield  
Nothing but leaves.  
Lord, canst thou yet a season spare,  
And let this fig tree be thy care?

Nothing but leaves!  
Prune each unfruitful bow,  
And rob the earth  
Of all that charms me now.  
Bright scenes of pleasure lure  
My feet to turn aside;  
From paths of truth and grace  
I wander wide.  
I would be thine, of thee I'd learn!  
Earth yields but leaves, to Heaven I'll turn!

Nothing but leaves!  
It shall no longer be!  
A better way  
By faith in Christ I see.  
For me his blood was shed;  
For me the Saviour grieves;  
No longer shall my life  
Yield naught but leaves.  
Some precious fruit I fain would bring  
To offer to the Heavenly King.  
ARVILLE B. GARDNER.

**Missionary Department.**

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

**Work while the Day Lasts.**

OUR Saviour said, "I must work the works of Him that sent me, while it is day; the night cometh, when no man can work." John 9:4.

The period of Christ's public ministry and miracles among the Jews was by the Saviour himself emphatically called *their day*. When as a nation they had rejected Christ, their night came, and we behold the Saviour lamenting their fate as he wept over Jerusalem and said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. 23:37, 38.

In the public mission of our Saviour we have a most striking illustration of a life of activity and toil, of journeying from place to place, enduring hardships and privations. Weary, faint, hungry—"not where to lay his head,"—but imbued with a sense of the magnitude and importance of his mission, he was ever active, improving every opportunity of doing good. How his time was employed is expressed by this one sentence; He "went about doing good."

If we study his life we shall see him watching for opportunities to do good, taking advantage of the golden opportunities as they present themselves, and adapting his discourses and labors to the condition and circumstances of those he would benefit.

We are to learn from the life and example of our Saviour that "it is enough for the disciple that he be as his Master." During the whole gospel day the Lord had demanded activity on the part of his servants; but now, in these last times, when fulfilling signs show unmistakably that the end of all things is at hand, our energies should be wholly devoted to the cause and work of God.

While the last message of truth is being proclaimed, and the world is being warned of its doom, how important that we work while it is day. When the solemn mandate shall be uttered in Heaven, "He which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still," it will be too late to change their condition. Then, though they may "wander from sea to sea, and from the north even to the east, to seek the word

of the Lord," they "shall not find it." Then night will indeed have come upon this generation, a night in which no man can work.

Now it is day. Now the fields are open everywhere, and now we have the golden opportunity to labor for the salvation of our fellow-men. Now, with our plan for missionary labor, there is an opportunity for every one to do something. Shall we have our hearts imbued with the Spirit of the Master? and shall we feel that we "must work" while it is day? If we have a disposition to labor in this cause there is no lack of opportunities. If we are ever on the alert and awake to observe the circumstances surrounding us, we may find opportunities to do good. It is not in debating with everybody we meet, whether they wish to learn or not, but it is in speaking a kind word to those in affliction and distress and caring for them, having hearts full of sympathy and love for perishing mortals, and conversing with them, praying for them, and seeking to lead them to Christ, that we can do the most good and receive the greatest blessing.

The reward of our labor is not measured so much by the amount we do as by the disposition and spirit with which we labor. If we are looking for opportunities to do great things only, those opportunities may never come. But we may perhaps overlook lesser opportunities and circumstances where a vast amount of good might be accomplished.

No opportunity or circumstance presented for doing good should be overlooked, for we often see great results from those things which, in themselves, might appear, at first sight, to be insignificant. It was only last week that I learned of a person embracing the third angel's message, whose interest was first awakened by reading a part of a torn leaf of the SIGNS OF THE TIMES, and the leaf was badly soiled at that. If such results are accomplished by a soiled piece of a paper, we certainly have abundant encouragement to take clean and whole copies and distribute them as freely as our tracts. Shall we arouse to the importance of the time, and "work while it is day."

**INSTRUCTION.**

It was voted at our last State Quarterly Meeting to use extra copies of the SIGNS OF THE TIMES in the same manner as our tracts for general circulation. These may be not only mailed with the supplements, but we recommend to each district and church to have a good supply of these back numbers of the SIGNS, and let the members place a copy in the hands of any they may meet who show a disposition to read.

We have a good supply of SIGNS on hand, and will send them immediately to any district where they wish them, and where they will take hold of the work of circulating them. Let each director at once ascertain how many copies they wish, to be used in the same manner as our tracts, and they shall be sent to them at once.

