

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. 22:12.

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The Signs of the Times

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What Am I Doing?

WHAT am I doing for sinners around me,
To spread the blest tidings of gladness and love?
The wondrous story,
Of Christ and his glory,
And "kind intercession" in realms above.

What am I doing? The harvest is mighty,
The fruit in the vineyard is ripening fast.
There is labor to do,
For the workers are few,
And the pleading of mercy not always will last.

What am I doing? The Lord has commanded
That all be invited his supper to share,
To search in the highways,
The hedges and by-ways,
And bid them all welcome with tenderest care.

What am I doing? A world lies in darkness,
And Death and Destruction are waiting their prey.
There soundeth this word,
From the lips of the Lord,
"Arise and be doing! work while it is day!"

What am I doing? The signs are fulfilling
That mark the approach of our Master and King,
As warm gentle showers
And soft tinted flowers,
Foretell the glad coming of beautiful spring.

What am I doing,—a servant of Jesus,
To gather the wandering lambs to his fold?
With gentle words cheering,
To whisper, "We're nearing
The mansions of rest, in that city of gold."

What am I doing? The Master is coming,
The King in his majesty soon shall I see,
And in that dread day,
To my soul he will say,
"Oh! where are the sheaves thou hast garnered for me?"

MRS. LILLA D. A. STUTTLE.

General Articles.

THE SINS OF THE PHARISEES.

BY MRS. E. G. WHITE.

"THEN spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not." The scribes and Pharisees claimed to be invested with divine authority similar to that of Moses. They assumed to take his place as expounders of the law and judges of the people. As such they claimed all deference and obedience from the people. But Jesus admonished his hearers to observe and do that which the priests taught according to the law, but not to follow their example, for they neglected the duties which they taught others to observe.

The Saviour made it plain to all that he held no personal grievance against the scribes and Pharisees, notwithstanding their abuse of him; but he openly condemned their characters and acts as directly opposed to their teachings, and therefore not to be imitated. Said he, "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." The Pharisees enjoined a multitude of minute regulations having their foundation in tradition, and unreasonably restraining personal liberty of action.

God forbade the eating of unclean beasts, not to exercise an arbitrary authority, but to preserve the life and health of his people. In order for them to retain their faculties of mind and body, it was necessary that their blood should be kept pure, by eating simple, healthful food. He therefore specified the animals least objectionable for food. The leading Jews who delighted in teaching and

in administering the law, carried the prohibitions of God to unreasonable lengths, making life a burden of ceremonies and restrictions. They carried the regulations of eating and drinking so far that the mind was kept on a continual strain in discriminating between what was considered clean and unclean, and in following out the multitude of injunctions imposed by the priests. All the water was strained lest the presence of the smallest speck or insect might render it unclean, and therefore unfit to use. They were in constant fear of infringing upon customs and traditions which were taught to them as portions of the law.

The Pharisees by their endless round of forms, fastened the minds of the people upon external services to the neglect of true religion. 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 hold no water.

The priests, scribes and rulers not only rejected Christ themselves but took the most unfair means to prejudice the people against him, deceiving them by false reports and gross misrepresentations. Said Jesus: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." These words, condemning this sin of the Pharisees, are applicable to all who follow their example. In all ages of the world truth has been unpopular; its doctrines are not congenial to the natural mind. The cold professor, the bigot and hypocrite are not willing to accept that which searches the heart, and reproves the life. Some ministers turn the ears of the people from truth unto fables, stopping at nothing that will help to carry out their purpose. They even stoop to pervert the words and malign the characters of those who receive and love the precious truths of God, and labor to bring others to a knowledge of them.

The Saviour pronounced a woe on those who, imitating the great rebel, compass all difficulties to make one proselyte. Said he, "Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Those whom he addressed would resort to any species of deception in order to gain influence with the people, and prevent them from believing and obeying the truth. The Saviour declared of them: "Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth; because there is no truth in him; when he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." These cutting words were applied to those who made the highest pretensions to godliness, and who regarded all other nations as contemptible in the sight of God.

Just such zealous adversaries of the truth are met in our day. They leave no means untried to subvert the minds and consciences of men. They originate falsehoods, and find plenty ready to believe them. They have taken step after step away from the light into darkness, until the light has become darkness to them. They possess a determined zeal, which savors of honesty, and appears to many as such. They are willing to make great sacrifices and endure rebuffs for the sake of attaining their object, returning again and again to the same point, seeking to turn souls away from the divine truth unto superstitions and fables. These pious pretenders come as angels of light, professing deep experience in the things of God, while they are doing the work of Satan. Those whom they succeed in gaining become even worse than themselves; such is the downward road to ruin. Jesus says of this latter class, "Ye make him twofold more the child of hell than yourselves."

The Saviour continued: "Woe unto you, ye blind guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind; for

whether is greater, the gold or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it he is guilty. Ye fools and blind; for whether is greater, the gift, or the altar that sanctifieth the gift?" The priests interpreted the requirements of God to meet their false and narrow standard. They presumed to make nice distinctions between the comparative guilt of various sins, passing over some lightly, assigning as an excuse that the end justified the means, while errors of perhaps less consequence were treated as unpardonable. These blind guides so confused the minds of their followers in regard to sin and the proper standard of holiness, that they were destined to eventually perish with their leaders.

The Pharisees took upon themselves the responsibility of deciding concerning the burdens and duties of others according to the judgment of their own carnal minds. They accepted money from persons in return for excusing them from their vows, and in some cases, crimes of an aggravated character were passed over in consideration of large sums of money paid to the authorities by the transgressor. At the same time these hypocritical priests were exact in the matter of sacrifices and ceremonies, as if it were possible for cold forms to blot out the unrepented sins of their daily lives.

The Lord said unto Samuel, "Hath the Lord as great delight in burnt offerings and in sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." No outward service, even in that which is required by God can be a substitute for an obedient life. The Creator desires heart service of his creatures.

God has said through Hosea, "For I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings. But they like men have transgressed the covenant; there have they dealt treacherously against me." The many sacrifices of the Jews and the flowing of blood to atone for sins for which they felt no true repentance was ever repugnant to God. He spoke through Micah saying, "Where with shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doeth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Costly gifts and a semblance of holiness cannot win the favor of God. He requires for his mercies a contrite spirit, a heart open to the light of truth, love and compassion for our fellow men and a spirit refusing to be bribed through avarice or self-love. The priests and rulers were destitute of these essentials to God's favor, and their most precious gifts and gorgeous ceremonies were an abomination in his eyes.

The Pharisees built expensive monuments to the dead prophets, pretending to deplore the sins of their fathers in rejecting, persecuting and slaying the chosen servants of God. At the same time they were burning with rage against the greatest prophet the world had ever seen, simply because he revealed and reproved their sins. They not only manifested the same spirit of hatred which had actuated their fathers, but were doing tenfold worse than they in opposing and plotting against the divine Son of God.

These men whom Jesus exposed in so unsparing a manner should be a warning to those who reject the light of truth. They had gone step by step into darkness, rejecting the evidences that Jesus was the true Messiah, until the obscurity of their minds was so great that they called righteousness sin and sin righteousness. They evinced the same malice that actuated Satan against Christ in heaven, and for the same reason, because of the superior goodness of the Son of God. They were indeed the children of Satan,

They condemned the acts of their forefathers in persecuting the prophets, and assumed to be the representatives of those holy men of God who died for their faith; they built the tombs of the prophets and garnished their sepulchers, and said one to another, If we had lived in those days we should not have been partakers with those who shed the blood of God's servants, yet at the same time they were planning to destroy the Son of God, and would not have hesitated to imbrue their hands 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 day. It should open their eyes to the power of Satan to deceive human minds when they once turn from the precious light of truth, and yield to the control of the enemy. Many who make exalted professions to-day are following in the track of the Pharisees. They zealously cherish the memory of the prophets, even as the Pharisees were zealous in building and decorating their tombs. They declare that, had they lived in the days when Christ was upon the earth, they would have gladly received his teachings and obeyed them. But if these very persons had been placed in a similar position with the Jews, they would have done no better than they who crucified the Saviour.

Unpopular truth is no more acceptable to Pharisaical, self-righteous hearts to-day than when Christ walked the earth, a man among men.

If Christians were to be tested now as were the Jews at the first advent of Christ, few would accept him wrapped in his garment of humanity, living a life of humiliation and poverty. The Christian world can accept Messiah as a King at the right hand of God in heaven, but their hearts reject a Saviour of humility and self-sacrifice; they shrink from the cross of Christ, even as did the haughty Pharisees. Few indeed imitate the example of Jesus, and follow his teachings in their daily lives. He has exhorted his disciples to follow in his foot-steps. Many are in as great blindness concerning the plan of salvation as were the Pharisees, who professed obedience to God while they rejected Him who came to work out their salvation, that their efforts to gain a righteous character should have virtue with God through the sinner's Advocate and substitute.

If man sacrifices righteous principles and truth because he can thus avoid persecution and trial in this life, he may obtain the friendship of the world, but will lose the favor of God. He barter his eternal welfare for trifling considerations. But he that obeys the requirements of Christ, neither looking nor planning for his own convenience, preferring even to sacrifice his temporal life rather than turn from the light of truth will secure the reward of the future immortal life. Jesus has said, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

A Genuine Revival.

It is a truth which cannot be too deeply impressed on the minds of experienced Christians, that a genuine revival is not an evanescent excitement; not a brief season of unusually religious activities. It is a reinvigoration of the church with those elements of religious life and power which will make her effective in her divinely-appointed mission. Such a revival has a far-reaching purpose, alike in the mind of God, and in the minds of those who are moved by his Spirit—not a sudden and momentary impulse toward holy living, but an endowment of power which shall find continued exercise in the various modes of religious labor and in personal influence, for the grand ends of gospel ministry. Such a revival fills the church with a tender, watchful, patient solicitude for the welfare of souls, and prompts to systematic and well-directed efforts to encourage, strengthen, and instruct those who have just entered upon the Christian life.—*Christian Advocate*.

He who fears not death will start at no shadows.

The Sabbath—the Day.

[THE *California Christian Advocate* of February 28, 1878, in its editorial columns contained an article entitled, The Sabbath—the Day.

The article, coming from so high a source among the Methodists, would be expected to contain the best arguments of that large and influential body upon this important question. Elder W. M. Healey was requested to review the same. We publish the article in full and its review, as given by Elder Healey in the Seventh-day Adventist church, Oakland, Cal., March 11 and 12, 1878.]

