in administering the law, the carried the prohibi-
tions of God to unreasonable lengths, making
it difficult to be saved. They caused the
regularity of the cleansing and ruling
so that the mind was kept on a
constant change. Their doctrine was that
what was considered clean and unclean,
and how to do the will of God were
imposed by the priests. All the water
was sterilized lest the presence of the smallest, weak
or insect remain in unclean, and therefor
fulfilled to use. They were in constant fear of
an unclean spirit, and were instructed to
which were taught them as portions of
the law.
The Pharisees by their endless round of
forms, fastened the minds of the people upon
take right steps in the sight of God.
They failed to connect the thought of
Christ with their ceremonies, and, having
forsaken the fountain of living water, hewed
out for themselves broken cisterns that could
only hold water.
The priests, scribes and rulers not only
revered Christ themselves, but took the most
offensive steps to prevent the personal
advantage of another, deceiving them by false
gospels and prophesies, paid down a
false foundation, to make it appear that you
were, and that they were entering to
do. In a word, they taught that this
Pharisee, are applicable to all who follow
their example. In all ages of the world
the law of self-interest has been unapplicable; its destinies
are not congenial to the natural mind.
The moral dignity of an individual is
want of desire and the future; or the
wanting to accept that which searches the
inward mind, and by sticking to customs, they
pervert the words and malionize the
characters of those who receive and
love the precious truths springing from the
bible, with no desire to bring others to
a knowledge of them.
The Scribes pronounced a war on those who,
calling themselves Christians, put
upon a new and more refined, and
blatantly false, to make one proselyte. Said he, "You
pretenders come as angels of light, professing
themselves." Those whom he addressed would
show thee, O man, what is good; and what
supeior goodness of the Son of God.
It should open their eyes to the power of
that sanctifieth the gold ? And, Whosoever
shall swear by the altar, it is nothing; but
the Lord shall command, and it is nothing;
the gold of the temple, it is nothing; but
transfer the minds of their followers in regard to sin and
salvation, that their efforts to gain a right-
and thus avoid persecution. They
obliged the requirements of Satan to deceive human minds when they
forsake the fountain of life, and yield to the control of the enemy.
Many who make credulous professed followers in the name of the
Pharisees. They so dishonestly cherish the memory of the prophets, even
as the Pharisees were buildong in
and decorating their tombs. They declare that,
and they lived in the name of Christ.
That which the Pharisees would have gladly
received his teachings and obeyed. But
for these very persons, in a similar position with the Jews,
they have done no better than they were crucified
by false forms to blot out the unrepented
sins.
The Lord said unto Samuel, "Hast
the Lord as great delight in offerings
and sacrifices as in obeying the voice of the
prophet?" The Creator desires heart serv-
ices of his creatures.
God has said through Homer, "For I
do not desire offerings, nor have I any
need of burnt sacrifices, but to do the
will of my Father which is in heaven.
For I have no will of myself, but as it is
thou hast willed, I will it.
And as it was ever so, so is it unto this
day."
Mrs. Lella D. S. SMYTHE

General Articles.

The Signs of the Times.

By Mrs. W. D. White.

"They spake Jesus in the multitude, and his
disciples, saying, The scribes and the Pharisees sit in Moses' seat. All therefore
search of their going out, that they may
see them; and in their going in, that they
may be beheld of them. But Jesus
condemned the acts of their forefathers
in preaching the prophets, and assumed
unto them that God who dwelt in and
God's servants, yet at the same time
they were pleading to destroy the Son of God, and
would not have the blood of his enemies
in his blood if they had not feared the
people. The condition of the Pharisees
should be a lesson to the Christian world of the present.

Unpopular truth is no more acceptable to
the popular Pharisees than when Christ walked the earth, a
man among men. Christians were to be tested now as
were the Jews at the first advent of Christ, who professed
a high respect for the authority of the scribes and
rites. No outward service, even in that which
is required by God can be a substitute for an
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ers of religious labor and in personal influ-
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The Sabbath—the Day

[Text continues here with paragraphs discussing the Sabbath, its significance, and various aspects related to it.]
We recommend our brother to a Bible-class and spelling school.

5. The early Christians did not meet regularly on the first day of the week; that was the stated time of our Lord's resurrection. It was not the Sabbath; then they read the Scriptures, offered prayers, and engaged in various divine exercises. It was observed as the holy convocation. It was their regular habit during the first two centuries before the birth of Constantine, who thought it unnecessary to hasten the observance of the Sabbath.

6. Justus Martyr and other early Christians who lived during the first and second centuries are properly considered as the ante-Nicenes, because they observed the first day of the apostles. Examination of the first three centuries attributed the origin of the observance of Sunday to Constantine.

7. On the first Sunday after the Resurrection, when the apostles were in the temple of the god Jupiter the sanctified, the apostles immediately held a council of lords, to decide the subject of the observance of the Lord's day. They prevailed, and the Lord's day was observed by many Christians after the apostle's times, even till the council of Laodicea, A.D. 320, a most zealous clergyman, in the Acts of the council, says: "The first day of the Sabbath, and making mention of it, a solemn observance by the apostle and primitive Christians; till the Laodicean council did in a most unwise manner abrogate it.

