

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.

VOLUME 5.

OAKLAND, CALIFORNIA, FIFTH-DAY, DECEMBER 18, 1879.

NUMBER 48.

The Signs of the Times.

ISSUED WEEKLY BY THE
Pacifi Seventh-day Adventist Publishing Association,

ELDER JAMES WHITE, PRESIDENT.

TERMS: TWO DOLLARS a year in advance for
a volume of 48 numbers.

Office, Twelfth and Castro Streets.
Address, SIGNS OF THE TIMES, Oakland, Cal.

HE WILL COME.

ONE by one the moments fly,
And the rolling years go by,
Soon the glorious Messiah shall appear.
Fearful signs on sea and land,
Speak his advent near at hand,
And the "hearts of men are failing them for fear."

CHORUS:

Joy, Oh joy the saints are singing,
Cheer up pilgrim, he will come—
Free from death, and sin, and care—
We will meet him in the air,
And we'll ever bask in our eternal home.

Christian raise thy drooping head;
For thy blessed King hath said,
"I am coming soon to judge the sons of men
And I hasten to prepare
Mansions beautiful and fair.
If I leave you I will surely come again."

CHORUS:

Oh! we long to hail that hour,
When in majesty and power
He shall come with angels beautiful and fair,
And the dead shall hear his voice,
And the living saints rejoice,
And together fly to meet him in the air.

CHORUS:

Saviour, come! make no delay;
Haste to bring the welcome day,
When thy weary ones shall share eternal joy.
O, we long to be at rest,
In those mansions fair and blest,
Where the wily foe can never more annoy.

MRS. L. D. A. STUTTLE.

Vernon, Mich., Nov. 28, 1879.

General Articles.

THE GREAT CONTROVERSY.

BETWEEN CHRIST AND HIS ANGELS AND SATAN
AND HIS ANGELS.

CHAPTER XV.

Jacob and Joseph.

BY MRS. E. G. WHITE.

Of the twelve sons of Jacob, the one for whom he had special love was Joseph; for he was the son of his beloved wife Rachel, and one of the children of his old age. He was a son of remarkable beauty. His oldest sons had arrived at manhood, and had developed unhappy traits of character. There was continual strife among the eleven; they were neither just nor benevolent toward each other. The envy and jealousy which were cherished by the several mothers making the family relation very unhappy, were instilled by word and example into the minds and hearts of the children, who grew up revengeful, jealous, and uncontrollable. They would not endure provocation, for they had too long cherished hatred and revenge. These evils will ever be found to be the result of polygamy. Each of the mothers is envious and jealous lest her own children shall not receive due attention from the father; and again they experience bitterness and discontent whenever they are made to feel that another is preferred before them. Children who grow up together surrounded by such elements are most likely to indulge in resentment for every supposed slight, and revenge for any imaginary wrongs. There is that in polygamy which dries up human affection, and tempts to the loosening of ties which should be held sacred.

Jacob's life was made very bitter by the conduct of his sons. Joseph had another spirit; he was cheerful and happy, and possessed great love for his father whose heart was bound up in his child. This preference for Joseph was unwisely manifested, and called out the revengeful disposition of his other sons. When Joseph saw the wicked course pursued by his brethren he remonstrated with them; but they hated him for his

entreaties, and for daring to reprove them who were so much older than he, and accused him of being a spy upon their actions. As Joseph saw that his words and entreaties only excited wrath against himself, he laid the plans and evil purposes of his brethren before his father, which gave him knowledge of many things he otherwise would not have known. The fathers of children among the Hebrews were made responsible in a great degree for the sins of their children, when they were left without the exercise of authority and restraint. When the father's solicitude was expressed to his sons in a voice tremulous with grief, and he implored them to have respect for his gray hairs and not make his name a reproach, and to be despised because of their course, the sons felt sorry and ashamed before their father, because their wickedness was known, but felt envious and jealous of Joseph because he had informed his father of their course of sin. Jacob flattered himself that his sons repented of their wickedness, and he trusted they would reform.

Jacob unwisely gave expression to his love for Joseph in making him a present of a coat of beautiful colors. This only increased the hatred of his brothers against him; for they thought Joseph had stolen their father's affections from them, and they considered themselves ill treated and deprived of their father's confidence and love. They did not see that their own wicked course was a continual shame and disgrace to his gray hairs, and that his affections centered upon Joseph because of his purity and true excellence of character.

The Lord gave Joseph a dream which he related; Jacob would have been alarmed had he suspected the hatred and malicious feelings this dream aroused in the hearts of his sons against his beloved child. Joseph dreamed that while they were all engaged binding sheaves of grain, his sheaf arose and stood upright, and the sheaves of all the rest stood round about and bowed before his sheaf. No sooner was his dream related than they all understood its significance. His brothers exclaimed with indignation, "Shalt thou indeed have dominion over us?" Their hatred toward him burned deeper in their hearts than before. Soon the Lord gave Joseph another dream of the same import, but more strikingly significant. This dream he also related to his father and his brethren. He said, "Behold, I have dreamed a dream more, and, behold, the sun and the moon and the eleven stars made obeisance to me." The interpretation of this dream was quite as quickly discerned as was that of the first. "And his father rebuked him, and said unto him, what is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying."

Like a youthful prophet Joseph stood before them in the simplicity of virtuous innocence, his beautiful countenance lighted up with the spirit of inspiration. His brethren could but admire his purity and goodness; but they did not choose to leave their wicked course and become virtuous and noble like him. The spirit that actuated Cain was fastening upon them. Like him they hated their brother because he was innocent and righteous and beloved of his father, while they were wicked and a source of grief to their father as Cain was to his father.

Joseph's father had confidence that the Lord was revealing the future to his son; but his words of apparent severity did not satisfy his elder sons, for the voice of tremulous affection betrayed his true feelings. He called to mind the promise of God to Abraham, to Isaac, and to himself. His heart had been grieved and disappointed in his older sons, but as he saw the qualities of mind possessed by Joseph, his hopes centered in him. He hoped that God would wonderfully bless him, the eldest son of his beloved Rachel. The favor with which Jacob regarded Joseph could not be concealed, and the gorgeous colored coat which he had given him was a clear evidence to his sons of his partiality. This they thought gave them sufficient reason for harboring jealousy, hatred, and revenge in their hearts.

These brothers were obliged to move from place to place in order to secure better pastur-

age for their flocks, and sometimes they did not see their father for months. At one time Jacob directed them to go to Shechem, a place which he had purchased. After they had been gone some time, and he had received no word from them he feared that evil might have befallen them, knowing that they were near where their cruelty had been practiced upon the Shechemites. So he sent Joseph to Shechem to find his brethren, and bring him word of their condition. Had Jacob known the true feelings of his sons toward Joseph, he would not have trusted him alone with them; but they had concealed their wicked purposes from him.

When Joseph arrived at the place where his father supposed his brethren were, he did not find them. As he was traveling from field to field in search of them, a stranger learned his errand and told him they had gone to Dothan. He had already traveled fifty miles, and a distance of fifteen more lay before him. This was a long journey for the youth; but he performed it cheerfully, desiring to relieve the anxiety of his beloved father, and longing to see his brethren who were enshrined in his affections. But he was ill repaid for his love and obedience.

At length he saw his brethren in the distance and hastened to greet them. They also saw him coming, his gay colored coat making him easily recognized; but as they beheld it, their feelings of envy, jealousy, and hatred, were aroused. They did not consider the long journey he had made on foot to meet them; they did not think of his weariness and hunger, and that as their brother he had claims upon their hospitality, their tender consideration and brotherly love. The sight of that coat which signalized him in the distance filled them with a Satanic frenzy. "And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh."

There seemed to be a common feeling of deadly hatred in their hearts. They had engaged in carnage and destruction until their feelings had become calloused. The indulgence of one known sin deadens the conscience so that it is more easily overcome with the next temptation. Thus step by step the course of sin and transgression is pursued until there is a harvest of crime through the indulgence of the first sin. These men regardless of the consequences, had passed on from stage, to stage hardening their hearts in the indulgence of sin until they had to all intents and purposes the spirit of Cain. They were enraged that Joseph had heretofore informed against them, and they looked upon him as a spy.

They had ere this decided that if a favorable opportunity offered they would slay him; the proposition was made, "Come now, therefore, and let us slay him, and cast him into some pit, and we will say, some evil beast hath devoured him; and we shall see what will become of his dreams."

This terrible purpose would have been carried out had not Reuben shrunk from participating in the murder of his brother. He plead for Joseph, showing with clear arguments what guilt would ever rest upon them, and that the curse of God would come upon them for such a crime. He proposed to have him cast alive into a pit, and left there to perish, meaning to take him out privately and return him to his father. He left their company, fearing that his feelings would betray his design.