A paper will be read many times when a tract would not be read, and although it may be used as wrapping paper, or thrown into the waste basket, still it will be read. Take hold of this matter, brethren, and let us hear from you at once. J. N. L.

**The World's Expectation.**

OVER fifteen years ago, Mr. David N. Lord, of New York, penned the following language:—

"There has been no period for ages, probably, when there was so general an expectation among evangelical Christians of all classes, that either the advent of Christ is at hand, or else some great measure of Providence, by which a new era is to be introduced to the church; and what is equally remarkable, no time before in which other men of all creeds and classes—atheists, infidels, apostates, formalists, nothingists, were also looking as they are now, for a regeneration of the world after their several schemes of perfection and blessedness. Among the signals that Christ is at hand, one of the most striking is the skill and success with which Satan is working with all power and signs and lying wonders, and deceivableness of unrighteousness in them that perish; and their abandonment by God to strong delusion, that they may show forth their true character as his enemies, and make the propriety manifest of the condemnation and destruction with which they are soon to be overwhelmed."

The rapidity with which great and significant events are crowding in upon us has increased in geometrical ratio since the above was written. The working of Satan with signs and lying wonders, to which reference is made, has gone forward with long and rapid strides since that time. The development of evil has been so steady and constant that the world has become somewhat familiarized with it, and it makes less and less im-

pression upon the general mind. But could there have been an instantaneous transition from the state of the world and society as it was thirty years ago, to what it is at the present day, all classes would have stood aghast, paralyzed and dumb with amazement at the terrible change.

The ranks of those who have pleasure in unrighteousness have greatly swollen in numbers; and some have so far thrown off the power of restraint and the mask of decency as to publicly avow, and defend their vile practices, glorying in, as Paul declares, and foaming out, as Jude adds, their own shame. Verily the Judgment of such cannot much longer linger, nor their damnation slumber.

With greater success than ever, Satan is working with his signs and lying wonders, and if fifteen years ago this was a sign that Christ is at hand, it is now evidence of His soon coming which cannot be overlooked nor mistaken. U. S.

**Popular Capacity for Scandal.**

ONE of the most saddening and humiliating exhibitions which human nature ever makes of itself, is in its greedy credulity touching all reports of the misdemeanors of good men. If a man stand high as a moral force in the community; if he stand as the rebuker and denouncer of social and political sin; if he be looked up to by any considerable number of people as an example of virtue; if the whole trend and power of his life be in a high and pure direction; if his personality and influence render any allegation against his character most improbable, then most readily does any such allegation find eager believers. It matters not from what source the slanderer may come. Multitudes will be influenced by a report against a good man's character from one who would not be believed under oath in any matter involving the pecuniary interest of fifty cents. The slanderer may be notoriously base—may be a panderer to the worst passions and the lowest vices—may be a shameful sinner against social virtue—may be a thief, a notorious liar, a drunkard, a libertine, or a harlot—all this matters nothing. The engine that throws the mud is not regarded. The white object at which the foul discharges are aimed is only seen, and the delight of the by-standers and lookers-on is measured by the success of the stain sought to be inflicted.

As between the worldling and the man who professes to be guided and controlled by Christian motives, this is all natural enough. The man bound up in his selfish and sensual delights, who sees a Christian fall, or hears the report that he has fallen, is naturally comforted in the belief that, after all, men are alike—that no one of them, however much he may profess, is better than another. It is quite essential to his comfort that he cherish and fortify himself in this conviction. So when any great scandal arises in quarters where he has found himself and his course of life condemned, he listens with ready ears, and is unmistakably glad. We say this is natural however base and malignant it may be; but when people reputed good—nay, people professing to be Christian—shrug their virtuous shoulders and shake their feeble heads, while a foul slanderer touches vitally the character of one of their own number, and menaces the extinguishment of an influence, higher or humbler, by which the world is made better, we hang our heads with shame or raise them with indignation. If such a thing as this is natural it proves just one thing, viz., that these men are hypocrites. There is no man, Christian or Pagan, who can rejoice in the faintest degree over the reputed fall of any other man from rectitude, without being at heart a scamp. All this readiness to believe evil of others, especially those who have been reputed to be eminently good, is an evidence of conscious weakness under temptation, or of conscious proclivity to vice that finds comfort in eminent companionship.

