

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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PEACE.

THERE fell upon my soul a shadow dreary—
'Twas the heart's evening following its day—
With its long thought my toiling brain was weary,
And scarce could frame the prayer my lips would say.

In the soul's oratorio, kneeling lowly,
Thus with the Giver of my life I plead:
"O! let the seraph, Peace, high-browed and holy,
Bind her white flowers about my aching head."

All my sad soul dissolved in that petition;
Then to my prayer a still, small voice replied,
"Peace, of love's labor is the glad fruition;
The heritage that waits the furnace-ried."

Then, answer made I none; my heart was shaken;
As the spent dove, held by the hungry hawk,
So was my soul by gray-winged Dread overtaken,
And felt strange fears its bitter anguish mock.

Then said I to my soul, "Where is thy labor?
And where the cure thy healing touch hath wrought?
Hast thou sought out thy sorrowing friend or neighbor,
And fed him with the bread of holy thought?"

Hast thou not loved thyself, O! mournful spirit,
More than all things upon the earth that be?
Thou hast, then thine own bitter thoughts inherit;
For the white flowers of Peace are not for thee—

Never for thee, until thou hast forgotten
Thy selfish sorrows in another's woe!
Then shall sweet Peace, of love and truth begotten,
Around thy brow her snowy chaplet throw."

—Amanda T. Jones, in Ladies' Repository.

General Articles.

The Sufferings of Christ.

BY MRS. E. G. WHITE.

(Continued.)

THE fearful hour in Gethsemane is passed. Our divine Saviour has accepted the cup to drain it to the dregs. In behalf of man he has conquered in the hour of temptation. Serenity and calmness are now seen in the pale and blood-stained face. And the third time he comes to his disciples and finds them overcome with sleep. Sorrowfully and pityingly he looked upon them, and said, "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." Even while these words were upon his lips, he heard the footsteps of the mob that was in search of him. Judas took the lead, and was closely followed by the high priest. Jesus aroused his disciples with these words: "Rise, let us be going; behold, he is at hand that doth betray me." The countenance of Christ wore an expression of calm dignity. The traces of his recent agony were not visible as he walked forth to meet his betrayer.

Jesus steps out in front of his disciples, and inquires, "Whom seek ye?" They answer, "Jesus of Nazareth." Jesus replies, "I am he." At these words the mob stagger backward; and the priest, the elders, the hardened soldiers, and even Judas, fall powerless to the ground, giving ample opportunity for Christ to release himself if he chose. But he stands as one glorified amid that coarse and hardened band. As Jesus said, "I am he," the angel which had ministered to him in his anguish, moved between him and the murderous mob. They see a divine light glorifying the Saviour's face, and a dove-like form overshadowing him. Their sinful hearts are filled with terror. They cannot stand for a moment in the presence of divine glory, but fall as dead men to the ground.

The angel withdrew, and left Jesus standing calm and self-possessed, with the bright beams of the moon upon his pale face, and still surrounded by prostrate, helpless men, while the disciples were too much amazed to utter a word. As the angel removes, the hardened Roman soldiers start to their feet, and, with the priest and Judas, they gather

about Christ as though ashamed of their weakness, and fearful that he would yet escape out of their hands. Again the question is asked by the world's Redeemer, "Whom seek ye?" Again they answer, "Jesus of Nazareth." Jesus answered, "I have told you that I am he. If, therefore, ye seek me, let these go their way." In this hour of humiliation Christ's thoughts are not for himself, but for his beloved disciples. He wishes to save them from any further trial of their strength.

Judas, the betrayer of our Saviour, does not forget his part, but comes close to Jesus, and takes his hand as a familiar friend, and bestows the traitor's kiss. Jesus says to him, "Friend, wherefore art thou come?" His voice trembled with sorrow as he addressed deluded Judas. "Betrayest thou the Son of man with a kiss?" This most touching appeal should have aroused the conscience of Judas, and touched his stubborn heart; but honor, fidelity, and even human tenderness seemed to have left him. He stood bold and defiant, showing no disposition to relent. He had given himself up to the control of Satan, to work wickedness, and he had no will to resist. Jesus did not resist the traitor's kiss. In this he gives us an example of forbearance, love, and pity, that is without a parallel.

Though the murderous throng are surprised and awed by what they have seen and felt, their assurance and hardihood returns as they see the boldness of Judas in touching the person of Christ, whom so recently they had seen glorified. They lay violent hands upon Jesus, and are about to bind those precious hands that had ever been employed in doing good.

As the disciples saw that band of hardened men lie prostrate and helpless on the ground, they thought surely their Master would not suffer himself to be taken. The same power that prostrated that hireling mob could have kept them there, and Jesus could have passed on his way unharmed. They are disappointed and indignant as they see the cords brought forward to bind the hands of him whom they love. Peter in his vehement anger strikes rashly, and cuts off an ear of the servant of the high priest.

When Jesus saw what Peter had done, he released his hands, already held by the Roman soldiers, and, saying, "Suffer ye thus far," he touched the ear of the wounded man, and instantly it is made whole. Even to his enemies, who are bound to take his life, he here gives unmistakable evidence of his divine power. Jesus said to Peter, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" "The cup which my Father hath given me, shall I not drink it?" Jesus said unto the chief priest, and captains of the temple, who helped compose that murderous throng, "Are ye come out as against a thief with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not; but the Scriptures must be fulfilled."

When the disciples saw that Jesus did not deliver himself from his enemies, but permitted himself to be taken, they forsook him and fled, leaving their Master alone. Christ had foreseen this desertion, and had told them in the upper chamber before it took place, of what they would do: "Behold the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me."

The Saviour of the world was hurried to the judgment hall of an earthly court, there to be derided and condemned to death, by sinful men. There the glorious Son of God was "wounded for our transgressions, he was bruised for our iniquities." He bore insult, mockery, and shameful abuse, until his "visage was so marred more than any man, and his form more than the sons of men."

Who can comprehend the love here displayed? The angelic host beheld with wonder and with grief Him who had been the

majesty of Heaven, and who had worn the crown of glory, now wearing the crown of thorns, a bleeding victim to the rage of an infuriated mob, who were fired to insane madness by the wrath of Satan. Behold the patient sufferer! Upon his head is the thorny crown! His life blood flows from every lacerated vein! All this was in consequence of sin! Nothing could have induced Christ to leave his honor and majesty in Heaven, and come to a sinful world, to be neglected, despised, and rejected, by those he came to save, and finally to suffer upon the cross, but eternal, redeeming love, which will ever remain a mystery.

Wonder, O Heavens, and be astonished, O earth! Behold the oppressor and the oppressed! A vast multitude inclose the Saviour of the world. Mockings and jeerings are mingled with the coarse oaths of blasphemy.

His lowly birth and humble life are commented upon by unfeeling wretches. His claim to be the Son of God is ridiculed by the chief priests and elders, and the vulgar jest and insulting derision are passed from lip to lip. Satan was having full control of the minds of his servants. In order to do this effectually, he commences with the chief priests and elders, and imbues them with religious frenzy. They are actuated by the same satanic spirit which moves the most vile and hardened wretches.

There is a corrupt harmony in the feelings of all, from the hypocritical priests and elders down to the most debased. Christ, the precious Son of God, was led forth, and the cross was laid upon his shoulders. At every step was left blood which flowed from his wounds. Thronged by an immense crowd of bitter enemies and unfeeling spectators, he is led away to the crucifixion. "He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

His sorrowing disciples follow him at a distance, behind the murderous throng. He is nailed to the cross, and hangs suspended between the heavens and the earth. Their hearts are bursting with anguish as their beloved Teacher is suffering as a criminal. Close to the cross are the blind, bigoted, faithless priests and elders, taunting, mocking, and jeering: "Thou that destroyest the temple and buildest it in three days, save thyself. If thou be the Son of God come down from the cross. Likewise also the chief priests mocking him with the scribes and elders, said, he saved others; himself he cannot save. If he be the King of Israel let him now come down from the cross, and we will believe him. He trusted in God, let him deliver him now, if he will have him; for he said I am the Son of God."

Not one word did Jesus answer to all this. Even while the nails were being driven through his hands and the sweat-drops of agony were forced from his pores, from the pale quivering lips of the innocent sufferer a prayer of pardoning love was breathed for his murderers: "Father, forgive them, for they know not what they do." All Heaven was gazing with profound interest upon the scene. The glorious Redeemer of a lost world was suffering the penalty of man's transgression of the Father's law. He was about to ransom his people with his own blood. He was paying the just claims of God's holy law. This was the means through which an end was to be finally made of sin and Satan, and his vile host to be vanquished.

