

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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A SOUL'S CRY.

Ah, gracious Father, in the wide expanse
Of thy great love, forgive that on the air
I chanced to breathe forth bitter thoughts in prayer!
Forged though my fetters by rude circumstance,
Ne'er bride more gaily will her jewels wear
Than I my bonds, if thou hast set them there;
And all is of thy will and naught of chance.

If I have lightly held thy least command,
Thou know'st who hear'st my foes, with one accord,
"Sin is abomination to the Lord,
And ill and error journey hand in hand."
Their barbed arrows pierce my sick soul through,
"Forgive them, for they know not what they do,"
Dies on my lips. Fain would I understand—

If I have grieved thee, Lord—my grave offense,
That life from my parched lips withhold her wine
To fill o'erbrimming other cups than mine.
Thy feet these tears shall bathe in penitence.
But show me, Father, why thou dost contend;
No breath will I in weak complaining spend;
But thrust mine error with a strong hand hence.

Child of my love, these plaintive accents cease.
I know how truly thou hast loved my law,
The Image of Mine Own long since I saw
Close treasured in thy breast. Thou seek'st release
From the dull woe that cumbereth thy prayer;
Wouldst thou resign what whom I honor wear—
The badge of suffering, my pledge of peace?

Thee I have given mine angels charge concerning;
Thou dost not tread thine upland way alone,
Nor shalt thou dash thy foot against a stone;
They bear thee up, faint one, no step discerning;
Though sense grow dim the spirit's vision clears;
None ever missed his Father's house through tears,
For its calm shelter still supremely yearning.

Up rugged steeps thou followest thy Chief
And sufferest stripes another's fault hath earned:
Hast thou forgot how once thy spirit burned
To press the footsteps of this Man of Grief?
Companion-chosen of the Sorrow-learned.
Endure, thine eyes upon the hilltops turned;
Joy cometh with the morning past belief.

—Christian Union.

General Articles.

TRUE STANDARD OF MANHOOD.

BY MRS. E. G. WHITE.

God designs that improvement shall be the life-work of all his followers, and that it shall be guided and controlled by correct experience. The true man is one who is willing to sacrifice his own interest for the good of others, and who forgets himself in binding up the broken-hearted. Many fail to understand the true object of life; and under the influence of cherished errors, they sacrifice all there is of life that is really valuable.

Nero and Cæsar were acknowledged by the world as great men; but did God regard them as such? No! they were not connected by living faith to the great heart of humanity. They were in the world, and ate, and drank, and slept, as men of the world; but they were Satanic in their cruelty. Wherever went these monsters in human form, bloodshed and destruction marked their pathway. They were lauded while living; but when they were buried, the world rejoiced. In contrast with the lives of these men, is that of Martin Luther. He was not born a prince. He wore no royal crown. From a cloistered cell his voice was heard, and his influence felt. He had a noble, generous heart, as well as a vigorous intellect, and all his powers were exercised for the good of humanity. He stood bravely for truth and right, and overcame the world's opposition to benefit his fellow-men.

Intellect is a mightier force than wealth or phys-

ical power. If sanctified and controlled by the Spirit of God, it can exert a powerful influence for good. Yet intellect alone does not make the man, according to the divine standard. One's claim to a true manhood must be determined by his use of the powers which God has given him. Lord Byron had rare intellectual gifts; but he was not a man, according to God's standard. He was an agent of Satan. His passions were fierce and uncontrollable. He was sowing seed through his life which ripened into a harvest of corruption. His life-work lowered the standard of virtue. This man was one of the world's distinguished men; still the Lord acknowledged him only as one who had abused his God-given talents. Gibbon, the skeptic, and many others whom God endowed with giant minds, and whom the world called great men, rallied under the banner of Satan, and used the gifts of God for the perversion of truth and the destruction of the souls of men. When made a minister of vice, great intellect is a curse to the possessor and to all within its influence.

That which will bless humanity is spiritual life. If the man is in harmony with God, he will depend continually upon him for strength. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." It should be our life-work to press forward continually toward the perfection of Christian character, ever striving for conformity to the will of God. The efforts begun upon earth will continue throughout eternity. God has set before the human family an elevated standard, and he who is true to his God-given manhood, will not only promote the happiness of his fellow-creatures in this life, but will aid them to secure an eternal reward in the life to come.

The members of the human family are entitled to the name of men and women only when they employ their talents, in every possible way, for the good of others. The life of Christ is before us as a pattern, and it is when ministering, like angels of mercy, to the wants of others that man is closely allied to God. It is the nature of Christianity to make happy families and happy members of society. Discord, selfishness, and strife will be put away from every one who possesses the spirit of Christ.

Those who are partakers of Christ's love have no right to think that there is a limit to their influence and work in trying to benefit humanity. Christ did not become weary in his efforts to save fallen man. Our work is to be continuous and persevering. We shall find work to do until the Master shall bid us lay our armor at his feet. We must wait and watch, submissive to God's will, ready and willing to spring to our duty at every call.

Angels are engaged night and day in the service of God, for the uplifting of man in accordance with the plan of salvation. Man is required to love God supremely, that is, with all his might, mind, and strength, and his neighbor as himself. This he cannot possibly do unless he shall deny himself. Said Christ, "If any man will be my disciple, let him deny himself, and take up his cross, and follow me."

To deny self means to rule the spirit when passion is seeking for the mastery; to resist the temptation to censure and to speak fault-finding words; to have patience with the child that is dull, and whose conduct is grievous and trying; to stand at the post of duty when others may fail; to lift responsibilities wherever and whenever duty requires it, not for the purpose of applause, not for policy, but for the sake of the Master, who has given each of his followers a work to be done with unwavering fidelity; when one might praise himself, to keep silent and let other lips praise him. Self-denial is to do good to others when incitation would lead us to serve and please ourselves. Although our fellow-men

may never appreciate our efforts we are to work on.

Fellow-Christians, search carefully, and see whether the word of God is indeed the rule of your life. Do you take Christ with you when you leave the closet of prayer? Does your religion stand guard at the door of your lips? Is your heart drawn out in sympathy and love for others outside of your own family? Are you diligently seeking a clearer understanding of scripture truth, that you may let your light shine forth to others? These questions you may answer to your own souls. Let your speech be seasoned with grace, and your demeanor show Christian elevation. "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." Ever remember that the moral nature needs to be braced with constant watchfulness and prayer. As long as you look to Christ, you are safe; but the moment you trust to yourself, you lose your hold upon God, and are in great peril.

Many limit the divine Providence, and divorce mercy and love from his character. They urge that the greatness and majesty of God would forbid him to interest himself in the concerns of the weakest of his creatures. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows."

It is difficult for human beings to give attention to the lesser matters of life while the mind is engaged in business of greater importance. But should not this union exist? Man formed in the image of his Maker should unite the larger responsibilities with the smaller. He may be engrossed with occupations of overwhelming importance, and neglect the instruction which his children need. These duties may be looked upon as the lesser duties of life, when they in reality lie at the very foundation of society. Happiness of families and churches depends upon *home influences*. Eternal interests depend upon the proper discharge of the duties of this life. The world is not so much in need of great minds, as of good men who will be a blessing in their homes.

THE MESSIAH.

BY ELD. R. F. COTTRELL.

SOON after man had become a sinner, the plan of redemption was laid. More of this plan was revealed to Adam and his family than is recorded in the Bible history of those early times. This is necessarily inferred from what is written. That Cain and Abel brought offerings to the Lord; that Abel's was accepted, while Cain's was rejected; that God "had respect to Abel and to his offering," while "to Cain and to his offering he had not respect,"—and the fact that it was "by faith" that Abel presented an acceptable sacrifice, are revelations that prove to the reflecting mind that God had revealed the plan of salvation through the blood of the Messiah, which was typified by the blood of Abel's lamb, and that he had instructed them in their duty to approach him by faith and repentance in order to pardon and acceptance. This inference is as good as positive proof, when we consider that God accepts that only, in his worship, which he has commanded.

The earliest recorded intimation of a promised Saviour, is found in the language of Jehovah to the serpent: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. Subsequent prophecies of the birth of the Messiah, and their fulfillment (Isa. 7:14; Matt. 1:21-25), together with certain expressions of the New Testament,

such as the declarations that Christ was "made of a woman" (Gal. 4:4), and that "the God of peace shall bruise Satan under your feet" (Rom. 16:20), confirm the idea commonly received among Christians, that the seed of the woman referred to in the promise, is the Messiah; and that the serpent whose head was to be crushed, is "that old serpent called the devil and Satan, which deceiveth the whole world" (Rev. 12:9; 20:2), the being who, in the guise of a serpent, beguiled Eve, and led our first parents into sin.

Cain, the first-born of the woman, would naturally have enjoyed the excellency, or the privilege of the first-born, and would have been the honored progenitor of the Messiah, but that he forfeited his birthright by his wicked disobedience. Said God to him, "If thou doest well, shalt thou not have the excellency?" (Margin.) "And unto thee shall be his desire, and thou shalt rule over him." Abel gained acceptance with God, and was justly entitled to that which Cain had forfeited by his disobedience; but he was slain, and therefore it became necessary to appoint another in his place, through whom the promised seed should be given. Accordingly the third son of our first parents was named Seth, *i. e.*, appointed, or put; "For God, said she, hath appointed me another seed instead of Abel, whom Cain slew." Hence the genealogical ancestors of our Lord and Saviour Jesus Christ, are reckoned through the successive first-born sons, from Seth to Noah. Of three sons of Noah, though Japheth was the elder (Gen. 10:21), Shem was chosen, probably on account of his being the most eminent in his piety and devotion to the true God. This is inferred from the blessing pronounced upon him: "Blessed be the Lord God of Shem." From Shem to Abraham, or at least, to Terah, the father of Abraham, the first-born, in each instance, retained the honor of being the progenitors of the promised seed of the woman; and to Abraham the promise was renewed: "In thee shall all the families of the earth be blessed." "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

WHAT WAS SHOWN BY THE BAPTISM OF JOHN?

BY OBADIAH DAVIS.

THE angel said to Joseph, "Thou shalt call his name Jesus [Saviour]; for he shall save his people from their sins." Matt. 1:21. If he was to save his people from their sins, the previous sanctuary service had not done this work, but had only remitted the sins under or through the figure of the death which Jesus was to die, when as the "Lamb of God" he became the atoning sacrifice. Let us watch the unfolding of the plan in which Jesus becomes the Saviour of his people as it is connected with the mission of John the Baptist. Luke 3:4: John the Baptist was "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Luke 1:76, 77: "For thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins." He was to give the knowledge of salvation by the remission of sins in preparing the way for the great sacrificial act of Jesus the "Lamb of God," who was to give his life for the sins of the world. How did he do this work? He preached (Luke 3:3) "the baptism of repentance for the remission of sins."

Let us look carefully at this work which was to prepare the way for Christ,—to give the knowledge of salvation to his people. In Mark 1:5 we are told that the people were "all baptized of him in the river of Jordan, confessing their sins." The first act in this work was the repenting and confessing of sins. In this part of the work there was no making known any particular plan or work of remission; but John was to give the knowledge of salvation by Jesus and to make his paths straight. This knowledge, then, must be found in the ordinance of baptism, as the sins were remitted through this ordinance and the knowledge of salvation was to be given through the remission of sins. This salvation, then, must be *prefigured* by this ordinance, the ordinance which the Lord had sent him to prepare his way with. (John 1:33: "But he that sent me to baptize with water," etc.) As the sins were remitted by this baptism, as the wages of sin is death, and as without the sacrifice of life there is no remission, it could only be done

through this ordinance as a figure of the death of the Lamb of God who was to take away the sin in fact. Baptism, then, must have been an acknowledgement of the penalty of sin, and if it was to prepare the way for Christ, it could only, and must, prefigure that great sacrificial act.

And further, John was to make his paths straight. The great act of Christ in becoming the saviour of his people must be shown entire. The former sacrifices, which had prefigured the death of Christ, and through which sins had been remitted, had shown only his death; they did not show his resurrection from the dead. But John was to make his paths straight; and as his resurrection from death was a part of the act by which he becomes the saviour of his people, this figure which John was sent with must show that also.

Does baptism, then, contain these essential figures? First, as to its being a figure of death. Is it not a *positive necessity* that it should be such a figure, as sins were remitted through it? As it was given by Heaven, by one who saw the end from the beginning and knew the fitness of things, by one who had for four thousand years taught the remission of sins through the figure of death, and as it was now to *specially* prepare the way for the work of Jesus, would it not be strange if this *crowning work* in the preparation for Christ should not contain this *previously essential* figure? And was not Cain's offering rejected because there was no figure of death in it, and it did not therefore recognize the necessary work of an atoning Saviour?

We will try this figure by which the way of salvation was made known by John. We take the candidate for baptism out into the water, we baptize or immerse him beneath its surface, we hold him there a short time and he will die. There is nothing but death there. (Ah, how true that the wages of sin is death!) Here, then, we truly find the figure of death, and by accepting of the death of Christ through this figure, our sins can be remitted. (Paul says, in Rom. 6:5, "Planted together in the likeness of his death.") And we can be raised out of this state of death, thus showing the *resurrection from the dead* also. Here we accept in figure that which Christ accomplishes in fact; and thus John's baptism showed the way of salvation, and made Christ's paths straight.

As the time draws near for the atoning sacrifice of Christ, how much more significant the figure! The sinner himself must now pass under a state of death; he must show more directly than by the death of an animal that condemnation rests upon him; and thus the penalty is brought nearer home, and he is better prepared to accept his Saviour's death. Significant, truly, and given at the right time, was this institution of God. How well adapted, not only to recognize death as the wages of sin, but the resurrection from the dead also.