"Some friend has sent us a paper published in Oakland, entitled *Notes of Warning*. We are requested to note its contents. It is a publication of the 'Seventh-day Adventists.' It contains nothing new, and no argument which has not been answered a thousand times. We are reminded of what the Saviour said about 'making broad the phylacteries' and the 'tithing of mint, cummin and anise' while more important matters are neglected."

We are glad the *Notes of Warning* is doing its work, and reminding some, of the Saviour's words, about "tithing of mint, cummin and anise," "while neglecting the more important matters." Why did not the *Advocate* quote the remainder of the sentence, and let us know that those "important matters" were "the weightier matters of the law?" Matt. 23:23. To which the *Notes of Warning* is calling special attention.

"The Hebrew word Sabbath signifies a rest—that is all of it. The world was created in six days, and the seventh was hallowed as a day of rest. This is the Bible record which we all accept. But the days of creation were indefinite periods. The ablest Christian scholars accept the records of the book of nature as a divine revelation of God, which demonstrates the great antiquity of the earth—which existed untold centuries before man lived upon its surface. Nor does this view conflict with the record of Moses. We cannot ignore the axioms of science, hence we are required to change our interpretation of the record—but in doing so we do not surrender one jot or tittle of the written word. Science is the sure handmaid of true religion.

"Then, if the first six days of the world's history were indefinite periods, what must the seventh day be? Not a single revolution of the globe on its axis. To note these facts, which no man of respectable scholarship will attempt to controvert, fully settles the question so far as the first seven days are concerned; and, hence, renders it impossible to fix the initial point, hour, or day, from which to count the first week."

It is true, God created the world in six days, and rested on the seventh, and hallowed it. Consecrated it to a sacred use. Did God consecrate an indefinite period of time? So says the *Advocate*. For it says the days of creation week were long indefinite periods of time. It may be well to call to mind the fact, that scientific men are constantly changing their views in regard to the earth. They once held that it was flat and stationary, and a man who would have dared to contradict either of those positions, would have been thought by them to have "no respectable scholarship."

Science does not prove, but assumes, the age of the world. The whole argument is built on the assumption that present changes and appearances are a certain index to all of its past history. We believe God created the earth as he did the first man, full grown. We love true science, but think more of the plain word of God, than we do of a scientific assumption. We are not ready to change the Word, to suit the ever changing theories of man. But would remember Paul's advice to Timothy to avoid "oppositions of science falsely so called." 1 Tim. 6:20. Each of the six working days at creation are expressly said to be composed of "the evening and the morning." These were also called the day and the night. Gen. 1. In verses 14-18 we learn, that the day and night were measured by the two great lights, that God made for that purpose. Jeremiah says these were the sun and moon. Jeremiah 31:35. Man was created sufficiently early on the sixth day, to name all the animals, be put to sleep, have a rib extracted and the woman made. Then he lives over all the seventh day. According to the *Advocate*, he must have been an old man at the close of that long "indefinite period of time." But the record is that he raised several children after this, and when Seth was born, Adam was only one hundred and thirty years old. Gen. 5:3. Verses 4-5 states that he lived eight hundred years longer, "And all the days of Adam were nine hundred and thirty years." Strange that the Christian will thus leave the plain word of God and seek another guide, thinking that they are advancing in wisdom. We are reminded of a little anecdote. A gentleman with a negro servant was out at sea in a small boat. The gentleman directed

the servant to take the wheel, and steer the boat directly toward the north star, while he lay down for a nap. The servant being weary, soon fell asleep, and in the meantime, the wind arose and blew the boat around, so that it was drifting directly away from the north star. When the servant awoke and seeing the star over the stern of the boat, called loudly to his master, "WAKE UP, MASSA! WAKE UP! Give me another star, I've gone away past dat one!" So the man who turns from God's written word, the Bible, and seeks another guide, is but self-deceived, and has turned his back upon the true star of hope, God's holy word.

"The duty enjoined or, rather, indicated, is to set apart one-seventh portion of our time for rest. Our physical health, as well as moral considerations, requires this amount of rest, and the Hebrew word Sabbath signifies rest and nothing more. There is reason in the requirement, but no reason whatever for keeping Saturday rather than Sunday, if it were even possible to frame a calendar so that all the inhabitants of the earth should rest at the same time. But to observe as holy the same hours of time in all parts of the world is not possible nor is it attempted. Traveling east or west, every fifteen degrees of longitude makes a difference of one hour of time. The devout Christian in New York is keeping holy the Sabbath some three hours and a half before we cease our secular labors. To simply call the time the seventh day does not make it such, nor add to its sanctity. If the Adventists' assumption were correct, that God had fixed the starting point, from which six diurnal revolutions of the earth should define the secular week, and the seventh the rest, and that period of time only could be regarded as holy—then, not a man living who is removed one degree of longitude from the ancient Eden has ever kept holy the Sabbath, except by accident. This is clear to the dullest intellect."

In the above we are not told what it is that enjoins, or indicates our duty, but presume reference is had to the fourth commandment of the decalogue. But a very liberal view is taken of the duty itself, all there is of it is to set apart one seventh portion of our time for rest. Thus, one man may set apart every seventh hour, another every seventh day, another every seventh week, and still another every seventh month. This would give farmers and mechanics a chance to have a rest for a month in the winter season, and then entitle them to six months for steady labor, they having given their one-seventh portion of time.

But the seventh day we are told cannot be kept because time varies so. In New York they begin the Sabbath three and one-half hours before we do here. Did God not know time varied, when he said, "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, etc.?" But what is the cause of this variation of time? It is simply the day passing round the earth, produced by the revolution of the earth upon its axis, and so presenting its surface to the sun at the rate of fifteen degrees of longitude each hour, or about one thousand miles at the equator.

Let us suppose that in the United States there is to be a National election. The law specifies that it must be on the second day of November. Polls to be opened at nine o'clock, A. M., and closed at sunset. In New York the polls are open, and voting is going on for three hours and a half before a single ballot is cast in San Francisco. Sun sets in New York—polls are closed, but in San Francisco they are kept open three and one-half hours longer. Now suppose some learned man claims the election illegal, because not held in San Francisco at the same time it is in New York, and the law required it to be on the same day. Would not he be laughed at, and told that it was on the same day; that the day travels around the globe, and reaches San Francisco about three and one-half hours later than it does New York?

The poet has said:—

"He's but a dunce,
Who thinks the day begins
All round at once."

God never required all men to keep the same moments of time, but the seventh day, and that to be kept when it gets to us; which is known by the setting sun. This being so easily comprehended, we will leave this objection to the "dullest intellect," for to it the *Advocate* says it is clear, and to such we think it properly belongs.

"The requirement evidently is to keep as a sacred rest one-seventh portion of time; this only is practicable, and this meets the fullest demand of reason and of the word. No matter what day is made the first for labor, the seventh day is the seventh and the Sabbath. Our secular week commences with Monday; we labor six days, and rest the seventh."

In the above we are presumed to divide our time by days and rest on each seventh one. But we are permitted to rest any day so it is preceded by six days of work. Taking that view

of it, the Seventh-day Adventist is safe, for he commences work Sunday morning, works his six days and rests one. Suppose a man has been sick, and gets able to work on Thursday, according to the *Advocate* he has no seventh day until he has worked six days. This would bring his Sabbath on Wednesday. Another beginning work on Friday his seventh day would come on Thursday, thus every man makes his own seventh day. The *Advocate* writer makes his come on Sunday by commencing work Monday.

That a man can make his own rest day, there is no question; but it is his own not God's. Then to himself and not to God may he look for the reward. It is true the Hebrew word Sabbath means rest, and therefore, God's Sabbath day is God's rest day. God rested on the seventh day and pronounced a blessing on it. Gen. 2:2-3. He did not rest, nor pronounce a blessing on any other day. It always will be true that the seventh day is God's rest-day. (Heb. Sabbath). A person can as easily change his birthday as he can God's rest day.

"There are facts worthy of note in this discussion which our Advent brethren seem wholly to ignore. (1) There is no command given in regard to Sabbath observance till long after the flood. No mention is made of it till after the exodus from Egypt. When the manna fell in the wilderness for six consecutive nights, a double portion fell on the sixth day, the supply being thus furnished for the day of rest or Sabbath which is here mentioned for the first time in the writings of Moses. (2) The command was given for its observance when the law was received at Sinai. (3) We ask, how did the Israelites count time in keeping fasts, feasts, and seasons of worship? Certainly not from the completion of the work of creation, but from the night of their departure from the land of bondage. If they traveled six days it was from that eventful hour of deliverance. Their first rest or Sabbath, if kept, was counted from that date period, as were all their rests or holy days."

Will the *Advocate* show where a command was given before the flood, against blasphemy, theft, adultery, or lying. When was the command given to Cain against murder? There is no record of any, and yet he was punished, which proves that there was a law against taking life, "For where no law is, there is no transgression." Rom. 4:15.

When the manna fell, the people of their own accord, gathered enough on the sixth day to last two days, although they had been told to gather only for one day at a time, and when they gathered twice as much on the sixth day, the rulers came and told Moses, and he said that was right, for the morrow was the Sabbath. Ex. 16:19-26. The account shows that it was an existing institution at that time. When some of the people went out on that day to gather manna, the Lord rebuked the act, and said, "How long refuse ye to keep my commandments and my laws." Verses 27, 28.

As to how the Israelites counted time for their fasts and feast days does not enter into this question at all. These were memorials of events connected with their deliverance.

Not so of the seventh-day Sabbath, it was God's great memorial of creation and his creative power, the day on which he rested. Gen. 2:2-3. Ex. 20:11. "And thou madest known unto them thy holy Sabbaths." Neh. 19:14. If any had questioned their having the right day as the Sabbath, God's withholding the manna on that day, would settle it beyond dispute. But up to this time there was no written law given to man against Sabbath-breaking, or any other sin. But about one month later the commandments are written on tables of stone, and given to the people, and Moses is instructed to write the record of creation, and he makes that record include the history of the Sabbath. Gen. 2:1-3. The fourth commandment says "Remember the Sabbath" thus pointing to it as being already known, and not to be forgotten.

"Coming down to the gospel dispensation, this may be said with emphasis: While there is no formal abrogation of the commandments, they are not re-enacted; yet they are greatly simplified and their purport is more easily comprehended. While the letter, or outward husk, has fallen off, the spirit or essence of every requirement is retained. The crude conceptions of Jewish teachers were frequently corrected by Jesus. He gave as the sum of the decalogue two commandments which comprehended all: 'Thou shalt love the Lord thy God with all thy heart, and with all thy mind and with all thy strength. Thou shalt love thy neighbor as thyself.'"