Oh, was there ever suffering and sorrow like that endured by the dying Saviour! It was the sense of his Father's displeasure which made his cup so bitter. It was not bodily suffering which so quickly ended the life of Christ upon the cross. It was the crushing weight of the sins of the world, and a sense of his Father's wrath that broke his heart. The Father's glory and sustaining presence had left him, and despair pressed its crushing weight of darkness upon him, and forced from his pale and quivering lips the anguished cry: "My God, my God, why hast thou forsaken me?"

Jesus had united with the Father in mak-

ing the world. Amid the agonizing sufferings of the Son of God, blind and deluded men alone remain unfeeling. The chief priests and elders revile God's dear Son while in his expiring agonies. Yet inanimate nature groans in sympathy with her bleeding, dying Author. The earth trembles. The sun refuses to behold the scene. The heavens gather blackness. Angels have witnessed the scene of suffering, until they can look on no longer, and hide their faces from the horrid sight. Christ is in despair! He is dying! His Father's approving smile is removed, and angels are not permitted to lighten the gloom of the terrible hour. They could only behold in amazement their loved Commander suffering the penalty of man's transgression of the Father's law.

Even doubts assailed the dying Son of God. He could not see through the portals of the tomb. Bright hope did not present to him his coming forth from the tomb a conqueror, and his Father's acceptance of his sacrifice. The sin of the world with all its terribleness was felt to the utmost by the Son of God. The displeasure of the Father for sin, and its penalty which was death, were all that he could realize through this amazing darkness. He was tempted to fear that sin was so offensive in the sight of his Father that he could not be reconciled to his Son. The fierce temptation that his own Father had forever left him, caused that piercing cry from the cross, "My God, my God, why hast thou forsaken me?"

(To be Continued.)

The Immortality of the Soul.—History of the Doctrine.

(Continued.)

THE RESURRECTION—THE EGYPTIANS.

THE Egyptians were among the most ancient of nations. It is a well-known fact that they were celebrated for embalming the dead. This they did at great expense, and so effectually that many bodies, called *mummies*, are preserved in quite a perfect condition to the present day.

Their object in thus embalming their dead was to preserve the body for the resurrection. This is admitted by the ablest scholars, as will be seen by the following testimonies which are from the very best authorities. The first is from Calmet's Dictionary of the Bible: "The ancient Egyptians, and the Hebrews in imitation of them, embalmed the bodies of the dead. . . . The art of physic was by the Egyptians ascribed to Isis, and in particular the remedy which procured immortality, which, in my opinion, was no other than that of embalming bodies, and rendering them incorruptible." (Art. to Embalm.) This language is remarkable. Their first idea of immortality was to preserve the body from decay till it should live again, and thus become immortal. "That the custom of embalming was very ancient in Egypt, is shown from the practice of cutting the bodies with an Ethiopian stone. Some mummies also bear the date of the oldest kings." (Egypt, and the Books of Moses, p. 71.)

Our next testimony on this point is from that celebrated work, "Kitto's Biblical Cyclopedia." Kitto says: "The feeling which led the Egyptians to embalm the dead, probably sprung from their belief in the future reunion of the soul with the body. Such a reunion is distinctly spoken of in the 'Book of the Dead,' and obscure as is the subject, probably on account of the obscurity of the details of the Egyptian belief, the statements are sufficiently positive to make this general conclusion certain." (Art. Embalming.) Thus we see that this critical author considers it certain that embalming was practiced to preserve the body from decay till its reunion with the soul, or till it should live again. What is more natural than this conclusion? and if this were not their object in embalming their dead, what could it have been? Mr. Chambers says: "This art [that of embalming] seems to have derived its origin from the idea that the preservation of the body was necessary for the return of the soul to the human form, after it had completed its cycle of the existence of three or ten thousand years." (Chambers' Cyclopedia, Art. Embalming.)

We will now introduce another witness, Mr. Bunsen, whose testimony on this subject

should be decisive. No author could be better prepared to judge than he is. "The real meaning," he says, "of the celebrated passage in Herodotus (ii, 135) about the reason why the Egyptians bestowed so much care on the preservation of the body, and, as it were, on preventing it from passing away, must have been this: *The belief in a resurrection of the body.* . . . Man justified is one with God, the eternal Creator, self-created. His bodily organ, therefore, is holy. This doctrine we may now read in every page of the sacred books. Hence, the popular notion in Egypt, that, unless its old human envelop were preserved, the soul would be subject to disturbances and hindrances in performing its destined course. . . . The Greeks and Romans had an equal faith in burial as necessary to insure the entry of the soul into the invisible world of spirits."

Another able author says: "The practice of embalming was not peculiar to Egypt. It was practiced among many nations of the Old World, and is in use among some people even at the present day." (*Egyptian Antiquities*, vol. 2, p. 121.)

Thus the earliest doctrine of a future life was that it must be obtained through the resurrection of the body.

THE ANCIENT PERSIANS.

The ancient Persians were among the oldest nations of antiquity, the immediate descendants of Noah. It is well known that they too hoped for a future immortality through the resurrection of the body. Says Alger, stating their doctrine: "But at last Ormuzd will rise in his might, and put an end to these awful scenes. He will send on earth a saviour, Sosiosch, to deliver mankind, to wind up the final period of time, and to bring the arch-enemy to judgment. At the sound of the voice of Sosiosch the dead will come forth. Good, bad, indifferent—all alike will rise, each in his order. Kaiomorts, the original single ancestor of men, will be the first-ling. Next Meschia and Meschiane, the primal parent pair, will appear. And then the whole multitudinous family of mankind will throng up. The geni of the elements will render up the sacred materials intrusted to them, and rebuild the decomposed bodies. . . . 'At the appointed epoch, Ahriman shall be subdued, and men shall live again, and shall be immortal.'" (*The Doctrine of a Future Life*, Alger, part I, chap. i, pp. 138, 139.)

Here, again, the same primitive faith in a future immortality through the resurrection is expressed.

THE ANCIENT ARABS.

Between Egypt and Persia lived the Arabians, one of the most ancient of the nations. They believed in a future life, but not in the immortality of the soul. So says the very learned Dr. Good, who was himself a believer in the doctrine that the soul is immortal. He writes thus: "If we turn from Persia, Egypt, and Hindoostan, to Arabia, . . . we shall find the entire subject left in as blank and barren a silence as the deserts by which they are surrounded; or, if touched upon, only touched upon to betray doubt, and sometimes disbelief. The tradition, indeed, of a future state of retributive justice seems to have reached the schools of this part of the world, and to have been generally, though perhaps not universally, accredited; but the future existence it alludes to is that of a resurrection of the body, and not of a survival of the soul after the body's dissolution." "And the same general idea has, for the most part, descended in the same country to the present day." (*Book of Nature*, Series '3, § 2, p. 372.)

This is another good proof as to what was the ancient faith of men.

THE MOHAMMEDANS.

The Mohammedans arose in Arabia in the seventh century, and now number over 160,000,000, more than one-tenth of the entire population of the world. Says Alger: "A very prominent doctrine in the Moslem creed is that of the resurrection of the body. This is a central feature in the orthodox faith." (*Doctrine of a Future Life*, p. 201.)

"They are not agreed on the subject of the condition of the soul between death and the resurrection. On this they have argued and speculated much, but they are still divided. The souls of the prophets, it is thought, are admitted directly to Heaven. The souls of martyrs, according to a tradition received from Mohammed, rest in Heaven, in the crops of green birds that eat of the fruits and drink of the rivers there. As to the location of the souls of the great mass of the faithful, the conclusions are various. Some maintain that their souls and those of the impious will alike sleep in the dust until the end, when Israfil's blast shall stir them into life to be judged." (*Ibid.*)

The learned Dr. Good confirms this testimony thus: "Yet in this sublime and magnificent poem, replete with all the learning

and wisdom of the age, the doctrine upon the subject before us is merely, as I have just stated it, a patriarchal or traditional belief of a future state of retributive justice, not by the natural immortality of the soul, but by a resurrection of the body. And the same general idea has, for the most part, descended in the same country to the present day; for the Alcoran [the sacred book of the Mohammedans] which is perpetually appealing to the latter fact, leaves the former almost untouched and altogether in a state of indecision; whence the expounders of the Eslam scriptures, both Sonnites and Motazzalites, or orthodox and heterodox, are divided upon the subject, some embracing and others rejecting." (*Book of Nature*, pp. 372-3.)