Is it not consistent to suppose that John understood the meaning of this institution, to some extent at least, if not fully? He says, John 3:36, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." And although he preached remission of sins by his baptism, he could point to Jesus as the Lamb of God that takes away the sin of the world. What a spirit of inquiry must have been awakened in the minds of those who had had their sins remitted only through the blood of an animal, as John constantly affirmed that this work was but to prepare the way for Christ! Must they not have understood it as a figure of Christ's work? And when he actually died on the cross and was raised from the dead, and when Peter and the rest of the apostles preached repentance and remission of sins in the name of a crucified and risen Christ, memorializing as a fact that that had been prefigured, is it a wonder that the people were brought under conviction at the wonderful work of God, accompanied as it was by the manifestation of the Holy Spirit, and that three thousand souls were converted? Can we not profitably pause here and contemplate this wonderful unfolding to man of God's great act of love in his plan for man's redemption? And can we not unite with the angels in the anthem, "Glory to God in the highest"?

THE types and truths of the Old Testament point forward to the coming Lamb of God. They are the finger-boards that guide us to the cross, as the guide-boards at the corners in the old time directed the slayer to the city of refuge. "My Father, thou art the guide of my life."

MODERN INFIDELITY.

BY REV. C. W. THORNTON, A. M.

EVER since the contradiction of the word of God, as reported by Eve, when Satan said, "Ye shall not surely die," there has been more or less infidelity in the world. This infidelity has assumed different forms, and prevailed in different degrees throughout the centuries. At the present time it has assumed a milder form than that which prevailed a century or two ago. It is no less dangerous, however, than formerly. Its mild features make it all the more deceptive. The mind that is inclined towards skepticism, is deceived by its semi-orthodox, and its so-called scientific basis. The church has but little to fear to-day from asserted atheism. While there is a good deal of practical atheism extant, there is but comparatively little that is theoretical and avowed. The present is too intelligent an age for that. As men become acquainted with science, history, and their own natures, there are but few who openly and professedly stand up as the advocates of this aspect of infidelity.

[Here the writer goes on to notice at some length a few of the various phases of infidelity, such as Pantheism, and Naturalism or Rationalism, etc., and concludes as follows:—]

A more common phase of modern infidelity is that of Indifferentism. It denies man's responsibility. It acknowledges "the Divine existence, personality, providential government, and the redemption of the Bible, but there is a general lack of fidelity to these doctrines." They are but loosely interpreted, and but formally received. Whatever may be the dispositions of men, this phase of infidelity would represent them as in no sense responsible. It thinks so little of Revelation that it never bothers itself about a careful and studied interpretation of the same. It stops not to consider that responsibility is a matter of consciousness. It dare not consult man's feelings upon the subject. While the advocates of this doctrine may be advocates of morality, they really remove all restraints to vice. Whenever man gets the idea that he is not responsible for his dispositions, and therefore his actions, he is prepared to do anything. It is a surprising, and no less a sad fact, to find a man of Mr. Emerson's intelligence advocating such principles. While speaking of Napoleon, giving a statement of his egotism, vices, and excesses, he concludes by saying, "It was not his fault," implying that he was not to blame for the tendencies in his disposition which led to such results. Such a doctrine removes the idea of moral government. Wherever it touches it leaves a moral taint, and finally results in fatalism.

Formalism is a phase of infidelity that has prevailed more or less in all ages, and is a common one of the present time. It is not essentially opposed to Christianity in theory, but is decidedly so in practice. It has "the form of godliness, but denies the power thereof." It takes the mere externalities of religion, and rests upon them. It is a mean between two extremes. Man's spiritual nature prompts him to a worship of some kind. His carnal nature rebels against a genuine spiritual religion. The two combined lead to a religion of forms. The Jews rejected Christ, partially at least, for these reasons. Roman Catholicism is well adapted to this class of religionists. Formalism utterly disparages anything like religious experience. It could not stand that test. The devil is cunning, and never allows this precious vessel of his to touch the delightful shores of a genuine Christian experience, lest he should lose his passengers. Yet it sails close enough to give the appearance of safety. It does not and can not satisfy the deep wants of our natures. It is superficial, deceptive, and opposed to our highest spiritual interests.

Another dangerous phase of infidelity is found in modern Liberalism. It has many of the bad features of the phases already mentioned, besides many peculiar to itself. There is room enough in the liberalistic creed for almost anything except real genuine heart-purity and spiritual power. It does away with, or at least so disparages the fact of divine interposition as to exclude the sustaining power of divine grace and the regenerating power of the Holy Ghost. It is here we find not only theoretical but practical Unitarianism. While Christ is revered and admired, he is stripped of his glory and undeified. It has but a narrow and superficial appreciation of the atonement. Failing to see God with all his attributes in Christ,

it fails to see the enormity of sin, and the greatness of the price paid for man's redemption. It is in this liberalistic school that we find Mr. Foxton, late of Oxford, who ventures to say, "In the teachings of Christ himself there is not the slightest allusion to the modern evangelical notion of an atonement;" also a Mr. Newman, who claims that "the atonement may be dropped out of Pauline religion without affecting its quality." Seeing the self-denial requisite for real godliness, it stigmatizes it as narrow and opposed to the highest interests of human liberty. Looking at its own excesses and empty pleasures, it represents orthodoxy as gloomy and unreasonable. It is loud in its praises of the "dignity of man," and bold in its assertions of the "fatherhood of God," while it fails to accept the Bible statements that "the carnal mind is enmity against God," and that God is not only a Father, but also a righteous Judge. It does not recognize the Bible as strictly a God-given book, but merely as a collection of interesting and profitable statements concerning God and the Christian religion. Of all the phases of modern infidelity, this is perhaps the most dangerous, since it is the most prevalent. It takes away the substance and leaves but the shadow. It is the world's chaff without a kernel of Heaven's blessing. Such a belief cannot do otherwise than result in the overthrow of vital piety, and that "holiness, without which no man shall see the Lord."—*Golden Censer.*

DEVIL OR PRIEST?

THE following is an extract from a letter by the Rev. T. L. Gulick, of Zaragoza, Spain, dated Dec. 31, 1879:—

The following incident which occurred a few days ago in the town of Cervera not far from Zaragoza up the river Ebro, vividly illustrates one phase of the present religious condition of Spain. We know the story to be true by letters received from those in the village who are personally acquainted with the facts.

A rich man, well known in the Province of Aragon for his advanced opinions, on his death-bed refused to accept any priestly aid, notwithstanding the entreaties of his family and the advice of his friends. There was a moment, however, when it was thought the patient had modified his determination. The priest of the parish presented himself by the side of the dying man, but finding that he persisted in his refusal, he retired, saying aloud to those who were present, that after the death of the reprobate, the devil would come in person to take charge of his body and conduct him to hell.

Two days after, the family were watching by the corpse, when the door of the room was suddenly opened, and a monster, clothed in scarlet, smelling of sulphur and dragging a hairy tail, presented himself before the mourners who fled in dismay. Hearing their screams, a man-servant who was in the next room seized a revolver and ran to the rescue. It is reported that for a moment he stood terrified at the sight of his Majesty, but, like Death at Hell-gate, thinking it better to kill than to be killed, he fired three shots at the flaming terror. Thereupon the friends of the deceased found themselves face to face with the Sacristan of the parish church with three wounds in his body and the foam of death on his lips. The next day he died. The authorities took four priests into custody, but it is not likely that they will suffer any serious penalty. Whatever his crime it is very seldom that a priest is brought to punishment like other criminals. About eight years ago a very similar tragedy with a like ending took place in another part of this Province.

What is to be thought of the character of men who can, on occasion, resort to such means to gain their ends.

RELIGIOUS GRUMLERS.

EVERY one thinks himself a judge of a sermon, but nine out of ten might as well pretend to weigh the moon. I believe that most people think it an uncommon easy thing to preach, and that they could do it amazingly well themselves.

Every donkey thinks itself worthy to stand with the king's horses; every girl thinks she could keep house better than her mother; but thoughts are not facts, for the sprat thought itself a herring, but the fisherman knew better. I try my hand at preaching myself, and in my poor way I find it no easy thing to give the folks something worth hearing; and if the fine

critics, who reckon us off on their thumbs, would but try their own hands at it, they might be a little more quiet. Dogs, however, always will bark, and what is worse, some of them will bite, too; but let decent people do all they can, if not to muzzle them, yet to prevent their doing any great mischief.

It is a dreadful thing to see a happy family of Christians broken up by a talkative fault-finder, and all about nothing, or less than nothing. Small is the edge of the wedge, but when the devil handles the beetle, churches are soon split to pieces, and men wonder why. The fact is, the worst wheel of the cart creaks most, and one fool makes many; and thus many a congregation is set at ears with a good and faithful minister who would have been a lasting blessing to them if they had not chased away their best friend. Those who are at the bottom of the mischief have generally, no part or lot in the matter of true godliness, but, like sparrows, fight over corn which is not their own; and, like jackdaws, pull to pieces what they never helped to build.

From mad dogs and grumbling professors may we all be delivered, and may we never take the complaint from either of them.—*Spurgeon.*

ONE LOVE EXPELS ANOTHER.

THE amusements that minister only to the senses, giving no nurture to the moral or intellectual life, are to the Christian but the dead leaves of that old life with which he professes to have done. Beat them off by violence, by harsh denunciations, by vehement denunciations, we can not. But, O Christian! if there be one here that has gone back to these rudiments of the world, would that the spring-time of a new love and of a quickened conscience might come to you; then how quickly these pleasures would drop from you!

Therefore, I pray you, get more divine love in your souls; come into fuller and warmer communion with Christ. It will be hard to enforce the negative, "Love not the world," except through the action of the positive and powerful impulse of personal affection to Christ. "One love expels another," wrote St. Jerome. Hence, God has given us the most powerful incitement of which we can conceive, for kindling and nourishing a divine affection in our hearts. In Christ crucified, we see love conquering love—the love of God, which gives his only begotten for the world—conquering the love of the sinner, and making him willing to give up the world for that only begotten Son of God. Hence, the cross has taken a holy revenge on the world. The world crucified Christ; but Paul, looking up to that cross, exclaims: "By which the world is crucified unto me." So it is, that inveterate appetites for sin, and unconquerable affections for pleasure, are found to disappear, as by magic, when we become absorbed and possessed by the love of Christ. "Where is my old passion for gay amusements—my old-time love for sinful indulgences?" asks one who is all taken up in adoring and praising the Lord who hath redeemed him. "What held me like a fetter, seems to have vanished like a snowflake, in the warmth of this new life." So have I heard many say, as they have told the experience of their new life. But their old evil love will come back to them, unless the soul be kept full of the heavenly affection.—*Rev. A. J. Gordon, D. D.*

BURIED IN WEALTH.

"A MAN employed in a Spanish bank once stole the key to the strong room, and visited it at night intending to carry off a large sum of money. But while intent on his booty he forgot the great door, which swung together by its own weight. There was a spring lock to the door which fastened him beyond all chance of escape. And now the poor prisoner could only sit down in his despair, and wait and listen for help to come. It might be days before any one came. Meanwhile he should die of thirst and hunger. The hours sped on, and the gloom grew deeper. A raging thirst consumed him. He would have given all the gold about him for one draught of water. What would the riches of the world be compared with his freedom? How anxiously he listened for some sound without! But those deep walls shut out alike all sound from without or within. It was of no avail that he beat the massive door, and cried and shrieked for help. As well might those buried deep in the sea call upon those above to rescue them. How vaguely he sought in his despair for some weak point through which he might, with superhuman

effort, dig out a passage-way to the outer world. So near to him it seemed, and yet so far away!" He would have welcomed detection and exposure, yea, and punishment, if he could only have been delivered from that living tomb. His covetousness had been his ruin. He had pressed his way into the treasure-house, only to find how vain is gold and treasure if a man has nothing else.

There are other unsatisfied and discontented men who are preparing for a terrible doom. After years of toil, and sin, and folly, the hour of retribution comes. The miser who has gained money, finds how little it is worth, and dies amid his rusting hoards. The business man having amassed wealth, with broken constitution, drags out his weary existence, envying the sturdy beggar at his door, and leaving his wealth to be squandered by those who count his death a favor to them, and a blessing to the world.

The lover of sinful pleasure glories in his shame, and runs to all excess of riot, till at last, with broken health and shattered nerves, he lies lonely and accursed, and finds that his pleasures were his pain, and the things he longed for have proved his ruin.

O child of Adam, learn the lesson of content. Sin brings sorrow. Nothing which God forbids can give permanent peace or pleasure. Push on if you will, but you will find yourself at last in a prison from which there is no escape. Your possessions, appetites, associations, and sins, will wall you in on every hand, and there will be no way to flee. For "what shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"—*The Safeguard.*

A SINGLE grain of sand recently caused the death of two men and the destruction of a considerable amount of property near Patterson, N. J. On the side of a hill in Passaic county are erected the extensive powder-mills of Messrs. Laffin & Rand. This dangerous manufacture is surrounded by precautions of all kinds for minimizing the risks necessarily run by the operatives. There is, however, one danger against which the proprietors cannot provide a preventive, and that is the accidental introduction of minute grains of sand among the combustibles. One of these little rough particles found its way into the granulating department, and during the progress of the work it produced friction, which caused the ignition of the powder and an explosion in which the walls of the mill were overturned and two workmen killed. This deplorable calamity was brought about by a cause many people would call trivial; but there is no department in life where it is safe to underestimate the importance of trifles. Especially ought the Christian to take care that he never, by a harsh word or inconsistent act, however insignificant it may appear to him, cause those who watch him to lose their reverence for the holy name he bears.—*Christian Herald.*

THE terms, "retired merchant," "banker," or "farmer," have about them something that is pleasant to contemplate. We say, the people have worked hard, they have been frugal, and now, in their old age, they can retire from active life, and enjoy what they have labored for. But it is not so with all classes of retired people. The "retired Christian" is not generally a pleasant subject to contemplate. To see a man in health, and who has been a beneficiary of the gospel for years, away from the Sabbath-school, absent from the prayer-meeting, with but little interest in the preaching, doing but little, if anything, for the support of the gospel, spending his money for everything else, but never a cent for religious reading for his family,—in a word, a man retired from Christian life and labor, is a sad and sorry sight. We would not like to preach the funeral sermon of such a man.—*Exchange.*

IN writing, speaking or acting, it is best to secure at once the end proposed. There is no use when writing an article for a newspaper, to make long apologies—that is like building a porch before the house is built; far better plunge at once into the subject and make the most of it. In making an address the same principle is true—discuss the question on hand, if you wish to make a good impression. And it is just as true in any other action. If you wish to reach any particular place, go straight to it; it does not pay to go around five miles, when by walking two miles you can reach your destination.—*Christian Press*

"THIS GENERATION."