The whole argument for the Sabbath in the gospel dispensation is here admitted, in the fact that there is no abrogation of the commandments. And not being abrogated, why should they, how could they be re-enacted? Are the statute laws of California made void because the Legislature of the State does not re-enact

them at each session? And yet it would be more consistent to require this, than to require God to re-enact his law in the gospel. For the legislature exists for the purpose of making and changing laws. While God's gospel is not given as law, but to show us how we can be saved, having broken his holy law, and thereby become sinners.

What is meant by the "letter and husk of the commandment falling off, and leaving the spirit and essence," we are not told. We refer enquirers to the *Advocate*, to learn what is the useless outward husk of the commandments, "Thou shalt not steal," "Thou shalt not kill," "Thou shalt not commit adultery." It is true the whole law is fulfilled in loving God supremely and our neighbor as ourselves. "For this is the love of God that we keep his commandments." 1 John 5:3; also John 14:15, 21, 23, 24.

The above texts tell us how we may know that we do love God supremely, by this, that we keep his commandments.

"In regard to the Sabbath the Master was constantly giving offense, Himself and disciples attending to various duties which the rabbis considered wrong on that day. Jesus declared a great truth: 'The Sabbath was made for man; the Son of man is Lord of the Sabbath.' He wrought his miracles on that day. His disciples traveled about the country, and when hungry plucked ears of corn and did eat."

Why did Christ offend the Jews? Not because he broke the Sabbath, but because he broke their traditions. He acknowledged the Sabbath and said, "It is lawful to do well on the Sabbath day." Matt. 12:12. This was said in defense of the very acts above mentioned. Webster defines lawful; as, agreeable to law; conformable to law. Thus Christ acknowledges the Sabbath law and tells them that what he is doing is in perfect harmony therewith. See fourth commandment. But it was not in harmony with the many traditions which were held by the Jews. They held that it was wrong to thresh on the Sabbath, and when the disciples rubbed the grain in their hands, this was said to be a kind of threshing, therefore wrong. They held that it was wrong to go hunting on the Sabbath day, therefore one might not kill a flea on that day, as that was a kind of hunting. "The Sabbath was made for man," not against him by being loaded with such traditions.

"1. Jesus never by word or deed instructed his disciples to observe the seventh day—or Sabbath."

"2. In his fearful denunciations of sin, and his rebukes of transgressors, he never mentions Sabbath-breakers, nor the sin of Sabbath breaking."

"3. The apostles are wholly silent in regard to Sabbath breaking. In all the epistles, when catalogues of sins are given, for the commission of which the transgressor shall be shut out of the kingdom of heaven, Sabbath breaking is not once mentioned."

"4. Why this reticence? It is surely for a purpose. Had the blessed Master intended his disciples to perpetuate the Jewish Sabbath he would have certainly given them positive instructions on the duty of its observance. Had the apostles regarded the observance of the seventh day as holy, in writing to the churches they would have said something on the subject, and the importance of the obligation."

We have already shown that Christ acknowledged the Sabbath law, and the *Advocate* admits there was no formal abrogation of it. Jesus says: "The Sabbath was made for man." He told his disciples to pray that their flight to the mountains of Judea, which took place A. D. 70, be not on the Sabbath day. Matt. 24:20. Why this prayer if he was not teaching Sabbath observance? We have heard it said that it was because the gates of Jerusalem would be closed on that day. But he is not talking to those only who are in Jerusalem, but to all those in the province of Judea. It was a definite day too; think of the disciples praying that their flight to the mountains might not be on any seventh part of time. When would they have gone! Christ and his apostles repeatedly tell us to "keep the commandments," and make them the conditions of eternal life. Matt. 5:19; Rev. 22:14; Matt. 19:17. The disciples kept the Sabbath after the crucifixion; they would not go to anoint the body of their Lord on that day. Luke 23:56. We have before shown that the commandments are not repeated as a law in the New Testament as it is not a book of law. For a proof test let the *Advocate* find the commandment against image worship in the New Testament. Paul in his defense before Felix said he believed "all things which are written in the law." Acts 24:14. Thus they acknowledge the existence of the whole law, but do not repeat it *verbatim*. As to the Jewish Sabbath, we keep no such institution; and it is never so called in the word of God. But it is the "Sabbath of the Lord thy God." Does that spell Jew!

We recommend our brother to a Bible-class and spelling-school.

"5. The early Christians did meet regularly on the first day of the week for worship. This was the stated time from the day of our Lord's resurrection. They called it the "Lord's day." Then they read the Scripture, offered prayers, sung hymns, expounded the word, and celebrated the holy communion. They did this regularly and constantly for a period of more than two centuries before the birth of Constantine, whose decree was intended to legalize it as a Sabbath.

"6. Justin Martyr and other fathers who lived during the first and second centuries are positive in their statements that Christians from the days of the apostles kept the first day of the week, the Lord's day, and no one questioned their authority for doing so. They kept no other day; those who deny this statement falsify history and stultify themselves.

"7. This well attested fact, taken in connection with the ministry of Christ and his apostles, clearly settles the question of the validity of the Lord's day as the Christian rest or Sabbath."

The *Advocate* has suddenly got over the difficulty it had in keeping a definite day. There does not appear to be any trouble about keeping the first day on the round world where time varies so. Does the world get flat on the first day, and the sun strike all its surface at once on Sunday?

Who stated the time of meeting to be on the first day of the week, from the day of our Lord's resurrection? Did Christ or the apostles? If so, where is the record? We answer, They never made such a statement.

For the term, "Lord's day," see Rev. 1:10. John says he was in the spirit on the "Lord's day," but does not tell us what day of the week that was. But the expression does show that the Lord had a day that he called his. Isa. 58:13. The Lord calls the Sabbath "my holy day," also in the fourth commandment, and he never said it of any other day. And the expression is not used as being applied to the first day of the week by any writer before Clement, A. D. 198.

We are told Constantine's decree was intended to legalize the first day as a Sabbath. We will give that edict; the original can be seen in the library of Harvard College: "Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by heaven. Given the seventh day of March; Crispus and Constantine being consuls, each of them for the second time."

This edict, made in A. D. 321, had no reference to the first day as a Christian Sabbath, but as the venerable day of the sun. Constantine was a Pagan at that time and worshiped as his principal god the sun, from which Pagan worship the name Sunday is derived. Moshem says of this edict in his *Eccles. Hist. Cent. IV, Part II, Chap. iv, Sec. 5*: "The first day of the week was in consequence of this law 'observed with greater solemnity than it had formerly been.' And yet all the country people were allowed to work. Certainly they had not attached much sacredness to it before.

The *Encyc. Am., Art. Sabbath*, thus mentions this law: "Constantine the Great made a law for the whole empire (A. D. 321), that Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work on that day." Gibbon in *Decline and Fall of the Roman Empire, Chap. 20*, thus speaks of Constantine as a sun worshiper: "The sun was universally celebrated as the invincible guide and protector of Constantine." This Pagan law being unrepealed was afterwards seized upon by the church and used to enforce the observance of the first day of the week instead of the seventh.

The statement that Justin Martyr and other fathers of the first and second centuries are positive that Christians from the days of the apostles kept the first day of the week and kept no other day, although being made with such a dashing assertion we will nevertheless stop and examine. The Bible brings us nearly through the first century and never commands or mentions a single case of Sunday keeping.

Justin Martyr wrote A. D. 140, and in his letter to the emperor of Rome, states that they met together on Sunday, and gives as one of the reasons, that God commenced the work of creation on that day. He gives no sacred title to it whatever. We find that Justin was a bitter opponent of the Sabbath. In his "Dialogue with Trypho the Jew," he says the Sabbath was given to the Jews because of their iniquities, and that we need no Sabbath now. Mosheim says:

"Many also observed the fourth day of the week; on which Christ was betrayed; and the sixth, which was the day of his crucifixion." *Eccles. Hist. Cent. II, Part II, Chap. i, Sec. 12.*

Domville says: "Not an ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to his apostles." Examination of the Six Texts, Supplement, pp. 6, 7. Pryne thus testifies in "Dissemination on the Lord's-day Sabbath," pp. 33, 34, 44: "It is certain that Christ himself, his apostles, and the primitive Christians for some good space of time, did constantly observe the seventh day Sabbath . . . the evangelists and St. Luke in the Acts ever styling it the Sabbath day, . . . and making mention of its . . . solemnization by the apostles and other Christians, . . . it being still solemnized by many Christians after the apostle's times, even till the council of Laodicea, A. D. 364, as ecclesiastical writers and the twenty-ninth canon of that council testify, which runs thus: 'Because Christians ought not to Judaize, and not to rest in the Sabbath, but to work in that day, (which many did refuse at that time to do). But preferring in honor the Lord's day (there being then a great controversy among Christians which of these two days should have the precedence) if they desired to rest they should do this as Christians. Wherefore if they shall be found to Judaize, let them be accursed from Christ.' . . . The seventh-day Sabbath was solemnized by Christ, the apostles and primitive Christians, till the Laodicean council did in a manner quite abolish the observance of it. . . . The council of Laodicea, A. D. 364, first settled the observation of the Lord's day, and prohibited the keeping of the Jewish Sabbath under an anathema."

Thus we see the seventh day was kept by many in the church till into the fourth century when the heathen festival, (Sunday, was generally adopted. Neander in his *Church History*, translated by H. J. Rose, p. 186, says of Sunday in the first and second centuries:—

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect; far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place; for men appear by that time to consider laboring on Sunday, a sin."

We hope our *Advocate* brethren will look again; surely they cannot have given this subject the careful consideration it deserves, as their positions not only conflict with the Bible and history, but are diametrically opposed to each other; for example, we are told, The Sabbath is an indefinite period. The Sabbath is any seventh day.

The Sabbath is any seventh portion of our time. We are required to keep the first day of the week.

We cannot keep the seventh-day. We do keep the seventh-day.

In gospel dispensation the command is not abrogated. In gospel dispensation Sabbath breaking is not a sin.

Moral considerations require a Sabbath. There was no Sabbath from creation to the time of Moses.

Time varies so a particular day cannot be kept. The early Christians did meet regularly on the first-day of the week.