From modern nations they have to some extent imbibed the notion that the soul lives without the body, though this view is not held by all. The primitive doctrine of the resurrection is still firmly held.

THE JEWS.

The Jews were the near neighbors and contemporaries of the Arabians. We have the history of their ancestors from Adam. God directly and frequently instructed them concerning a future life. That, as a nation, they were firm believers in the resurrection of the dead, is well known to all readers of the Bible. We need not argue that point here. But many learned men who believe in the immortality of the soul have frankly confessed that nothing is said upon this subject in the Bible.

Olshausen, in his comments on 1 Cor. 15: 13, says, "The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible." This is a good confession, and here is another of the same kind. Bishop Tillotson, in his sermons of 1774, vol. ii, says, "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible." This is virtually admitting the whole question.

Dr. Bagnall, in the *Methodist Quarterly Review* for April, 1852, while advocating the natural immortality of man, makes this confession: "In the Bible, we think, there is no passage which can be strictly said to declare that all human souls are immortal. The celebrated Richard Watson corroborates this statement thus: 'That the soul is naturally immortal . . . is contradicted by the Scripture, which makes our immortality a gift dependent on the will of the giver.'" (*Theol. Inst.*, vol. ii, part 2, chap. xviii, p. 83.)

Mr. Alger, in his late popular book, says: "The whole tenor and drift of the representations in the Old Testament show that the state of disembodied souls is deep quietude. Freed from bondage, pain, toil, and care, they repose in silence." (*Doctrine of a Future Life*, chap. vii, p. 153.)

Archbishop Whately, in his "Revelations of a Future State," says: "To the Christian, indeed, all this doubt would be instantly removed, if he found that the immortality of the soul, as a disembodied spirit, were revealed in the word of God. . . . In fact, however, no such doctrine is revealed to us; the Christian's hope, as founded on the promises contained in the gospel, is the resurrection of the body." (Quoted by Horne in the *Watch Tower*, p. 8.)

Bishop Lowth, in his "Lectures on Hebrew Poetry," p. 78, says, "We there find no exact account, no explicit mention, of immortal spirits." (*Ibid.* p. 12.) This is a significant confession, since the bishop was a firm believer in the soul's immortality.

Dr. Neander says, "It was an old Jewish notion that immortality was not found upon the nature of the soul, but was a peculiar gift of divine grace." (*Church History*, p. 444.)

Here is another good admission from an orthodox writer: "We would express our conviction that the idea of the immortality of the soul has no source in the gospel, that it comes, on the contrary, from the Platonists." (*Darby's Hopes of the Church*.)

Says Gibbon: "We discover that the doctrine of the immortality of the soul is omitted in the law of Moses." (*Decline and Fall*, vol. i, chap. 15, p. 530.) Milman thus admits the same: "Modern writers have accounted in various ways for the silence of the Hebrew legislator on the immortality of the soul." (*Ibid.* note.)

Nemesius, bishop of Emesa, in the fifth century, thus states the doctrine of the Jews: "The Hebrews say that originally man was made evidently neither mortal nor immortal, but on the confines of either nature; so that if he should yield to the bodily affections, he should share also the changes of the body; but if he should prefer the nobler affections of the soul, he should be deemed worthy of immortality." (*De Natura Hominis*, chap. i. Quoted by Hudson, *Debt and Grace*, p. 310.) This plainly shows the faith of the ancient Hebrews, as well as the doctrine of the Bible upon this point.

CHRISTIANS.

It is well known that, with isolated exceptions, simply here and there one, the great body of the Christian nations have from first to last firmly held to the doctrine of the resurrection of the dead. This is true of the Greek church, numbering about 70,000,000; the Catholic church, about 170,000,000; and the Protestant churches, about 90,000,000, about one-quarter of the race. We mention this to show how large a place the doctrine of the resurrection has always had in the faith of men; and it is because this is what God taught men from the very beginning of the world. Since that time, they have corrupted this simple doctrine by a thousand speculations of their own. D. M. CANRIGHT.

(To be Continued.)

The Coming of the Lord.

At the Advent Conference held in Mildmay Park, London, June, 1879, Mr. George Muller, founder of the Bristol Orphanages, whose work of faith is so well known in the world, preached on the subject of the coming of the Lord. We present some extracts from his sermons, copied from the *Christian Herald*:—

The first time he came he was manifest in the flesh when he was born at Bethlehem. Now, the second time he shall come again also, and, therefore, a personal return of the Lord Jesus Christ plainly is referred to here. One or other may say: "But what great difference is there between my going to him, and his coming personally again? Is it not just the same if I die, or that the Lord Jesus Christ comes again?" There is a vast difference between the two. Let us notice a few points though there are many other points which might be noticed to show the difference.

First of all, when we die we put off our earthly tabernacle, and the spirit goes to the Lord Jesus Christ. But this has only to do with us as individuals; for our beloved brethren and sisters in Christ, the church militant, we leave behind. Therefore, death affects us only individually.

But the return of the Lord Jesus Christ has to do with the whole body of Christians—not only has to do with all the saints living at the time on earth—not only has to do with the saints under the present dispensation having fallen asleep previous to the return of the Lord Jesus Christ, but has also to do with all the old covenant believers with Abraham, Isaac, Jacob, and those who, like them, trusted in the Messiah for the salvation of their souls, and, therefore, has to do, in other words, with the whole church of Christ. This is one difference.

But more than this, *thirdly*, we individually do not receive our glorified bodies when we die. We put off our tabernacle, but we have no glorified bodies. This only takes place at the return of the Lord Jesus Christ. Only then we obtain the glorified body; and the whole church of Christ will at that time attain to a glorified body—at the return of the Lord Jesus Christ. Therefore, in this particular there is a vast difference. *Fourthly*, when we fall asleep we are not at once seated with the Lord Jesus Christ on his throne; because he has not yet taken manifestly his throne to himself to reign. He is yet there seated as the great High Priest at the right hand of God on the Father's throne. He is not yet seated on his own throne. And so we the believers shall sit together with the Lord Jesus Christ, and this will only take place at the return of the Lord Jesus Christ; and therefore in this particular also there is a vast difference between our going to the Lord Jesus Christ at the time when we die and his return.

We will now consider, *some of the events* which will take place at the return of the Lord Jesus Christ. Time will not allow us to enter upon them all, and, as I propose only to bring elementary truths before the saints this evening, it is on that account also desirable not to enter too minutely into the subject, but merely refer to some of the leading events which will take place at the return of the Lord Jesus Christ.

One of the especial points to be noticed is the *first resurrection*. In the first epistle of Paul to the Corinthians, chap. 15, we read this in the twenty-second and following verses. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." Notice this particularly, not as one or the other may suppose, a general resurrection, when the Lord Jesus Christ comes, of all who ever died previously; not so: but at the coming of Christ, those that are Christ's, those that fall asleep as believers in the Lord Jesus Christ previously—"they that are Christ's at His coming."

This, as we shall see afterwards, is called the first resurrection. It is particularly to

be noticed not all will be raised up at that time. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

But this is still further set forth in the first epistle to the Thessalonians 4: 16, 17, a passage to which I have already referred, but in connection with this point we must allude to it again: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." Here you see again the point clearly, distinctly, in the plainest terms, brought before us.

I will only refer to one other event which will take place at the return of the Lord Jesus Christ, that is, *the separation between the good and the wicked*. In the thirteenth chapter of the gospel according to St. Matthew, our adorable Lord Jesus Christ particularly speaks on this subject. We read his own words in this chapter at the twenty-fourth verse. In the thirty-seventh and following verses of the same chapter, the disciples having asked him for the explanation, he graciously gives it.

The point on account of which this parable is of such vast importance is that many real, true Christians have an *erroneous idea* that the world will get better and better, so that at last the whole world will be converted, and that this will introduce the state of the millennium. Now, this is in entire opposition to the whole of the statements of the New Testament. In the first place, the work of this dispensation is to gather a people out from among the Gentiles, not to convert all nations. I do not wish to be misunderstood in making this statement, as if it were not our duty to go into all the world and preach the gospel to every creature! Most assuredly it is; and it is the sin of the church that so little, so extremely little comparatively, has been done, particularly within the first 1700 or 1800 years, to accomplish this will of our adorable Lord Jesus Christ.