BY WM. PENNIMAN.

"Verily I say unto you, This generation shall not pass till all these things be fulfilled." Matt. 24:34.

We have endeavored to show that the signs spoken of indicate the occurrence of certain events; now the question arises, When shall these things be? Emphasizing the word when, in the fifteenth verse, makes the matter plain: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains." The disciples knew by this sign when to make their escape from the doomed city. This sign also taught them that the destruction of the city was near. (Its application to the present time, will be seen in the conclusion.) We learn from Luke 21:20, that the abomination of desolation was the Roman army. We have, therefore, come to the unmistakable answer to the first question, "When shall these things be?" Christ did not tell his disciples the year nor the day when the city would be destroyed, neither the day nor hour when he would come the second time, and when the end would come; but he told them plainly when they might know these events were near.

It is plain that the entire language between the 15th and 21st verses, have direct reference to the calamities following the fall of the city; but what follows from the 21st to the conclusion of the chapter, must be a continued history, from the beginning of the days of tribulation, down to the end. The language of the 21st verse naturally seems to imply (for *then*, etc.) that the tribulation commenced with the fall of the city, and the flight of the Christians. There are reasons which cause us to think that this is so; and as this verse has an important bearing on the subject, we shall try to show the claims of both sides. According to Campbell's translation, "Because there shall be, or afterwards there shall be," etc. (See "Greenfield's New Testament Lexicon.") 1. It is evident that this prophecy was fulfilled in consecutive order, that is, the events connected with it. 2. That before this, the Jews could not be considered the true people of God, and therefore in no sense the elect. 3. It is plain that Christ addressed his disciples (as the context shows), using the pronouns ye and your. But, says the objector, does not Luke speak of the troubles of the Jews? Certainly, for he says: "There shall be great distress upon the land, and wrath upon *this people*." He also says, "Because these be the days of vengeance, that all the things which are written may be fulfilled." Again, the 24th verse of the 21st chapter: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled." (See Dan. 9:26, 27; Deut. 28:53, 56, 57). As Christ speaks of the same things foretold in Daniel, we think it unreasonable to suppose that he did not allude to the calamities of the Jews, for in the siege of Jerusalem it is estimated that 1,350,000 perished. It is often true that one of the evangelists omits certain points which another records, but from them all we get a full account, or all that is necessary; thus the gospels must harmonize. So it is in the case before us. They record different trains of events. But we cannot say that Christ did not allude to the calamities of the Jews in Matt. 24:21.

Bishop Newton, in his work on the prophecies, Dissertation 20, part 3, says: "After the revolt of the Jews, the city was again besieged by the Romans under Adrian, and entirely burnt and consumed. The Jews were subdued with most terrible slaughter; fifty of their strongest castles, and nine hundred and eighty-five of their best towns, were sacked or demolished; 580,000 men fell by the sword in battle, besides an *infinite multitude* who perished by famines, and sickness, and fire, so that Judea was almost all desolated. The Jewish writers themselves reckon that doubly more Jews were slain in this way, than came out of Egypt, and that their sufferings under Nebuchadnezzar and Titus, were not so great as what they endured under Adrian. Of the Jews who survived the second ruin of this nation, an incredible number of every age and sex were sold like horses, and dispersed over the earth." At this time, the site of the temple was "ploughed as a field." These calamities did not occur until about one hundred years after Christ made the

prediction; consequently, cannot refer to the calamities under Titus, unless generation means a hundred years; and Christ referred to the continued troubles of the Jews.

The word tribulation, from the Latin *tribulo*, to thresh, to beat, is defined by Webster, "severe affliction, distresses of life, vexations." In Scripture, it often denotes the troubles and distresses which proceed from persecutions. We read in Dan. 7:25, that the saints, times, and laws shall be given into his hand until a time, times, and dividing of time (or 1260 years). The first part of the verse says that he should "wear out the saints of the Most High. This whole text plainly predicts the papal persecutions, during which, from fifty to one hundred millions were slain. In these persecutions, Christians suffered in many ways, often terribly tortured, their persecutors not wishing to destroy them suddenly, as they would suffer so little. This accords with the prediction that they should "wear out the saints." Again, the Bible Union translation renders the word tribulation, affliction. It may therefore mean (such meaning "of that kind or of the like kind"), "then shall be great affliction of that kind that never was," etc. The 22d verse, "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened," plainly denotes the tribulation that came upon the disciples, or followers of Christ. How could the elect be blessed by the shortening of the days, when they all escaped, three or four hundred, before the siege of the city begun?

It is evident that Luke speaks particularly of the troubles of the Jews; and it is also equally plain that Matthew and Mark speak of the great and long tribulation which came upon the church, for the prediction already alluded to in Daniel, that they should wear out the saints, signifies that this time of trouble would be long. The papacy was clothed with civil power to punish heretics during the long period of 1260 years, and had not this period been shortened, the martyrdom of the elect, or of the church, would have continued to 1798. Had these persecutions continued to that time, probably no flesh of the elect would have been saved. These terrible persecutions were restrained by Luther and his associates. There has not been a general persecution against the church since the year 1700; thus the prophecy was fulfilled, "they shall be holpen with a little help." Dan. 11:34. "The earth helped the woman." Rev. 12:16. We are therefore brought down in this prophetic discourse into the nineteenth century, even to the present time.

(To be Continued.)

PERFECTION THROUGH SUFFERING.

BY W. N. GLENN.

THERE is no lesson in the Christian school so hard to learn as this. There is no condition in the plan of salvation that the Christian is so loth to accept as that of suffering in order to be made perfect. We are very apt to complain loudly when we suffer in consequence of our own folly, and murmuring because of inconveniences, or losses, or persecutions, for the truth's sake, is quite common.

One loses a lucrative position, another loses caste in some social circle, another brooks the alternative of a divided family, another the persecution of friends and relatives, another is chafed with the chains of some slavish habit, another has sacrificed some favorite amusement, another in the warm zeal of first love has given largely of his means to the Lord's cause. An evil day comes unawares, the careless or self-sufficient soul has unwittingly allowed its hold on Heaven to slacken. Temptations arise, and there is not faith to overcome; the eye is lured backward and bewildered with the elements of the world. Then the complaints arise, and each one imagines he has paid a terrible price for the little hope he enjoys. He broods over it, and wonders why he should suffer more than any one else.

There is nothing that so begets leanness of soul as this brooding over and conversing about what we have sacrificed by trying to serve the Lord. It is not only a positive check to spiritual growth, and a backward tendency toward the old thralldom of sin, but it is the height of ingratitude and lack of appreciation of the gift of God.

Christians all pray for and look forward to a "perfect day." We know and acknowledge that we must form perfect characters in order to stand

before the law of God in the Judgment. But have we considered that the only road to perfection lies through suffering? This is undoubtedly what the Scriptures teach. Nor was our Master an exception to the rule; no indeed, but his example is laid down in all things as the rule. "The disciple is not greater than his Lord." Read how Paul expresses it in Heb. 2:10: "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." And in the 5th chapter and 8th verse: "Though he were a son, yet learned he obedience by the things which he suffered." Now what Christian, in these last days, will object to learning in the same school in which his Master learned so perfectly? But the Lord never once murmured or complained on account of his sufferings and trials.

Of the followers of Jesus, perhaps none suffered more than did the Apostle Paul himself, and his testimony is therefore the more valuable. To the Romans he could write: "We glory in tribulations, also, knowing that tribulation worketh patience." And in like manner he could rejoice in his sufferings for the Colossians. Also in 2 Cor. 12:7-10, he writes: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong."

Here we have a demonstration of the practical utility of suffering—to keep us from becoming exalted over our many Christian privileges. The same apostle writes to the Philippians, "If I be offered (Greek, *poured forth*) upon the sacrifice and service of your faith, I joy and rejoice with you all. For the same cause also do ye joy and rejoice with me."

We will now hear James' testimony. In the 1st chapter, verses 2-4, we read: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." And in the 12th verse: "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

And now comes Peter's testimony, "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled. But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear; having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." 1 Peter 3:12-18.

We have also the experience of Peter, and some of the other apostles, given in Acts, 5th chapter. After being put in prison, the angel of the Lord released them and told them to go and preach in the temple. For this they were again arrested, and taken before the council, which decided that they should be beaten and set free. "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."

There is, however, no more comforting assurance on this question than the words of Jesus, Matt. 5:11, 12: "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you."

When we turn to the 12th chapter of Hebrews

we find that suffering, or chastening, which implies suffering, is utterly indispensable in the endeavor to obtain eternal life. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Verses 6-8.

It would seem that all this testimony could not fail to impress the mind with the importance of suffering as a means of bringing the disciple of Christ safely and surely on through humility and patience to perfection. And the example and words of the Master and his apostles, ought to be sufficient to dispel all murmuring and beget rejoicing when on account of the truth we are accounted worthy to suffer.

A NEGRO'S EXPERIENCE.

As I passed a small colored church I halted a moment to speak with the aged sexton who was sitting in a pensive mood upon the front steps. His once stalwart form was much bent by reason of the weight of years and the infirmities of age. His locks were silver, while his real ebony face was lighted up with an expression of the purest kindness. I said:—

"Uncle Payne, where were you raised?"

"Ober de mountains, sah, down in ole Forquier."

"What is your age?"

"I's nigh on to eighty, so de white folks say."

"Well, you are getting quite aged, Uncle Payne!"

"Yes, sah, I's gettin' ole, and has spent de most ob my life in sin an' folly, serbin the debil."

"Ah! that is bad, Uncle Payne; but how long since you became a Christian?"

"Sens jis' afore de wa', sah."

"Well, it has been a good while since then, Uncle Payne; you should have considerable experience by this time."

"Yes, sah, I ought to hab, but I's jis' now learnt how to chaw the crusses."

"How is that, Uncle Payne? I do not quite understand what you mean."

"Well, sah, you see I came to Jesus, an' gib my heart to him, and for a long time, I thought de Lord must be feedin' me wid pie an' cake, an' all good things. I was not pleased if he didn't, but now I's satisfied any way. I can take a crus' from his hand as well as anything. I's got de witness in me."

I went away pondering over what I had heard. I said, "Oh! there is the secret—the witness in me." How many are there who follow the Master not because of the miracles which he did, but because they eat of the loaves and fishes and are filled! How many seek "the pie and the cake," but spurn the idea of crusts though presented by the Father's hand! We must take the crust as well as the cake, if we would have the witness in us.—*Messiah's Herald.*

COMING AGAIN.

THE ascension of Christ is interwoven with an angelic promise that he will come again. No words could possibly be plainer than the message which angels brought to those grieving hearts of the little group on Olivet. "This same Jesus shall so come in like manner as ye have seen him go into heaven." And this message is in perfect harmony with the repeated utterances of our Lord before his crucifixion. I have no theory upon the subject. I am satisfied with the simple word of God, and am willing to leave the theorizing to others—more than satisfied with the stupendous, glorious fact that he is coming to crush Satan and death under his feet; coming to claim his own, who will be caught up to meet him in the air; coming to reign on earth as in Heaven; coming to make earth a heaven below. Do you ask, When is he coming? He has expressly told us that we are not to know this, but we are to expect him every day and hour, and this is to be the inspiration of earnest toil and patient waiting. Do you ask, How is he coming? I only know so far as the angel has told us, "In like manner as ye have seen him go into heaven." The cloud of glory will form his stairway earthward, as it once was his stairway heavenward.—*E. A. Kittredge.*

It is not the mentioning of mercies but the improvement of them to piety, which expresses our thankfulness to God.

The Sabbath School.

CHRIST'S REJECTION AT NAZARETH.

BY MRS. E. G. WHITE.

WHEN the time had come for Jesus to introduce himself to his own people in his true character, he went to Nazareth, where he was known as an unpretending mechanic, and entered a synagogue upon the Sabbath. As was customary, the elder read from the prophets, and exhorted the people to continue to hope for the Coming One, who would bring in a glorious reign, and subdue all oppression. He sought to animate the faith and courage of the Jews, by rehearsing the evidences of Messiah's soon coming, dwelling especially upon the kingly power and glorious majesty that would attend his advent. He kept before his hearers the idea that the reign of Christ would be upon an earthly throne in Jerusalem, and his kingdom would be a temporal one. He taught them that Messiah would appear at the head of armies, to conquer the heathen and deliver Israel from the oppression of their enemies.

At the close of the service, Jesus rose with calm dignity, and requested them to bring him the book of the prophet Esaias. "And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth."

The scripture which Jesus read was understood by all to refer to the coming Messiah and his work. And when the Saviour explained the words he had read, and pointed out the sacred office of the Messiah,—a reliever of the oppressed, a liberator of the captives, a healer of the afflicted, restoring sight to the blind, and revealing to the world the light of truth,—the people were thrilled with the wisdom and power of his words and responded to them with fervent amens and praises to the Lord. Jesus had not been educated in the school of the prophets, yet the most learned Rabbis could not speak with more confidence and authority than did this young Galilean.

His impressive manner, the mighty import of his words, and the divine light that emanated from his countenance, thrilled the people with a power they had never experienced before, as Jesus stood before them, a living expositor of the prophet's words concerning himself. But when he announced: "This day is this scripture fulfilled in your ears," the minds of his hearers were brought back to consider what were this man's claims to the messiahship—the highest position that man could occupy.

The interest of the congregation had been thoroughly awakened, and their hearts had been stirred with joy; but Satan was at hand to suggest doubts and unbelief, and they remembered who it was that addressed them as the blind, and the captives in bondage who needed special aid. Many of those present were acquainted with the humble life of Jesus, as the son of a carpenter, working at his trade with his father Joseph. He had made no claims to distinction or greatness, and his home was among the poor and lowly.