There is no better test of purity and true goodness than reluctance to think evil of one's neighbor, and absolute incapacity to believe an evil report about good men except upon most trustworthy testimony. Alas, that this large and lovely charity is so rare. But it is only with those who possess this charity that men accused of sins against society have an equal chance with those accused under the forms of law of crime. Every man brought to trial for crime is presumed to be innocent until he is proved to be guilty; but with the world at large, every man slandered is presumed to be guilty until he proves himself to be innocent, and even then it takes the liberty of doubting the testimony. Every man who rejoices in a scandal thereby advertises the fact of his own untrustworthiness; and every man who is pained by it and refuses to be impressed by it, unconsciously reveals his own

purity. He cannot believe a bad thing done by one whom he regards as a good man, simply because he knows he would not do it himself. He gives credit to others for the virtue that is consciously in his own possession, while the base men around him, whether Christian in name or not, withhold that credit because they cannot believe in the existence of a virtue of which they are consciously empty. When the Master uttered the words, "Let him that is without sin among you first cast a stone at her," he knew that none but conscious delinquents would have the disposition to do so; and when, under this rebuke, every fierce accuser retired overwhelmed, he, the sinless, wrote the woman's crime in the sand for the heavenly rains to efface. If he could do this in a case of guilt not disputed, it certainly becomes his followers to stand together around every one of their number whom malice or revenge assails with slanders to which his or her whole life gives the lie.

In a world full of influences and tendencies to evil where every good force is needed, and needs to be jealously cherished and guarded, there is no choicer treasure and no more beneficent power than a sound character. This is not only the highest result of all the best forces of our civilization, but it is the builder of those forces in society and the State. Society cannot afford to have it wasted or destroyed; and its instinct of self-preservation demands that it shall not be suffered. There is nothing so sensitive and nothing so sacred as character, and every tender charity, and loyal friendship, and chivalrous affection, and manly sentiment and impulse, ought to intrench themselves around every true character in the community so thoroughly that a breath of calumny shall be as harmless as an idle wind. If they cannot do this then no man is safe who refuses to make terms with the devil, and he is at liberty to pick his victims where he will.—J. G. Holland in *Scribner's*.

**The Old Man of Dartmoor.**

THERE was an old man of Dartmoor, who for many years obtained his livelihood by looking after the cattle distributed over those wild moorland hills. At last, through infirmity and old age, and the constant and continual exposure to all kinds of weather, his sight entirely failed him, so that he had to seek an asylum in one of the West of England infirmaries to end his brief remaining days. While there he was frequently visited by one of his granddaughters, who would occasionally read him portions of the word of God.

One day, when this little girl was reading to him the first chapter of the first epistle of John, when she reached the seventh verse, "And the blood of Jesus Christ his Son cleanseth us from all sin," the old man raised himself and stopped the little girl, saying with great earnestness:—

"Is that there, my dear?"

"Yes, grandpa."

"Then read it to me again; I never heard the like before."

The little girl read again:—

"And the blood of Jesus Christ his Son cleanseth us from all sin."

"You are quite sure that is there?"

"Yes, quite sure."

"Then take my hand and lay my finger on the passage, for I should like to feel it."

So she took the old blind man's hand, and placed his bony finger on the verse, when he said:—

"Now read it to me again."

The little girl read with her soft, sweet voice:—

"And the blood of Jesus Christ his Son cleanseth us from all sin."

"You are quite sure that is there?"

"Yes, quite sure."

"Then if any one should ask you how I died, tell them I died in the faith of these words:—

"And the blood of Jesus Christ his Son cleanseth us from all sin."

And with that the old man withdrew his hand, his head fell softly back on the pillow, and he silently passed into the presence of Him whose "blood cleanseth us from all sin."  
—Sabbath Recorder.

THE hearts of Christians, when wholly given up to Christ and filled with faith and the Holy Ghost, run together like globules of quicksilver: the instant they touch each other they become one.

AN elevated purpose is a good and ennobling thing, but we cannot begin at the top of it. We must work up to it by the often difficult path of daily duty—of daily duty always carefully performed.

## Health Department.

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

### Proper Education.

God prepared for Adam and Eve a beautiful garden. He provided for them everything their wants required. He planted for them trees of every variety, bearing fruit. With a liberal hand he surrounded them with his bounties—the trees for usefulness and beauty, and the lovely flowers which sprang up spontaneously, and flourished in rich profusion around them, were to know nothing of decay. Adam and Eve were rich indeed. They possessed beautiful Eden. Adam was monarch in this beautiful domain. None can question the fact that Adam was rich. But God knew that Adam could not be happy unless he had employment. Therefore he gave him something to do. He was to dress the garden.