Whilst individually we should seek to do what we can in winning souls for the Lord Jesus, and in strengthening the hands of our fellow disciples, we have to hold it fast, as plainly, distinctly, unquestionably revealed in the New Testament, that, instead of things getting better and better towards the close of the dispensation, things will get worse and worse. Lawlessness increases more and more, and we see the beginning of those fearful days now.

What is *socialism*? What is the lawlessness of the day? It is the indication that we are getting nearer and nearer to the close of the present dispensation. That things instead of getting better and better will get worse and worse, till at last they will come to a state when the wicked will conspire against the Lord and his Christ and his saints. That will be the close of the whole.

Let us take particular heed that we do not belong to any of these classes. Disobedience to parents, that is one of the sins of the last days; without natural affection, parents not having natural affection for their children, yet having a form of godliness; children not having natural affection for their parents. Remember particularly this last word: "Despisers of those that are good." Just think of all this. That is just the precursor of the return of the Lord Jesus Christ, and that blessed One will come again for the very purpose of introducing a better state of things, a holy state of things, a heavenly state of things. He will come again to have the tares burned up, having first gathered them in bundles, and separated them from the wheat.

And now mark this particularly which follows: "Having a form of godliness, but denying the power thereof." This is to be coupled with all the characteristics which are given previously regarding these individuals in 2 Timothy 3.

These words, "having a form of godliness," are to be adled in connection with every one of these characteristics. Though men are covetous, though they are proud, though they are without natural affection, yet they have the form of godliness, but deny the power thereof. Now, consider this. My beloved Christian friends, this is the state to which things will come in the last days previously to the return of the Lord Jesus Christ. Oh, how it becomes us to rouse ourselves and to bestir ourselves that we do not belong to this class of men; that we do our part if it were possible yet for a while to stem the torrent of impending iniquity.

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, AUG. 21, 1879.

JAMES WHITE,
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Did Moses Write on the Tables of Stone?

We have been requested by a correspondent, to give an answer to this question. It is easily answered.

Those who claim that Moses did write on the tables of stone rest entirely on the 28th verse of the 34th chapter of Exodus, which reads thus:—

"And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water; and he wrote upon the tables the words of the covenant, the ten commandments."

The case turns on this one question: when a pronoun is repeated without a substantive intervening, does it necessarily in each case refer to the same antecedent?

Without any regard to the context or to other texts, and with modern ideas of grammatical constructions, it would be decided at once that Moses wrote on them. But no candid student of the Bible will contend that a text must be taken without regard to the context or to other texts speaking on the same point. It should also be considered that the Hebrew is a very brief language, leaving far more to be gathered from the context than do modern languages. Learned Jewish Rabbis consider the Christian teachers greatly at fault in trying to bring down the Hebrew to the grammatical precision of the Western languages. The great proportion of *supplied words* in many texts gives force to this objection. Without these supplied words we have barely the skeletons of sentences, to be filled out according to the connection.

What, then, was the usage of the early writers of the Hebrew in regard to the pronoun? Every observing reader must have noticed that they use pronouns often when we, for the sake of greater clearness, would insert the proper name. A few instances will suffice to show this.

1 Sam. 16:21: "And David came to Saul and stood before him; and *he* loved him greatly; and *he* became his armor bearer."

It was Saul that loved David greatly, as he said in verse 22, of David, "He hath found favor in my sight." According to modern ideas of grammar we must decide against the evident meaning of the text.

Isa. 37:36: "Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and four-score and five thousand: and when *they* arose in the morning, behold, *they* were all dead corpses."

Here there is no antecedent expressed but the Assyrians who were all slain; we are left to infer that it was the remaining Assyrians who arose and found one hundred and eighty-five thousand corpses in the camp.

Zech. 6:13: "Even he shall build the temple of the Lord, and he shall bear the glory, and *he* shall sit and rule upon *his* throne, and *he* shall be a priest upon *his* throne."

Although the pronouns in this text are not the same, one being possessive, the construction is similar, so much so that some have strenuously claimed that *he* and *his* refer to the same person. But the context shows that it is upon the throne of the Lord, the Father, that the Branch, or the Son of God, sits a priest. "The counsel of peace shall be between *them* both." This shows there are two to whom the text applied. Heb. 7 and 8 show positively that our Saviour, the King of peace, is a priest on his Father's throne. And this is in distinction from his own throne, upon which he will never be a priest, as is said in Rev. 3:21. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

This method of expression is not confined to the Old Testament. We find a striking instance of it in Paul's language in 1 Cor. 15:25. "For *he* must reign till *he* hath put all enemies under his feet."

Here, according to our rules of grammar, we must decide that he who reigns is the same who puts all enemies under his feet. But the context and other Scriptures show that he is not. In the two preceding verses both the Father and Son are introduced, and the two instances of the pronoun in verse 25 apply, the

first to the Son, the second to the Father, exactly as the pronouns refer to Moses and to God in Ex. 34:28. In Ps. 110:1, the Father says to the Son, "Sit thou at my right hand, until I make thine enemies thy footstool." He is now sitting at his Father's right hand from henceforth expecting till his enemies be made his footstool.

1 Cor. 15:28 shows positively that the Father puts his enemies under the feet of his Son. "And when all things shall be subdued unto him [the Son], then shall the Son also himself be subject unto him [the Father] that put all things under him [the Son], that God may be all in all."

This verse also presents the same interchange of pronouns that we find in Ex. 34:28, and it shows that the same rule of grammar which would make Moses write the ten commandments on the tables of stone, would make the Son become subject to himself! instead of becoming subject to the Father who will put all things under him. And verse 25 stands thus:—

"For he [the Son] must reign till he [the Father] hath put all enemies under his [the Son's] feet."

And thus in Ex. 34:28. "And he was there with the Lord forty days and forty nights; he [Moses] did neither eat bread nor drink water. And he [the Lord] wrote upon the tables the words of the covenant, the ten commandments."

The context and other texts show that this is the true reading of the text. See verse 1 of this chapter:—

"And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest."

This alone fully justifies our application of the pronouns as above. But it is placed beyond all possibility of doubt in Deut. 10:1-5. We will copy entire; they are the words of Moses speaking to Israel:—

"At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And *I will write* on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And *I made an ark* of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And *he wrote* on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made."

The opposers of the truth have waxed so bold as to even deny that God wrote upon the first tables except through Moses as his agent. In Deut. 5:22, Moses said:—

"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Also Deut. 4:12, 13.

So far from it being true that Moses wrote on the tables, the Lord prepared the first tables and wrote upon them before he called Moses up into the mount to receive them. See Ex. 24:12:—

"And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone and the law, and the commandments, which *I have written*, that thou mayest teach them."

Accordingly Ex. 31:18 says they were "written with the finger of God." And Ex. 32:16 says:—"And the tables were the work of God, and the writing was the writing of God, graven upon the tables."

God prepared the tables and wrote upon them the ten commandments before he called Moses up to the mount to receive them. This is too plain to be denied by any candid man. They only who regard theories more than truth will deny the evident teachings of these Scriptures. Unfortunately there are many in these days who strive for the mastery without regard to the contradictions in which they involve the Scriptures. They who "tremble at the word" of God, will ever seek to harmonize the Scriptures and to bring them into agreement one with another. And they will also try to bring themselves in harmony with the whole truth of God, instead of distorting the word to make it conform to their own opinions.

SELFISHNESS is its own curse; it is a self-starving vice.

Watching the Sacrifice.

WHEN Abraham asked a token of the Lord that he should actually inherit the land, he was bidden to offer a certain sacrifice. He made the offering as directed, but no signs of God's acceptance appeared. What did Abraham do? Did he become weary of waiting on God? Did he say that he had done what he could and that it availed nothing? That he was discouraged to find no response, and that he should never act in that manner again? Far from it. He had entered upon something worth all that it could cost, and that was sure to bring the wished for result, if he could only wait long enough.

The sacrifice needed watching. Abraham needed just exactly the task of doing that watching. He spent a whole day in doing it. For the vision in which God conversed with him was in the night season, as shown by the fact that Abraham was taken forth abroad, *i. e.*, out of doors, to see the stars. When the vision ended, we may safely conclude that Abraham immediately prepared and offered the sacrifice. But it was not till the going down of the sun that the desired token was granted. So the whole livelong day Abraham watched his sacrifice and waited for the hand of God to appear. See this remarkable story in Gen. 15.