Joseph came on, glad and joyful that the object of his long search was accomplished. But, instead of a pleasant greeting, he met only scorn, abuse, and fierceness of looks which terrified him. He was immediately seized, and the coat which had created so much hatred, was stripped from him with the most taunting remarks. He had never before received such treatment and he expected his brethren would immediately kill him. His mind runs back to his home, his father, and the blessing he had received as he parted from him, and then he anticipated the sorrow he would feel at his death and the guilt of his murderers. He entreated them to spare his life, but all to no avail; he was helpless in the hands of infuriated men whose hearts were insensible to pity, and whose ears were

deaf to the cry of anguish. But the eye of God was upon him, and Joseph's cries of distress reached his throne. His brethren thrust him into a dark pit and then sat down to enjoy their customary meal. But while they were eating, they saw a company of Ishmaelites approaching, and Judah, who was beginning to regret what had been done, suggested that here was an opportunity to sell their brother and obtain money, which would be better than leaving him to perish in the pit; for said he, is he not our own flesh? Then, too, Judah thought that he could be disposed of by being removed entirely from them. All agreed to the proposition of Judah; Joseph was drawn up out of the pit, and heartlessly sold as a slave.

(To be continued.)

A "Magnificent Preacher."

THE *North-Western Christian Advocate* thus discourses about popular pastors. All can discover the point in this, and all must acknowledge that it is apt and correct. But it is unfortunate that nine-tenths of those who will read this and appear to appreciate its force, would dismiss a good, faithful, pious, but not brilliant, pastor, and "call" such an one as is here described. The current is in the direction of oratorical, frothy preaching, and few have strength of principle to make any effort to turn it into a better channel. "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means [take into their hands]; and my people love to have it so." Jer. 5:30, 31. But here is the discourse:—

"Like his prototype of old, Apollos is 'an eloquent man.' He was born so. When he was a small boy he used to astonish his fond parents and teachers by his wonderful eloquence in spouting Rienzi's address and the celebrated philippic of Patrick Henry. Apollos conceived the idea of preaching as the vocation in which he might excel all competitors. His parents were surprised by the announcement of his intention, for, though he had been a member of the church from infancy, and had some inclination to piety, he was not aggressively religious. But the assurance of his college professor of moral philosophy that he had a remarkable genius for moral ideas and that he would be sure to take the highest rank as a pulpit orator, decided the question; and so, after passing through the theological school, Apollos entered the ministry.

There is a peculiar flavor in the preaching of Apollos. He has wonderful personal magnetism. Indeed, the *personnel* of the man, his fine figure, striking attitudes and gestures, are so forcibly 'posited in your consciousness' that you cannot forget them. The subject matter of his preaching is not specially solid or scriptural, though he never fails to take a text from the Bible, and that is a mark of his good sense, worthy of note in these days of progress. But he has such a brilliant imagination and such fertility of invention that you feel it unreasonable to require him to stick to his text. And there is such a glamor of beauty and poetic halo in his thoughts and manners, and such rhetorical finish in his language, that you go away filled with enthusiasm—for the man. When you come to try to recall what he said, in order to sift it and get the residuum of truth in it, you are at a loss, and feel persuaded that there is something so ethereal about Apollos as to elude the grasp of ordinary mortals. You cannot exactly identify that ethereal something with the Holy Ghost; nor do you feel specially fortified and strengthened in your religious life; but of this you are certain: That Apollos is a great man; that he is emphatically what the daily papers in this city call him—a magnificent preacher."

MEEKNESS is imperfect if it be not both active and passive; if it will not enable us to subdue our own passions and resentments, as well as qualify us to bear patiently the passions and resentments of others.

A CHINESE proverb says: "Man cannot become perfect in a hundred years; he can become corrupt in a single day."

The Immortality of the Soul—History of the Doctrine.

(Continued.)

TEACHING OF THE APOSTOLIC FATHERS.

WE now come in the history of our subject to inquire into the faith and teaching of those who in the Christian church were the immediate successors of the apostles. In the Apocryphal New Testament we have the writings of the "Apostolic Fathers."

Says Archbishop Wake, these epistles are a full and perfect collection of "all the genuine writings that remain to us of the apostolic fathers, and carry on the antiquity of the church from the time of the Holy Scriptures of the New Testament to about a hundred and fifty years after Christ. Except the Holy Scriptures, there is nothing remaining of the truly genuine Christian antiquity more early. They contain all that can with any certainty be depended upon of the most primitive fathers." (Preface to Abp. Wake's Apos. Fathers, p. 15.)

It is not claimed that these writings are all genuine and reliable; for it is generally agreed that they are not. Some of them, no doubt, were written by the men whose names they bear, and at a very early date; and all of them were probably written sometime during the first two centuries. They simply show the faith of the writers at that time. As they are all the Christian writings that have come down to us from the time immediately following that of the apostles, they are important. We now inquire what they taught upon the subject in hand. Do we find them all teaching the immortality of the soul, the conscious state of the dead, endless torment, etc.? If so, this fact should have some weight with us. But if, on the other hand, we find them all harmonizing with the Bible in teaching the mortality of man, the sleep of the dead, and the destruction of the wicked, then we shall have further evidence that we have understood the inspired writers correctly upon this subject.

Let us examine these writings, and see if, as late as one hundred and fifty years after Christ, the immortality of the soul, or eternal misery, was taught by any of the Christians.

BARNABAS, A. D. 71.

The first writer is Barnabas, A. D. 71. We will lay before the reader every passage of his that relates to our subject. He says, "There are, therefore, three things ordained by the Lord,—the hope of life, the beginning and the completion of it." (Chap. 1:7)

Life, then, was what they hoped for. He teaches that the wicked will perish. "A man will justly perish, if, having the knowledge of the way of truth, he shall nevertheless not refrain from the way of darkness." (Chap. 4:7.) Again: "Because ye shall all wear old as a garment, the moth shall eat you up." (Chap. 5:1.) Of Jesus he says, "They that put their trust in him, shall live forever." (Chap. 7:7) He says that those who are wicked are "adjudged to death." (Chap. 9:6.) And the wicked "are as the dust which the wind scattereth away from the face of the earth." "Thou shalt not cleave to those that walk in the way of death." "The mouth is the snare of death." (Chap. 14:6, 17.) "But the way of darkness is crooked and full of cursing; for it is the way of eternal death, with punishment, in which they that walk meet those things that destroy their own souls." Here he says eternal death, not eternal misery. "But he that chooses the other part shall be destroyed, together with his works. For this cause there shall be both a resurrection and a retribution." "For the day is at hand in which all things shall be destroyed, together with the wicked one. The Lord is near, and his reward is with him." (Chap. 15:1, 8, 10.)

This is a good witness, showing the faith of the church at that time. He represents that the wicked shall die, perish, be destroyed, be blown away as dust, and eaten as a moth; that souls will be destroyed; and he speaks of the sleep of the dead, the coming of the Lord, the resurrection, and retribution thereafter. But, on the other hand, he does not, in all his writings, so much as once hint that man has an immortal soul. He never intimates anything about an endless hell. Dr. Beecher admits that Barnabas perhaps, taught the annihilation of the wicked. He remarks, "What he says may be understood of the annihilation of the wicked." (Doc. of Scrip. Ret. p. 281.)

CLEMENT, A. D. 91-100.

The next writer is Clement, A. D. 91-100, in his two letters to the Corinthians. He was a disciple of Peter's, and bishop of Rome. He exhorts us to lay "aside all vanity, and contention, and envy which leads unto death." (1 Cor. 5:1.) Simple death is the doom of the sinner, according to Clement. Again: "The transgressors shall perish from off the face of it [the earth]."

He attaches great importance to the resurrection. "Let us consider, beloved, how the Lord does continually show us, that there shall be a future resurrection." (1 Cor. 11:16.) Once more: "And again, Job says, Thou shalt raise up this flesh of mine, that has suffered all these things." (Chap. 12:9.) He teaches that the time of reward is at the second advent. "Let us therefore strive with all earnestness, that we may be found in the number of those that wait for him, that so we may receive the reward which he has promised." (Chap. 17:6.)

He represents immortality as a gift from God. "How blessed and wonderful, beloved, are the gifts of God. Life in immortality!" (Verses 1, 2.) And again he says to the same effect, "By him would God have us to taste the knowledge of immortality." (Verse 18.) It is through Jesus, then, that we obtain immortality. He represents man as mortal, made of the dust. "But what can a mortal man do? Or what strength is there in him that is made out of the dust?" (Chap. 18:2.)