The Creator of man never designed that he should be idle. The Lord formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. It was the law of nature, therefore the law of God, that brain, nerve, and muscle should be in active motion. Young gentlemen and ladies that refuse to labor because they are not compelled to, and because it is not fashionable, are not guided and controlled by enlightened reason. Those who shun manual labor, cannot have physical stamina. In order for the young to enjoy perfect health and perfect happiness, every organ and function must be in perfect operation as God designed they should be. If all the organs act their natural part, life, health, and happiness, will be the result. Too little exercise and staying in-doors too much, will bring on feebleness and disease of some one or more of the organs. It is sinful to impair or weaken one of the powers God has given us. The Creator designed that we should have perfect bodies, that we might preserve them in health, and render to him the offering of a living sacrifice, holy, and acceptable to God.

Exercise in useful labor will be carrying out the original plan of God, when he bade Adam and Eve to dress the garden. Life is precious, and should be preserved intelligently by regarding the laws of our being.

Fashionable idlers, who have plenty of leisure, fail to attain happiness. They have been educated to regard honest labor as only fit for the poor, while it would degrade the wealthy. They rob the brain and nervous system, by fashionable indolence, of a supply of animal energy that keeps the machinery of the body in healthful activity.

In order for the brain to have clearness and strength of thought, retentive memory and mental power, the muscles of the body should have exercise a portion of each day.

Adam was in glorious Eden. He was perfectly developed, and then set to work by his Maker that by exercise all his muscles should preserve their elasticity. Many young men and ladies are too proud, or too lazy, to engage in useful labor in the house or in the garden.

The world is full of women with but little vitality and less common sense. Society is in great need of healthful, sensible young women who are not afraid to work and soil their hands. God gave them hands to employ in useful labor. God did not give us the wonderful human machinery of the body to become paralyzed by inaction. The living machinery God designed should be in daily activity, and in this activity or motion of the machinery is its preserving power. Manual labor quickens the circulation of the blood. The more active the circulation the more free will be the blood from obstructions and impurities. The blood nourishes the body. The health of the body depends upon the healthful circulation of the blood. If work is performed without the heart being in it, it is simply drudgery, and the benefit which should result from the exercise is not gained.

Toiling mothers who have given their children the advantages of education, and have brought them up without disciplining them to self-denial and physical labor, and have given them liberty to follow their own pleasure, will not receive much happiness and comfort from these children. In my travels I have seen that those women who entered upon married life wholly unprepared for domestic duties were not happy. They did not receive the training and the education in their youth that fitted them for the responsible position they had by most solemn covenant agreed to fill. The parents had made a great mistake. When children, they were excused from exertion in

order "to enrich the mind." They could play an instrument of music, but were not educated to take responsibility. They enjoyed burying their minds in novels, but had no love to keep their houses in order. They were as incompetent for the responsible position of mothers as a girl of fifteen years. Economy of means they knew nothing of, and yet these are the mothers that are bringing up children to take their place upon the stage of action, to act their part in the drama of life. The characters of youth should not be spoiled by over-fond mothers. Parents should consider that as they neglect to thoroughly educate their daughters in domestic labors and economy, they are giving characters to them which will make their future married lives miserable. There will be disappointed husbands and neglected children, because of inefficient wives and mothers.

E. G. W.

## Religious Miscellany.

—Everywhere we hear of efforts being made to unite the different branches of the various churches, and also to unite the various denominations in some kind of union. We judge that this idea is meeting with much favor and is gaining ground. A convention for this purpose is called to meet in Suffolk, Va., May 5th.

—There are one hundred and six Unitarian churches in Hungary, or more properly Transylvania. Being poor they are helped quite largely by their American brethren. A considerable sum has already been contributed to assist the endowment of the university supported by these foreign churches, and the American Unitarians have also borne the expense of the translation of Channing's works into the Magyar language.

—When the northern branch of the Kentucky Methodist Conference met at Louisville four years ago, it found the doors of the Southern churches closed to its members. The same conference has just been holding its sessions at the same place, to meet with a different reception. On the day it assembled, Bishop Kavanaugh, Dr. Schon, and several members of the Southern church, attended the Conference and cordially invited its members to occupy their pulpits on the next Sunday, which they did, the Southern ministers filling the pulpits of the Northern Churches in the city. Thus we see these two branches of that great and powerful body slowly but surely coming together.