What a lesson for our admonition. God bids us to present ourselves, and all that we have, a living sacrifice to him. Perhaps we make the sacrifice. Whoever is soundly converted, must do this very thing in order that God may thus accept him. But how few, having made this surrender of self to God, do thenceforward watch the sacrifice to see that it is not removed from the altar. How few, alas, do not rob the altar with their own hands. Having once given all to God, they break their solemn vows and take back, piece by piece, what they had solemnly devoted to God.

Consider Abraham watching his sacrifice through weary hours. There was a man faithful to God. But how few have the spirit that was in him. "If ye were Abraham's children, ye would do the work of Abraham." John 8:39.

It is ours to make the unreserved surrender of all to God. It is his to reward our sacrifice. But it is for us to wait his time. The time our God appoints is best. The waiting is for our benefit, not for the Lord's. We shall wait not one moment beyond what is strictly necessary. But who of us shall thus prove our fidelity? Who of us shall receive for our reward the things which God hath prepared for him that waiteth for him? Isa. 14:4. J. N. A.

Signs Office—Its Wants.

It is well understood that there has been great embarrassment with the publishing work at Oakland in consequence of a large indebtedness resting upon the Office here. This indebtedness was not brought on the Office by losses, but by increasing its facilities to establish a first-class publishing house for the purpose of publishing present truth, and to make the Office a self-sustaining institution. A second-rate establishment, with few facilities, would never be self-sustaining, but would require large donations yearly to keep it in operation, besides working to a great disadvantage.

For a complete printing house, furnishing its own type and other printing material, it is now second to none on the Pacific Coast. One publisher, who would not trust his printing to any house in San Francisco, but sent to New York and Philadelphia to get his printing done, after having been prevailed upon to give this Office one trial, became satisfied that no eastern city could excel this house in skillful execution, and therefore entered into a contract to have his work done here. But to bring about this condition of things has cost much labor and a large outlay of means. Its present condition can be briefly stated as follows: With the present patronage of the SIGNS OF THE TIMES by the Missionary Societies east of the Rocky Mountains, including the number of copies taken on this coast, the paper is self-sustaining.

The Job Department pays at the present time from \$75 to \$100 per week, besides its running expenses.

The Type Foundry is furnishing type to the Office and other parties, so that now it is about paying its way; and so with each department in the Office. The Office at the present time pays all its expenses within itself, and were there no indebtedness upon it, it would require no help outside of itself to do all the business it now does.

But the present difficulties arise from the indebtedness incurred in bringing the Office to its

present condition. The Office now pays \$150 a month interest. Besides this, there are large payments to be made yearly on the principal. This present month there has been made \$4000 payment on the principal. But this money is largely borrowed, as our brethren were not able to meet their pledges which now are past due. So the interest is not stopped, and the borrowed money is to be replaced this fall.

The property here is not the property of any one person, but is owned by those taking shares. No one person is benefited by any profit accruing from its business. The institution, with all its proceeds, is devoted to the interests of the cause of God. The work is largely done by our brethren at a sacrifice that they may labor for the interests of the cause, working for much less wages than is paid in other houses for such work. Now we ask our friends to aid us in the following manner:—

1. Let those who have pledges made to the Association pay them on or before the time of the camp-meeting in September next.

2. Let those who have means for which they do not have immediate use, deposit here without interest. This will give the Association the benefit of the use of it till such times as the depositor may wish to call it out.

3. Let those having money which they can loan on this coast, loan it to the Association at a low rate of interest. The Association will give its note if desired. We consider all money deposited or loaned to this Institution safe; far more so than in banks, with the every-day failures which occur.

We do not say help if you can as well as not, although many can, and it is appreciated just the same here. But remember, it is helping God's cause, and God will regard those who will put themselves out to help bear the burdens which must necessarily be borne. The Institution has been founded in God's providence, and is devoted to a specific work.

About 7,000 copies of the SIGNS are taken by our Vigilant Societies, weekly, and remailed to as many families and individuals to every part of the world. The work in Italy and Egypt, and many other places, is the fruit of this kind of labor. Now, from what spot on earth does this light start to find its way to so many thousand families and through them to the islands of the sea, till there is no telling where these rays of light do not penetrate? We answer, from the SIGNS Office in Oakland, Cal. And who sends this truth from this point? Those who assist in sustaining the work at this place. The reward will not be to those alone who work in the Office or who remain the SIGNS, but to those who assist this institution by their means and their prayers.

The management of this institution is not controlled by any one person. We believe the angel of the Lord's hosts is at the head of this work. And those having charge of the Office, some of long experience in the cause, meet each day at 6 A. M. and spend an hour in prayer and consultation for divine guidance through the day. We, therefore, ask the hearty co-operation of all the friends of the cause on the Pacific Coast, from Southern California to the North Pacific. We ask none to distress themselves; but now, while the battle goes hard, we invite them to lift at the wheel with those at the Office; and we believe that God's blessing will rest upon all who do so. S. N. HASKELL.

We wish to add a few words to the remarks of Bro. Haskell. 1. Since our coming here last November, we have not attempted any new enterprises, but have labored hard to bring into efficiency those already commenced. And, considering the circumstances, the results have been highly satisfactory. We plainly saw, on our arrival here, that considerable outlay and much labor were necessary to place all departments of the Office on a substantial footing. As the means did not come in as we had been led to expect, we had to struggle harder than we even anticipated, and we owe it to the especial blessing of Heaven that the institution stands where it does to-day.

2. We have no reflections to cast upon any because they were not able to appreciate our efforts. They knew not the precarious condition of the Office, nor the instructions under which we were laboring; and many viewed almost every move we made, with distrust. But we are very happy to say that this state of things has passed away; and we believe there is to-day greater harmony between the several branches of the work in California than at any previous time in its history.

3. By the inability of those who had pledged,

to pay their pledges, we were placed under more trying circumstances than we had anticipated; and it is only by the kind interest taken in our work by the Tract Societies that we are able to make the SIGNS sustain itself the present year. For this we feel very grateful, well knowing that it would be more convenient to the body of our missionary workers to have the paper printed east of the mountains; and that they are lifting with us here to enable us to establish a house on the Pacific Coast which will be able fully to sustain itself.

4. We have labored hard to effect this, looking forward to the time, not far off, when this help will be withdrawn by the establishing of a pioneer paper at some other point. And it has greatly cheered our hearts to have Bro. Haskell come to California, and to see him take so deep an interest in the prosperity of the work here. His counsel and assistance are of great value to us at the present time.

5. We think all these things strongly indicate that now is the time for the friends of the cause to lift with us; that those who have pledged should redeem these pledges as far as possible, and as soon as possible. We have felt considerable anxiety fearing that Bro. Haskell would be called away before certain things are accomplished which seem to be essential to the future prosperity of our work in this State.

6. When these things are accomplished, and our anxieties are relieved, and we are freed from some of the burdens which we have unexpectedly been called to bear, we hope to do our work in a still better manner than we have done it so far. The end is drawing nearer, the urgency of the work is increasing, and we hope that our efficiency may increase, and a new impetus be given to the cause at large by means of the truth which goes forth from Oakland.

J. H. W.

The Closing Messages of the Gospel.

NUMBER TWELVE.

THE MARK.—The image enforces the worship of the first beast by the reception of his mark. What is the mark of the beast? All may learn what it is who will; or we could not vindicate the righteousness of God in denouncing unmingled wrath against all who shall receive it. Of course it is not a literal mark or brand, such as men put upon cattle, horses, soldiers, or slaves, as a sign or token that they belong to them; but it must be something which serves as well to distinguish the yielding subjects of the beast from the truly loyal to the God of Heaven. The living God also has his mark or seal; and it is reasonable to conclude that his seal and the mark of the beast are religious institutions, or observances, which are directly opposed to each other, and which clearly distinguish the servants of God and those of the beast from each other.

1. The terms, sign, seal, mark, and token, are used interchangeably in the Bible; hence their meaning is the same. Abraham "received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." Rom. 4:11. In Gen. 17:11 circumcision is called a "token of the covenant." In Eze. 9 a mark is put upon the people of God before the slaughter of the wicked; and in Rev. 7 the servants of God are sealed, or signed as some translate it, before the winds of war are loosed and the great day of wrath comes.