Of the punishment of the wicked he says, "They therefore who do anything which is not agreeable to his will, are punished with death." (Verse 21.) In this second letter to the Corinthians he says, "What think ye, then, that he shall suffer, who does anything that is not fitting in the combat of immortality?" (2 Cor. 3:12.) He places himself squarely against universalism, or any hope of repentance in the future world. "For after we shall have departed out of this world, we shall no longer be able either to confess our sins or repent in the other." (Verse 16.) He teaches that when the wicked are once destroyed, it will be forever. There will be no restoration from it. For he says, "Nothing shall deliver us from eternal punishment if we shall disobey his commands." (Chap. 3:8.)

The wicked are destroyed. This is their punishment. And as they never come to life again, their punishment is eternal. Thus in the writings of Clement we find nothing of the immortality of the soul, nothing of purgatory, nothing of deathless spirits, nothing of going to Heaven at death, nothing of eternal torment, or anything like this. Clement teaches that immortality is a gift of God, to be obtained through the resurrection, and that the wicked are utterly to perish in the second death. He exhorts us to "lay hold on eternal life." And again: "Keep your bodies pure, and your seal without spot, that ye may receive eternal life." (2 Cor. 3:17, 18.)

HERMAS, A. D. 100.

The next in order of time is Hermas, who wrote about A. D. 100. He is supposed to have been a companion of Paul. (Romans 16:14.) He has spoken very clearly on the subject in hand. He very plainly teaches the utter destruction of the sinner. "For the remembrance of evils worketh death." (Vision 2:23.) Again: "Happy are all they that do righteousness. They shall not be consumed forever." (Verse 28.) He represents the dead as being asleep. Of certain ones he says they "are those which are fallen asleep, and have suffered for the sake of the Lord's name." (Vision 3:54.)

The second book of Hermas is called his "Commands." In that he says, "Thou shalt live to God, if thou shalt keep this commandment." (Commands 1:5.) Again: "By so doing, thou mayest attain unto life." (Com. 3:9.) And again: "They who do such things, follow the way of death." (Com. 4:2.) Of the way of evil he says, "It is rugged and full of thorns, and leads to destruction." (Com. 6:4.) He represents that there is no life out of the Lord. Thus: "Whatsoever shall fear him, and keep his commandments, their life is with the Lord; but they who keep them not, neither is life in them." (Com. 7:6.)

Of sin he says, "It is very horrible and wild; and by its wildness consumes men. And especially if a servant of God shall chance to fall into it, except he be very wise, he is ruined by it; for it destroys those who have not the garment of a good desire, and are engaged in the affairs of this present world, and delivers them unto death." (Com. 12:2.) Again he says that the wicked "shall die forever." (Verse 6.) That is, there is no resurrection from that death. His death is eternal. Again he says, God "is able to save and to destroy you." (Verse 33.)

The third book of Hermas is called his "Similitudes." In this he deals largely in illustrations. After showing how certain dry trees were cast into the fire, and utterly burned up, he says that these represent the wicked. "For the other kind of men, namely, the wicked, like the trees which thou sawest dry, shall as such be found dry and without fruit in that other world; and like dry wood shall be burned." (Sim. 4:4.) Here their utter destruction is plainly taught.

Again he says, "If thou shalt defile the Holy Spirit, thou shalt not live." (Sim. 5:59.) Again: "This kind of men are ordained unto death." (Sim. 6:13.) Sinners "shall bring death upon themselves." (Verse 44.) Once more: "They render themselves liable to death." (Verse 38.) "But for those who repent not, death is prepared." (Sim. 8:55.) "They shall purchase death unto themselves." (Verse 64.) If they shall not repent, they shall die." (Verse 67.) Again: "These have utterly lost life." (Verse 68.) The following testimony is very plain: "For before a man receives the name of the Son of God, he is ordained unto death; but when he receives that seal, he is freed from death, and assigned unto life." (Sim. 9:152.) Of the wicked he says, "These are condemned to death." (Verse 179.) This statement he repeats a large number of times, so many that we do not try to quote them all.

This is the whole testimony of Hermas upon the nature of man. He sets before the people life and death. In all his writings, life is held out as the reward of obedience, and death as the punishment everywhere threatened. He gives no hint of consciousness between death and the resurrection. He says nothing of going to Heaven or hell at death. He says nothing of eternal torment. As to the immortality of the soul, the deathless spirit, and the like, he is totally silent. Hermas then, plainly believed in the mortality of man, the sleep of the dead, and the destruction of the wicked.

IGNATIUS, A. D. 107.

Ignatius was bishop of Antioch about A. D. 107, and is the next of the apostolic fathers. There are several epistles ascribed to him.

Epistle to the Ephesians.—In this epistle he says the Lord suffered "that he might breathe the breath of immortality unto his church." (Chap. 4:4.) Evidently, then, immortality comes alone through Christ. Hence he says again, "Why do we suffer ourselves foolishly to perish, not considering the gift which the Lord has truly sent to us?" (Verse 6.) Then he says, "Forasmuch as he designed to abolish death." (Verse 14.) And again in the same strain, speaking of the Lord's supper he says, "Which is the medicine of immortality, our antidote, that we should not die, but live forever in Christ Jesus." (Verse 16.)

These testimonies are very plain. Death is the portion of the sinner; immortality comes through Christ. With the New Testament, he says that the sinner "shall depart into unquenchable fire." (Verse 3.) As we have shown elsewhere, they will be burned up in a fire that cannot be extinguished.

Epistle to the Magnesians.—In this epistle he says, "Seeing, then, all things have an end, there are these two indifferently set before us, death and life." (Chap. 2:1.) Here he is in harmony with the whole Bible, as we have shown. He says that when the sinner is rewarded according to his deeds, he will cease to exist. "For should he have dealt with us according to our works, we had not now had a being." (Chap. 3:7.)

Epistle to the Trallians.—Of Christ he says, "Who died for us, that so believing in his death, ye might escape death." (Chap. 1:5.) Again: "I refrain myself, lest I should perish in my boasting." (Verse 12.)

Epistle to the Romans.—He here rests all upon the resurrection. Speaking of his martyrdom he says, "For it is good for me to set from the world, unto God, that I may rise again unto him." (Chap. 1:8.)

There is no reference to this subject in his epistle to the Philadelphians nor in that to the Smyrneans.

Epistle to Polycarp.—In this epistle he says, "Be sober, as the combatant of God: the crown proposed to thee is immortality, and eternal life." (Chap. 1:12.) He plainly teaches the sleep of the dead and the destruction of the wicked, thus: "Labor with one another; contend together, run together, suffer together; sleep together, and rise together; as the stewards, and assessors and ministers of God." (Chap. 2:13.) He thus exhorts these ministers to suffer together in their warfare, to sleep together in death, and to rise together in the resurrection.

This is the whole of Ignatius's testimony. Like all others, he is utterly silent with regard to the immortality of the soul, or anything looking in that direction. Of the writings of this father Dr. Beecher says, "In some cases the idea of annihilation is suggested." (Script. Ref., p. 283.)

(To be Continued.)

THE countenance and manners of some persons may be compared to the inscriptions on their monuments, which speak nothing but good of what is within; but he who knows anything of the world, or of the human heart, will no more trust to the courtesy, than he will depend on the epitaph.—From *Cabinet of Moral Literature*.

CHRISTMAS HYMN.

CHRIST is born our blessed Saviour;
Sing the wondrous Life begun!
Man divine and God incarnate,
Israel, lo! thy holy One!
Now fulfilled the prophet's vision;
See the child, the Lord of all,
Stript indeed of heavenly splendor,
Choosing for His couch a stall.
Hail, Messiah! Hail,
All Hail!

Wonderful, the Seer proclaimed Thee,
Mighty God and Prince of peace,
King whose everlasting kingdom
Shall forevermore increase.
Yet no royal sign or title
Could thy boundless grace declare,
Like that name of endless sweetness
Thou for us alone dost bear.
Jesus! Jesus, Hail!

All Hail!

Jesus—Saviour of His people!
Jesus—Shepherd of His flock!
Well of life and hidden manna,
Wayside strength and tower of rock!
Jesus, see Thy church adoring
Prostrate at Thy infant feet,
Her Redeemer's praise outpouring
In that name of names most sweet!
Jesus! Jesus, Hail!

All Hail!

—Harriet Kimball, in *Independent*.

Is Sinai Extinct?

WE have just laid down the fascinating biography of the late Dr. Eadie of Scotland—the erudite commentator, and one of the most robust Scotchmen of his time. The Doctor describes a wonderful night which he spent at the base of Mount Sinai during a protracted thunder-storm. For hours, the whole atmosphere was ablaze with lightning, and the ancient mountain roared as if the chariots of Jehovah were coursing through the granite pinnacles. It was a most vivid reproduction of that scene when there were thunders and lightnings on the summit, and all Israel waited, trembling, in the camp beneath.