In marked contrast with this humble man was the expected Messiah of the Jews. They believed that he would come with honor and glory, and set up, by power of arms, the throne of David. And they murmured: This cannot be the One who is to redeem Israel. Is not this Jesus, the son of Joseph, whose father and mother we know? And they refused to believe him unless he gave them some marked sign. They opened their hearts to unbelief, and prejudice took possession of them, and blinded their judgment, so that they made no account of the evidence already given when their hearts had thrilled with the knowledge that it was their Redeemer who addressed them.

But Jesus now showed them a sign of his divine character by revealing the secrets of their minds. "And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself; whatso-

ever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed saving Naaman the Syrian."

Jesus read the inmost thoughts of those who were before him, and met their questioning with this relation of events in the lives of the prophets. Those men whom God had chosen for a special and important work were not allowed to labor for hard-hearted and unbelieving people. But those who had hearts to feel, and faith to believe, were specially favored with evidences of God's power displayed through his prophets.

By the apostasy of Israel in Elijah's day, Jesus illustrated the true state of the people whom he was addressing. The unbelief and self-exaltation of the ancient Jewish nation caused God to pass over the many widows in Israel, and the poor and afflicted there, to find an asylum for his servant among a heathen people, and to place him in the care of a heathen woman; but she who was thus especially favored had lived in strict accordance with the light she possessed. God also passed over the many lepers of Israel, because their unbelief and abuse of precious privileges placed them in a position where he could not manifest his power in their behalf. On the other hand, a heathen nobleman, who had lived faithful to his convictions of right, and fully up to his highest privileges, but who felt his great need of help, and whose heart opened to receive the lessons of Christ, was, in the sight of God, more worthy of his special favors, and was cleansed from his leprosy, as well as enlightened in regard to divine truth.

Here Jesus taught an important lesson that should be received by all who profess his name to the end of time. It was this: That even the heathen, who live according to the best light they have, doing right so far as they are able to distinguish right from wrong, are regarded with greater favor by God than those who, having great light, make high pretensions to godliness, but whose daily lives contradict their profession. Thus Jesus stood before the Jews, calmly revealing their secret thoughts, and pressing home upon them the bitter truth of their unrighteousness. Every word cut like a knife as their corrupt lives and wicked unbelief were laid before them. They now scorned the faith and reverence with which Jesus had at first inspired them, and they refused to acknowledge that this man, who had sprung from poverty and lowliness, was other than a common man. They would own no king who came unattended by riches and honor, and who stood not at the head of imposing legions.

Their unbelief bred malice. Satan controlled their minds, and they cried out against the Saviour with wrath and hatred. The assembly broke up, and the wicked people laid hands upon Jesus, thrusting him from the synagogue, and out of their city, and would have killed him if they had been able to do so. All seemed eager for his destruction. They hurried him to the brow of a steep precipice, intending to cast him headlong from it. Shouts and maledictions filled the air. Some were casting stones and dirt at him; but suddenly he disappeared out of their midst, they knew not how, or when. Angels of God attended Jesus in the midst of that infuriated mob, and preserved his life. The heavenly messengers were by his side in the synagogue, while he was speaking; and they accompanied him when pressed and urged on by the unbelieving, infuriated Jews. These angels blinded the eyes of that maddened throng, and conducted Jesus to a place of safety.

BETTER qualifications on the part of the Sabbath-school teacher is a want as universal as the Sabbath-school itself. From everywhere the cry comes up, "We need, and must have, teachers better fitted for their work." The way to get them is to go to work and make them. They will not drop down from the moon, or like manna in the desert. The Saviour took his followers, and trained them. The Sabbath-school superintendent and pastor must follow his example.

The Signs of the Times.

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

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

J. H. WAGGONER, RESIDENT EDITOR.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 17, 1881.

THE SECOND COMING OF CHRIST.

HOW WILL IT AFFECT THE CASE OF THE WICKED?

TAKE heed, said Christ, that no man deceive you. And it was in reference to this very subject of his second coming that he uttered these words. Was it because he knew that, on this, the most momentous of all subjects, men would court deception?

Be that as it may, it is a fact which challenges observation, that here people seem willing to be misled. By this event, understood as the Bible describes it, an issue is presented of such a nature that to meet it a preparation is required which cuts across all worldly desires, all carnal propensities, all earth-born purposes and pursuits. And rather than turn from these, and endure the crucifixion of the carnal mind, and walk the humble path of self-sacrifice, they shut their eyes to the event itself, or listen with complacency and pleasure to the deceiver's words, while he falsifies God's revelation in reference to the nature of Christ's second coming, and the effects that will follow.

1. The effort is first made to deny the event itself. No such thing is literally to take place, it is claimed, as the second coming of Christ. This is all figurative. It has already taken place, or is daily taking place, or is to take place in the future, in some secret or hidden manner.

2. The plain word of God beating into the dust these false assumptions, the next effort made is to make it appear that, though such an event as the appearing of Christ in the clouds of heaven is really to take place, it is not of such a nature as to excite any alarm; for probation will still continue, and the sinner can still find salvation.

We lay it down therefore as the first proposition that in connection with the coming of Christ probation ends. This will appear evident when we consider the change it involves in Christ's position. He is revealed to us in the characters of prophet, priest, and king. His prophetic office he fulfilled while here upon the earth. His priestly office he maintains so long as he continues to occupy the position he assumed when he ascended upon high as intercessor for us before the Father. The whole work of salvation is summed up in the priesthood of Christ. Outside of this, including the types and symbols pointing to it, no salvation is offered to the guilty. But when Christ comes he does not come as a priest, but a king. When John in vision saw him coming in his glory, his attention was attracted by a peculiar inscription upon his vesture and upon his thigh. His vesture was dipped in blood, but it did not obscure the majestic title inscribed thereon. He looked, and behold it was written, "King of kings and Lord of lords!" Therefore when Christ comes, his priestly work has ended, and salvation is no longer offered to the impenitent.

There is another scripture which is explicit upon this point: Rev. 22:11: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." This language certainly brings to view that moment into which is concentrated all the solemnity of the work of salvation for a lost world; when the character of every one is unalterably fixed, and his case is irrevocably decided for an endless eternity. And when is this? Just before the Lord appears; for the next sentence in the chapter reads, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Hence by what his works have been up to that time, and not what they may be afterward, is every man's eternal destiny decided.

The second coming of Christ draws the line of final separation between the righteous and wicked. He shall separate them as a shepherd divideth his sheep from his goats. Matt. 25:32. Hence it is certain that there is no probation beyond.

The announcement of Christ's second coming is therefore the announcement of that solemn fact in human history, the end of probation for all that are living

upon the earth at that time. Sinner, your only hope is to seek Christ and his salvation before that fearful hour; for then his work will be to judge and execute, and not, as now, to plead and pardon.

The coming of Christ will put an end to all enterprises, and overturn every position, and abolish all situations, that are not founded upon his saving work. Kings then forget their kingly power; for one appears who is king over them. The rich men forget their wealth, or only remember it to throw it to the moles and bats in wild despair at the fact so suddenly revealed that their gold and silver cannot save them. The chief captains and mighty men change suddenly their lordly tones, and leave their haughty orders half unsaid, lost in anxiety for their own safety. And all, high and low, rich and poor, honorable and debased, business workers and pleasure seekers, flee from the face of a terror unknown to earth before; for they know that the Lamb's great day of wrath is come. Conscious that they have willfully and wantonly despised his mercy, and insulted his power, they now plunge into the caves of the mountains, and the fissures of the convulsed and reeling earth, and implore the rocks to crush them, and the mountains to bury them from his incensed presence. Rev. 6:14-17.

The coming of Christ destroys all the wicked living at that time. Paul in 2 Thes. 1:7-10, describes the revelation of the Lord Jesus in flaming fire, and says that it is to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; and that they shall be punished with everlasting destruction from (or by) his presence and the glory of his power.

In the parable, Luke 16:19-27, which illustrates the ascension of Christ to receive his kingdom, and his second coming after having received his kingdom, the fate of the wicked is set forth in verse 27: "But those mine enemies which would not that I should reign over them, bring hither and slay them before me."

Again, in the vision of Rev. 19, where the second coming of Christ is represented by the figure of a conqueror riding forth upon a white horse, after the battle between the kings of the earth and him that sat upon the horse, we read: "And the remnant [all that were left] were slain by the sword of him that sat upon the horse."

Finally, at the coming of Christ, universal destruction is brought upon the face of nature, and the earth is reduced to its original condition of disorder and chaos. The prophet Isaiah describes it in forcible language (chapter 24) as made empty and waste and turned upside down; as mourning and languishing and fading away; as devoured by the curse and becoming desolate; as utterly broken down and dissolved, and reeling to and fro like a drunkard, and removed like a cottage. And John says that when the great day of wrath comes, the heavens depart as a scroll and every mountain and island are moved out of their places. Rev. 6:14. And again he declares that when the great voice from the throne in the heavenly temple declares that all is finished, the islands flee away, the mountains are not found. Rev. 16:20. The earth is shaken by the voice of God; and that shaking, says Paul, Heb. 12:27, signifies its removal. The imagination cannot grasp the reality of that mighty convulsion which shall level every mountain, and unmoor every island. Jeremiah had a view of it when all this had transpired, and he says the heavens had no light, and lo! the earth was without form and void. Jer. 4:23.

Such are some of the scenes attending the coming of the Son of man. Shall we say that they are of no consequence, and bid the sinner dream on his pleasing dream of peace and safety? No! but rather with all our power we warn him to flee, while yet he may, from the wrath that surely is to come. U. S.

THE SABBATH AS A MEMORIAL.

WHEN God had finished the creation of the heavens and the earth, he instituted the Sabbath to commemorate that infinite work. This is plainly taught in Gen. 2:2, 3, and Ex. 20:11. Yet it is said that when he raised his Son from the dead he determined that the Sabbath should thenceforth commemorate that event, and so changed the institution from the day on which he rested from his creative work to the day on which he raised Christ; but nothing of this kind is stated in the Bible.

To show the absurdity of this view, I will suppose that, instead of ordaining an institution to commemo-

rate his creative work, he had set up a literal monument for that purpose. Thus, the heavens and the earth being finished, God erected a monument with the following inscription: "In six days God created the heavens and the earth, and rested on the seventh. This monument was erected to commemorate that work." However, when the Father raised his Son from the dead, he thought it good to make an addition to the words upon this monument, and under the original inscription he placed a second, which reads thus: "God raised his Son from the dead on the first day of the week. This monument was erected to commemorate that event."

This illustrates the case of those who say that the Sabbath commemorates the creation of the world and the resurrection of Christ; but whoever reads the two inscriptions on the same monument, will say that one of them is a falsehood, for they contradict each other; and it would not be difficult to determine that the untruth is in the second inscription. Others think to remedy this difficulty by the statement that he removed the original inscription and then engraved the second. This does not avoid the falsehood, it only hides it in the case of those who do not think; while thoughtful men will say, "This monument was not erected to commemorate the resurrection of Christ, for it had been standing four thousand years when he was raised from the dead."

If the Great Architect lacked materials he might have demolished the original monument and used its stones to erect another, and on it he would have written the second inscription. This is what many assert that he did. In that case he declares the first event no longer worthy to be commemorated, and the original monument no longer worthy to exist. This is to say, that the creation of the heavens and the earth is no longer worthy of commemoration, and the Sabbath institution no longer worthy to be hallowed.

The resurrection of Christ is worthy of a divine memorial; but it is not necessary to inscribe a falsehood upon the memorial of creation, nor yet to destroy that memorial in order to secure a memorial of Christ's resurrection. As the Lord's supper commemorates the death of Christ, so does baptism commemorate his resurrection, Rom. 6:1-5; Col. 2:12; 1 Pet. 3:21; while the Sabbath remains the Memorial of CREATION.

J. N. A.

A CORRECTION.

IN an article in the SIGNS of Jan. 20 (No. 3), on Law and Liberty, I quoted from Dr. Guard, and he is there made to say, "There is no pardon where there is no law."

This statement is truth, and important to consider. There is no pardon where there is no sin, and there is no transgression where there is no law. Hence the preaching of the gospel—an offer of pardon—without a basis of law is a nullity. It may please the ear, but it produces no deep conviction; it lacks the power for genuine conversion.

But this was not the truth spoken by Dr. Guard in the speech from which I quoted; and it is foreign to the object of the article. The Doctor's statement was, "There is no freedom where there is no law." And this is also important to consider, and a truth not so readily appreciated as the other, as some in this age of "vain religions" affect to think that law-keeping is synonymous with bondage. The very idea of keeping the law of God seems an outrage to their sense of gospel liberty! To us there appears a plain connection between law-breaking and bondage; and to every man in our penitentiaries this truth is a sad reality. And every honest free man knows that he is free because he obeys the law of the land. Why, then, should any think it strange that James called the law of God the law of liberty? He named two precepts of the Decalogue, and we cannot see how any candid person can think that it is more consistent with gospel liberty to break these precepts than to keep them. To kill and to commit adultery may be pleasing privileges to "the carnal mind" which "is not subject to the law of God, neither indeed can be." But carnal license is very far from gospel freedom. The former delights in sin; the latter delights in the law of God. See Ps. 1:2; 119:35, 47, 97; Rom. 7:14, 22.

We repeat what we said before, because it cannot be too much impressed upon the minds of the people, that, There can be no liberty without conservation of rights; but anarchy or lawlessness recognizes no rights,

and therefore is inconsistent with liberty. "I will walk at liberty, for I seek thy precepts." Ps. 119:45. This is the *Bible method* of walking at liberty. They who choose any other will one day be made to realize that they have made an unfortunate choice.

J. H. W.

SO-CALLED CHRISTIAN FATHERS.

BY ELD. S. N. HASKELL.