Christ and apostles wholly silent about Sabbath keeping and Sabbath breaking. We are required to keep the first day of the week, or Lord's day, as the Christian Sabbath.

The above are samples of the contradictions into which error leads even a smart man. We beg our brother to "walk in the light"; for, "a good understanding have all they that do his (God's) commandments." Ps. 111:10.

We are reminded of the boy who wrote a composition and copied it from several books. He said he had a good composition, but he couldn't make the different parts come together. And so with the *Advocate's* article; the positions destroy each other. It is even worse than the famous Kettle case, where the attorney said they had proven three things:—

1. The kettle was broken when they borrowed it. 2. The kettle was whole when they returned it. 3. They never had the kettle at all.

To do an evil action is base; to do a good action, without incurring danger is common enough; but it is the part of a great and good man to do great and noble deeds though he risks everything.

Earthly Kingdoms.

We find in the book of Daniel several very plain prophecies in regard to the kingdoms of this world. In the second chapter we find one presented to us by the use of an image of a man with a head of gold, breast and arms of silver, thighs of brass, and legs of iron, with feet and toes part iron and part clay. The prophet Daniel says in verse 38 that the head of gold symbolized the then existing monarchy of Babylon, who, with Nebuchadnezzar as its king, ruled the then known world. But the prophecy says that another kingdom will rise symbolized by the silver, and a third one of brass, to bear rule over all the earth. War at length broke out between the Babylonians and the Medes and Persians, which resulted in the overthrow of Babylon, and established Cyrus, of Persia, as the leading king of the world, B. C. 536. We next find this kingdom threatened by Alexander, of Grecia, and a decisive battle, fought at Arbela, B. C. 331, left Alexander the victor, and Greece ruled the world. We need only inquire which was the next or fourth kingdom that ruled the world. History answers Rome. Gibbon says: "The empire of the Romans filled the world." This was the fourth and last kingdom that has ruled the whole world.

In the image, the iron symbolizing this fourth kingdom was divided at the feet into ten toes, and so Rome has been broken up, and in A. D., 483, had resolved into how many parts? Six? Eight? Nine? No, ten. Just that, and no more, as the prophecy had said. And these kingdoms exist in the old world to-day. Then what follows? The prophet sees the fifth universal kingdom. We can do no better than to give it in his own words: verse 44, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." We are not living in the days when Babylon, or Media and Persia, or Grecia, or Rome can say they rule the world, but we are down in the divided state of the Roman empire. Reader, the words of the prophet have been true thus far, can we doubt the fulfillment of the very closing particulars of this prophecy, when all the rest has been so unmistakably sure? Then we are living in the time when the God of heaven will set up a kingdom. Are you ready to enter it? Can the Saviour say of you, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." Is that kingdom for you?—Notes of Warning.

Age of the World.

READER, in what age of the world do you think we are living? In its infancy? Middle age? or in the time when it, like a field of corn fully ripe is ready for the harvest? The earth itself shows signs of old age.

Herodotus (B. C. 446), p. 59, says: "But the soil is so particularly well adapted for corn, that it never produces less than 200 fold. In seasons which are remarkably favorable, it will sometimes rise to 300. The ears of their wheat as well as their barley, are four digits in size." In Jews' "Letters to Voltaire," pp. 260, 262, we find the following:—

"In many distributions of land, made, not only under the kings of Rome, but 400 years after its foundation, about 300 B. C. every citizen or planter got but two acres of ground." These planters' families, they say, "averaged six persons." Now 160 acres is considered a small farm for a family of six persons. There has been a wonderful decline in the productiveness of the soil in the United States within the past few years. Many farms in New England, that were once considered rich are now left without cultivation.

Forty years ago the State of New York was a great wheat producing region, to-day it is almost a failure for that purpose; then we come to Ohio and Illinois. The prairies of Illinois it was thought twenty-five years ago never would fail to produce large crops of wheat, but the failure has come. Minnesota and Iowa are already showing signs of decline in producing this cereal. The same is true even in the new and rich valleys of California.

Is not the testimony of Isa. 51:6, fulfilled? "The earth shall wax old like a garment." We find the same decline in the production of vegetables and fruits. G. W. Southwick, of Indiana, in the N. Y. *Tribune*, November 17, 1868, says: "This is the oldest settled part of the State. And formerly we used to have abundance of all kinds of fruit, apples included, but for the last few years, apples have almost

uniformly failed." The celebrated Solon Robinson said: "All through the Eastern States, many have taken great pains, have fertilized and cultivated, and even planted new orchards; but so far from finding a remedy, the trees have died. Everywhere our apple trees are decaying, and they seem doomed." The *Tribune* speaks of "new and unheard-of diseases in the pear trees," and asks, "What has become of nice apples?" Joel's prophecy found in Joel 1:12, seems to point to this state of things. "The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered, because joy is withered away from the sons of men."

If these things continue, with the wonderful increase of destructive insects how long can man exist upon the earth? But we find the human race themselves rapidly drawing to extinction. We know by history that human life is now on an average, much shorter than it was a few generations past. Compare the boys and girls of the rising generation with those that lived one hundred years ago, and we cannot fail to see a great falling away in physical strength and vital power. Evidently the human race is running out. According to Gen. 5, the average of life was about 900 years for several generations after the creation; now the average is a little over thirty years. At this rate only a few hundred years more and man would be extinct from the earth. Will this be the case? or will some great change soon take place? Most thinkers upon this subject look for some change. What will it be? Can it be the second advent of Christ? W. M. H.

Atonement for the Sin of Sabbath breaking.

SABBATH breaking was once a sin. The Sabbath commandment was written in the midst of the moral law, in the former dispensation, which was placed in the ark of the covenant, and covered by the mercy-seat. No one could come to that mercy-seat but the high priest, and he could only come with the blood of a sin-offering to make atonement for the transgressions of that law which was beneath the mercy-seat in the ark. But all the blood that was there offered could not take away a single sin. The blood could only typify the blood of Christ, the real sin-offering, and the high priest in offering the blood to atone for sin, could only typify Christ as our real high priest, as offering his blood in behalf of all his people, from the beginning to the end of the world.

The Jews were often guilty of the violation of the fourth commandment—the sin of Sabbath breaking. Blood was offered, for their cleansing; but it could avail them nothing, only to point them to the blood of Christ. The priests offered the blood for them; but this could only point them to the fact that Christ would offer his own blood for that sin. Hence, unless Christ shall offer his blood for their sin, not one of those Sabbath-breakers can be saved.

Christ shed his blood for man's violations of the ten commandments; and this act did not blot out or change any one of those commandments except the fourth. He offers his blood for the violations, in these days, of nine out of the ten commandments; and, in behalf of the ancients, for their sin of Sabbath breaking, besides. Is it not barely possible that such a sin exists at the present day? and that it consists in the same acts, viz., the profanation of that very day which God reserved to his own special honor at the beginning? There will be Sabbath keeping in the future world. Isa. 66:22, 23. Will there be two classes of Sabbath-keepers, and two days in the week kept? "All flesh" shall observe the Sabbath—there will be none that neglect it, none will hold the doctrine of "no Sabbath" there.

May God bless these suggestions to the opening of some eyes. Is it not possible, friendly reader, that that law, for the transgression of which a real atonement was shadowed forth in the former dispensation, is still the moral law of God, without the abatement of "one jot or one tittle"? Matt. 5:18. And does it not consequently bind us to the observance of the same day which it required the ancients to keep? Is not sin the same thing in all dispensations? and will not Sabbath-keepers in the world to come all observe the same day? R. F. COTTRELL.

UNJUST riches curse the owner in getting, in keeping, and transmitting. They curse his children in his father's memory.

We never need prayer so much as when we are indisposed to it.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, MARCH 21, 1878.

JAMES WHITE,
J. N. ANDREWS,
UBIAH SMITH, } EDITORS.

The Second Advent.

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

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

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

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

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

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

Peter says, "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." 1 Pet. 4:7. And again, "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." 2 Pet. 3:11, 12.

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

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

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

sight of, by the unscriptural doctrine of the world's conversion and the temporal millennium.

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

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

And what foggy theology is this, that makes death the second appearing of Christ? He is coming as the Life-giver, and the believer's best friend. Death is the life-taker, and man's last enemy. 1 Cor. 15:26. Christ is coming to give life to the just, and to "destroy him that hath the power of death, that is, the devil." Heb. 2:14. The devil has the power of death, and in the providence of God, is permitted to send the barbed arrow even to the heart of the just, lay him low in death, and lock him in the tomb. But the Life-giver, having passed under the dominion of death, and having been gloriously raised from the embrace of the grave, triumphantly says, "I am he that liveth, and was dead; and behold I am alive forever more, Amen; and have the keys of hell [hades, the grave] and of death." Rev. 1:18. The devil holds the power of death. Christ holds the keys of death and the grave, and at his second appearing he will unlock the tombs of the just, break the power of death, their last enemy, and lead them forth to immortal and eternal scenes of glory.

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

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

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

And again Shakers see the second appearing of Christ in the person of Ann Lee. And the Mormons see the fulfillment of the prophecies relative to the coming and kingdom of Christ in the gathering of "the Latter-day Saints." And the Spiritualists generally agree in saying, Lo, here is the second advent of Christ in the manifestations of Spiritualism.

In the prophetic discourse of Matt. 24 and 25, covering the entire Christian age, our Lord, after speaking of the tribulation of the church under papal persecutions, says of our time: "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false christs, and false prophets, and

shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:23, 24. The word *then* in this passage points to a specific period of time when, "Lo, here is Christ, and Lo, he is there," would be heard. Our Lord here describes the spiritual deceptions of the present age. False christs arose not far from the first advent, to deceive the Jews in regard to that event (Matt. 24:5); likewise false christs and false prophets have arisen at this day to deceive the people on the subject of the second advent.

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

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

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

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

Thoughts on the Book of Daniel.

CHAPTER XI—CONTINUED.

VERSE 24. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strongholds, even for a time.

The usual manner in which nations had, before the days of Rome, entered upon valuable provinces and rich territory, was by war and conquest. Rome was now to do what had not been done by the fathers, or the fathers' fathers, namely, receive these acquisitions through peaceful means. The custom, before unheard of, was now inaugurated, of kings' leaving by legacy their kingdoms to the Romans. Rome came into possession of a large portion of its tributaries in this manner.

And those who thus came under the dominion of Rome derived no small advantage therefrom. They were treated with kindness and leniency. It was like having the prey and spoil distributed among them. They were protected from their

enemies, and rested in peace and safety under the ægis of the Roman power.