—Father Boehm, the Methodist patriarch, lives to preach a sermon in his hundredth year. It was but ten minutes long, vigorous in thought, and was delivered in a firm voice before the Newark Conference in Jersey City on the 2d of April.

—As is well known, the German government is very hostile to popery, and, of late, the papists have fared hard at its hands. But it is very friendly to the old Catholic movement because it rejects the authority and infallibility of the pope. The German Old Catholics ask from their government to have a share in the regular Catholic church property. This they are likely to get. Reinkens, their bishop, moreover, is a loyal German, and has recently shown the utter fallacy of the pope's claim to temporal power.

—Quite largely the reading of the Bible is being dropped out of the common schools. A letter in the *Index* states that the Rev. Dr. Gibbons, President of the "University of the Pacific," in a lecture before a county teachers' institute in San Jose, insisted on the necessity of retaining the Bible in the schools, and called upon all the teachers who used it in their schools to hold up their hands. One hand only went up. The Doctor said he hoped there was some mistake, and that his request was not understood. He would ask all who did not use the Bible in their schools to stand up. About seventy teachers responded. The Doctor said he was sorry to see there was no mistake; but he was greatly astonished and grieved at the state of things indicated. Evidently the rising generation have but little love or respect for the Bible.

—Another letter from Heaven in favor of Sunday! Somebody, as we learn from the *Richmond Religious Herald*, has imposed upon the superstitious credulity of the colored people in Charles City Co., Va., by circulating among them a printed sheet containing what purports to be a copy of a letter written by Jesus Christ in the Hebrew language, and found "under a stone both round and large, at the foot of the cross, eighteen miles from Iconium, near a certain village called Mesopotamia," sixty-five years after the crucifixion. The letter relates chiefly to the observance of the Sabbath day.

—The propriety of taxing church property is coming to be extensively discussed. Some wealthy churches, as the Catholic, hold millions of dollars in such property upon which no tax is paid. Evidently, public opinion is coming to be in favor of taxing such property the same as other property.

—The *Christian Union* and "some clergymen," are in favor of playing billiards at home as may be seen by the following question and answer:—

*What do you think of the game of billiards for a home amusement?*

In billiards, considered in themselves, there is no more harm than in the game of marbles or the game of croquet; the only difference being in the fact that billiards is immensely superior to any other game in which the sense of direction, the pre-judgment of force and resistance and skillful manipulation are brought into play. Billiards played in saloons are bad; they divert men from their homes, bring them into evil associations, tempt them to bet, lead to intemperance and other evils. Billiards are, however, coming to be exceedingly popular as a home amusement in all our large cities, and we know some clergymen who have become quite skillful at the game. We do not see any more harm in a game of billiards in a family than in a game of parlor croquet, while we doubt not those who understand it find the game much more amusing than croquet.

The fallacy and danger of such reasoning is too evident to need an answer. It shows where a fallen church is drifting.

—Great revival movements appear to be the order of the day. Moody and Sankey are preaching to audiences of from 15,000 to 20,000 in London. Pearsall Smith is doing about the same in Berlin, Germany. Mr. Hammond is very popular in a similar work in San Francisco and other large cities upon this coast. Mr. Earl and others are at work in the same style in the Western States. The sectarian churches generally go in with them. That they are productive of good is seriously questioned by the best of men wherever they are observed. That much evil grows out of them none can deny.

—Christian women in Calcutta are successfully using the weapon against the liquor dealers which has been so effectively employed by praying women here.

—A new church building has been erected by the Church Missionary Society at Jerusalem and has been placed under the charge of a native pastor.

—Trouble has broken out in Peru between the Bishop of Cuzco and the government. The bishop has attempted to enforce a papal brief without first obtaining the consent of the State. He will be brought to trial.

—Troubles in the Catholic church at Buenos Ayres seem to have culminated in the organization of an old Catholic movement. The reformers reject the papacy but retain the three primitive orders, bishops, priests and deacons, recommend the reading of the Scriptures, renounce transubstantiation, and uphold the reception of both elements in the Holy Communion.

—Cremation, or the reduction of dead bodies to ashes, has been authorized and legalized in Mexico.