THE religious world is ever troubled with theological questions which create religious controversies. These questions are of two classes. One arises upon merely theoretical subjects, which do not affect practical godliness, and are, therefore, of no account only as they produce religious dissensions. The other class pertains to practical truths which affect the habits of men. It is habit that forms character, and inasmuch as righteous character is the qualification for eternal life, these discussions are important. Much depends, however, upon the spirit in which they are engaged. It should ever be the motive of investigators to learn how to live better, and not to strive for the mastery over one another. The Bible, and the Bible alone, presents the true standard for doctrine, reproof, correction, and instruction, in righteousness. Here is the Protestant's rule: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

In a note found in the Douay, or Catholic, Bible upon these words, we find the following: "If we would have the whole rule of Christian faith and practice, we must not be content with those scriptures which Timothy knew from his infancy,—that is, with the Old Testament alone,—nor yet with the New Testament, without taking along with it the traditions of the apostles, and the interpretation of the church, to which the apostles delivered both the book and the true meaning of it." But Protestants will not admit for a moment the papist rule; and yet, they are often found in a dilemma, where practically they do adopt it. If some darling doctrine cherished by them is found not to be sustained in the Bible, they then not unfrequently appeal to the Fathers.

But who are these early Christian Fathers that are to supply the supposed deficiency of the Scriptures in not teaching us the whole truth? They are a class of men who lived during the first three centuries of the Christian era, many of them holding prominent positions in the Christian church. If they were no more reliable than the Christian fathers of to-day, certainly men would not want to risk their salvation on their opinion. And we have no reason to believe human nature was any different then from what it is now. The apostle Paul gives a vivid description of the state of things in the early Christian church, as follows: "For I know this that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30.

It follows from this testimony, that we are not authorized to receive the teachings of any man simply because he lived immediately after the apostolic age, or even in the days of the apostles themselves. Grievous wolves were to enter the midst of the people of God, and of their own selves were men to arise, speaking perverse things. If it be asked how these were to be distinguished from the true servants of God, this is the proper answer: Those who spoke and acted in accordance with the teachings of the apostles were men of God; those who taught otherwise, were of that class who should speak perverse things to draw away disciples after them.

Dr. Adam Clarke speaks of the early Christian Fathers as follows: "There is not a truth in the most orthodox creed which cannot be proved by their authority, nor a heresy that has disgraced the Romish church that may not challenge them as their abettors. In point of doctrine, their authority is with me, nothing." Again, he says: "We should take heed how we quote the Fathers in proof of the doctrines of the gospel, because he who knows them best knows that on many of those subjects they blow hot and cold." It is therefore evident that there is no more reliability to be placed upon the early Christian Fathers, than the Christian fathers of the nineteenth century; and yet, when the Bible fails to prove certain theories that men hold, they will resort to the early Christian

Fathers. We will take for instance one doctrine to illustrate this. There has been and still is a question of dispute among theologians respecting which day should be observed as the Sabbath of the Bible. All are agreed as to what the Old Testament teaches, viz., that the seventh day is the Sabbath of the Lord. Finding ourselves a Sunday-keeping nation, which practice has been handed to us by our fathers, it is claimed that it came down to us in an unbroken chain from the days of the apostles,—that the apostles, by the authority of Christ, changed the Sabbath from the seventh to the first day, in view of his resurrection having taken place upon that day. But when we come to the New Testament, it is nowhere thus taught. The first day of the week, or resurrection day, is never called the Sabbath, but is ever spoken of as the day after the Sabbath, as, "In the end of the Sabbath as it began to dawn towards the first day of the week;" or, "And when the Sabbath was past, . . . very early in the morning towards the first day of the week," etc., thus making a distinction between the Sabbath and first day. The apostles, also, never kept it. They taught in the synagogues and by the river side, always to both Jews and Gentiles, upon the Sabbath. See Acts 13:14, 42, 44; 14:21; 17:1, 2; 18:4; 16:12, 13.

Further than this, the first day of the week is spoken of as a laboring day, as the disciples anointed the body of the Saviour on that day. Paul instructed the Corinthian church, "Upon the first day of the week let every one of you lay by him [at his own house at home] in store as God hath prospered him." But when these facts appear, the early Christian Fathers are appealed to, and notwithstanding it is supposed that much light is to be found in the testimony of the early Fathers, it is a remarkable fact that not one of them for the first three centuries ever testified that the apostles told them Christ ever changed the Sabbath, and not one of them ever alludes to the idea of such a change. No one of them ever calls the first day the Christian Sabbath, nor indeed ever calls it a Sabbath of any kind. They never represent it as a day on which ordinary labor was sinful, nor do they represent the observance of Sunday as an act of obedience to the fourth commandment. The modern doctrine of the change of the Sabbath was absolutely unknown in the first three centuries of the Christian church. The truth is, no writer of the first century and none of the second, prior to A. D. 194, who is known to speak of the first day of the week, ever calls it the Lord's day. Thus much for the early Christian Fathers on the first-day Sabbath.

The subject will receive further consideration next week.

Men never would appeal to the Fathers were it not for the cherished custom they have, and the entire absence of Bible testimony to vindicate it. They who possess Christian simplicity sufficient to believe in God and take his word as the man of their counsel and the guide of their life, will find in the end they possess true wisdom.

PHILOSOPHICAL ARGUMENTS.

BY PROF. B. L. ALDRICH.

THIRD ARTICLE.

TO RESUME our examination of the philosophical props that sustain the erroneous doctrine of the immortal soul, we shall bring to the test the much-emphasized visions of dying people.

Ordinarily, the judgment of men in that condition, especially on questions of theology and science, is not considered very reliable. They frequently have strange and delirious fancies. A criminal that had been hung, but whose life was, from a small spark, fanned into a flame again, stated that he had had the most transporting visions of bright and beautiful scenes. His sensations, doubtless, were caused by the change produced on his nerve system. The brain of a sick person in the worse states of disease is considerably affected, and it must be so in a dying condition. It is then, if ever, liable to cause phenomena unknown in the time of health. Even in a high fever, the fancies of delirium unfold strange scenes. Children in a state of health, by pressing the eyes into a pillow seem to be looking into a kaleidoscope where bright and shifting forms elaborate to their sense of perception. The brain is not always dependent on external objects for apparently palpable figures. It is capable of reflex action. Some persons are peculiarly liable to this action of the brain. Under such a condition it throws out before itself things which have no reality, but

which are convincing to the mind producing them. This fact, well known to metaphysicians, is sustained by many notable instances.

Dr. Clark, author of a book on this subject, asserts that to this peculiar action of the brain must be assigned the visions of dying people. They see their departed relatives standing before them, and are affected with many other hallucinations. Must we, then, base our faith of an immediate transit to glory on an illusion of the diseased brain? Such a theology would be imbecile indeed. Christians sometimes are depressed with spiritual doubts because they have the dyspepsia, or their hopes are dull because they ate too much cheese.

Revelations of eternal realities, transmitted through the deranged brain of a dying mortal, are to be accepted with great caution. The last transports of some faithful Christians are the inevitable outcome of a life driven in one direction, and under the force of one great hope. The whole life anticipated and forged the last vision.

As other objections I submit: First, that many people who did not have any hope of eternal life, and no faith in Christ, had these visions. Jews that rejected the Messiah had them; Buddhists, and Mohammedans, had them; second, that many good Christians did not experience any such transporting scenes when dying; and third, the descriptions which dying persons give of the hereafter in Heaven are all suspiciously like those which they have been taught before. It was no revelation, but a reproduction.

The fact is, men cannot get out of themselves. They are bound to be human in spite of all their struggles. They cannot escape from those laws of their being which all the while restrain them within the educational influences of their lives. They cannot paint what is not earthly. They may combine these material elements under different relations and in different forms, but man is forced to reproduce the impressions he has received, in some shape or other. Christ gave no description of Heaven, evidently because it was so unlike earth, being a spiritual realm; and we could not have comprehended him if he had. Let those teachers who are trying to keep alive one of the most egregious errors of religion, explain why Lazarus did not give some account of his heavenly experience when he was resurrected. The ancient Greeks must have perceived the idea of the incompatibility of human nature comprehending the nature of the unseen, when they invented the fable of the Titans stealing holy fire from Heaven.

If man actually had a soul as it is commonly interpreted, which at death came out of the body and spoke independently, in its spiritual language, its descriptions could be credited; but so long as it acts (as it is said) through the brain, its intuitions must be biased by the affections of its medium. So long as the power runs the machine, so long will the peculiar noise of that machine be heard. The man of dark fancies will die floundering in clouds and surf; the cheerful visionary, like Ponce de Leon, will expire in the transport of discovering the immortal spring. Wild savages die, welcoming with a smile, the happy hunting grounds. A Napoleon will die at the head of the army, and a Galileo will hear the music of rolling spheres. Thousands of Khaled's warriors perished on the fields of Syria with arms outstretched to greet the black-eyed houris, the reward of fidelity to the crescent.

What are you going to do with such dying visions as all these? Hallucinations of this kind have not only strengthened Christians in a false theory, but they have been employed by pagans in all ages to maintain the genuineness of their religions. This argument, then, of the visions of the dying, as a proof of an immediate transit to glory after death, philosophically considered, is wholly valueless as it is so shown to be by the facts of science and history. Still this argument will be used, no doubt, like a great many other false reasonings, for the human mind is full of error.

A NEW JERSEY doctor perished in the snow-storm which, accompanied by a blizzard of exceptional severity, recently visited the Atlantic States. A workman on his way to work, noticed something black half-covered with snow in an avenue. On inspection it was found to be the body of Dr. George Smilie of Plainfield. He had been out late the previous evening on a professional visit, and in returning, had lost his way in the blinding snow-storm, and had apparently wandered a considerable distance. He was near-sighted, and when

he sank exhausted in the snow was *within three minutes' walk of his home*. To be so near his destination and yet to miss it makes the calamity inexpressibly sad, but in spiritual matters there are every day worse calamities. There are multitudes of people who attend the preaching of the gospel to whom it might be said, "Thou art not far from the kingdom of God" yet who do not enter in.

COMMITTING SCRIPTURE TO MEMORY.

"The Bible! 'T is a book divine,
Where heavenly truth and mercy shine,
And wisdom speaks in every line."

SOON after the Lord in mercy opened our eyes to behold spiritual things, we commenced committing to memory portions of the inspired volume, carefully, prayerfully, and exactly, word for word, without the slightest deviation from the written letter.

First, we committed the sermon on the mount; the most practical parts of the epistles of Paul, Peter, James, and John; and parts of the Psalms, Proverbs, and prophecies. We then committed the whole of Matthew's gospel, whole psalms, and whole chapters in the writings of Solomon and the prophets; likewise whole chapters in Romans, Corinthians, Galatians, James and John, Peter first and second, and in the letters addressed to Timothy and Titus by Paul.

This committing to memory portions of the blessed Bible was made a daily business. On some days, only one verse was committed; on others, two, three, four, six, eight, or ten. The passages committed in the morning were often repeated during the day, while going out and coming in, lying down and rising up. While occupied in our usual avocations, or business transactions, these golden gems were turned over and over again, and again meditated upon, and brought home to our hearts. The glorious results of thus treasuring up these "apples of gold in pictures of silver," are inexpressible. We mention only a few of these blessings:—

1. This hiding the word of God in our heart by these daily committals assisted us in prayer, not only in using scriptural language in approaching the great "I Am," but as whole psalms and other parts of the Bible were made up of prayer entirely, we could, when in a state of spiritual ardor and when the heavens were brass over us, and our own words seemed to rise no higher than our head, take the words of the Holy Spirit's dictation, and soon feel our heart kindle with true, spiritual devotion. Often, when clouds and darkness were thus around us, the healing beams of the Sun of Righteousness would dawn.

2. This method of examining the Bible by careful and prayerful committal of its pages assisted us very much in ordering our conversation at home and abroad, in the social circle, and around the table. A verse or two, taken from this pure fountain, was often introduced on these occasions for elucidation and edifying conversation. Moreover, it aided us equally in giving a happy turn to social or family interviews, when otherwise precious golden moments would have been occupied on things of a trifling nature or commonplace, or on things of little or no profit. Furthermore, when conversation was likely to flag, a passage from this light-house would be introduced for mutual edification and spiritual enlargement.

3. In our missionary trips from house to house in cities and villages, this familiarity with holy inspiration was of special advantage; also around sick-beds on occasions when the Bible could not easily be taken up, we could then have recourse to this stock on hand treasured in our memory, and repeat verbatim such passages as would comfort the feeble-minded, support the weak and administer consolation to the sick and dying.

4. In teaching Sabbath-schools, Bible-classes, also in attending meetings for prayer, testimony, and in more public ministrations, this fund of Holy Writ, stored for future use, we found incalculably beneficial.

Thy word, "where'er it enters in,
Is sharper than a two-edged sword,
To slay the man of sin."

5. In writing for the press, or otherwise, the same blessed results were experienced as when imparting oral instruction.

6. In severe temptation, we could apply this "sword of the Spirit" skillfully in warding off the fiery darts of the enemy, from the fact of our having so many of the great and precious promises before our mind's eye. Our blessed Lord set an example here, when tempted by Satan, after his long fasting of forty days. What

did he say? "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4:10. Mark well the purport of the words, "It is written."

7. This hiding God's truth effectually destroyed and killed out forever, the least and last tendency to silly, nonsensical chit-chat, foolish talking, and jesting, about things of little or no profit, so common with many church-members. The attempt at witticisms to excite vain laughter eats out the life and essence of true piety. Whenever you see persons given to light, trifling or frivolous conversation, like the crackling of thorns under a pot, take it for granted such individuals are very superficial in Bible theology, and know but little if anything of the marrow and fatness of the gospel.

8. Another exceedingly important item in thus bringing home the spirit of the Bible to our inmost soul was this: It killed or destroyed entirely and forever all relish for insipid, frothy, and ephemeral publications, the popular periodicals of the day, the fashionable magazines and comicals, the multitudinous mixture of the bitter and the sweet, God and mammon, Christ and belial, so frequently advertised and puffed by religious editors. When once the truths of the Bible have taken firm root in the heart, and become more precious than gold, sweeter also than honey and the honey-comb, these sugar-coated poisons, snakes in the grass, Satanic transformations, appear disgusting and heart-sickening, and are repudiated as the froth and scum of the pit, fit neither for the land nor the dung-hill. Whenever you see persons poring over these "literary serpents" with evident delight, you know certainly that they have not yet learned the first principles of true discipleship.