To the latter portion of this verse, Bp. Newton gives the idea of forecasting devices from strongholds, instead of against them. This the Romans did from the strong fortress of their seven-hilled city. "Even for a time," doubtless a prophetic time, 360 years. From what point are they to date? Probably from the event brought to view in the next verse.

Verse 25. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him.

By verses 23 and 24, we are brought down this side of the league between the Jews and the Romans, B. C. 161, to the time when Rome had acquired universal dominion. The verse now before us brings to view a vigorous campaign against the king of the south, Egypt, and the occurrence of a notable battle between great and mighty armies. Did such events as these transpire in the history of Rome about this time? They did. The war was the war between Egypt and Rome; and the battle was the battle of Actium. Let us take a brief glance at the circumstances that led to this conflict.

Mark Antony, Augustus Cæsar, and Lepidus, constituted the triumvirate which had sworn to avenge the death of Julius Cæsar. This Antony became the brother-in-law of Augustus, by marrying his sister Octavia. Antony was sent into Egypt on government business, but fell a victim to the arts and charms of Cleopatra, Egypt's dissolute queen. So strong was the passion he conceived for her, that he finally espoused the Egyptian interests, rejected his wife Octavia to please Cleopatra, bestowed province after province upon the latter to gratify her avarice, celebrated a triumph at Alexandria instead of Rome, and otherwise so affronted the Roman people, that Augustus had no difficulty in leading them to engage heartily in a war against this enemy of their country. The war was ostensibly against Egypt and Cleopatra; but it was really against Antony, who now stood at the head of Egyptian affairs. And the true cause of their controversy was, says Prideaux, that neither of them could be content with only half the Roman Empire; for Lepidus having been deposed from the triumvirate, it now lay between them, and each being determined to possess the whole, they cast the die of war for its possession.

The battle was fought, September 2, B. C. 31, at the mouth of the gulf of Ambracia, near the city of Actium. The stake was the world for which these stern warriors, Antony and Cæsar, now played. The contest, long doubtful, was at length decided by the course which Cleopatra pursued. For she, frightened at the din of battle, took to flight when there was no danger, and drew after her the whole Egyptian fleet. Antony, beholding this movement, and lost to everything but his blind passion for her, precipitately followed, and yielded a victory to Cæsar, which, had his Egyptian forces proved true to him, and had he proved true to his own manhood, he might have gained.

This battle doubtless marks the commencement of the "time" mentioned in verse 24. And as during this "time," devices were to be forecast from the stronghold, or Rome, we should conclude that at the end of that period, western supremacy would cease, or such a change take place in the empire, that that city would no longer be considered the seat of government. From B. C. 31, a prophetic time, or 360 years, would bring us to A. D. 330. What took place in that year? The seat of empire was removed from Rome to Constantinople, by Constantine the Great. See *Encyclopedia Americana*, Art., Constantinople. U. S.

(To be continued.)

General Conference.

THE enlargement of the work in all its departments, and the consequent necessity of devising ways and means to most effectually improve the openings which God in his providence is placing before us, seemed to demand a special session of the General Conference, to be held in Battle Creek, Mich.

The Conference met March 1, 1878. There was a more general representation by delegate than had been anticipated. Twelve States were thus represented, and letters were received from other Conferences, and from most of our missionaries. All evidently came together with the same views and feelings in regard to the work. God is speaking to us by his providence in opening ways before us faster than we can fill them; a great and solemn work is upon our hands; how can we accomplish it more expedi-

tiously and to the best advantage, was the great question to the solution of which the brethren addressed themselves with faith and zeal.

On the Sabbath the house of worship was filled to overflowing. Extra seats were put into every available space, and chairs into every remaining crook and corner. The congregation surged up to the pulpit steps, and upon the gallery stairs, and many stayed away because they knew that the house would not afford even standing room for all who wished to come. The occasion furnished an excellent text for the subject of a new meeting-house in Battle Creek, which was considered by the Conference. A stirring discourse was given by Elder Canright in the forenoon and by Elder Haskell in the afternoon.

The president, Elder James White, being absent, the meeting was called to order by the secretary, and Elder S. N. Haskell was chosen president *pro tem*. Prayer was offered by Elder Canright; and the object of the meeting, and a general view of the business to come before it, was presented by the chairman.

Twenty-two delegates were present, representing twelve States. Letters were read from the presidents of several State Conferences; and remarks were made on matters introduced in these letters by Elders Haskell, Canright, St. John and Farnsworth. Communications were also presented from Elders Matteson and Bourdeau, and from Elder Lane of Virginia, and Elder Burrill of Alabama.

Letters were read from Elder Andrews of Bale, Switzerland, and Dr. Ribton of Naples, Italy; which called out full remarks upon the European mission by W. C. White, D. M. Canright, H. W. Decker, and J. H. Waggoner. A resolution was thereupon offered and adopted, expressing thankfulness for the success of the European mission, and the openings for a widespread work among the nations, and appealing to the friends of the cause to donate of their means to sustain the mission, as the General Conference Committee may suggest.

Interesting remarks were also made on the extent of the work, the greatly increased demands, and the more complete facilities now possessed by the offices of publication, and other branches of the cause, for a rapid and extended work.

The immediate necessity of help for the cause in Italy and other portions of Europe was considered. The demands upon the European mission having been such, that, under the most careful management, it has overdrawn its funds to the extent of about \$2,000, it was resolved to recommend and invite further \$100 donations and smaller sums to aid in this branch of the work. It was also resolved that the Conference recognize the providence of God in the success which has attended the mission in Denmark, and that in consequence of the increased magnitude of the work there, the Conference shows its sympathy with Elder Matteson and interest in his work by rendering him all the assistance in its power, and by sending him, as soon as arrangements to that effect can be made, an assistant; and also to recommend him to procure a tent for his use, friends of that mission to assist by their means to this purpose.

Matters in reference to the Battle Creek College, Health Reform Institute, camp-meetings, quarterly meetings, Sabbath-schools, etc., were deliberated upon and resolutions adopted.

The Sonship of Christ.

(Continued.)

THE PRE-EXISTENCE OF CHRIST.

THAT the Lord Jesus Christ, the Son of God, did exist as a personal, intelligent being, separate from the Father, before he was born of the virgin Mary, or even before this world was created is very plainly taught in the Scriptures. We have no sympathy with that doctrine which begins the existence of Jesus Christ with his birth in Bethlehem. Many trinitarians, as Dr. A. Clarke, held that his Sonship commenced at this time, that he was never the Son of God before that time. The unitarians claim that Jesus of Nazareth who was called the Son of God, absolutely began his existence here the same as any man, and that neither his soul, body, or spirit ever had a conscious existence before his birth in Bethlehem. We regard all these positions as being utterly false, and the last two in particular, as being exceedingly derogatory to the honor and character of Christ. It degrades him to a mere man, than which nothing could be farther from the truth, as we shall see presently.

It is not only directly and positively stated many times that he did exist before he was born into this world, but it is strongly implied times

without number. Let us read a few scriptures: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5. This is certainly a plain, unequivocal, unvarnished statement that he did exist with the Father in glory before this world existed. Again in verse 24 he says: "For thou loved me before the foundation of the world." Did God love a non-existence? Once more: "For I came down from heaven, not to do mine own will, but the will of him that sent me." John 6:38. If Christ began his existence like any other child, when he was born of Mary, then he never came down from heaven, never was in heaven, never saw the Father no more than John the Baptist, the prophet Daniel, or any other holy prophet.

Again he says: "What and if ye shall see the Son of man ascend up where he was before?" John 6:62. Why talk of ascending up where he was before if he had never been there before? No such thing as this is ever said of any other man. Once more: "And no man hath ascended up to heaven, but he that came down from heaven." John 3:13. When he compares himself with Abraham, he says: "Before Abraham was I am." John 8:58. How could this be if he did not live before he came into this world? The unitarian replies that he existed in the purpose of God; but it is just as true that all things existed in the purpose of God. Did not Abraham, Jeremiah, John the Baptist, Paul and all these prominent characters live in the purpose of God from the beginning? Why, then say that Christ existed in the purpose of God more than the others? This will not do, besides it is not what it says. Then again Micah, one of the Old Testament prophets in predicting the birth of Christ, points him out as one who had been from everlasting, Micah 5:1, 2.

All are familiar with the first chapter of John. This has been called the stronghold of trinitarians and the dread of unitarians; but the simple truth is very plain. It does not show that the Son of God did exist with the Father before the world was, 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. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life, was the light of men." "He was in the world, and the world was made by him, and the world knew him not." John 1:1-4, 10.

But does it not say that the Word was God? Yes; and it says that he was with God. Being the Son of God, of course he is properly called God. That is his name; but he was not the very and eternal God himself, for it says that he was with God. If he was with God this implies that he was distinct from God the Father. The first chapter of Hebrews is also a strong testimony upon the pre-existence of Christ. Thus Paul says:—

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." "And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." Heb 1:2, 10, 12.

This is too explicit to be evaded. This Lord Jesus Christ, God's Son did lay the foundation of this earth, and the heavens are the work of his hands. They shall perish, says the apostle, but thou shalt remain; they shall be changed but thou art the same and thy years shall not fail. Thus the apostle compares Christ in existence with the very existence of the earth and even of the heavens and says in direct terms that Christ existed before they did, and that he made them, and therefore that he will also exist after they shall have passed away. This is certainly strong testimony to the pre-existence of our Saviour. But his pre-existence and exalted character is even more forcibly set forth if possible by Paul in his letter to the Colossians. Of Christ he says, "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." Col. 1:15, 16. Language could not be more comprehensive than this. He says, "By him all things are created." Then he specifies what they are. All things that are in heaven, or that are in the earth. But he does not leave it here. He says that he created

everything that is visible or invisible. Then he mentions thrones, dominions, principalities. What a mighty Saviour we have!

That Jesus did exist with the Father before he came into the world, he asserts time after time. He says: "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father."

Where did he go when he left the world? He returned to his Father where he was before he came into the world. Did he have no existence before he came into the world? Then he has gone into non-existence again if he has returned where he was before he came. Another testimony from Paul upon this question is very decisive: "For ye know the grace of our Lord Jesus Christ, that, though he was rich yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:6. The apostle says that Jesus Christ was once rich, but he became poor for our sakes. When was he rich? When did he become poor? He certainly was never rich while on this earth from the day of his birth till his death. Therefore this must refer to the riches and honor which he had in heaven, and which he gave up and left when he came into this world. Any other explanation to this text cannot be made.