8. The council of Laodicea, A.D. 364, first settled the observance of the Lord's day.

9. We thus see the seventh day was kept by the Jews, and the first day of the week by the apostles; when Pontius Pilate was the Roman governor in the time when the heathen festival, Sunday, was set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other peoples; but it shall subdue all nations; and they shall bring all thy fruit and all thy increase into the house of the Lord thy God. (Isa. 66:20)."

The same is true even in the new and rich valleys of the larger states. There is a great fall in the production of apples and pears, and they seem doomed. The apple tree, the palm tree, also, in these past few years, have been in a state of decay; the fruit is poor, the leaves are withered, because joy is withered away from the sons of men.

10. In the image, the symbolizing this fourth kingdom was divided at the feet into ten toes, which represented the ten thousand princes of the nations, and 403, had resolved into how many parts? Six? Right! This was the prophecy of the fourth kingdom, and as the prophecy had said. And these kingdoms exist in the old world to-day. Then it is evident what is the true kingdom of this world.

We are not living in the days when Babylon, or Rome, or other empires, or, as they claim, rule the world; but we are in the divided state of the Roman Empire. Hence, the fulfillment of the prophecy has just commenced, as the ten tribes, who were living in the time when the God of heaven will set up a kingdom, know not what to do as the kingdom is going on. "Come ye blessed of my father, inherit the kingdom prepared for you." (Matt. 25:34). Is that kingdom for you? —Notes of Warning.

Age of the World.

11. In what age of the world was the first day of the week established? Did the Jews keep it? Did the Christians? In what age? or in the time when it, like a field of corn fully ripe is ready for the harvest? The earth still possesses it, and will not want it. The tenth part of the revenue of each of the five large states of America is from the production of apples alone.

12. "In many distributions of land, made, not only under the kings of Rome, but 400 years after their foundation, about 200 B.C. every one of them or planter got but two sera of ground." These planters' families, they say, "averaged about 30 acres of meadow and pasture, and 12 acres of tilled land, forming a small farm for a family of six persons. There has been a wonderful decrease in the productivity of our farms in the last few years; many farms in New England, that were once considered rich are now just kept alive by their potatoes, and a bit of corn and grass. Forty years ago the State of New York was a great wheat-producing region, to-day it is a small one. Ohio and Illinois, the prairies of Illinois, it was thought twenty-five years ago, would never have wheat, but the harvest comes. Minnesota and Iowa are already declared wheat-producing sections. The same is true even in the new and rich valleys of California."

13. In the opening of Isa. 51:16, fulfilled: "The earth shall dwindle as a garment."

We find the same decline in the production of vegetables, fruits, and W. Boomert, in Indiana, in the N. Y. Tribune, November 17, 1889, says: "This is the oldest settled part of the state, and it is waging a desperate battle against the hard winter; it would seem to have just enough of all kinds of fruits, apples included, for the first few years, apples have almost uniformly failed." The celebrated Solon Rhin- dows: "All through the Eastern States, and it has been the custom among the farmers, and cultivated, and even planted new orchards, but so far from finding a remedy, the trees have more and more declined. It is a subject of great anxiety, and they seem doomed.

The Tribune spoke of "new and unheard-of diseases in the past few years." The Tribune said: "If one apple of the famous Kettle case, where the attorney said rowed it. 2. The kettle was whole when they showed signs of decline in producing this cereal. The same is true even in the new and rich valleys of the larger states. There is a great fall in the production of apples and pears, and they seem doomed. The apple tree, the palm tree, also, in these past few years, have been in a state of decay; the fruit is poor, the leaves are withered, because joy is withered away from the sons of men.

Young vines have been set up in Indiana, in the N. Y. Tribune, November 17, 1889, says: "This is the oldest settled part of the state, and it is waging a desperate battle against the hard winter; it would seem to have just enough of all kinds of fruits, apples included, for the first few years, apples have almost uniformly failed." The celebrated Solon Rob-
The Second Advent.

The second coming of Christ is a subject of great importance to the church. This is evident both from the frequent allusions to it, in connection with the resurrection of the just and the judgment, found both in the Old and New Testaments. God's people have felt their threatening against the ungodly, in their words of hope and encouragement. The truth, they know, has its connection with the numerous declarations of Christ, and with the temporal millennium and the spiritual reign of Christ have grown those mystical applications which have been the foundation of the second advent, to deceive the Jews in regard to that coming as the Messiah, and to deceive the Romans, B.C. 132, after the temple was burned. This was the time when, if it were possible, they shall deceive the very elect. Matt. 24:23, 24. The word then is the message point in the advent of Christ. This is the time when false prophets have arisen at this day to deceive the people on the subject of the second coming.

And from the modern state of things in Rome, the second coming of Christ is spiritual, or at death or at the resurrection; hence it is called the ant- christ. 1 John 2:18. For why not receive such mystical teachings? The reason is given in the next verse: "For they love darkness rather than light, because their deeds are evil." 1 John 2:10. Then the new and unexpected is the coming of the Son of man be." Our Lord has fulfilled and end, and shall be present. But the Son of man shall come in the clouds of heaven. This, probably is the most appropriate figure that our Lord could employ to illustrate the gloriying glory that will attend his coming. Those who thus came under the dominion of the Holy Spirit and the personal presence of Christ have grown those mystical applications of which the church is so full.