As we read the striking narrative the thought arose in our mind: Oh! that the people of our times could be made to hear more distinctly the solemn voices of Sinai, uttering forth the sacred authority of law, the exceeding sinfulness of sin, and the sure retribution of a wrath to come! Never was there a time when there was a more urgent necessity for preaching God's holy law, in all its scope of righteous demand and just penalty. Never was there a time when the popular conscience needed a more thorough toning up. Never has there been a time when that sharp sword of the Spirit—which Finney used to wield—was oftener required to cleave sinners' hearts and to bring them to repentance.

Some people imagine that Sinai is extinct. Certain pulpits seem to be pitched so far away from the sublime mountain, that its august peak is no longer visible, and its righteous thunders against sin are no longer audible. With this school of rose-water ministers, the theology of law is voted obsolete and barbarous; the world is to be tamed and sweetened and sanctified entirely by a theology of love. They preach a one-sided God—all mercy and no justice—with one-half of his glorious attributes put under eclipse. Even sinners are not to be warned, with tears and entreaties, to flee from the wrath to come. They are to be coaxed into holiness by a magical process which makes nothing of repentance, and simply requires a "faith" which costs no more labor than the snap of a finger. This shallow system may produce long rolls of "converts," but it does not produce solid, sub-soiled Christians.

Sinai is not an extinct mountain in Bible theology. Not one jot of its holy law has been lowered or repealed. In one very vital sense, no Christian is "free from the law." It would not be a "happy condition" for him if he were so, any more than it would be a happy condition for New York or Chicago to disband their police, and to let loose their criminals into the streets. So far from being a kindness, it would be eventual cruelty to any man, or any community, to place them beyond the reach and the just penalties of divine law.

This is especially an unfortunate time in which to preach a limber-backed theology which has no stiffening of the word "ought" in its fiber, and which seldom disturbs men's consciences with the retributions of sin. Society will not be regenerated with cologne-water. We need more of the sacred authority of law in our homes—more enforcement of law in the commonwealth—more reverence for God's law in our hearts—more law preaching in our pulpits, and more "law-work" in the conversion of souls which are to represent Christ by keeping his commandments. Such

successful workmen as Lyman Beecher (would to God that his voice could ring again in certain pulpits!) and Chas. G. Finney, and Kirk, and Daniel Baker, made much of the moral government of God. They never capped Sinai. Under their plain, bold preaching of the guilt of sin, and its deserved retribution, the hearts of the sinners were pricked through with sharp conviction. Being thus convicted of their own guilt, sinners came to know why they required an atonement, and they understood why they must flee to a glorious all-sufficient Saviour. Such preaching of the truth broke up the fallow-ground, and produced great crops of thorough Christians.

Set it down as a truism that the minister does the best work who emphasizes most forcibly the depravity of the human heart, the majesty of law, and the complete sufficiency of Christ's life as our model, and Christ's death as the atoning sacrifice for sin. The apostles preached law as well as gospel. Peter "pricked the hearts" of three thousand sinners with the naked blade of truth, and they were converted to Christ before sunset. Paul reasoned about righteousness, temperance, judgment to come, in the very teeth of a licentious governor. All the best revival discourses of Whitefield, Edwards, Nettleton and Payson emphasized the holiness of God, the guilt of sin, and indispensableness of obeying Christ's commandments. The only criticism I have to make on the preaching of my beloved friend Moody, is that he does not make quite enough of repentance before a sinner trusts Christ, nor enough of holy living as the proof that he has trusted Christ. Brother Moody gloriously exalts the cross; but "Christ crucified" is not the whole of the Bible, after all.

It is not only in awakening sinners that God's law plays a vital part: it is equally vital as an element in healthy, vigorous, useful, well-developed piety. Sweet and devout emotions are very pleasant in their place, but Christianity is a great deal more than a rapture. It does not begin or end in a song or a sacrament. It is a *living loyalty to God*. Holiness really signifies a willing submission to God, a constant obedience to him. Christ cannot be sincerely loved except by the disciple who keeps his laws.

Then, dear brethren, in a time of laxity and license, when men break trusts, and varnish over frauds, and deride strictness as "puritanical," and make a mock at God's law, let us direct their eyes toward Sinai, as well as toward Calvary. Knowing the terror of the Lord, let us persuade men to repent and flee unto that crucified Jesus whose blood cleanseth from all sin. He who thundered on Sinai, invites from Calvary.—*T. L. Cuyler, D. D., in Advance.*

Big Wages.

ONE of the worst things that can happen to a young person, is to be employed in some easy business with *large wages*. Strength is impaired by inaction, money is spent without consideration, expensive habits are contracted, principles of economy are forgotten or disregarded, and when hard times come, the victim of big wages, spoiled for hard work, and impoverished by extravagance, has a very sad prospect before him.

A Boston merchant writes to the *Commercial Bulletin* that the highest salesman's salary that he ever knew of, was \$30,000, which was in the height of war time. He also says: "I know a man who for years annually received \$17,000 for his labors as salesman. I think it would puzzle him to-day to pay his board bill regularly. Within a few days I saw a man who at one time received a salary of \$10,000. He was well up in his trade, but to day he is simply a beer drinker. I have known parties who were in the receipt of from five to twelve thousand dollars annually. I have known many such as salesmen, and small indeed is the proportion of those who profited by their talents permanently. They aped in their living the class who possess solid and accumulated wealth, or grew indolent in gathering their laurels, only to see those they possessed fall to the ground beyond power of replacement. The slower, more moderate, less brilliant fellows generally fortify themselves better against fate, and make their exits from their accustomed spheres with more fortitude and dignity."

Many a girl, after earning hundreds of dollars, much of which is spent for ornaments, trifles, sweetmeats and tawdry finery, finds herself at womanhood with broken health, and less clothing and less money than her mother had laid by while doing house work at fifty cents a week.

Good hard work, and low wages, which make economy a *necessity*, teach the young to earn and save, and turn out at last those grand men and women who live and prosper when the butterfly tribe of spendthrifts have vanished like a dream.

A MINUTE.

A MINUTE, how soon it has flown!
And yet, how important it is!
God calls ev'ry moment His own,
For all our existence is His;
And though we may waste them in folly and play,
He notices each that we squander away.

Who Killed This Man?

[The following is taken from a French tract, entitled, "Traite sur la Temperance." It appears that in a certain village a series of meetings was being held, and towards the close of one of them the incident herein spoken of was narrated to one of the last speakers. We find it in our French paper printed in Basel, Switzerland, *Les Signes des Temps*. The English rendering is by Bro. Gardner, of Oakland, Cal., for the SIGNS OF THE TIMES.]

THERE was a gathering in the village. The trains passed near the house wherein it was being held, and each, in passing, attracted the attention of the company by its sharp, shrill whistle, which filled the air with its vibrations. The evening passed agreeably. The house was filled; the hearts were happy; the faces radiant; their addresses were excellent; music admirable; and, in short, all was calculated to inspire the company with life and gaiety.

This same evening an incident took place, the narration of which, gave to the last speaker's remarks a special force. Nearly two miles distant, on the line of the railroad, a man was run over by the locomotive and terribly mutilated. He had been drinking, had passed the station where he wished to get out, and had come on to the next. Discovering his error, he conceived the idea of visiting our village. They showed to him the road, and he took his route; but he had not taken one-hundred steps before a public house attracted his attention. He entered and passed all of the afternoon. Leaving, he took for a time the highway; but, in his state of intoxication, he blundered on to the railroad track, and retraced his steps, until again within about gunshot of the public house, where he was overtaken by the train. The engineer did not see him soon enough to stop, and the warning he gave but brought the poor unfortunate nearer to the locomotive, by which he was instantly cut to pieces. The news came to the last speaker as he was about to rise to speak, and, in ending, he confirmed his arguments and appeals by narrating the facts of this sad incident.

Immediately after, the president made some few remarks regarding the same, and propounded, finally, this question: "Who killed this man?" The audience dispersed under an impression the most profoundly solemn. We, ourselves, were also greatly affected by the rehearsal of this sad event. We retired to seek repose, but our sleep was agitated and interrupted by involuntary reflections, and we heard continually resounding in our ears this question of the president, "Who killed this man?" The president and his hearers were completely convinced that this question could not find a satisfactory response in the fact that the locomotive had mangled the poor unfortunate's body. The locomotive was but fulfilling the object for which it was made, and the engineer was at his post; hence we could not in any manner accuse either the locomotive or the conductor. "Who killed this man?" This question resounded in our ears with a growing force, and, in thinking of the response we should conscientiously give, our minds were carried back over some diverse scenes, each connected one to the other by their relation to this incident. We commence, naturally, by retracing his steps on the fatal day. With this end in view, we first consider the place where he came to his death; and, while our minds are arrested on the fatal line, the cry, "Who killed this man?" mounts from the rails and the bloody ground, seeming to cry, as Abel, accusing the first murderer. It was liquor that brought him there, and it was there the locomotive struck him, and it was he, himself, who took the drink, which caused him to leave the right road and to blunder onto the railroad track. And, while our minds were plunged in these sad reflections, this question presented itself to us: "Did not this man commit suicide?" We could not accept this as a veritable response to our first question. But again, far distant, came the same cry to our ears, inviting us to continue our investigations. By thought we visited the house where, for the last time, he became intoxicated; that house wherein he had taken the fatal drink which had finally obscured his reason and conducted him to his death.