—The *Chicago Tribune* says that "good, reputable Christian men" in that city rent rooms to well-known gamblers, and must be aware of the purpose for which they are used by the tenants, and it is the sheerest nonsense to feign ignorance. For instance: "Before the fire a prominent gentleman, who is authorized to use Honorable as a prefix to his name, was the owner of a block in the business center of the city. The basement was occupied as a lager beer hall, the first floor as a liquor store and drinking saloon, the second floor was used as a faro bank, and had rooms for other games of chance, and the other floors were tenanted by prostitutes, who plied their vocation with as much boldness as if they had been boarders at a brothel. This landlord was one of the most prominent members and officers of a leading orthodox church, and made himself conspicuous as a champion in maintaining the purity of the church against any innovations upon its ancient forms of worship."

—The Jesuit College in Buenos Ayres has been burned by rioters. Some of the ring-leaders of the riot have been arrested. Three persons are known to have died.

If you have a bright thought, express it in the simplest language possible. A diamond should have a plain setting.

It is easy to pick out brilliant men, generous men, martyrs, men of genius, heroes; but uprightness and truth are rare.

## News and Miscellany.

### INTERRUPTED TRAVEL.

Reports from the breaks in the Union Pacific Railroad are still unsatisfactory. At the ticket office in San Francisco ladies are advised not to take passage before the 1st of May. Persons arriving in San Francisco report that the trouble did not arise so much from the amount of water as from the road being insufficiently supplied with culverts. The road bed formed a complete dam which could not withstand the flood.

—There is still no prospect of settling the difficulties in the Pennsylvania coal regions. The miners of the Lehigh and Wilkesbarre companies are fully determined not to resume work unless their demand for an increase of 10 per cent. is granted. There are 10,000 men of these companies alone idle.

—The spinners' strike at Great Falls, N. H., is over—the men returning to work on the terms proposed originally by the employers.

—The strike of the cotton operatives at Blackburn, England, has ended.

PROVIDENCE, April 24.—The striking operatives at Natic and Arctic mills have notified the superintendents that they will return to work on Monday next.

—New York has a million inhabitants and ninety of them die of pneumonia every week.

—The *New York Herald* of March 25, gives an account of King Kalakawa's hotel bill for his eight days' stay in that city, as \$6,286.91. At the same time there is reported more suffering from hunger in that city this winter than for the last thirty years.

GALVESTON, (Tex.), April 19.—A special dispatch from Corpus Christi says that a band of 35 or 40 Mexicans is reported to be robbing and burning houses between Brownsville and Santa Gertrude. All communication by telegraph is cut off from Brownsville. Firing was heard at Bareses last night, eight miles beyond Santa Gertrude. A courier reached here last night calling for help, and alarm bells were rung. Captains Clark and Culver have started to meet the raiders.

### ANOTHER COLD SPELL IN THE SOUTHERN STATES.

CUFALA (Ala.), April 19.—A heavy frost prevailed here yesterday and continues today. About one-half of the coming cotton crop is up and has all been killed. There is considerable ice in this section.

CHARLESTON (S. C.), April 19.—A heavy frost here last night caused great damage to the cotton and other crops. The loss is estimated at \$500,000.

DANVILLE (Va.), April 19.—The cold spell has destroyed nearly all the fruit and damaged the tobacco considerably.

RICHMOND (Va.), April 19.—Reports have been received from all the fruit growing sections between here and Greensboro. Fruits of all kinds have been killed by the cold spell, and the tobacco crop has also suffered severely.

### OPIUM SMOKING.

Policeman Mahon, of San Francisco reports more than half a dozen opium dens in that city. They are visited all times of day and night by persons of both sexes who resort there for the purpose of smoking this abominable drug.

SAN JOSE, April 23.—At 3 o'clock this afternoon a small shed in the rear of the St. Joseph's Catholic church caught fire from some cause unknown. The fire communicated with the church totally destroying the building. The wind was quite severe, and at one time the southern portion of the city was threatened with destruction, but the fire was confined to the church. The total loss is about \$40,000.

CINCINNATI, April 23.—Dispatches received here from New Orleans state that the large steamboats *Exporter*, *Church*, and *John Kyle* are now all in flames at a wharf in that city, and that they will be totally destroyed.

PETALUMA, April 12.—Reports incendiary on Sunday morning are as follows: The first place set fire to was the railroad depot in East Petaluma, at about 12:30 A. M. The next was the hay and grain store of G. B. Williams, on Main, above Washington street, which was done about 2 A. M. Then the match was applied to the blacksmith and wagon shop of David Jay & Co., at about 3:45 A. M. From thence the incendiaries went immediately to Dr. Christy's place on Kentucky street, and to J. M. Lightner's on Keller street. None of the attempts were well enough arranged to do much damage.