In the very first chapter of Genesis we have a manifest reference to the existence of the Son of God at that time. "And God said let us make man in our image." Evidently this was the Father counseling with the Son. There were two of them. Testimony almost without limit might be given proving the pre-existence of Christ; but as this is generally admitted except by the unitarians, we leave it here.

D. M. CANRIGHT.

Report from Denmark.

I HAVE held meetings in Hostrup, Alstrup and Tylstrup since my last report. In Hostrup there is a brother who has observed the Sabbath for eleven years. His wife is united with him in the faith. We held one meeting in his house. The neighbors came in and listened attentively to a sermon on the reasons for our faith and hope.

On the Sabbath, February 2, we had a prayer-meeting in Alstrup, and felt that the Spirit of the Lord was present. We organized the same day a Sabbath-school and Bible-class. In the afternoon, all the seats in the meeting-house were full. The people here are very willing to hear, but they are certainly very slow to obey the truths of God's word.

The following week we held two meetings in the same place, besides visiting families and holding prayer-meeting, Sabbath-school, and Bible-class on the Sabbath. There is a large field of labor here, which we cannot soon get through with. Besides, we have invitations to preach, in several other places in Vendsyssel. There is four times as much work as I can attend to.

The truth is also making an entrance into Norway. I have for some time corresponded with some friends there, and sent them some of our publications. In Bergen there are four persons who have commenced to observe the Sabbath of the Lord, and they are all temperance men. They write that there are others whom they hope to win to the truth, and that there are many who are willing to hear. In Romedal there is a brother who preaches to the people and holds the same views that we do. He is a homeopathic physician.

In Norway and Sweden there is much more religious awakening than in Denmark. And in Denmark the most promising field is Jylland, especially the northern part. This both the Methodists and Baptists recognize. But there is no one who could have charge of the work begun here if I should go into new fields. Is there not at least one active brother who could come to help us in the spring, so that we could start a mission in Norway during the summer, if this should be the will of God, and the desire of our brethren?

In Tylstrup I have held six meetings. The friends have obtained a place to hold meetings, and have hired it for a year. It will seat about sixty persons. About one hundred and forty came to our first meeting. Several were obliged to stand outside. The word spoken has already, through the blessing of God, accomplished much good.

JOHN G. MATTESON.

February 14, 1878.

To EXCEL in anything valuable is great, but to be above conceit on account of our accomplishments is greater.

HE who waits to do a great deal of good at once, will never do any.

Reports from the Field.

(Condensed from Review and Herald.)

Massachusetts.

EAST SALISBURY.—This is a place two miles from Newburyport, just across the Merrimack river. Elder Stone came here, February 23, to assist Elder Haines in a course of lectures. Elder S. writes: "Elder Haines being called from the place to attend the funeral of his mother, the burden of the meeting fell on me. I have spoken four times, and have sold \$2.85 worth of books. The audience, at first was small, but has increased to about seventy. The Methodists have appointed meetings for about every night ahead; and they don't see why we should still be harping upon Daniel, where Miller was years ago."

SOUTH AMHERST.—Meetings have been held here since February 8, by Brother Robinson. He reports several having embraced the Sabbath by reading, previous to his meetings, and some of these very interesting cases. One, a deacon of a Congregational church, to whom the SIGNS had been sent, after reading it about a year, felt almost impelled to take hold of the truth; but the opposition was so strong that he did not until about six months ago. Brother R. says: "At our first Sabbath meeting here, two weeks ago, this brother, with a son, came to the meeting. The son had heard much against our people and came with his father to see, I suppose, how fanatical we were and so induce his father to give up; but the truth took hold of his heart, and he went home deeply interested. Last Sabbath he came back, bringing the testimony with him that he had made up his mind to keep God's holy Sabbath with his father. It was a precious season. The father wept for joy, and nearly every one in the house was in tears. Three others made a start to serve God at the same time." Now, within a radius of eight miles, there are about twenty-five Sabbath-keepers where a year ago there were but five.

Wisconsin.

EAU GALLE.—Brother S. Fulton writes: "We closed our labors at this place to-day, February 25. Thirty-one have signed the covenant. They have a weekly prayer-meeting and a good Sabbath-school. Forty-two attended last Sabbath. Others are convinced of the truth, and seem favorable; we trust they may have courage to obey. The minister who opposed us has since acknowledged that we have the truth on the Sabbath question."

Iowa.

STATE CENTER.—Elder G. V. Kilgore writes: "Our meetings twelve miles south of State Center is still in progress, and the interest in the minds of the people is deeper than ever. The house is well filled every evening. We have had three Sabbath meetings. Five have signed the covenant, and others, we think, will soon commence to keep the Sabbath."

Minnesota.

PLEASANT GROVE.—Elder D. P. Curtis writes: "Ten have united with the church here, and there are others who will probably come in. The lumber is mostly on the ground for a new church. There are several places where they are anxiously waiting for help. We hope to commence in one of them as soon as the roads become passable."

Alabama.

BLADEN SPRINGS.—The work is still progressing here. Elder Burrill writes: "I have never seen such a willingness to hear in any community. Two Baptist ministers have become quite interested and anxious to investigate our views. One is quite fully satisfied upon the Sabbath and some other points of present truth. I sold the other the prophetic chart and more than 1,300 pages of reading matter. I never have seen such a willingness to read by any people. If our brethren north could realize what they can accomplish they would all be very willing to send the SIGNS south more freely. It appears to us as though God was fitting the people here for the last message. This is a very promising field for tract and missionary workers, and our offer is still good to furnish readers for any who want to send the SIGNS."

Georgia.

REYNOLDS.—Elder Taylor writes: "Since my last report, two more in this place, have commenced to observe the Sabbath. Others are reading and becoming convinced that these things are so. I have given away much reading matter. It has created an interest to hear preaching. The fields are all white for the harvest, but where are the reapers?"

THE HOME CIRCLE.

The Way of Escape.

My heart ached for the wretched man. His debauch was over; his nerves unstrung; the normal sensibilities of a fine, moral nature, quickened, after a brief torpor, into most acute perceptions. Such a haggard face! Such hopeless eyes! I see the picture now, as a haunting spectre.

"Let the memory of this hour, so burdened by pain and repentance, be as a wall of defense around you in all the future," I said.

He looked at me drearily. Slowly shaking his head, he replied:—

"Such memories are no defense. My soul is full of them. When temptation assails, they fall away, and I am at the mercy of mine enemy, who rushes in, like a hungry wolf, to kill and to destroy."

"Is there no help for you, then?" I asked.

He shut his eyes and was very still. If an artist could have seen his face then, and faithfully caught its expression, those who looked upon the image must have felt such pity in their hearts as makes the eyes grow dim with tears.

"I fear not," he answered, after a little while, in a hopeless kind of way.

"It cannot be." I spoke confidently and assuringly. "No man is given over to such utter ruin. There must be, and there is, a way of escape from every evil."

"Except the evil of a bad and degrading habit—that vile second nature," he answered, "the steady current of which is forever bearing him downward, downward, toward a storm-wrecked ocean. He may seize the oars in alarm, as I have done scores of times, and pull against the current, making head for a little while. But, human strength avails not here. The arms grow weary, the spirit flags—it is easier to drift than to row, and down the current bears him again. It is the history of thousands and tens of thousands, and I am no exception."

"It cannot be," I answered. "There is help for every man, no matter how weak, nor how beset by enemies; else God's word must fail."

"It does fail, I think," he answered, in a gloomy, despairing kind of way.

"No! No! No!" Quickly and emphatically did I reject his conclusion.

"Have it as you will. I shall not argue the point." He spoke almost listlessly.

"Then, I say there is help for every man, no matter where he is or what he is. We cannot fall so low that the Everlasting arms are not still beneath us, ready to bear us upward to mountain heights of safety."

"Oh, that those arms would bear me upward!" almost groaned my poor friend. "I have no strength in myself. I cannot climb. Unless lifted by another, I must perish."

"So bad as that?" I said.

"Just so bad," he answered, slowly and bitterly. "This second nature I have made for myself, is my ruler. Reason, conscience, the love of my wife and children, my good reputation, pride, manliness—all human powers and virtues are its slave. And such a bondage!"

There was not a ray of hope in his dreary eyes.

"You must try again," I said, cheerily. "No man need be a slave."

"Easily said!" was his impatient answer; "while yet all men are slaves to some habit from which they cannot break."

"Say, rather, from which they will not break."

"You mock me with idle words."

"No; I speak only the words of truth and soberness. There is human strength, and there is divine strength. The Everlasting arms are always beneath and ready to bear us up, if we will but lean upon and trust them. Human strength is but as a broken reed; divine strength is sure as God Himself. It never fails."

There came into his heavy eyes a feeble play of light. The stern rejection that sat upon his lips faded off.

"In our own strength, nothing," I said; "in God's strength, all."

I saw his hands moving in an uncertain way. Then they rested one against the other. Suddenly they were clasped together in a kind of spasm, while his eyes flashed upward in a wild, half-despairing appeal to God, his lips groaning out the words:—

"Save me, or I am lost!"

Even now, memory gives back the thrill that swept along my nerves as his cry penetrated my ears.

Never from any human soul went up, unheard, a prayer like that. He who once and forever took upon himself our nature, and who was in all points tempted as we are, yet without sin, and who is touched always with the feeling of our infirmity, stands close beside us, knocking at the door of our heart, that he may come in and help and save us. All hell is powerless before Him. Impure desires flee from his presence like night-birds when the sun arises; and the cords of evil habits are broken, as the withes that bound the arms of Samson, at His lightest touch.

I waited for awhile without speaking watching him closely, to see if he would rise into anything like confidence. Gradually, the hard, desponding look faded from his countenance, and I saw a calm resolve begin to show itself about his mouth.

"One effort more," he said, at last, speaking slowly, but very firmly; "One effort more, but not in my own strength. I have tried that too often, and shall never try it again. I give up the struggle as hopeless. If God fails me, I am lost."

What a fearful crisis! If God fail? He never fails—is never nearer to us, nor stronger to help us, than at the moment when, despairing of our own strength, we turn to him. The only danger lies in our not trusting him fully.

"But how shall I trust him? How shall I get a transfer of his strength to my will? How is it that this power can supplement my weakness? I am away down in the valley of sin and shame; how am I to get upon the mountains of purity, peace and safety? Will he bear me up as on the wings of an eagle? or must I climb and climb, from day to day, until I reach the summit?"