Among us in this temperance reunion was found the son of him who had sold this drink. He had listened attentively to all that had been said, and afterwards rehearsed the same to his parents; and, as we heard him recounting this, and what had been his impressions, the echo brought to us these words, "Who killed this man?" sending a chill of horror

through those who heard. That night a dark cloud rested over their home, which, though invisible to human eyes, was none the less real. The noise of the wind which wailed on all sides of the house seemed to be the sharp, shrill whistle of the locomotive, and sepulchral voices seemed to cry, "Who killed this man?" Leaving these persons to the just accusations of their own consciences, we will take our route. We enter several drinking places wherein he had drunk on that day. In each place this question making itself to be heard, "Who killed this man?" And, in answer, we heard, distinctly murmured in our ears, these words: "If those who sold to him the last glass are to blame, are not those culpable who sold to him the first, and all of the others, also?" But the same question, clear, and distinct, invites us still to continue our researches. We obey, and soon find ourselves in an assembly of magistrates on the day when licences were accorded; on the day when, by law, liberty was given to those who had sold the drink, which, step by step, had finally brought to his death this poor unfortunate. The ministers, and the aged, and honorable merchants signed the certificates, by means of which, dram sellers had been enabled to obtain licences to sell spiritous drinks. These certificates being read, and, as we enter in the imagination the homes of the ministers, and the offices of the merchants, wherein these papers had been signed, this question presented itself anew to us, "Who killed this man?" And, while this resounded in our ears, the thought came to us to go still further, and ask if those who delivered these certificates, granting licences for the sale of ardent spirits had no part of responsibility in this affair?

The scene is again changed. We come now to an establishment, sad, and solemn, surrounded by a disagreeable odor, and here we see the good grain, which God has given man for his nourishment, pressed and tortured to extract a liquor of the same quality as that this man had taken. While there our eye caught that of the distiller, and the question resounded far and near throughout this vast establishment, "Who killed this man?" Without remaining longer in this infected place, we will direct our steps to the verdant fields and abundant harvest; and here, we hear the price of grain discussed with animation, and the farmer endeavors to sell his fine and beautiful crop at the highest price to the distiller. The grain is bargained for, prepared for transportation, and brought in wagons to the granery of the distillery, and the noise of the sheaves and of the flail, and all other like sounds, seemed to combine in asking the question, "Who killed this man?" Immediately after, with the rapidity of thought, we seemed transported to the chamber of the Legislature. The legal code was opened, and there we could read the laws concerning the liberty of the manufacture of spirits, and their sale.

In good reliable books we had read that drink had often caused deaths much more terrible than the one before us, and while regarding these laws, granting liberty to the manufacturer of spiritous liquors, laws sanctioned by senators assembled, a horrible spectacle passed before our eyes. It was a long fantastic procession of the dead, killed by spiritous drink. And while they passed rapidly and noiselessly before us, the cry came from their fleshless throats, "Who killed us?" But they had no response. They could only find in the documents of the Government that showing who had authorized the sale of the spirits.

Another scene appeared, but always the same cry repeated itself, "Who killed this man?" In divers places devoted to the sale of spirits we saw this man with his joyous companions, who by their precept and example had encouraged him in following this life of debauch; not only on the last day of his life, but for years previous we saw these companions in iniquity pressing and encouraging him in his downward course, which finally led to his death. And, in the midst of this noise and gaiety, of the songs and hurrahs, the final tragic end of this unfortunate was always before our minds, and above all other noise and din, this question came to our ears, "Who killed this man?" And immediately a fleshless and bony finger seemed to respond by pointing to all of those who were present. Mounting always higher, we find several who used to urge him to drink at the end of his day's labor, and we are introduced into more than one of his joyous social reunions, occasioned by some fete or other. In more than one of these reunions of friends, the anniversary of a birthday, a baptism, or a burial, occasions when liquors are liberally used, we see multitudes of these persons, who by their presence alone, had encouraged this man in the use of spirits, and always this same question returns, "Who killed this man?"

All of these persons, whom we would place far above suspicion—had they nothing to do with this frightful death? They think not; but did they not, nevertheless, water the seed which produced the mortal fruits? We visit his home. It is a home truly desolate. We here see his wife, a widow now, a victim of his cruelty. The last thing he did while at home was to strike and abuse her. Near this unhappy woman, we find two children, one of whom is a cripple. Who can say that this is not the work of the father? Notwithstanding, he had at one time a happy home, and a joyous, lovable wife. This woman had become a poor miserable creature. She sobbed bitterly on seeing what had come to pass, although she was, at the same time, delivered from a drunkard and a tyrant. Once, she had lit up this humble home with her smile, and her husband had found his joy in the modest and comfortable bosom of his family. But he had commenced to drink, and she smiled and made light of it. The clouds began to gather; the cottage became gloomy, and the face of this woman became clothed with an expression of profound sadness. When drunk he abused and beat her, and he continued to drink until, at last, in his state of intoxication he stumbled and fell, never again to rise. And here again, in the midst of the lamentations of this widowed woman, comes this same cry, in accents heart-rending, "Who killed this man?" And, involuntarily, we turn ourselves to this poor desolate woman; we deplore that she ever smiled under the drunken blow, and would that from the first she had declared open war with him.

And, finally, we find ourselves in the home of his father, and on the table of his father he finds the bottle and the glass, for his friends have come to visit them, and he, little fellow with the curly head, is there. He hears his father press his friends to take a glass; he hears his mother, whose voice had for him a personal charm, aid his father on these occasions, and the little fellow, in considering what was going on, says to himself, "That that my father and mother recommends and offers must be good." And afterwards scene after scene unfolds before us in this house, when drink is served to warm one up, or to render gay, to drive away fatigue, or to enable to support the same. Then they had these special occasions where the members of the family united to celebrate such anniversaries as Christmas or New-years. Then they brought out the spiritous drinks to enliven the company. At each repetition of these occasions the taste of the young man is strengthened. He enters into the world where he is exposed to temptation; he finds companions, endeavors to make a home for himself; but instead of resisting temptation he is inspired with the idea that spiritous drinks should not be avoided, but rather more fully valued and appreciated.

As we considered all these things we thought of our own dear little ones, and of what fate might be theirs, and we felt a strange sensation when the same mournful question repeated itself, "Who killed this man?" His own parents, had they no part in his death?

And now, dear reader, let us ask of you, if you never knew of anyone dying in a state of drunkenness, caused by spiritous drinks, whose fate struck you with horror? and at the same time, have you not at some time, and in some manner, encouraged such a person in the use of that which caused his ruin? Memory, so faithful and quick, by its mysterious powers brings the past before you and shows to you what your behaviour and example was towards those who are now lost. Can you look back and say with confidence, "I am innocent?" If your conscience, with a voice of thunder, strongly accuses you for having had a part in that which has brought about such sad consequences, or if, at the same time, it murmurs softly in our ears a doubt of your innocence in this affair, and if it calls you to abstain from the use of spirits in the future, and be thus free from the blood of those who die victims of intemperance, then lend your ears to its counsels, and show in this that you possess the spirit of the Lord, who said, "The Son of man is not come to destroy life but to save it."

I LIVE for those who love me,
Whose hearts are kind and true,
For the Heaven that smiles above me
And waits my spirit too;
For the human ties that bind me,
For the task my God assigned me,
For the bright hopes left behind me,
And the good that I can do.

THE beginning of folly, and the first entrance on an irregular course of life, cost some pangs to a well-disposed heart; but it is surprising to see how soon the progress ceases to be impeded by reflection, or slackened by remorse.

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, DEC. 18, 1879.

JAMES WHITE,
F. N. ANDREWS,
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J. H. WAGGONER, - - - - - RESIDENT EDITOR.

Matthew xxiv.