2. The time of marking and sealing is just before the day of wrath, as shown by Eze. 9, Rev. 7, and the message of warning against the reception of the mark of the beast. Rev. 14:9,10. And this message, being the last proclamation of the gospel, being immediately followed by the unmixed wrath which it threatens, and the appearing of the Son of man upon the white cloud to reap the harvest of the earth, must be the sealing message; and while it warns against the reception of the mark of the beast, it must bear to men the seal of the living God in its stead.

3. The place of the seal of God is the forehead. Rev. 7:3, that of the beast is the forehead or the right hand. The forehead, the seat of intellect, is a symbol of the mind or affections. The truth of God, to be effectual, must be heartily received in the love of it. The right hand is a symbol of outward actions. If the subjects of the beast do not in their minds accept his teaching and yield hearty obedience, outward conformity to his requirements will answer the demand.

4. The clue to the mark and seal is found in the third angel's message, where the commandments of God and the faith of Jesus are put in contrast with the worship and mark of the beast.

5. The 144,000 who are sealed with the seal of God, are described as having the Father's name written in their foreheads, the place of the seal. The mark of the beast also is said to be the mark of his name. Rev. 14:11. Name as a symbol signifies authority; as, in the name of the governor means by his authority. The sign of the Father's authority must be found in connection with his law. A law must have the signature and seal of the lawgiver to give it force. This signature or seal must point out the lawgiver, showing his claim to dominion and his right to rule.

For example: A command from our President must have something more than simply his name to give it force. There may be other men of the same name. To distinguish him from all others, and to show his right to command, he must annex to his name, President of the United States with the proper seal. This shows who he is, the extent of his dominion, and his right to rule.

Has the law of God such a sign or seal? It must have to give it validity. Where is it found? In the fourth commandment. In all the other nine there is nothing to distinguish the true and living God from all the false gods of the heathens—"the gods that have not made the heavens and the earth." Jer. 10:11. But the Sabbath commandment sets him forth as the Maker of "heaven and earth, the sea, and all that in them is." Ex. 20:11. As the Creator of all, his dominion extends over all, and his right to command is established. I repeat: In the Sabbath commandment alone is the sign of his authority as the giver of this whole moral code.

Accordingly he testifies in the Scriptures: "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Verse 17. Again, the Lord testifies by a prophet: "Moreover also I gave them my Sabbaths, to be a sign between me and them that they might know that I am the Lord that sanctify them." Eze. 20:12. "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Verse 20.

Here we have the direct and explicit testimony that the Sabbath is the sign or seal of the living and true God; the Creator of heaven and earth. His distinctive appellation is found in this commandment, and in no other of the ten. And the keeping of this commandment is a sign of the knowledge of the true God. We need nothing plainer. Revelation and reason combine in this conclusion. Therefore those who keep the ten commandments from a heart renewed by faith in Christ will have the seal of God in their foreheads. They are marked as the loyal subjects of their Maker.

Now is it not reasonable to suppose that the mark or seal of the beast, the sign of his authority, is an institution directly opposed to the Sabbath of the Lord? We have seen that the power called the beast was to think to change the times and laws of God. Dan. 7:25. Now what evidence does the Roman church give as a sign of its power and authority, upon which it claims the right to make laws which all are bound to obey? We have noticed the testimony of the Creator concerning his sign. We now call the great antichristian power to the stand to testify concerning its mark of power and authority. We quote from standard publications of the Roman Catholic church.

The "Catholic Catechism of the Christian Religion" says:—

"Ques. Say the third commandment.

"Ans. Remember that thou keep holy the Sabbath day.

"Q. What does God ordain by this commandment?

"A. He ordains that we sanctify in a special manner this day on which he rested from the labor of creation.

"Q. What is this day of rest?

"A. The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh. Gen. 2:2, &c.

"Q. Is it then Saturday we should sanctify, in order to obey the ordinance of God?

"A. During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ and directed by the Spirit of God, has substituted Sunday for Saturday, so we now sanctify the first and not the seventh day. Sunday means, and now is, the day of the Lord.

"Q. Had the church power to make such change?

"A. Certainly, since the Spirit of God is her guide, the change is inspired by that Holy Spirit. The uniform, universal, and perpetual tradition of all ages and nations attests the antiquity of, and consequently the divine assent to this change; even the bitterest enemies of God's church admit and adopt it."

The following is from a Catholic Catechism, called the "Abridgement of Christian Doctrine."

"Q. How prove you that the church hath power to command feasts and holy days?

"A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church."

This we quoted before, as also the following from the "Doctrinal Catechism," another Catholic work.

"Q. Have you any other way of proving that the church has power to institute festivals of precept?

"A. Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."

All the Roman church are agreed that the institution of Sunday observance in the place of the Sabbath, a change "for which there is no Scriptural authority," is the mark of their power and authority; in Scripture language, "the mark of his name." And this institution stands in direct opposition to the Lord's Sabbath, which He himself sets forth as his sign forever. Ex. 31:17. R. F. COTTRELL.

The True Theme for Christian Ministers.

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake." 2 Cor. 4:5. The text states very distinctly three things: first, what the apostle did not preach, and secondly, what he did preach; and thirdly, the relation he sustained to Christ and the people.

1. *Paul did not preach himself.* If there was ever any minister who could present himself to the people it was the apostle Paul. His conversion was the most remarkable of any on record. His sacrifice in embracing Christ was as great as that of any man who ever entered the ministry. He was a man of ability and influence. Talented, respected, he stood high as a devoted, zealous, religionist; but all this he sacrificed for Christ's sake. He felt himself a "debtor both to the Greeks, and to the barbarians; both to the wise and to the unwise." He did not count his life dear unto himself. He was ready to be bound and die for the Lord Jesus. His labors were more abundant than those of any other apostle. His example in suffering in wearisome labor, presents the most perfect pattern of the Christian minister and Christian disciple. His courage was ever undaunted; his fortitude unshaken. His love toward God and man must have been marvellous indeed, as is indicated in his description of charity, in 1 Cor. 13. If others were ministers of Christ in the ordinary sense, he was more so. In labors he was more abundant, and in stripes he was above the measure that others suffered.

He was cast into prisons oftener than others, and oftener than others was in imminent peril of death. Five times was he whipped by the Jews; three times was he beaten with rods by the heathen; once was he stoned till even his persecutors believed that he was dead, and, for that reason, ceased their murderous assault upon him; before his voyage to Rome, he suffered a shipwreck in which he was in the deep a night and a day; he was exposed to perils of every kind; his life was spent in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; and through his entire ministry, he always bore about in the body the dying of the Lord Jesus. 2 Cor. 11:23-27; 4:7-11. Besides this, abundant and extraordinary revelations were given him, and wonderful miracles were wrought through his instrumentality.

Notwithstanding he had whereof he might boast, who ever heard him boasting? His theme was Christ. It was not himself. He considered the treasure—the gospel—committed to him to be in an earthen vessel. He well knew he would one day have to give an account of how he used his talents. Whatever he possessed he received from Christ. He was not above manual labor for his own support in the ministry.

"Yea, ye yourselves know that these hands

have ministered to my necessities, and to them that were with me. I have showed all things how that so laboring ye ought to support the weak, and to remember the words of our Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20:34, 35.

2. *Paul preached Christ to men.* The unsearchable riches of Christ was his theme. He had found Christ to be the Saviour of men. He had experienced the saving power of the truths he preached. He knew that the law of God justly condemned men to death. He had felt the power of that condemnation. He knew that Christ had made a sacrifice for sin such as the law could accept. He knew that there was no other such sacrifice. He had partaken of the saving power of Christ. He knew that God had made Him who knew no sin to be sin for us, that we might be made the righteousness of God in him. He knew that in Christ were hid all the treasures of wisdom and knowledge. 2 Cor. 5:21; Col. 2:3. He well understood that the Father created all things by Jesus Christ, whether things in Heaven or things in earth. Col. 1; Heb. 1.

He preached Christ as a man of sorrows; as a sacrifice on the cross; as a priest in the heavenly sanctuary till his priesthood shall be finished, and that then, becoming king, he shall return in infinite glory to our earth, and, having made his people immortal, and consumed his enemies, and cleansed the earth, he shall establish his throne and kingdom in this once revolted province, and reign gloriously under the whole heaven forever and ever.