"You must climb," I said.

"I cannot. I have no strength. I have tried it a hundred times and failed." He answered with returning doubt.

"And will fail again if you trust in your own strength. But with God-given strength, used as your own, the ascent is sure."

"Ah! I see!" Light broke all over his face. "I see! I see!" he repeated. "God does not lift us out of our sin and misery, but gives us divine strength, if we ask him in all sincerity, by which we lift ourselves."

"Yes."

"It is very simple and clear." He drew a long breath of relief, like one who has a load taken from his mind.

"The law of our dependence on God for help," I said.

"Yes. And now I see the meaning of this sentiment, in an old hymn I often heard sung when I was a boy, and which always struck me as a paradox:—

"When I am weak, then am I strong."

"The Christian poet," I answered, "lifted into something of inspiration, often sees truth in clearer light than we who are down among the mists and shadows."

"Ah me!" he sighed; "your closing words remind me of the depth at which I lie, and the almost infinite distances above me to which I must rise ere out of danger."

"And to which you may surely rise if you will," I answered with cheerful assurance.

"By God-given strength only!" he spoke, solemnly.

"Aye; never, never for an instant lose sight of that! Never, no matter how strong you may feel that you have grown, trust in yourself. In the hour of temptation, look

upward, praying in the silence of your heart, for strength to resist."

"Best of friends!" he exclaimed, in deep emotion; "you must have been sent to me by God. Hope dawns on a night that has been starless. I see the way to safety—for me the only way. No one knows but myself how hard I have tried to reform, nor in how many ways I have sought to escape from a terrible thralldom. But all has been in vain. When this remorseless appetite that has enslaved me, asserted itself, my will became as nothing."

Long time we talked, I saying all that I could to strengthen him.

On the next Sabbath, much to my surprise and pleasure, I saw him at church with his wife. I could not remember when I had seen him there before. At the close of the services, as I moved down the aisle with the crowd, some one grasped my hand and gave it a strong pressure. I turned and looked into the face of the friend I had tried to save.

"Oh, Martin!" I said, as I received a glance full of meaning, and then returned his hand-pressure.

We walked for a few moments side by side without speaking, and then were separated by the crowd.

On the Sabbath following, he was at church again; and Sabbath after Sabbath found him in the family pew, that for years had seen him so rarely.

Three or four months went by, and Martin's feet were still in the paths that led upwards. But one day I was shocked to hear that he had fallen again. On careful inquiry, I learned that he had been with his wife to an evening entertainment, given by a citizen of high worth and standing, whose name is on every lip as munificent in charity; but who, whatever may be his personal conviction, is not brave enough to banish wine from the generous board to which he invites his friends. And I learned still further, to my grief and pain, that the glass which broke down the good resolution of Martin, and let in upon him the fierce flood of repressed appetite, was proffered by the hand of this good citizen, as host.

I lost no time in going to my poor friend. I found him way down the valley of humiliation, his soul in the gall of bitterness. Shame and sorrow were in his heavy eyes; but not despair. I took hopeful notice of this.

"It is very hard for us, all but God forsaken wretches!" he said bitterly, after the first formal sentence had passed between us. "Mr. — is a man of generous feeling. He gives, in a princely way, to churches and to charities; is one of our best and most liberal citizens; and yet, after I have taken a few steps heavenward, he puts a stumbling-block in my way and I fall back toward hell!"

"You could not have fallen over any stumbling-block man or devil might place in your way," I answered, "if you had been walking in divine, instead of human strength."

"Well do I know that," he replied.

"And so," I said, "let this sad fall keep you in a more vivid remembrance of human weakness. Never for one instant trust in yourself. Stand perpetually on guard. The price of your liberty is eternal vigilance."

"It is a hard fight," he said, with a sigh, despondingly.

"Life is a warfare," I replied. "We are all beset with enemies, who know too well our vulnerable places—enemies that never sleep; implacable, cruel, ever seeking our destruction. I, you, all men have them. Trusting only in human strength, no one gains a victory; but in divine strength the issue of battle is sure. And so, my friend, gird up your loins again, and be wary and valiant."

Hope and courage came back into his heart.

"Beware of ambush," I said, as I parted from him that day. "The enemy, coming on

you unawares, is more to be dreaded than when he forms his line of attack to the sound of trumpets. Seek no conflicts; keep off his ground; but when he comes forth to meet you, giving challenge, do battle in the name of the Lord."

A few weeks afterward I was present when a gentleman of large wealth and good standing, both in church and society, said to him:—

"I didn't see you at my house last evening."

"No," was the rather curt reply; "it is safer for me to keep off the devil's ground."

"I don't understand you, sir!" replied the gentleman, a flush of sudden anger in his eyes, for he felt the remark as a covert insult.

Martin's face grew sober, and he answered with a calm impressiveness that caused the anger to go out of his listener's eyes, and a thoughtful concern to take its place.

"I am fighting the devil," he said, "and must not give him the smallest advantage. Just now I am the victor, and hold him at bay. He has his masked batteries, his enchanted grounds, his mines and pitfalls, his gins and miry sloughs; and I am learning to know the signs of hidden danger. If I fall into any of his snares, I am in peril of destruction; and though I struggle, or fight my way out, I am weak or wounded, and so the less able to meet the shock of battle when he rushes upon me as I stand on guard, ready in God's name, for the conflict."

"His enchanted ground is a social company, where wine flows freely. I speak of what it is to me, and call it, so far as I am concerned, the devil's ground. He caught me there not long ago, and had me at his own advantage. But I will not again set foot thereon. If you, good citizens, make of your homes, in mistaken hospitality, places where the young find temptation, and the weak, stumbling-blocks, men, such as I am, must shun them as the gates of hell."

His manner had grown more and more impressive.

"Is it so bad as that?" remarked the gentleman, in a voice that showed both surprise and pain.

"Just so bad," Martin answered impressively; "I believe Reigart's oldest son was at your house?"

"Yes."

"It was the devil's ground for him? An hour or two ago I saw him coming out of a saloon, so drunk that he could not walk straight. And only three days ago, his father told a friend that his boy had certainly reformed, and that he now had more confidence in his future than he had felt for a long time."

"You cannot mean what you say?" The gentleman exclaimed in visible agitation.

"I have told you only the sad and solemn truth," was Martin's answer; "and if I had accepted your invitation, I might now be lying at a depth of misery and degradation, the bare thought of which makes me shudder!"

The gentleman stood for a little while as if stunned.

"This is frightful to think of," he said, and I saw him shiver.

"It is the last time," he added, after a pause—"the last time that any man shall go out of my house weaker and more degraded than when he came in. If my offering of wine cause my brother to offend, then will I not offer it again while the world stands."

"Ah, sir!" answered Martin, "if many, many more of our good citizens would so resolve, hundreds of young men now drifting out into the current of intemperance, might be drawn back into safer waters; and hundreds of others who are striving to make head against it, saved from destruction. I speak feelingly, for I am one of those who are struggling for life in this fatal current."

The way of safety for a man like Martin, is very narrow and straight. If he steps aside into any of the pleasant paths that

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 on that which is given from above, the danger of falling becomes imminent.

Martin fell again. Alas! that this should have to be told.

"Was that Martin who passed us?" asked a friend with whom I was walking.

"No," I answered in a positive voice; and yet, as I said the word my heart gave a throb of fear—the man was so like him.

"It was, I am sure. Poor wretch! He tried hard to reform; but that cursed appetite is too much for him. I'm afraid there is no help. He'll die a drunkard."

I turned back quickly and without a response, followed the man we had passed. Just as I came up to him, he had stopped at the door of a drinking-saloon, and was holding a brief parley with awakened appetite.

"In God's name, no!" I said, laying my hand upon him.

He started in a frightened kind of way, turning on me a haggard face and blood-shot eye. I drew my arm within his and led him away, passive as a child. Not a word was spoken by either, until we were in his office, which was not far distant, and the door shut and locked. He dropped into a chair, with a slight groan, his head sinking upon his chest. He was the picture of abject wretchedness.

"He leaveth the ninety and nine that are safely folded," I said, speaking in a low, tender voice, "and goeth out into the wilderness to seek that which is estray."

He did not answer.

"You have looked to the strong for strength, you have prayed to him for succor, and he has come very near to you and helped you. Because you again went out of the fold, his love has not failed. He has found you out in the wilderness and brought you back to a place of safety. Only trust in him, and all will be well. He is the friend that sticketh closer than a brother. His is a love that never fails."

I waited for him to reply, but he kept silence.

"It must have been no ordinary temptation," I said.

Still he was silent.

"The enemy must have come on you unawares," I added, after a brief pause. "The bolt must have fallen ere you saw the warning flash."

"I was taken at a disadvantage; but I had time to know my enemy, and should have given battle in God's name, instead of yielding like a craven."

Such was his reply. It gave me hope.

"Tell me the whole story," I said.

He raised himself to a firmer attitude; and I saw swift light beginning to flash in his dull eyes.

"Wounded again in the house of a friend," he replied.

"What friend?"

"One on whom God has laid the special duty of saving souls—our minister!"

"Not Mr. L.?"

"Yes."

I was confounded.

"I went to him for help," continued Martin, "and instead of the counsel and support I then so much needed, for my old enemy, appetite was gathering up his strength, and setting his host in battle array, I was tempted and betrayed! I should have gone to God, and not to man. With his divine word in my thought, and prayer in my heart, I should have opposed the awakening enticement of desire, as I have so often done and prevailed."

"Tell me how it happened," I said.

"As I have just told you," he replied, "I was not feeling very strong. That old restlessness of which I have spoken, had come back upon me, and I knew what it meant. So, I said to my wife, 'I think, Mary, that I'll step around and see Mr. L. I'd like to talk with him.' She looked at me with a slight shadow of concern in her face; for she has learned to know the signs of a coming hour of darkness, when the powers of hell renew their direful assaults upon my soul. 'Do,' she answered; and I went.

"I found Mr. L. in his library, but not alone. Mr. E. the banker, had called in to talk with the minister about a college for theological students, in which both felt considerable interest. Funds were wanted in order to give the Institution the required efficiency; and the ways and means of getting funds were earnestly discussed by Mr. L. and the capitalist. After an hour's talk, and the arrangement of a plan for securing the object in view, Mr. L. rang a bell. To the servant who came in, he said something in a low voice, that I did not hear. The servant retired, but came back in a few minutes, bearing, to my surprise, and momentary consternation, a tray with wine and glasses.