PROFESSOR OLMSTEAD, of Yale College, said that they who were so fortunate as to witness the falling stars on Nov. 13, 1833, probably beheld the greatest display of celestial fireworks that has ever been seen since the creation of the world,—certainly the greatest that has ever occurred within the time covered by the annals of history. It was more than "a shower," as it has been called. They began to fall as early as 11 o'clock, and increased until they truly resembled a shower, but of many hours' continuance. We witnessed them in all their glory, for nearly three hours, till they were obscured by the light of dawning day. And when the day dispelled the appearance they were still falling as numerous as ever, as was proved by their being visible in the west when the advancing light of the sun rendered them invisible in the east. During their fall the largest and brightest would leave a mark of light down the heavens like a mark of phosphorus on a wall in a dark room. When it became so light that the mass of them could no longer be seen, one would occasionally make its presence known by such a penciling of the sky. No description can give one any conception of the grandeur and glory of the scene. As our memory recalls it we feel that the power of God was manifest to make known to the student of prophecy that the coming of the Son of man is near.

By comparing the testimony of the Evangelists we find these signs still more definitely located. We have noticed that the greatest tribulation or affliction which ever befell the church of Christ was under the Papal Roman power. This power was symbolized by the "little horn" of Dan. 7, into whose hands the saints of the Most High were given for a thousand two hundred and threescore prophetic days—1260 years. This period commenced A. D. 538, and ended when the civil power fell from the hands of the papacy by the imprisonment and exile of Pius VI. in 1798. The persecution began to wane under the German Reformation, and ended in the first half of the eighteenth century. To this the Saviour doubtless referred when he spoke of shortening the days of the affliction for the elect's sake. The affliction ceased before the expiration of the days spoken of by the prophet. And Mark says, "In those days, after that tribulation, the sun shall be darkened." Mark 13:24. This was actually fulfilled, in that order. The days of the prophecy closed at the very close of the eighteenth century. The power was still in the hands of the papacy, but unused; the affliction was past; the long, dark night of persecution upon the church of Christ had come to an end; there was a respite "for the elect's sake," lest no flesh should be saved—lest the faithful witnesses for Jesus should be exterminated by the power and malice of the Inquisition. And in this time of respite, while yet the power lingered in the hands of the man of sin, the sun was darkened—God's signs "in the heavens above" commenced their fulfillment. The darkening of the sun in 1780 was the greatest that ever was known, and it took place at the very time specified in the "sure word of prophecy."

We have now considered the signs of Matt. 24 in connection with a class of evidences which we consider fully sufficient to disprove the current idea that the coming of the Lord referred to the destruction of Jerusalem. We will answer a few objections, and make the application of the prophecy.

"ALL THESE THINGS."

It is suggested that there are other things besides the signs in the sun, moon, and stars, which take place, according to this prophecy, and we are to look for "all these things" before we are to expect the coming of the Lord. If the reader will look carefully at the connection, he will see that, following these signs, five things are mentioned, before the parable of the fig-tree is given. (1.) The shaking of the powers of the heavens. (2.) The appearing of the sign of the Son of man. (3.) The mourning of all the tribes of the earth. (4.) The coming of the Son of man in power and great glory. (5.) Sending his angels to gather his elect. Surely no one will contend that

"all these things" shall take place before we have a right to expect the coming of the Lord as an event near at hand. We cannot say his coming is yet near in the future when he has come and gathered his saints to himself in glory.

Thus it is seen that we have to draw a line between those things which are signs of his coming, and those things which take place at his coming. Where shall this line be drawn? We say between the signs in the sun, moon, and stars, and the things which follow. All that follow the three signs, are connected with the immediate coming of the Lord. We need notice only the first—the shaking of the powers of the heavens.

1. Paul teaches, in Hebrews 12, that as the voice of God once shook the earth, in the days of Moses, so once more will the voice of God shake both earth and heaven. *Once more* the voice of God from Heaven will be heard, and heaven and earth will be shaken thereby.

2. In Rev. 6, following the signs in the sun, moon, and stars, it is said, "And the heaven departed as a scroll when it is rolled together;" and this is accompanied with an earthquake so great that every mountain and island are moved out of their places. Thus the heavens and earth are shaken, and the people upon the earth call to the rocks and mountains to hide them from the wrath of the Lamb. They will understand at that time that the Lamb of God, he who has been their intercessor, has taken vengeance into his hands, and no probation remains for the impenitent. Compare 2 Thess. 1:7-10.

3. In Rev. 16:17-21 we learn that the voice of God is heard from Heaven, and the consequent commotion of the elements takes place, under the seventh and last plague, "in which [the plagues] is filled up the wrath of God." Under this plague the battle of the great day is fought. Heaven's artillery is the great hail storm. Compare Eze. 13. Under the sixth plague the Saviour announces his coming as future, but very near.

4. Isaiah, in ch. 2, and also 13, prophesies of the same shaking, and the dismay of the inhabitants of the earth, who seek a hiding place in the rocks for fear of the majesty of the Lord, locating it in "the day of the Lord."

5. Jeremiah, in ch. 25, locates the speaking of God from Heaven at the time of the great battle, when all the kingdoms of the earth shall drink of the cup of God's fury, and fall and rise no more; when "evil shall go forth from nation to nation," because the Lord has a controversy with them, and he "will give all the wicked to the sword." The destruction of the wicked shall be so complete and universal that "they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground."

6. Joel also speaks of the time when the voice of God is heard from Heaven, and says it is when the battle of the nations is come; when the sickle is put in because the harvest is ripe. Joel 3:9-16.

7. Jesus said, "The harvest is the end of the world, and the reapers are the angels;" and says at the harvest the Son of man shall send forth his angels to separate the wheat from the tares. Matt. 13:37-43.

8. John also says the harvest is reaped when the Son of man appears upon the great white cloud. Rev. 14:14-18.

9. A message—a most solemn message—of warning is given before the Son of man appears upon the white cloud to reap the harvest of the earth, and the seven last plagues are poured out after this message and before the advent. After the message—for the first plague is poured out upon the very ones denounced in the message; compare ch. 14:9-12, and 16:1, 2. And before the advent—for under the sixth plague the Lord warns of his coming near, and the great battle is fought under the seventh, which is fought just at the period of his coming.

Inasmuch as he comes in the glory of his Father, and all his holy angels with him, it is certain that there will be such glory and splendor as this world has never yet beheld. We believe the distant appearance of this cloud, of this most resplendent glory, far, far beyond the brightness of the sun, will be that "sign of the Son of man" which shall cause all the tribes of the earth to mourn. They will have heard and rejected the evidences of his near coming. Then, when too late, they will realize their terrible mistake and their hopeless condition. This will cause them to seek a hiding place from the dazzling and, to them, fearful sight.

We do not here take time to fully develop the argument concerning the shaking of the

powers of the heavens; but from this brief view we think it must appear conclusive to all, that the shaking of the powers of the heavens is not a sign to prove to the waiting church that the Lord's coming draws near, but is an event which takes place in immediate connection with the Lord's appearing. It therefore follows that the signs in the sun, moon, and stars, are the only signs here given whereby we may feel the strongest assurance that his coming is near. And these are already fulfilled. Therefore now is the time to watch, for his coming is near indeed.

We do not say there are no more prophecies to be fulfilled before the Lord comes. The warning of the angel of Rev. 14:9-12 must do its work—must lead the people of God to that perfect obedience to "the commandments of God, and the faith of Jesus," to that preparation and consecration which will insure their being sealed with the seal of God in their foreheads, that they may be preserved from the evil to come, in the day of the Lord's anger—in the pouring out of the plagues of his wrath. See Zeph. 2:1-3. Another objection is based on verse 36.

"OF THAT DAY AND HOUR KNOWETH NO MAN."

Reference is often made to this verse with as much confidence as if it were a sufficient refutation of every argument in favor of the truth that his coming is near. We accept the declaration of this verse; we accept all the Scriptures. May we ask the objector, Do you believe this scripture? Perhaps he will say, "Yes; I believe that no man can tell the day nor the hour of his coming." We also believe that; but that is not all that the Saviour said. *Do you believe his word?* Do you believe that you may know, by the signs which he has given, when his coming is near, even at the door? Here is the test of your confidence in the teachings of our blessed Lord. We have this confidence; we fully believe we may know. Nay, more; we believe we *must* know,—that we are commanded to know, and not to slight the Saviour's warnings. And we believe it will be just as fatal for us not to know, as it was for the inhabitants of the earth in the days of Noah not to know when the flood was coming. Matt. 24:36-39.