"Fill first the bushel with the wheat—
With wisdom, food for souls to eat;
Then chaff, the fiction of the day,
Will find no place, and blow away."

9. This investigating of the writings of holy and inspired men opened our eyes to see the vanity and sinfulness of worldly conformity in dress, equipage, church-building, the pride of aristocracy, the uniting of Christ with belial in matrimonial connections, religious festivals, and secret, oath-bound societies. When you see the professed disciples of Jesus following the wake of worldly popularity, receiving honor from one another, rest assured that God's word has not done its perfect work.

10. This method of searching the Scriptures, accompanied by the influence of the Holy Spirit, eradicated entirely and forever a sectarian spirit and the spirit of caste. We were led also to hate oppression in every form as God hates it, and as every holy being must hate it.

Beloved reader, are not the blessings here enumerated, which result from treasuring up God's truth in the heart by committing portions of it daily, worthy of your immediate, prayerful consideration? Can you hesitate a moment from following on to know the Lord in this way, "till the day dawn and the day-star arise in your heart?" "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:20, 21.—*Guide to Holiness.*

"DECAY OF TURKEY."

MR. ROSENBERG writes from Adrianople, in Turkey: "This country and its people have been fearfully desolated by the war of 1877-8. Widows and orphans, the aged and the young, are running about the streets begging for a piece of bread. But since the late war the Christians have taken the reins into their own hands, and are making wonderful progress in every department, whereas the Turks are gradually degenerating, so that in a few years they will quite disappear as a power and a nation from Europe. Christian preachers, Scripture readers, and colporters are working very hard among Bulgarians, Greeks, Armenians, and Jews, and doubtless much good will in due time result through God's blessing. In this lies our hope."

This quotation from the *Christian Herald and Signs of Our Times* of Dec. 16, 1880, seems to indicate a fulfillment (or at least a partial fulfillment) of Rev. 16:12, which refers to the *drying up* of the river Euphrates. (See *Thoughts on Revelation*, pp. 255-257)

WM. PENNIMAN.

The Missionary.

THE MESSAGE.

WHILE the wicked still slumber in darkness
And dare Heaven's message refuse,
We are nearing the King in his beauty
Oh, hasten and tell the glad news.

Go warn, for the whole world is dreaming
Of millennial peace just ahead;
Raise louder the cry of the message
For vials of wrath are ahead.

Go tell the whole world he is coming,
Yes, send the glad tidings around;
T'will brighten your prospects for glory,
And add many stars to your crown.

Dayton, W. T.

EARNEST HOPKINS.

WHO IS TRULY HONORED?

BY MARIA L. HUNTLEY.

THERE is, in the heart of man, a natural desire for the honor and esteem of others. This desire is of heavenly origin, and, as first given to man, was pure and elevating; but, with other precious endowments, it has become perverted. The great enemy of our race has made it an agent through which to turn the attention of mankind from that which is true, pure, and ennobling, to the false and corrupting. He has made this counterfeit so pleasing and attractive that nearly the whole world is taken in his snare. Life, health, eternal interests,—all are sacrificed to secure the praise and applause of men; and with many, nothing is too precious to lay down at the shrine of this false god. But the Bible reveals this deception, and brings to view the true honor which comes from God.

God is the most exalted being of which we can conceive. We can but faintly comprehend his exaltation and glory, and to become connected with him is the most honorable position to which we can attain. To be engaged in his work, is to be engaged in the most noble and exalted work on earth. We thus become associated with the angelic host and with the Lord of glory in a work so important, so elevated, that it was worthy of the death of the Son of God. Let us consider the ministration of Christ in the heavenly sanctuary, the ministration of angels for six thousand years, and then, if possible, imagine a more exalted position for fallen man than that of having some part in such a work, with such associations. Wonder, O Heavens, and be astonished, O Earth! not only at the amazing love of God to man; but at his condescension in thus exalting him.

No one can say, This is not for me. No; while the most gifted, the most learned, have not the attainments appropriate to such an exalted position, in themselves considered, God will accept the weakest, the most ignorant, if they give him the best, and all they have. This is not a work in which the strong may glory in their strength, or the wise in their wisdom; it is rather by the love with which one works that his work will be approved; it is God that gives the increase.

True nobility is measured by character. The king on his gilded throne, if not a child of God, is less honored than the least of those who are daily attended by the heavenly messengers sent forth to minister unto those who shall be heirs of salvation, or those little ones whose angels do always behold the face of our Father.

The time is near when this veil of deception will be removed. Then, those who have connected themselves with God and his work, will be seen in their true light, as the truly honored of earth. The present is the time to secure this honor, to suffer with Christ that we may also reign with him. Ample opportunities are now afforded us for engaging in the work of God, and thus securing for ourselves the true riches and true honor, which will be as enduring as eternity.

THE WORK IN ENGLAND.

THE month which has elapsed since my last report has been a busy one with us in this mission. We have received some encouragement in that we learn that others are interested to read the periodicals we are posting to them. Some are accepting the truths taught in these papers. We are expecting every day the first parcel of the larger amount of papers, and we hope, as the area of our labors shall by this means become broader, to see still greater interest.

Bro. Ings still meets with much encouragement in his work on the ships, and occasionally finds

those already interested who have received the SIGNS OF THE TIMES from American vessels. We suppose these must have been placed on them in some of the American ports. The people on ships frequently exchange papers when meeting other ships. By the various means employed, our papers are being widely circulated, and the reading of them raises an inquiry for "more of those papers."

The quarterly meeting of the National Tract and Missionary Society of Great Britain was held on the evening of Jan. 16. The report of the labors of the society for the quarter ending Jan. 1, 1881, was as follows:—

No. of members, 26; No. that reported, 19; families visited, 2,058; letters posted, 761; letters received, 133; subscribers received, 16; ships visited, 106; tracts loaned, 57,967 pp.; tracts given away, 11,057 pp.; tracts sold, 5,646 pp.; total tracts circulated, 74,670 pp.; No. of periodicals sent by post, 4,740; sold, 264; given otherwise, 356; total, 5,360. Cash received on sales, \$42.94.

The last ten days have been the most snowy and blustering known in this part of the world for many years. The *Southampton Weekly Independent*, of Jan. 22, says of it: "From all parts of the country there are reports of the damage done by the gales of Monday night and Tuesday; of the obstruction to traffic by road and rail caused by the heavy snow-storm and snow-drifts; and the continued severity of the frosts. All agree in classing it as the most violent storm which has been experienced for many years, and attended with great destruction of property and loss of life. Supplementing snowed up trains in all directions and almost the entire stoppage of locomotion on land, consequent on the heavy snowdrifts, we have news of the most serious losses at sea; and on Tuesday a high tide in the Thames flooded, in addition to many other places, the low-lying neighborhoods between Blackfriars and Westminster bridges, leading to most heart-rending scenes, many of the houses and buildings between Ground street and Waterloo being flooded with five and one-half feet of water.

"Trains in Devonshire were snowed in, and all postal communication by road was stopped in Somersetshire, and whilst in the Bristol Channel a heavy gale was experienced, on the Clyde there was a terrible storm, and many vessels are reported lost. . . . In the south of the Severn, as in the Thames, the masses of ice brought down by the stream helped the gale in causing immense havoc among shipping and house property. Twenty vessels are reported ashore, and likely to become total wrecks, near Cardiff. From the southern and eastern coast similar stories of disaster on land and sea are told—of fishing boats lost, houses flooded and dismantled, harbor works damaged, and traffic suspended. Even the seaward face of a church clock on the Norfolk coast was wrenched away, and carried off to the North Sea. On a short line of railway—the Lancashire and Yorkshire—no fewer than fourteen trains were snowed up. Not the least serious of the effect of the storm has been the complete derangement of the telegraphic system."

Among the believers in the "perihelion" theory of the planets, there has been a time of exultation of late over the supposed verification of their predictions, in the sudden gales and unsteadiness of climate.

The reader of Scripture prophecy sees in these convulsions of nature a token of the fulfillment of the words of the Lord by the psalmist (Ps. 102 : 25-27; Heb. 1 : 10-12): "Yea, all of them shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed." As expressed by Cowper, in his "Task," book 2:—

"The old
And crazy earth has had her shaking fits
More frequent, and forgone her usual rest;
And nature seems with dim and sickly eye
To wait the close of all."

While the elements are thus deranged and shaken, let us look forward to that kingdom "which cannot be moved," earnestly striving for a part in that land where sorrow ne'er shall enter and tempests never blow.

J. N. LOUGHBOROUGH.

READ AND PONDER.—A muddy stream, flowing into one clear and sparkling, for a time rolls along by itself. A little further down they unite and the whole is impure. So youth, untouched by sin, may for a time keep its purity in foul company, but a little later and they mingle.

Temperance.

OAKLAND HEALTH AND TEMPERANCE CLUB.

THE regular monthly meeting of this society was held Sunday evening, the 13th inst. The attendance was good, and an unusual interest manifested. Exercises were opened by singing, "Greeting Glee," from "Temperance and Gospel Songs," followed by prayer by Eld. J. D. Rice.

After the reading of an appropriate selection, entitled "Cold Water," by Bro. James Leavitt, and an excellent recitation by Sister Lena Unger, Mr. L. F. Beckwith was introduced to the audience and delivered a timely address upon moderate drinking. He did not claim to represent particularly the views of the society, as he had but recently become a member, and knew but little of the organization; but he presented the subject from his own stand-point. He took issue at once with the recently published arguments of Chancellor Crosby in favor of moderate drinking and against the teetotal reform movement. He gave his own experience, which was quite extensive, in support of the proposition that the Professor did not know what he was talking about.

The speaker made the assertion, and demonstrated its truth to the evident satisfaction of the audience, that moderate drinking is the worst kind of drinking. On account of its apparent respectability it wields a more extensive and baneful influence than habitual drunkenness. What is recognized as moderate drinking bears no relation to the quantity imbibed, as one man may drink eighteen or twenty times a day without apparent effect, while another will be drunk on two or three drinks. The one will be deemed a moderate drinker and the other a drunkard. A moderate drinker could go down town, and meeting with friends, drink up a ton of coal, a month's rent, and a sack of flour, in a few hours, and perhaps not show the effects of his drinking in his demeanor.

Although calling himself an unbeliever, the speaker gave it as his unqualified opinion that there could be no real permanent temperance reform outside of religious principles. And he gave most earnest caution in regard to going into temptation. He said there was no consistency in praying, "Lead us not into temptation," and then deliberately walking right into it. "And all the people said, Amen."

This address was followed by a male quartette, "The Temperance Call;" then a musical drill, conducted by the Leader, Bro. C. H. Jones.

Dr. E. J. Waggoner was then introduced and made a few pointed remarks on "Some Mistakes." He said one common mistake is the idea that while some intoxicating liquors are injurious, others are good. He argued that alcohol is poison, no matter where found or in what quantities, and that as a poison it must have a deleterious effect, and sooner or later must work destruction. He instanced one individual who drank a great deal of wine, and argued that it was good, because he had made it himself and knew it was unadulterated; but the speaker claimed that the alcohol in this wine was just as poisonous as alcohol in any other liquor, that adulteration in liquor is merely the addition of other substances.

Another mistake referred to is the supposition that alcohol is medicine, and on that account is sometimes necessary in case of sickness. The speaker maintained his premise that alcohol is poison, and is none the less a poison because found in a doctor's prescription. Some pointed illustrations were presented in support of this proposition. He also referred to the use of cider, and said that fresh cider was probably no more injurious than eating an apple. But the longer it stands the stronger it gets, and one might keep on drinking it from day to day, thinking one day did not make much difference, until it became quite strong and even intoxicating. Other mistakes were happily alluded to and exposed, to the gratification of the audience, and more of the same kind was promised at some future meeting.

The solicitors reported fourteen signatures to the different pledges for the past month.

W. N. GLENN, Sec'y.

ARSENIC EATING.

"Do you see that lady?" said a prominent chemist of Cleveland to a reporter of the *Leader*. "As sure as the sun will rise to-morrow, so surely

will that woman die prematurely, in a few years, by a slow but certain self-destruction."

The scene was on Superior street, and the lady in question was standing on the sidewalk, waiting for one of the cars. The afternoon sun shone full upon her, and her dress and everything about her marked her as a person of wealth and refinement. Her face was beautiful, but about the large gray eyes there was a wearied, troubled expression, and the marble face was almost deathlike in its pallor. The skin was translucent, showing the delicate blue veins beneath. It was perfectly pure and clear, but unnatural. Accepting an invitation to step into the chemist's laboratory, the reporter was soon seated in a spacious room surrounded by thousands of bottles of different shapes and sizes, and the conversation turned again on the woman seen on the street.

"That lady," said the chemist seriously, "is an arsenic eater. Few have any idea how the deadly habit is spreading. Even in this city it numbers its devotees by hundreds, and the husband who prides himself on his wife's beautiful complexion, the father who presses the pale forehead of his daughter, and the lover who is proud of, while he is anxious about, the transparent complexion of his sweetheart, never dreams for a moment that it is an unnatural effect produced by the use of a poison which will sooner or later destroy life. I am not telling this for sensation; it is a terrible truth, and I could sit down and write off the names of five hundred ladies who are in the habit of using this drug regularly. I could startle this city by telling it that the women of many of its best families are committing a slow suicide. A practical chemist can tell at a glance a person addicted to this vice, and it has been my custom for years past to note down the persons I meet who have the mark of the arsenic habit upon them. If I were to show you that list, you would be astonished."

"How is the drug usually taken?"