The love of Christ constrained Paul. He had found salvation from sin. He saw the world under its power, and he longed to save others, or, rather, to lead others to Christ for salvation. He could have made his ministry the occasion of preaching himself. He could have shown his own greatness, he could have proclaimed his own goodness, and made himself the prominent subject of his preaching. But he knew something that was infinitely better than this. He had Christ to preach, and this theme inspired his heart with such precious and ravishing thoughts that self was forgotten, and Christ was all in all.

3. *True ministers are Christ's representatives and servants of the church.* "Our selves your servants for Jesus sake." Christ came not to be ministered unto but to minister. The servant is not greater than his Lord, neither is he that is sent greater than he that sent him. If they have called the master of the house Beelzebub, much more those of his household.

In conversation, in piety, the minister should be an example to the flock. He should so imitate the great pattern that the attractions of Christ will be reflected in him. Should the people learn sacrifice, self-denial, and humility? let the minister teach it in his deportment—in his conversation. Should the people connect with the great I AM? as the minister goes in and out before the people they should discern that he walks and talks with God. Must the people possess unyielding integrity amid the trials and temptations of this life? the minister should exemplify these principles in his daily walk. How can he teach the people to overcome their appetites, their evil traits unless he does the same? The minister should be lost in God and his truth. Oh, what a calling! "Who is sufficient for these things?"

4. *Our preaching should be like Paul's.* The apostle hid behind Christ, and if he should do so, how much more should we, who are not worthy to be compared with Paul? Let Christ and the truth fill all the foreground. Let ourselves, as the humble instruments through whom the truth is brought to perishing men, stand back out of sight. We have a message to men which is to determine their eternal destiny. If we make the delivery of this message the occasion of displaying self, it is the certain evidence that we have no just sense of the work we have undertaken. To form a just idea of the proper character of preaching, read the sermons of Christ in the Gospels and of the apostles in the Acts. When men heard those sermons, they did not go away saying, "What a wonderful preacher! What a talented man! How eloquent was the speaker!" etc.; but they said, "Who then can be saved?" "Men and brethren, what shall we do?"

It is a test whether the minister has preached Christ or himself to mark the impression made upon the hearers; is it made by the man, or by the truth he presents? If the subject is lost sight of in the man, then the discourse has been a failure; if the man is lost in the subject, then there is reason to believe that the preacher sought the glory of his Master and not his own. These are solemn thoughts. Many preachers will be lost, not because they did not preach the truth, but because in doing it, they sought their own glory, and not that of Christ. The day of Judgment will reveal the motives of all hearts. No men will have a stricter account to render than ministers of the gospel. It will not be merely asked, What have you done? but, What were your motives in doing what you did? Let us test ourselves in this most important matter now.

S. N. HASKELL.

The Home Circle.

THE MOTHER'S LOVE.

THE mother's life is full of prose,
From early dawn to daylight's close.
But oft, amid her household cares,
Some little poem unawares
Is written down within her heart,
And of her life becomes a part.

Some loving words a child may say,
A golden curl long put away,
A half-worn shoe upon the floor,
An outgrown dress the baby wore,
A broken toy or faded flower,
May touch the heart-string any hour.

Moral Education of Females.

WHAT kind of training is required that woman may fulfill the duties which the Creator has assigned to her?

The answer to this includes the whole range of female education; but we shall confine our remarks to one point, namely, the culture of the moral affections. Piety and virtue bear to intellectual endowments a relation somewhat similar to that which light bears to vision; they are the graceful and appropriate media of their development. Any system of education, therefore, which does not include, as of pre-eminent importance, the culture of the moral affections, is essentially defective. But should not this department be left with the parent, or be assigned to the divine? Is the mere instinct to be charged with so delicate a task? Without wishing to lessen the responsibility of the two former in this matter, we still must insist on the teacher's duty, to keep this point in view in all the discipline which he may exercise, and the instructions which he may impart.

We cannot conceive of a well-regulated system of education which does not include it. Strenuous efforts have been made to separate the two departments; but experience will prove, if it has not already, that such is the mutual dependence of the moral and intellectual faculties, the latter cannot be properly developed, without a co-ordinate attention to the improvement of the former. Hence the instructor of youth should be a religious man; and the standard of piety and virtue should be the Bible.

What is woman's loveliest trait? Is it not a high sense of moral virtue? Is it not a character, chastened and purified by the influence of religion? There is more poetry than truth in the idea of innate perfection, even with respect to that sex, confessedly superior in natural grace and loveliness. Woman partakes of the sad inheritance of the fall. Once the companion of man in holiness, she is now his co-partner in sin and its dreadful consequences. Religion must therefore exert upon her its transforming effect, ere she is fitted to discharge fully the duties of her station. Her filial duties, her conjugal duties, her maternal duties, are all, in a very important sense, religious duties. They should be contemplated in the light of religion, and discharged, not simply from the promptings of natural instinct, but through holier motives. Where this is not the case, passion is very apt to supply the place of principle, and selfishness may become the only stimulus in her responsible vocation.

In Paradise, woman was the helpmeet and fit companion of man. The fitness was complete in moral, as well as mental and physical adaptation. The greatest loss which has accrued through sin, is the overthrow of that moral perfection which assimilated her to angels. Unless that loss be supplied by the grace of God, she must remain disqualified, in a very important sense, for the sphere to which she was originally appointed.

If, as the companion of unfallen man, her crowning excellence was holiness, is it less needful now, when there is so much in his rough and selfish nature that calls for her softening and chastening influence? Having originally proved the medium of moral delinquency to her partner in bliss, there is a moral propriety, it would seem, in her becoming now the instrument, under God, of leading him by example and by persuasion back to the "fountain of living waters."

The moral education of females is, in one point of view, more important even than in the case of the other sex. We refer to the agency which they have in forming the character of future generations. The earliest impressions—the very germs of subsequent character—are given through female influence. National characteristics are traceable to the nursery. There, in its sequestered duties, toils and sacrifices, are we to look for the nation's future efficiency and glory; there are we to look for the material to improve our social and political state; and thence are we to derive the standard-bearers in the army of God. The world's redemption is intimately connected with female influence. Already a

signal mark of this has been given in the exalted honor assigned to one of the sex, as a medium of introducing to our lost world "the mystery of godliness;" and from that period onward, woman seems destined, by her Christian virtues and energies, to indemnify, to some extent, the loss which her priority in sin brought upon the race.

How contemptible, in this view, is a merely fashionable education, in which the high attributes of woman's nature are overlooked, and the child of fortune is trained in merely graceful motions, and to flippant and heartless ceremonies! We have no patience with a system of education, which robs woman of her legitimate influence, and makes her the plaything of a day. Without denying the importance of exterior polish, we yet place the moral education of females first and highest. This is the grade which divine wisdom has given it. It bears to every other adornment the relation which the central gem bears to the rest of the diadem.

Woman never has risen—never will rise to the region of her proper dignity without it. Insulated instances of unsullied virtue, of heroic patience, of a chaste simplicity, have been transmitted to us through the pages of the classic historian. But the infrequency of such examples, and the laudatory strains in which they are exhibited, only serve to show the general laxity of female morals, and the insufficiency of any motives, less powerful than Christianity furnishes, to elevate and perfect the character of the sex.

Where shall we look for the finest and most natural exhibitions of female character? Some would point us to the writings of Sir Walter Scott, or to the pages of his subsequent imitators. But we are not satisfied with these. The very perfection with which the novelist seeks to invest his heroine, deprives her of her naturalness—makes her evidently the creature of fancy, rather than the type of real existence.

But a still more important defect is the want of a moral basis for her virtues. The grace of God has little to do in the production of these heroines. Instinctive loveliness is all the religion which such writers seem to consider necessary. Poor human nature, with its deep under-current of evil, is dressed up in hypocritical garb, and presented to us as an angel of light.

How different are the moral portraits which the unerring pen of inspiration has sketched! If we would see the character of woman truly and faithfully drawn, with its weaknesses and its virtues—weaknesses the result of sin, and virtues the production of holiness—if we would see her as she is, as she ought to be, and as by divine grace she may become, we must resort to that book, whose sketches are based on deeper and more accurate views of human nature, than are to be found even in a Scott or in a Shakspeare.