It is quite possible to know that an event is near, without knowing the day and hour when it will occur. Plain as this distinction is, the objectors seem to overlook it altogether. An illustration of this is afforded in an incident which transpired a few years ago. We were holding meetings in the northern part of Ohio; it was in the Spring of the year. Having one evening presented the Bible evidences that the coming of the Lord is near, we were hailed next morning by a gentleman who was planting his garden, and requested to tell him *at what time* we thought the Lord would come. Of course we told him we knew nothing about that; we left it where the Scriptures leave it, that it is near, but *just how near* we have no knowledge. But he insisted that, inasmuch as we were very confident that his coming is near, we must have formed *some idea of the definite time*, and he would not be satisfied unless we told him. So it often is, that the idea of definite time is firmly fixed in the minds of opposers, while it never is in ours. Failing to satisfy him by denials we changed the conversation to his work. He was planting corn. We asked him if he expected that the corn would soon "come up." He answered, yes. And why? There is good reason to expect it. The season is well advanced; the ground is moist and warm. Then you feel assured, even to certainty, that it will come up soon. Again the answer was, yes. Then, we continued, as you are certain that it will come up soon, please tell *at what exact time* you think it will come up! By pressing this point a little, he was led to confess that his request was not a reasonable one;—that we may be certain that an event is near, and not know the exact time when it will occur.

And why not be equally positive in both cases? Our Saviour's parable is based upon the very facts which led this man to feel assured that his corn would come up soon. "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." And so it is; we do not guess; we do not doubt; we know. "So likewise ye, when ye shall see all these things, know that he is near, even at the door."

The only way imaginable in which this certainty can be evaded, is to say that the parable itself is based on certain facts which are yet matters of dispute, and therefore matters

of uncertainty. But then the question arises, Would the Saviour build a parable of such certainty, and command us to *know* it as a certainty, and rest the whole fabric on uncertainties? Impossible. We insist that the signs are not uncertainties. They are made uncertain only by a mystifying process which leaves everything in doubt and obscurity to which it is applied. By the working of this process we have no "sure word of prophecy" left to us. But by taking the statements of our Saviour as *literal truths* we have harmony in statement and certainty in fulfillment.

We hoped to be able to conclude our remarks on this chapter in this paper, but shall have to defer the application for another opportunity.

The Holidays.

We are rapidly approaching the season of the holidays, and many conscientious ones are now questioning what course they may pursue that will be pleasing in the sight of God. By the world the holidays are spent in frivolity and extravagance, gluttony and display. It is the prevailing custom at this time to make and receive presents. And it is no small burden upon the mind to know how to distribute these gifts among friends so that none will feel slighted. It is a fact that much envy and jealousy are often created by this custom of making presents.

Thousands of dollars will be worse than thrown away upon the coming Christmas and New Year's in needless indulgences. But it is our privilege to depart from the customs and practices of this degenerate age; and instead of expending means merely for the gratification of the appetite, or for needless ornaments or articles of clothing, we may make the coming holidays an occasion in which to honor and glorify God.

We advise all our brethren and sisters to make a decided reform in regard to these festal days. Those who appreciate the gift of God's dear Son to save them from ruin, now have a favorable opportunity to give tangible proofs of their gratitude by rendering to God their thank-offerings. Let old and young lay aside their mites as sacred offerings to God. If we would give to the cause of our Redeemer one-half as much as we have bestowed upon our friends, we would do much good and receive a blessing for giving.

Let us seek to faithfully represent Christ on the coming festal days by imitating his example as he went about doing good. It is impossible to enjoy the approbation of God while living for self. As Christians who profess a living faith in the near coming of the Son of man, keeping all of God's commandments, let us make earnest efforts to draw near to God through Jesus Christ, and make a covenant with him by sacrifice. In our principles of action we must be elevated above the customs and fashions of the world. Christ came to our world to elevate the minds of men to the divine level, and to bring them into sympathy with the mind of God.

As every blessing we enjoy is brought to us through the condescension, humiliation, and sacrifice of Jesus Christ, we should render to him our best gifts, above all not withholding ourselves. The infinite sacrifice which Christ has made to free us from the guilt and woe of sin, should work in every heart a spirit of gratitude and self-denial which is not manifested by the world. God's gift of Christ to man filled all Heaven with amazement, and inspired at his birth the angelic song, "Glory to God in the highest, and on earth peace, good will toward men."

Christmas day, precious reminder of the sacrifice made in man's behalf, should not be devoted to gluttony and self-indulgence, thus exalting the creature above the Creator. Let us who are partakers of this great salvation show that we have some appreciation of the gift, by rendering to God our thank-offerings. If we would indulge less in feasting and merriment upon these occasions, and instead make them the means of benefiting humanity, we should better meet the mind of God. It is a pleasure and gratification to exchange gifts with our friends; but are there not nobler and more glorious objects for which we may give our means and do good by shedding light upon the pathway of others?

There are many who have not books and publications upon present truth. Here is a large field where money can be safely invested. There are large numbers of little ones who should be supplied with reading. The Sunshine Series, Golden Grain Series, Poems, Sabbath Readings, etc., are all precious books,

and may be introduced safely into every family. The many trifles usually spent in candies and useless toys, may be treasured up with which to buy these volumes.

Children need proper reading, which will afford amusement and recreation, and not demoralize the mind or weary the body. If they are taught to love romance, and newspaper tales, instructive books and papers will become distasteful to them. Most children and young people will have reading matter; and if it is not selected for them, they will select it for themselves. They can find a ruinous quality of reading anywhere, and they soon learn to love it; but if pure and good reading is furnished them, they will cultivate a taste for that.

Especially efforts should be made to exclude from our homes that class of literature which can have no beneficial influence upon our children. Many times I have been pained to find upon the tables or in the book-cases of Sabbath-keepers, papers and books full of romance, which their children were eagerly perusing.

There are those who profess to be brethren who do not take the *Review*, *Signs*, *Instructor*, or *Good Health*, but take one or more secular papers. Their children are deeply interested in reading the fictitious tales and love stories which are found in these papers, and which their father can afford to pay for, although claiming that he cannot afford to pay for our periodicals and publications on present truth. Thus parents are educating the taste of their children to greedily devour the sickly, sensational stories found in newspaper columns. All such reading is poisonous; it leaves a stain upon the soul, and encourages a love for cheap reading which will debase the morals and ruin the mind.

Parents should guard their children, and teach them to cultivate a pure imagination, and to shun, as they would a leper, the love-sick pen pictures presented in newspapers. Let publications upon moral and religious subjects be found on your tables, and in your libraries, that your children may cultivate a taste for elevated reading. Let those who wish to make valuable presents to their children, grandchildren, nephews, and nieces, send in their orders for the children's books mentioned above. For young people, the *Life of Joseph Bates* is a treasure; also the three volumes of *Spirit of Prophecy*. These volumes should be placed in every family in the land. God is giving light from Heaven, and not a family should be without it. Let the presents you shall make be of that order which will shed beams of light upon the pathway to Heaven.

Anciently the children of Israel were commanded to keep three annual feasts each year; the Passover, the Feast of Tabernacles, and the Feast of Weeks. The Lord gave directions that on these occasions their gifts and offerings were to be consecrated to him, and none should appear before him empty-handed. But in our day it has become fashionable to observe these festival occasions in a manner that would divert the mind from God instead of bringing glory to his name. Those whom God has blessed with prosperity should acknowledge the Giver, and feel that where much is given much will be required.

Our holidays have been perverted from their intended use. Gifts are lavished upon one another, and praise which should have been given to God, to whom all these things belong, is bestowed upon poor mortals.

Our houses of worship in Oakland and Battle Creek are under the pressure of debt. The Dime Tabernacle belongs to us all; we should all have a special interest in it. In order to accommodate the students at the College, the patients at the Sanitarium, the laborers at the Office, and the large number of worshippers constantly coming in from abroad, the erection of this spacious house of worship was a positive necessity. Great responsibilities rest upon those at Battle Creek, and also upon those whose arms should be reached out to sustain these interests at the great heart of the work. Not in all the world is there a battle field for truth and reform like this. Great interests are involved here. The Sabbath-school and College are educating the young, and determining the future destiny of souls. There is here a continual necessity of devising ways and means for the advancement of truth and the conversion of souls. Our people are not half awake to the demands of the times. The voice of Providence is calling upon all who have the love of God in their hearts to arouse to this great emergency. Never was there a

time when so much was at stake as to-day. Never was there a period in which greater energy and self-sacrifice were demanded from God's commandment-keeping people.

We are now nearing the close of another year, and shall we not make these festival days opportunities in which to bring to God our offerings? I cannot say sacrifices, for we shall only be rendering to God that which is his already, and which he has only intrusted to us till he shall call for it. God would be well pleased if on Christmas, each church would have a Christmas tree on which shall be hung offerings, great and small, for these houses of worship. Letters of inquiry have come to us asking, Shall we have a Christmas tree? will it not be like the world? We answer, You can make it like the world if you have a disposition to do so, or you can make it as unlike the world as possible. There is no particular sin in selecting a fragrant evergreen, and placing it in our churches; but the sin lies in the motive which prompts to action, and the use which is made of the gifts placed upon the tree.