"Sometimes pure, in minute doses, but generally in the form of Fowler's solution. For the first few months, maybe in some cases for a year, little or no effect ensues, but after that time the beautiful pallor which you have seen is produced. After a few years the wretched woman begins to feel her health giving way, and decides to discontinue its use. Alas, it is too late! The face changes to a livid red; every one notices it, and in despair she returns to the same course, and receives the congratulations of her friends on her restored health. After some years, however, the face gradually changes from the clear color of alabaster to a dull, ghastly complexion like chalk; the whole system, saturated with this mineral, gives way, and usually death mercifully ends a life of paralysis. Such has been the history of many of our wives and daughters, and unless the strong arm of the law steps in and puts stringent rules on the sale of this poison, it will be the history of many of the rising generation."—*Sunday Chronicle*.

NEW YEAR'S TIPLING.

JUDGING from what we have seen in our exchanges, our recent New Year's Day has been remarkable for two things, one is the generalness with which the day was celebrated by callers at houses known to be "open," and the other is, the almost universal absence of wines and stronger liquors from the tables. Really as the social custom becomes less tyrannical, hospitality becomes more amiable. Never shall we forget the whirlwind of emotions we suffered once when a fine young fellow found by us in the gutter, and helped up again into hope and effort, met a temptation at the New Year's table. A beautiful young lady holding the sparkling glass in her beautiful hand at her own table, said to him, "Please to taste our wine with me." He said, "No, Miss, I never drink." "Never! Are you so weak that you can't trust yourself to take with me one little glass of wine?" He confessed his weakness, and came to the study at once to tell me of the unkind hospitality, the cruel ordeal through which he had been forced, by one really professing friendship for him. He stood the test. He is a man to-day.—*Golden Censer*.

A SAN FRANCISCO daily reports that "in New York they are making what they sell for Jamaica rum out of old shoes. So, in imbibing a rum punch, you may be taking into your stomach what has already done service on your feet. The economies of nature and art are wonderful to behold."

The Home Circle.

THE BACKBITER.

THERE'S some one living in this town
(Maybe you know her name,
And maybe should I write it down,
Your own might prove the same),
Who, when you say, "He's good," will cry,
"Indeed! You think that's true,
But"—very confidentially—
"You wouldn't if you knew!"

One says, "What pretty girl goes by?"
"Oh, horrors! you don't think
So!—Since we're you and I,
I'll say, her parents drink,
And so—well, I won't tell it out,
Though I've no doubt 'tis true.
You think she's nice and pretty, but
You wouldn't if you knew!"

If one sings sweetly, "How she flirts!"
If dressed in taste, "What style!"
Supremely "vulgar" all her hats,
Her dresses simply "vile."
And when good Deacon Busby failed
(A noble man and true),
She said, when he his lot bewailed,
"You wouldn't if you knew!"

Let those admire and love who can
This malice-breathing dame,
Who seems to think a prosperous man
Must surely be to blame;
That beauty is a mark of sin;
That goodness must be crime:
She sees but thieves and rascals in
The heroes of the time.

Sometimes she doesn't hesitate
To tell us what she knows,
And in nine cases out of eight
A lie is all she shows,
For virtue's sake, I hope to find
One good old doctrine true;
Some heat for such I should not mind,
You wouldn't if you knew.
—Kate Clark, in the *Springfield (Mass.) Republican*.

THE ELDER'S SERMON.

"I REALLY wish, deacon, that you would tell me what your candid opinion of our minister is?"

Deacon Brown looked meditatively at the speaker, a small, wiry-looking man, whose features were almost as sharp as the sharp black eyes fixed so intently upon him.

"I don't know, Brother Quimby, as my candid opinion of our minister would do him any good."

"I dare say not," responded Mr. Quimby, darkly; "but then it would do me a great deal of good to hear it."

"I don't know as to that either."

"There's no one in the church whose opinion I think more of," continued Mr. Quimby. "Not that I approve of giving it to every one. But you needn't be afraid of saying just what you think to me, deacon, for it won't go any farther, and it might serve to clear up some doubts that trouble me."

"What doubts?"

"Well—about various things. But you haven't told me what your opinion is, deacon?"

"I have only one opinion of Elder Wakeman, and that is that he is a man that tries to do his duty in all the relations of life."

This was evidently something that Mr. Quimby neither expected nor desired to hear, and he stared blankly at the speaker. But quickly recovering himself, he said:

"Ha! I think I understand you, deacon. What you say is very well put—very well put indeed. I have thought that he might be a *little* more willing to take advice; but there is no question in my mind but what he *tries* to do his duty, as you say. But is he sound?"

"Perhaps not. Some ministers are all sound."

The merry twinkle in the good deacon's eyes found no reflection in the solemn visage opposite him.

"It's no laughing matter, deacon," responded Mr. Quimby, with a rebuking shake of the head. "I am surprised that you should speak on so serious a subject with such unseemly levity. I referred to being sound in doctrine. I have been a good deal exercised in my mind in regard to this ever since I heard his sermon on 'Justification,' which is no justification at all, as I understand it, and as good old Dr. Seaver used to lay it down. Dear old man! I wonder what he would say, if he could come back and hear the new-fangled ideas that are taught from the pulpit where he preached such good old-fashioned doctrines nigh on to twenty years."

"If he's where I think he is, he doesn't want to come back. I only hope that some things he

used to preach about are clearer to him now than he ever succeeded in making them to me."

"There's no merit in believing where everything is made clear. There are mysteries of faith, deacon, that nobody has any business to *try* to understand. Now, Elder Wakeman is forever preaching about what *we* ought to do, as though such poor, weak creatures as we are can do anything towards effecting our salvation. As for me, I'm free to own that I don't consider anything I have done, or am doing, of the least account whatever."

"A man ought to know better than any one else the quality of his own works, Brother Quimby, so I won't dispute you on *that* score. So far as I am concerned I feel that the Lord will have quite enough to do in effecting the work you allude to if I help him all I can."

"Well, deacon, I wish I could have my mind cleared up in regard to Elder Wakeman. What did you think of his sermon last Sabbath morning?"

"There is one thing I might say about it, if I thought it a prudent thing to do. We can't be too careful in speaking, especially if it's anything that is likely to affect the character and usefulness of a man like Elder Wakeman."

"Very true, deacon. But you needn't be afraid of *my* telling; I'm not one of the leaky sort. I knew as well as I wanted to, that a man of your sense couldn't approve of such doctrine as that."

"Oh, I've nothing to say against the sermon; it was a very good discourse—you won't often find a better. But the fact is, every word it contained—I really don't know that I ought to mention it, though; if it should get about, it might make trouble."

"I'll never lisp a syllable of it to any living soul," was the eager response.

"Well"—here the deacon lowered his voice to an impressive whisper—"I have a book at home which has every word of it in."

Here the train for which Deacon Brown was waiting came rushing up to the depot.

"Is it possible?" ejaculated Mr. Quimby, with uplifted eyes and hands.

"But you haven't told me —"

Deacon Brown was already up the steps, smiling and waving his adieux from the platform of the rear car, which rapidly disappeared around a curve in the road.

He was absent nearly a week. When he returned, he found not only the church but the whole village in a state of excitement and commotion.

He had not been home more than an hour when Elder Wakeman called on him, and in the course of the day he was waited upon by two deacons and several church members, to say nothing of being interviewed by various of his acquaintances and neighbors, all of whom were anxious to ascertain if there was any truth in the rumor of the grave charge he had brought against his pastor.

Deacon Brown, though evidently somewhat startled at first by a result so little anticipated, took all this with his usual calmness and serenity. He was very reticent on the subject, asserting that he had said nothing that he was not both able and willing to prove when the proper time came to do so. His interview with Elder Wakeman was a private one, but it was noticeable at its close that the countenance of the latter had a serene, almost smiling aspect. But as the elder took no measures to prevent the meeting of investigation that had been called, no particular importance was attached to this. He did not seem disposed to talk much about it, merely saying "that he thought the deacon ought to have an opportunity to prove or explain what he had every reason to believe he had said about him."

The meeting in question was held at the vestry, which was filled to its utmost capacity before the two chiefly interested, Elder Wakeman and Deacon Brown, entered, and who appeared to be the least excited ones present.

Mr. Quimby was there, full of importance, and with an exultation of look and manner only thinly veiled by the gravity that overspread his countenance. He was standing by the stove, the center of an interested and curious circle, when the two entered, but he avoided meeting the eye of either.

At the motion of Elder Wakeman, one of the deacons called the meeting to order, briefly explained its object, the serious nature of the imputation under which their pastor rested, and, ap-

pealing to Deacon Brown to put a stop to the talk it had occasioned by either denying or proving his assertion.

Rising to his feet, Deacon Brown looked around upon the excited and curious faces that were directed toward him.

"Behold, brethren, how much mischief the tongue can do! I said a few words to one of you, under a pledge of secrecy. I think it *was* under a pledge of secrecy, Brother Quimby?"

"I considered it to be my duty to tell what you told me," said the individual addressed, turning very red.

"You are to be commended for having performed your duty so thoroughly," continued the deacon; "a very painful duty, as it is easy to see! I understand you have said that I told you Elder Wakeman *stole* his sermon from a book in my possession; are you sure that I used the word 'stole,' Brother Quimby?"

"You said you had a book that had every word of it in! Where's the difference, I'd like to know?" was Mr. Quimby's prompt and triumphant rejoinder.

"There might be none at all, and, again, there might be a good deal," responded the deacon.

"I *did* use the language ascribed to me by Mr. Quimby," continued Deacon Brown, addressing the rest of the assemblage; "moved thereto by his evident desire that I should say something to our pastor's discredit, and without a thought that it would lead to all this trouble and excitement. I declare, furthermore, that I have seen a book containing every word of his sermon in Elder Wakeman's own library. I have taken the liberty to send for it, and will offer it as evidence to the truth of my statement."

Taking a ponderous volume from the hands of his son, who had just entered, Deacon Brown hid it on the table before the presiding officer, who, carefully adjusting his spectacles, opened it. Giving one glance at its outspread pages he raised his eyes to the serene and kindly face opposite.

"Why, this is a—a dictionary!"

"Very true," responded Deacon Brown. "But you'll find every word of Elder Wakeman's sermon in it—if you look long enough."

"I must confess, however," added the deacon, as soon as the general laughter and astonishment had subsided a little, glancing smilingly across the table at Elder Wakeman, "that there are not many that can string them together so as to form such an interesting and instructive discourse."

Here the elder and deacon shook hands, which was the signal for a general hand-shaking, congratulations, and good feeling. No one was dissatisfied, with the exception of Mr. Quimby, who, mortified and confounded at the unexpected turn affairs had taken, had slunk from the room.—*Mary Grace Halpine, in N. Y. Weekly.*

GROWING AWAY FROM OUR LOVED ONES.

Nor *going* away from them, but growing apart from them, which is surely the sadder experience! When those we love leave us for a journey, for an exile, or for Heaven, our hearts bridge the chasm between us with a hope of future gladness when we shall meet again. But when there comes "the little rift within the lute, that by and by shall make the music mute," we have no such consolation. What so unsatisfactory as a patched-up friendship? What so impossible as the healing of an intangible, unconfessed wound? Love can survive a good, honest quarrel, and flourish more thriftily sometimes when a summer storm has cleared the sultry atmosphere and swept away the cobwebs, but woe to love when the frost of indifference settles blighting upon it, or when two who started by being all the world to each other, end by revolving, like ivory balls, in orbits of their own. Sometimes this torpor of love, which is simply a slow death, falls on wedded hearts, and then the home suffers. Sometimes brothers and sisters allow the crowding cares of life to separate them. Sometimes friends give each other up, and lose the strength and help and mutual support which comes of congenial intercourse, simply through sheer indolence, inertia, or selfishness. It takes a little time and trouble to go and pay a call or make a visit. To write a letter requires exertion. So the friend is neglected, and naturally, after a while, the friendship becomes like a worn-out tree, which no longer offers sweet fruit for the plucking.

It is inevitable that as we go on in life changes

shall come to ourselves, our homes, our friends, and our work. Youth is full of fiery impulses, of generous ardor, and of quick decisions. Middle-age moves more cautiously and with less enthusiasm. The evening of life is calm, serene, tolerant, and patient. As a rule, when we are young, we make friends easily and often. In maturity we are apt to grow cautious and careful. But we need, as we advance in years, to cultivate our friends, to be careful to show them attention, and to prize at their true worth dear ones who have stood loyally beside us in sorrow, in joy, and through evil and good report.—*Christian at Work.*

ITEMS OF NEWS.