The perfection with which the writers of romance seek to clothe their characters, without any reference to religion, is calculated, in several very important respects, to mislead the young and confiding heart. Human nature, by the fictitious impersonation, is more traduced than honored, whilst the necessity of religion to perfect the character is virtually denied. The contrasted reality seems actually worse than it would have seemed, but for the delusive impressions which had filled the imagination; whilst, in the view of many, characters so perfect in all the social relations are pronounced as fit for Heaven as for earth.

Human nature suffers, and religion suffers, by such fictitious representations. Though committed in the regions of fancy, the error is not so venial as many suppose: for the education of our youth—more especially that of young females—is influenced by the false coloring and indirect skepticism of this species of writing. The realities of life, and the duties of life, are so unlike all that has been portrayed and presented, that domestic and household virtues are contemned, whilst the motives which should inspire and sustain them are neither felt nor appreciated.

Truth of every kind is lovely, and error of every kind is productive only of evil. But moral truth is more lovely than all; and whatever tends to obscure or to pervert, or to annihilate it—whether the malign influence operate through the reason or the imagination—strikes a blow at the dearest interests of our individual and social being.

As the companion and helpmeet of man, in a world like this, where there is so much need of sympathy under trials and encouragement under difficulties; where woman's province is to strengthen man's purpose of good, and to repress his tendencies to evil; where she is a ministering, rather than a governing spirit; where affection should always be under the control of principle; in such circumstances, who will not see and admit the necessity of a thorough moral education? Compared with it, all other adornments are but as the chaff

to the wheat. They who seek in female education nothing more than exterior accomplishments; those things which captivate, but will not endure; which are more calculated to draw together superficial admirers than to awaken and secure the interest of virtuous minds; inflict an injury upon the sex and upon society, more serious and lasting than is generally apprehended. The ulterior view, it may be supposed, with young females and their natural guardians, is an honorable connection in life; and the prospect from such connection of at least an ordinary amount of happiness. But if the lighter accomplishments are the only, or the principal, education bestowed upon them—whilst the moral training is overlooked—how, in the very nature of things, can such hopes be realized? How little companionship can the man of sense find in a wife thus superficially educated; and how strongly tempted he would be, under such circumstances, to seek society elsewhere than at his own fireside. In perplexity and trouble also—circumstances as common, surely, as an unanxious and prosperous state—of what value would be the opinion, even if sought, of such a mind? How slender a basis for mutual sympathy would exist! But the woman of mere external accomplishments may be still more unfortunate. She may find herself linked to one destitute of moral principle; whose admiration soon changes into indifference, and whose respect—a feeling not to be dispised even in so intimate a relation—she has not the power of securing.

As to the education of children—especially their moral training—what unsuitable hands are hers to conduct a business of such vast moment!

There is reason to believe that no small amount of domestic infelicity may be traced to the defective moral education of females. Self-control and self-sacrifice are principles which enter very sparingly, we fear, into the education of young ladies. And yet, on the exercise of these principles, more than on anything else, depend the realization and security of domestic bliss. For the want of these, learning, even, is no equivalent; and brilliant accomplishments, without them, are like the verdure on the sides of a volcano, which a man might be willing to admire, but among which it would be perilous to take up his abode.

The idea, then, of a thorough moral education, based on Christian principles, should never be lost sight of, either by parents or instructors. Other things may be useful and important; but, in relation to domestic life and the general interests of society, this is indispensable.—*J. B. Waterbury.*

Reports from the Field.

Christiana, Norway.

THE Lord has been very good to us. Our children and fellow-laborers have arrived from America. They have had a very pleasant journey, and are all well. They took passage in the stearage, and boarded themselves during their stay in New York and England, where they had to wait for the steamers, thus reducing expenses in every possible way, so that the entire cost for nine persons, with extra baggage and a large box of books, amounted to only \$402.50. Through the influence of Bro. Boynton, in New York, they obtained a separate room in the steamer, and received very kind attention, during the voyage.

The night when they were expected, my wife and self could not retire to sleep. About 12 o'clock we went to the harbor to look for them. (It is light here all night.) After a while we saw more than twenty of our friends also promenading and watching. We waited till six in the morning, then we had a happy meeting. It was really touching to see the dear little souls who for more than two years had been separated from father and mother, and tried the life of orphans. We are truly thankful to the dear friends who so kindly have cared for them in our absence. But one was missing. Our oldest child did not come. She tarried behind. I bade her good-bye in America, but did not welcome her in Norway. Oh, what a loss! I miss her very much. And nothing can make up for this loss but the blessed hope. The Lifegiver will bring her with the many other dear friends who slumber silently in the cold, cold grave. Hail, happy day, that shall change our loss into gain, and our sorrows into everlasting joy!

The cause is onward in this place. Forty-two persons have now been baptized, and fifty-eight have united in church fellowship. There are more than a hundred besides these who are in harmony with us. We have preaching twice every Sunday, and on Wednesday evening and Sabbath forenoon. Nearly one hundred persons attended meet-

ing on the Sabbath, and more than four hundred on Sunday. Last Sabbath afternoon we administered the ordinances. About fifty-eight brethren and sisters took part, and as many more were present and enjoyed the presence of the Lord with us.

Bro. Jaspersen has gone to northern Jutland, Denmark, to labor five or six weeks. The truth is gaining ground there under Bro. Brorsen's labors. Several have commenced to keep the Sabbath, and some have been baptized. Pray for us, that God may sustain this work and save many souls.

July 11, 1879. J. G. MATTESON.

Toledo, Benton Co., Oregon.

MEETINGS began here July 20; to this time have given twenty discourses. The attendance has not been large, as there are not many people in the neighborhood, and all live on Yaquina Bay, and many of them on the sloughs, where they can get out only at high tide. As high tide and the time of meeting do not often come together, the attendance of such is very uncertain.

A few were keeping the Sabbath here before the meetings, and three others have taken their stand firmly upon the truth. Sabbath, Aug. 2, was a blessed day to us here. Seventeen were at the meeting, ten of whom signed the covenant. We had an excellent social meeting. One brother walked twenty-six miles on Friday to be at the meetings, and he said he was richly paid.

Aug. 5, 1879. ALONZO T. JONES.

Union Point, Missouri.

WE commenced meetings with this church Friday evening, Aug. 1, and continued till Sunday evening, holding in all six meetings. Thirteen took their stand to keep all the commandments of God and the faith of Jesus. On Sunday we repaired to the water, where they followed their Lord in baptism. It was a solemn and impressive occasion. With the exception of two adults, these are children and youth of Sabbath-keeping parents. This fruit is in a great degree traceable to faithful labors in their Sabbath-school. Let others take courage.

J. G. WOOD.

Maple Works, Wis.

OUR meeting at Maple Works, July 26 and 27, was very encouraging. The house was well filled with Sabbath-keepers. Three loads came from six miles west of Neillsville, where Bro. Snow is holding a tent-meeting. These were all new in the faith, and it was a matter of rejoicing to hear their testimonies and witness their joy in receiving the truth. I have seldom enjoyed a better meeting than this.

Monday, the 28th, I visited Bro. Snow's tent, and in the evening reviewed a discourse preached in opposition to us by a Methodist presiding elder. The next day I baptized thirteen who had accepted the truth as a result of the tent effort. A good work is being done here. Eighteen have embraced the truth, and the interest is still good.

Aug. 5. H. W. DECKER.

Neillsville, Wis.

WE closed our meetings here last evening. Sixteen have signed the covenant, and three others are keeping the Sabbath.

Aug. 14, 1879. T. B. SNOW, C. HOLMES.

Palmyra, Mich.

We have given fifty-four discourses, and still the interest remains good. About twenty-five have decided to keep all of God's commandments. We hope to see others join them soon.

Aug. 4, 1879. J. I. COLLINS, B. F. RICHARDS.

Mankato, Minn.

WE have been here five weeks, and have given about fifty discourses. The stay-away argument has been used, in consequence of which our audiences have been small. Those who have attended have given good attention to the word spoken, and twelve have decided to obey.

Aug. 7. W. B. HILL, L. H. ELLS.

Sioux City, Dakota.

WE are having some success. The harvest season has reduced our congregations materially, but ten or twelve have already decided to keep the Sabbath, and we hope for others. Have had two good Sabbath meetings, and last Sabbath a Sabbath-school in connection.

Aug. 4, 1879. S. B. WHITNEY.

South Rutland, New York.

THE interest here is still excellent. Several have commenced to keep the Sabbath, and many others are very favorable.

Aug. 5. M. H. BROWN, C. C. LEWIS.