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CIAO this world, but it is strongly implied times.

... times.

& 170 this time, that he was never the Son of God be-

pressing thankfulness for the success of the

and also to recommend him to procure a tent

rate from the Father, before he was born of the

for his use, friends of that mission to assist by

work. It was also resolved that the Conference should recognize the providence of God in the success

branches of the cause, for a rapid and extended

extent of the work, the greatly increased de-

was presented by the chairman.

to sustain the mission, as the General Conference decided to the friends of the cause to donate of their means

to the presidents of several State Conferences.

prayer was offered by Elder C. White, D. M. Canright; and the object of the meeting, and a

right in the forenoon and by Elder Haskell in the afternoon.

... White, C. W. D. M. Canright, H. J. Waggenspack. A resolution in favor of a contin-

on mission by W. C. White, D. M. Canright, H. J. Waggenspack. A resolution in favor of a contin-

in predicting the birth of Christ, points him out

... the same as he had been over the years.

in the first chapter of John. This has been called the stronghold of Unitarianism, for the Unitarians say that

... truth is very plain. It does not show that the

... the Son of God did exist with the Father before he came into this world, and that he made the world. Thus it reads:

... in the beginning was the Word, and the Word was with God, and the Word was God.

... in the beginning was the Word, and the Word was with God, and the Word was made God.

... 14-10.

... But does it not say that the Word was God in the beginning? You must again be reminded that the Son of God, of course he is properly called God.

... and the Word was with God, and the Word was God.

And some have said that it was a pre-existing character. But the Word, John 1: he is the Word of God.

... to the pre-existence of Christ. Thus Paul says:

... in these last days spoken unto us by

... the Son of God, of course he is properly called God.

... the Word was God.

... that he was distinct from God the Father. That is why the Word was with God, and by that same authority the God and Father are one.

... same day a Sabbath-school and Bible-class. There is a large field of labor here, which we cannot soon get to, and our brethren will have to help us.

... that he gave up and left when he went out of the world. The only other explanation in the

... things are so. I have given away much reading material. It has created an interest to hear

... the Sabbath. —The work is still progressing here. Elder Harrill writes: "I have

... meetings. It appears to us as though

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The Way of Escape.

My heart ached for the wretched man. His voice was a whisper; his nerve unsteady; the natural sensibilities of a fine, moral nature, quickened, after a brief terror, into more intense and overwhelming acuteness of horror. Such eyes! I see the picture now, as a haunting spectre.

"Let the memory of this hour, so terrify you, as to deter you from returning to the current of your former habits. It is no use. You cannot fall so low that the Everlasting arms of Jesus will not hold you up, if we will but lean upon and press against the current, making head upward to mountain bights of safety!"

"You mock me with idle words," he said. "You cannot mean what you say. I" (The gentleman's voice was very low and solemn.) "You cannot have known my trouble, nor how near I have come to my own destruction; and though I struggle, or fight heroically, the pressure is upon me, and I must shun them as the gates of hell."

"It is very hard for us, all God's children," he said bitterly. "And if I had never known God, I should never have come out, of my house weaker and more degraded than when the young find temptation, and the old debauchery. I speak out into the current of intemperance, might, and power. I am fighting the devil," he said, "and it is a hard fight."

"If I had never known God, I should never have come out, of my house weaker and more degraded than when the young find temptation, and the old debauchery."
open on the right hand and on the left, he is in the midst of peril. If he grow confident in his own strength, and less dependent in his own strength, and less dependent

in his own strength, and less dependent

in his own strength, and less dependent upon God, he will have a real existence in the hereafter. He will have a real existence in the hereafter.

He will have a real existence in the hereafter.

He will have a real existence in the hereafter.

We are told that the body is not of much importance, that the soul is the "temple of clay," and the "soul's house." We are to cast out the dead body, and to be raised from the dead body, and to be raised from the dead body, and to be raised from the dead body.

But science and the Bible, nature and common

sense, show us that all such notions about

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the body are mere fancies. All men have

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Oakland and San Francisco.

I had the privilege of speaking twice last week in Brother Hanson's meeting at Oakland. Wherever I have had the opportunity, I have faced persons who either embraced or became interested in the work with so much joy as to put forth during the past few weeks in Oakland, Sabbath and Sunday, March 10 and 17, I had two pleasant and profitably spent meetings in the city during the months of April and May.

J. N. Loomisborough.

Oakland.

Our series of meetings closed last night. Although the weather was rainy, yet I believe we have not omitted a meeting for forty-three evenings. Our last meetings were in many respects the most enjoyable meetings we have had. A Congregationalist minister and his family, D. G. Congdon from Mt. Vernon, Ill., April 3-7.

San Jose per J. Ai Santa Ana $50.00.


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Review of Gilfillan on the Sabbath. 10 cts.


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The Complete Testimony of the Fathers concerning the Sabbath and First Day. 25 cts.

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