—The improvement of Oregon's harbors is soon to be commenced.
 —One hundred and forty-seven ocean steamers were lost last year.
 —A Ladies' Branch Land League has been organized in Claremorris, Ireland.
 —Eighteen thousand cattle have been lost by floods in the Province of Seville, Spain.
 —Baltimore is having a new custom house and post-office, which will cost \$2,000,000.
 —Stanley Matthews is nominated for Justice of the Supreme Court of the United States.
 —The Germans in St. Louis have held a large meeting to protest against the anti-beer legislation.
 —The Jews in Cincinnati number 8000; in Ohio, 15,000 according to the enumeration just completed.
 —The subject of dividing California into two States is being discussed by the press in the southern part of the State.
 —Nineteen thousand acres of land in Lyon county, Iowa, have been purchased at \$5 per acre for an English colony.
 —The correspondence of the Land League has been intercepted by the Government, and many dangerous schemes thereby discovered.
 —Five hundred and sixty-eight miles in six days is the greatest walk on record. This has been accomplished by John Hughes in New York.
 —The Michigan-avenue Baptist church in Chicago was burned the night of the 12th. Loss, \$50,000. The janitor has been arrested on suspicion.
 —Pennsylvania is having a serious time trying to elect a U. S. Senator. Twenty-six ballots have been taken, and no one elected yet, Feb. 12.
 —Samaconaz, Mexican Minister to Washington, is en route for the capital with his wife, two daughters, and six members of the Mexican Legation.
 —A bridge to span the Missouri at Bismarck is projected by the Northern Pacific. The plans contemplate a structure of iron to cost \$2,000,000.
 —Havana is very unhealthy again. The death-rate last year amounted to 40 in 1,000. It will doubtless raise a heavy crop of yellow fever this year.
 —It is said that the 12,000 dentists of the United States annually pack half a ton of beaten gold, worth half a million dollars, unto the teeth of the people.
 —Prince Gortchakoff has now permanently retired from managing the foreign affairs of Russia, on account of his great age and consequent physical infirmities.
 —The Christian Queen of Madagascar has liberated 50,000 slaves at one stroke. They were allowed land, and one of them was raised to the dignity of a crown officer.
 —The Chinese Legation is the largest at Washington. It consists of a Minister and Assistant Minister, three secretaries, three interpreters and translators, and five attaches.
 —Dr. George M. Beard, New York, claims that teeth can be extracted and limbs taken off while subjects are under the power of mesmerism without their knowing anything about it.
 —The death-rate in New York City is about five per cent higher than in other large cities of the United States. Last year it was over 26 to 1,000. This from a New York paper.
 —Although six hundred jurors have been summoned in the Kalloch trial, only nine, up to the 12th, had been sworn in. The case has already been before the Superior Court twenty-one days.
 —The interest that William H. Vanderbilt yearly receives on his United States bonds is \$1,904,400. He is believed to own more than \$100,000,000 of railroad securities, and is the richest man in the world.
 —The citizens of Oakland and San Francisco are being visited to obtain subscriptions toward the expenses of the military company to be sent to Washington to witness the inauguration of President Garfield.
 —The St. Patrick's Society, Brooklyn, have invited Parnell to be present at their annual dinner on the 17th of March, when it is announced that there will be "an intelligent discussion of the land question in Ireland."
 —The Iowa State Teachers' Association last week adopted a resolution declaring that scientific instruction on the effects of alcohol on the human system should be made a part of the course in the public schools.

—Thirty years ago California shipped bread and flour from the East. Last year it yielded 300,000,000 tons more wheat than in 1879, and exported more than any other State in the Union. Is not this a growth to be proud of?

—Since 1870 there has been an increase in the population of the United States of eleven and one-half million. Of this increase about twenty-five per cent is due to immigration, the rest being the natural growth of population.

—A dispatch from Walla Walla, W. T., Feb. 12, states that no mail had been received from Portland for three weeks. Navigation on the Columbia river has been practically suspended on account of high water and floating ice.

—The manufacture of cotton is an industry of comparatively recent date in the South, and yet of the entire 230,223 looms in the United States, 16,386 are in the South, and they consume 240,682 of the 1,586,481 bales of cotton consumed

—The *World's* London dispatches of last Saturday state that "a meeting of the leaders of the Land League will be held in Paris next Monday, after which it is understood that Parnell will sail direct from France to the United States.

—There is considerable talk of an extra spring session of Congress among Representatives of both parties, since it is regarded as almost impossible for Congress to finish the work that is awaiting action before March 4. Many important bills have hardly been referred to as yet.

—We are paying \$100,000,000 a year to foreign ship-owners for transportation, and we have fewer ships each year. Our commerce is dying out, and nothing is being done to restore it. The statesmanship of the country has few problems so important at this to grapple with.

—A Dublin correspondent of the *London Herald* thinks that one result of the coercion bill will be increased dividends to the transatlantic steamship companies. Parnell and Egan have gone to Paris, John Walsh to Australia, while minor local luminaries have sailed for America.

—Spain has at last taken steps to prosecute our Government for "the Florida claims," which amounts to almost \$4,000,000. Stanley Matthews and C. B. Collier, of Philadelphia, have been employed to represent the Spanish Government. The claims are for injury during the war of 1812.

—Floods and hurricanes in Spain are reported to have raged the entire peninsula for ten days. The inundations have destroyed half the crop of oranges and lemons, and a loss of over \$40,000,000 to other crops. The loss to shipping on the coast is supposed to exceed one hundred vessels.

—Among the statistics of work accomplished by foreign missions during the past century, are these: Converts from heathenism, 1,500,000; languages into which the Bible has been translated, 226; copies of the Bible circulated, 148,000,000; barbarous languages endowed with grammar and literature, 70.

—The Government of Florida has just given out a contract for draining Lake Okechobee and the marsh surrounding it, comprising in all about 12,000,000 acres of the best sugar land in the world. The territory will include the celebrated Everglades, and be in extent twice as large as the State of New Jersey. This is the largest contract on record, and, when completed, Florida can produce more sugar than the United States now consumes.

—The following item is going the rounds of the press: "The Commissioner of Public Lands has made the startling discovery that within the limits of the United States, north of Texas, between Indian Territory and New Mexico, is a parallelogram of nearly four million acres, 200,000 cattle, and a large number of outlaws, without any form of government. It was overlooked when public surveys were made, and is reckoned one of the finest regions in the West."

OBITUARIES.

FURGUSON.—Died of cancer, at Windsor, Sonoma Co., Cal., February 9, 1881, Sister Nancy Furguson, aged 25 years, 11 months, and 19 days. She was a great sufferer during the latter part of her illness, but at last fell asleep to rest in the blessed hope of a resurrection to a life that is free from pain. She leaves a husband and three little boys to return to their lonely home at St. Clair, Nevada, at which place she was a member of the S. D. A. church. Funeral discourse by the writer from Ecclesiastes 9:10-12.

W. M. HEALEY.

CLARK.—Fell asleep in Jesus, Jan. 23, 1881, our dearly beloved sister, Sarah Elisabeth Clark, aged 20 years, 6 months, and 22 days. She embraced the truth in 1875 under the preaching of Eld. Lane and wife, and united with the church at Bowling Green, Wood Co., Ohio. Lizzie possessed a gentle and loving disposition, and won the hearts of many by her Christian demeanor. In her last moments she seemed to trust fully in the promises of God, and to realize that she was only to sleep a little while, and then to enter a life where sickness and death should never come. Remarks by the writer from 1 Thess. 4:13.

A. A. BIGELOW.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 17, 1881.

SHALL THE SIGNS BE READ?

THERE are thousands of Christians and candid unbelievers who are not only willing to read such a paper as the SIGNS OF THE TIMES, but who are longing for a knowledge of those scripture doctrines which are explained in its columns.

There are hundreds of our friends who are anxious to place the SIGNS before all who will appreciate its truths, but who cannot procure enough papers to do all they would like to in this line. To such we suggest that you procure an Agent's Outfit for Canvassing, examine the premium book so you will know what is in it, and then induce some of your friends to take advantage of our liberal offer to new subscribers. Some are quite successful in getting new subscribers by correspondence.

OUR PREMIUM BOOK.

SO FAR as heard from, all are well pleased with "Geikie's Life of Christ" as a premium with the SIGNS to new subscribers. Our missionary workers and old friends of the paper are ordering the Canvasser's Outfit rapidly, and those subscribers who have received the book express their surprise that we can furnish such a book with the SIGNS for two dollars and ten cents.

Our first lot of two hundred and fifty books is so nearly exhausted that we must keep the balance to furnish as sample copies to agents. A large quantity is on the way from New York, and we can fill all mail and express orders in a few days.

THE STORM UNIVERSAL.

ALTHOUGH the first, California is by no means the only, State which has been visited this season by unusually severe storms and high water. During the last week reports of falling rain and overflowing rivers have been received from nearly all quarters of the United States. We have room here, however, to notice the condition of the flooded districts in only a few localities, as reported the 12th inst.

At Washington the doings of Congress were quite overshadowed by the flood in the Potomac, caused by heavy rains and the breaking up of ice in the upper part of the river. The historic Long Bridge was entirely submerged and three of its spans carried away. In the Baltimore and Potomac railroad depot the water stood two feet high, and trains from the north over that road were obliged to stop several squares from the depot, and passengers were transferred in coaches and wagons, through the water which was from two to four feet deep. Near Sixth and B streets, five Ninth-street cars were abandoned, the drivers taking the money-boxes under their arms and riding the horses. That part of the city lying south of Pennsylvania avenue was entirely submerged, and communication with South Washington by means of street-cars was suspended.

Dispatches from various points on the Hudson, Delaware and Schuylkill rivers also report serious damage from ice gorges. The meadows at Hoboken, N. J., were flooded and it is estimated that five hundred families were without shelter. At New Orleans a tract of five square miles, containing about 50,000 inhabitants, was inundated. In many places the water was three or four feet deep, and in low, one-story houses everything was washed out. Ten thousand persons were supplied with cooked food by the Relief Committee. A funeral procession in boats was one of the novel features of the occasion.

At Toledo, Ohio, a fleet of six grain-laden vessels, lying in winter quarters at the Wabash elevator, was swept down the river and lodged in the ice two miles below the city. On Summit street the water rose to the height of two feet, and the basements of the wholesale stores were flooded and entire stocks ruined. The loss is estimated at no less than half a million dollars.

Scores of dispatches received at Chicago, reported storms, overflows, crevasses, breaking up of ice, rising rivers and heavy snows, which delayed trains in every direction.

Not only in this country but across the ocean has the past winter been unexpectedly severe, as will ap-

pear from Eld. Loughborough's report from England given on another page. Surely this is the time when are being fulfilled the words of Scripture, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26

BISHOP HAVEN, LL.D., formerly President of the Michigan State University, and more recently Chancellor of the Syracuse University, has taken up his residence in San Francisco. He is now one of the General Superintendents of the Methodist Episcopal church, and is to have immediate charge of the work on this coast. We congratulate our Methodist friends upon having secured the services of one of their ablest and most earnest men.

CENSUS OF 1880.

THE following is the statement of the population of the several States and Territories, with the exception of Alaska, as sent to Congress on January 17, 1881, by the Superintendent of the Census:—

Alabama	1,262,341	Montana	39,157
Arizona	40,441	Nebraska	452,432
Arkansas	802,564	Nevada	62,265
California	864,686	New Hampshire	347,784
Colorado	194,469	New Jersey	1,130,892
Connecticut	622,683	New Mexico	118,430
Dakota	134,502	New York	5,085,173
Delaware	146,654	North Carolina	1,400,000
Dist. of Columbia	177,638	Ohio	3,197,794
Florida	266,566	Oregon	174,767
Georgia	1,538,983	Pennsylvania	4,282,738
Idaho	32,611	Rhode Island	276,528
Illinois	3,078,636	South Carolina	995,706
Indiana	1,978,358	Tennessee	1,542,463
Iowa	1,634,463	Texas	1,597,509
Kansas	995,335	Utah	143,907
Kentucky	1,648,599	Vermont	332,286
Louisiana	940,263	Virginia	1,512,203
Maine	648,945	Washington	75,120
Maryland	935,139	West Virginia	618,193
Massachusetts	1,783,086	Wisconsin	1,315,386
Michigan	1,634,096	Wyoming	20,788
Minnesota	780,807	Total	50,152,559
Mississippi	1,131,899		
Missouri	2,169,091		

THE PULPIT AND PRESS.

FRANKLY, very little good seems to have come from the reading of the Scriptures by the people at large. It has produced more religious fanaticism than anything else, and more abortions which are caricatures of religion. Even among Catholics it fosters a Calvinistic spirit, which in many cases induces individuals to set up their judgment against the wisdom of the church. The indiscriminate circulation of the Bible, even with notes approved by the church, has not always been productive of good. The Church existed before the Scriptures; she guarded and collected them; she alone is their interpreter.—*Catholic Review* (New York).

The above paragraph shows plainly that the Roman church in its influence is averse to the study of the Scripture by the people themselves. The church guarded the Scriptures, therefore she is greater than the word of God, and must interpret it. This is the logic. On this basis the soldier is greater than the emperor that he protects, and nothing may go out from the great king without being submitted to and corrected by, the little brain of the guard!—*Golden Censer*.

Definiteness would ruin a great deal of so-called religion. Its subsists upon its unknown possibilities—passes current, because it may be anything, from copper to precious stones. But the real thing in the experience will get defined by and by, when the wood, hay and stubble will only serve to make a big fire. And since the definiteness that ruins the poor stuff is sure to come along with its eternal tests, a wise man will begin at once to call for the calcium lights of the truth, and to follow these lights to reformation, repentance and righteousness. "Examine yourselves" is an order that is too easily changed so as to read, "examine your neighbors." Many a man will have nothing better to say for himself at the last day than, "Lord, I never saw a fault in a neighbor, or heard of one at the other side of the world, without condemning it." The Lord will one day compel us to look in a glass so steadily, that we will not be able to instruct him in his duties, or forget our own.—*Methodist*.

The Philadelphia *Lutheran Observer* has been investigating the cause of the masterly inactivity of so many professed Christians, and by accident, as it were, has hit upon the true explanation, as it thinks, of their suspended animation. A man went to a watchmaker and said there was something the matter with his watch. It would not go. He wanted it fixed. The

watchmaker examined it and saw nothing wrong. He wound it up and it went all right. The only trouble was that the owner had forgotten to wind it up at night or in the morning. Then it occurred to the *Observer*, who was listening, that this was what was the matter with many Christians. They are run down. They need winding up every day to go. The key is prayer.

There is one thing that true moral excellence will not permit itself to do, and that is to pose before others in its daily walk, as though it would say: "See me; see how patient I am; how gentle and winning; how resigned to whatever trials may be sent to me; and how superior to the passions and moods of ordinary men and women." A great many persons who are really trying to be Christians, virtually say all this by their manner, if not by their words. But this is a strain of artificiality which has no place in genuine goodness of heart and life, which surely ought to be above self-consciousness and the Pharisaism of humility. "Surely," says a recent writer, "the spirit we should long to find in ourselves, and in any for whom we have a care, is that inward leaning towards all things lovely, that inward shrinking from all things base, which will make right-doing almost instinctive." And instinctive right-doing is not made up of any number of tableaux of saintliness.—*S. S. Times*.

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APPOINTMENT.

PROVIDENCE permitting, I will preach at the Adventist church in Santa Rosa, Cal., next Friday evening, Feb. 18, at 7 o'clock, and Sabbath and Sunday at 11 A. M. and 7 P. M. I expect there will be candidates for baptism and an opportunity for the ordinance will be given. W. M. HEALEY.

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