I saw a pleased look in the banker's eyes, as they rested upon the amber-colored wine.

"Some fine, old sherry," said Mr. L., sent me by a friend abroad. I want you to taste it.' And he filled the three glasses that were on the tray, handing one to his guest and another to me. In myself—my poor, weak self, I was not strong enough to refuse. If I had looked up to God, instantly, and prayed for strength to do the right, strength would, I know, have come. But I did not. I took the glass, not meaning to drink, but to gain time for thought. To have refused, would have been, I then felt, to set myself up as a rebuker of these men; and that I had not the courage to do. No, I did not mean to taste the wine. But, as they lifted their glasses, drank, and praised the fruity juice, I, in a kind of mesmeric lapse of rational self-control, raised my glass also, and sipped. A wild, fierce thirst possessed me instantly, and I drained the glass to the bottom.

"A sudden terror and great darkness fell upon me. I saw the awful gulf on whose brink I stood. 'I will go home,' I said to myself; and rising, I bade the two men an abrupt goodnight and left them. But I did not go directly home, alas for me! There are too many inticements by the way. Indeed, I don't know how or when I got home.

"Of the shame, the anguish, the despair of this morning, I cannot speak. You don't know what it means—have no plummet by which to sound its depths of bitterness. I left home for my office, feebly resolved to keep away from temptation; how feebly, you know! If the good Lord who is trying to save me, had not sent you to my rescue, I would now be—oh! I cannot speak the frightful words."

"He never leaves us nor forsakes us," I answered. "He is always going out upon the bleak mountains, to the hot desert, and into the wilderness of wild beasts, seeking his lost and wandering sheep. If they hear his voice, and follow him, he will bring them into his fold, where is peace and safety."

"Good Shepherd of souls," my friend said audibly, lifting upwards his eyes, that were full of tears, "save me from the wolves! They wait for me in all my paths; they spring upon me in all my unguarded moments; they hide themselves in covert places, thirsting for my life; they steal upon me in sheep's clothing—they beset me everywhere! Good Shepherd! I have no help but in Thee."

Breaking the deep, impressive silence that followed, I said: "In him alone is safety. So long as you hear his voice, and follow him, no wolf can touch you with his murderous teeth. But, if you go out of his sheep-fold, and trust in your own strength to overcome the wild beasts that crowd the wilderness of this world, destruction is sure."

A few years have passed since then, and Martin still holds in divine strength, the mastery of appetite. The vile second nature he had formed unto himself, and which bore him downward, for a time, in its steady current, grew weaker and weaker, as the new life, born from above, gained strength. In the degree that he resisted and denied the old desires, did they grow weaker; and in their place, God gave him purer and healthier desires, so that he became, as it were, a new man.

"The wolves are not all dead," I said to him one day, as we talked of the present and the past.

He looked a little sober as he replied: "No, my friend. I often hear them howling in the distance; and I know full well that if I leave my Shepherd's side, and stray off into the wilderness, vainly trusting in myself, that I shall be as powerless to stand against them, as a helpless sheep. For me, I am not safe for a moment, except when I trust in God's strength to supplement my weakness. When I do that, all hell cannot prevail against me!"—*Sel.*

A Mother's Influence.

How touching the tribute of the Hon. T. H. Benton, to his mother's influence:—

"My mother asked me never to use tobacco, and I have never touched it from that time to the present day; she asked me not to game, and I have never gambled, and I cannot tell who is winning and who is losing in games that can be played. She admonished me, too, against wine drinking; and whatever capacity for endurance I have at present, and whatever usefulness I may attain in life, I attribute to having complied with her pious and correct wishes. When I was seven years of age, she asked me not to drink, and then I made a resolution of total abstinence, at a time when I was sole constituent member of my own body, and that I have adhered to it through time, I owe to my mother."

A Plea for the Body.

We are told that the body is not of much account. It is called the "mortal coil," the "tenement of clay," and the "soul's house." It is condemned and abused, it is blamed for all the mischief done, and is to be deserted at death, while the soul is going forth on wings of light to realms of bliss, forever free from its cumbersome clay. Now all this will do for the poets who write much nonsense and for the theologians who wish to amuse the people with their theories of mysticism. But science and the Bible, nature and common sense, show us that all such notions about the body are mere fancies. All men have bodies, and the whole career of man in life depends upon his body. Without a sound nervous system there can be no mind. Without muscle there can be no endurance. The hand that writes, the tongue that talks, the lungs that breathe and the brain that thinks are all physical and belong to the body. During the ages of superstition certain philosophers vied with each other in torturing their bodies, claiming that the imprisoned souls rejoiced over their calamities, but as Christianity dawned upon these benighted men, they learned to respect the body as a necessary part of the real man.

When God made man he gave him a body. When rewards were promised or punishments threatened the body was included in the joy or the pain. Even the death of Christ was in body, and the resurrection contemplates the change of this "mortal body" to be made like unto the glorious body of our risen Lord. It is sown a *natural body*, and is to be raised a *spiritual body*. Indeed the Bible offers neither rewards nor punishments to men without bodies. All this talk so flippantly made about an immortal soul which has no eyes, no body, no parts, and which occupies neither space nor place, may do for those who deal in mere fancies, but when we talk about the crown of life, the kingdom of God, the inheritance, and the holy city, we must conclude that the Bible idea is the only rational one which treats man as a real being, and that he will have a real existence in the hereafter. Let us then with Isaiah hope in the re-living of the dead, and rejoice with the same enthusiasm which placed him, in vision, amid the scenes and joys of immortality—"Thy dead men shall live, together with my DEAD BODY shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19.

Our affections, our friendships, and indeed all our ideas, bounded by human experience, are connected with the human form, which was made in the image of God. Any theory, therefore, which ignores the body and offers man life and joy without it, is unfounded, and contrary to the true science of our being.—*Sel.*

Disease from Animals.

REFERENCE has been made to remarks by Dr. Hammond regarding the causes, effects, meliorations and remedies of the disease known as cerebral hyperæmia, or fullness of blood in the head. In a chapter devoted to a kindred subject he refers to certain maladies which have been produced by people eating flesh of animals which have been tortured previous to death. He makes especial reference to one family in particular, whose members had eaten largely of the flesh of a deer that had been caught in some trap and had suffered agony some hours before death ensued. Those of the family who had eaten lightly suffered lightly. The mother, who had eaten heartily, acquired an incurable disease. She suffered from it for several years, and then, after having tried several remedies in vain, died.

This doubtless is an extraordinary case, but there are enough analogous to them to show that certain cases of death may thus be accounted for. The cattle and sheep brought to this market are frequently transported under such conditions that disease is manufactured in them ere they arrive here. They are provided with cars which necessitate their being huddled together. Warmth and friction and irritation are bred, and long before the goal is reached the poor beast is in a terrible state of fatigue, unrest and turbulence. Once arrived at the market the idea is not to keep them on hand any longer than is absolutely necessary. We have little doubt that many diseases arise in this way.—*Sel.*

A MAN may conceal his name, his age, the circumstances of his life, but not his character. That is his moral atmosphere, and is as inseparable from him as the fragrance of the rose itself. In the glance of the eye, in the tones of the voice, in mien and gesture, character discloses itself.

RELIGIOUS NEWS.

—The number of ordinations in the church of England last year was 697.

—The present Chief of Kaffreland, South Africa, is a Methodist class-leader.

—The first missionaries to the Sandwich Islands arrived at Honolulu, April 18, 1820.

—Of the six millions of Roman Catholics in the United States, 1,237,000 are said to be Germans.

—The contributions of the Protestant Episcopal church in the United States reached last year the sum of \$6,834,268.

—The income of the British and Foreign Bible Society, for 1877, was \$1,034,885; of the London Church Missionary Society, \$953,465.

—An effort was recently made to pay off the indebtedness of \$72,000 on the Brooklyn Tabernacle, Rev. T. DeWitt Talmage, pastor, and the sum of \$45,000 was subscribed.

—Fourteen thousand clergymen of the church of England have been protesting against allowing dissenting ministers to bury the dead with religious services in the churchyards.

—The average addition per year to the Middle Reformed (Dutch) church, Brooklyn, during the past eight years has been 61, or a total of 490. During that period the church has raised for all purposes about \$100,000.

—Methodism in Australia which began in 1812, illustrates its progress in the following figures; Number of ministers, 320; number of churches, 1,988; local preachers, 3,581; Sunday-school teachers, 13,311; Sunday-school children, 127,032; attendants on public worship, 319,199.

SECULAR NEWS.

—The Paris Omnibus Company employs 10,187 horses.

—Archduke Francis, father of the emperor of Austria, is dead.

—Two shocks of earthquake were recently felt at Milford, New Hampshire.

—Italy has a standing army of nearly 400,000 men, requiring a fearful amount of taxation.

—The grasshopper commission reports that no trouble from grasshoppers is anticipated this year.

—A colony of seventy-five families from New York are expected to arrive in Nebraska this month.

—It is said that within the last two months, upwards of 70,000 persons throughout northern New York have signed the temperance pledge.

—One hundred and forty-five thousand dollars have been taken in a few months from White Hall gold mines, in Spottsylvania, Virginia.

—The total estimated cost of the last Sioux war was \$2,312,531. The number of casualties during the same war was killed, 283, and wounded, 125.

—A terrible explosion occurred in a colliery, near Bolton, England, on the 11th instant. Forty men were at work in the pit, and all of them perished.

—General Becente Garcia has been elected president of Cuba, in place of Cespedes, who was captured by the Spaniards several months ago. President Garcia joined the insurrection in 1868.

—The main building of the Merrimac county, New Hampshire Poor Farming Building, at North Boscawen, burned the 12th inst., with most of the contents. Loss, about \$18,000; partially insured. The buildings were occupied by 180 paupers, all of whom, it is believed, got out safely.

—An exchange says: "A company has been formed for the construction of a tunnel under Detroit river for the purpose of connecting the Canadian and American shores to Detroit. It is intended to commence operations as soon as Congress grants the requisite permission."

—The heaviest storms ever experienced in West Virginia recently passed over Jefferson county. Hailstones larger than eggs fell for an hour, unroofing houses, breaking glass, killing cattle, hogs and sheep. A heavy rain which followed washed out the growing wheat, inflicting heavy loss. The damages are estimated at from \$75,000 to \$100,000.