The tree may be as tall and its branches as wide as shall best suit the occasion; but let its boughs be laden with the golden and silver fruit of your beneficence, and present this to Him as your Christmas gift. Let your donations be sanctified by prayer, and let the fruit upon this consecrated tree be applied toward removing the debts from our houses of worship at Battle Creek, Mich., and Oakland, Cal.

A word to the wise is sufficient.

E. G. WHITE.

The United States in Prophecy.

THE DRAGON VOICE.

(Continued.)

POLITICAL corruption is preparing the way for deeper sin. It pervades all parties. Look at the dishonest means resorted to to obtain office, the bribery, the deceptions, the ballot-stuffing. Look at the stupendous revelations of municipal corruption just disclosed in New York city: millions upon millions stolen directly and barefacedly from the city treasury by its corrupt officials. Look at the civil service of this government. Speaking on this point *The Nation* of Nov. 17, 1870, said:—

"The newspapers are generally believed to exaggerate most of the abuses they denounce; but we say deliberately, that no denunciation of the civil service of the United States which has ever appeared in print has come up as a picture of selfishness, greed, fraud, corruption, falsehood, and cruelty, to the accounts which are given privately by those who have seen the real workings of the machine."

Revelations are continually coming to light going beyond the worst fears of those who are even the most apprehensive of wrongs committed among all classes of society at the present time. The nation stands aghast to-day at the evidence of corruption in high places, which is thrust before its face. Yet a popular ministry in their softest and most soothing tones, declare that the world is growing better, and sing of a good time coming. The *Detroit Evening News* of March 4, 1876, referring to Secretary Belknap's fall, says:—

"The revelations of corruption in connection with the administration of the Federal government have gone further than anybody's worst fears, in the humiliating intelligence of Secretary Belknap's disgrace. That among the underlings there were to be found rascals might have been expected in such times as these, but that a minister of the cabinet should have turned out to be nothing better than a vulgar thief is something which must fill this nation with dismay, and the civilized world with contempt. Where is all this to stop? Are we so utterly rotten as a people that nothing but villainy can come uppermost, that we cannot preserve even the great offices of the cabinet from the possession of rascals?"

Further enumeration is here unnecessary. Enough crops out in every day's history to show that moral principle, the only guarantee in a government like ours for justice and honesty, is sadly wanting.

An evil is also threatening from another quarter. Creeping up from the darkness of the Dark Ages, a hideous monster is intently watching to seize the throat of liberty in our land. It thrusts itself up into the noonday of the nineteenth century, not that it may be benefited by its light and freedom, but that it may suppress and obscure them. The name of this monster is Popery; and it has fixed its rapacious and bloodthirsty eyes on this land, determined to make it its helpless prey. It already decides the election in some of our largest cities. It controls the revenues of the

most populous State in the Union, and appropriates annually hundreds of thousands of dollars raised from Protestant taxes to the support of its own ecclesiastical organizations, and to the furtherance of its own religious and political ends. It has reached that measure of influence that it is only by a mighty effort of Protestant patriotism that measures can now be carried, against which the Romish element combines its strength. And corrupt and unscrupulous politicians stand ready to concede to its demands, to secure its support for the purpose of advancing their own ambitious aims. Rome is in the field with the basest and most fatal intentions, and with the most watchful and tireless energy. It is destined to play an important part in our future troubles; for this is the very beast which the two-horned beast is to cause the earth and them that dwell therein to worship, and before whose eyes it is to perform its wonders.

And in our own better Protestant churches there is that which threatens to lead to most serious evils. On this point one of their own popular ministers, who is well qualified to speak, may testify. A sermon by Charles Beecher contains the following statement:—

"Our best, most humble, most devoted servants of Christ are fostering in their midst what will one day, not long hence, show itself to be the spaw of the dragon. They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising veneration of saints and martyrs which they were fostering. . . . The Protestant evangelical denominations have so tied up one another's hands, and their own, that, between them all, a man cannot become a preacher at all, anywhere, without accepting some book besides the Bible. . . . And is not the Protestant church apostate? Oh! remember, the final form of apostacy shall arise, not by crosses, processions, baubles. We understand all that. Apostacy never comes on the outside. It develops. It is an apostacy that shall spring into life within us; an apostacy that shall martyr a man who believes his Bible ever so holily; yea, who may even believe what the creed contains, but who may happen to agree with the Westminster Assembly that, proposed as a test, it is an unwarrantable imposition. That is the apostacy we have to fear, and is it not already formed? . . . Will it be said that our fears are imaginary? Imaginary? Did not the Rev. John M. Duncan, in the years 1825-6, or thereabouts, sincerely believe the Bible? Did he not even believe substantially the confession of faith? And was he not, for daring to say what the Westminster Assembly said, that, to require the reception of that creed as a test of ministerial qualifications was an unwarrantable imposition, brought to trial, condemned, excommunicated and his pulpit declared vacant? There is nothing imaginary in the statement that the creed-power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way.

"Oh! woeful day! Oh! unhappy church of Christ! fast rushing round and round the fatal circle of absorbing ruin! . . . Daily does every one see that things are going wrong. With sighs do every true heart confess that rottenness is somewhere; but, ah! it is hopeless reform. We all pass on, and the tide rolls down to night. The waves of coming conflict which is to convulse Christendom to her center are beginning to be felt. The deep heavings begin to swell beneath us. 'All the old signs fail.' 'God answers no more by Urim and Thummim, nor by dream, nor by prophet.' Men's hearts are failing them for fear and for looking after those things that are coming on the earth. Thunders mutter in the distance. Winds moan across the surging bosom of the deep. All things betide the rising of that final storm of divine indignation which shall sweep away the vain refuge of lies."

In addition to this, we have Spiritualism, infidelity, socialism, and free-love, the trades unions, or labor against capital, and communism, all assiduously spreading their principles among the masses. These are the very principles that worked among the people, as the exciting cause, just prior to the terrible French revolution of 1789-1800. Human nature is the same in all ages, and like causes will surely produce like results. These causes are now all in active operation; and how soon they will culminate in a state of anarchy, and a reign of terror as much more frightful than the French revolution as they are now more widely extended, no man can say.

Such are some of the elements already at

work; such the direction in which events are moving. And how much further is it necessary that they should progress in this manner, before an open war-cry of persecution from the masses, against those whose simple adherence to the Bible shall put to shame their man-made theology, and whose godly lives shall condemn their wicked practices, would seem in nowise startling or incongruous?

But some may say, through an all-absorbing faith in the increasing virtue of the American people, that they do not believe that the United States will ever raise the hand of persecution against any class. Very well. This is not a matter over which we need to indulge in any controversy. No process of reasoning, nor any amount of argument, can ever show that it will not be so. We think we have shown good ground for strong probabilities in this direction; and we shall present more forcible evidence, and speak of more significant movements hereafter. As we interpret the prophecy, we look upon it as inevitable. But the decision of the question must be left to time. We can neither help nor hinder its work. That will soon solve all doubts and correct all errors. U. S.

General Conference.

THE following resolutions were passed by the late General Conference:—

HEALTH AND TEMPERANCE ASSOCIATION.

Resolved, That in the opinion of this body it is the duty of all the members of this denomination to become members of the American Health and Temperance Association, and to use their influence in inducing others to unite in this reformatory effort.

Resolved, That the officers of the several State societies of the A. H. and T. Association be requested to take energetic measures for the formation of H. and T. clubs in every church where such an organization is expedient, and urge the hearty co-operation of all members of the denomination.

Resolved, That the Conference Committee of each Conference be requested to encourage proper persons to fit themselves to engage in the Health and Temperance work; and we especially urge all ministers to prepare themselves to present the subject of Health and Temperance in an efficient and practical manner, and make it a part of their work in their various fields of labor.

The committee appointed by the Conference to consider the subject of the circulation of Sister White's writings, made the following report:—

Whereas, Our past experience has fully proved that our prosperity as a people is always in proportion to the degree of confidence we cherish in the work of the spirit of prophecy in our midst; and

Whereas, The most bitter opposition we have to meet is aimed against this work, showing that our enemies realize its importance, whether we do or not; and

Whereas, We have found that the most effectual way to meet and disarm this opposition was either to secure the personal labors of the one through whom we believe that the Lord has spoken, or to freely circulate her writings, and

Whereas, Great light has shone upon us through this channel, which not only our own people greatly need, but which would be a blessing to the world, remove prejudice, and break the force of the bitter attacks of the enemies of the truth, therefore

Resolved, That we urge upon our ministers and tract societies the importance of making earnest efforts to extend the circulation of the volumes of the Spirit of Prophecy and the Testimonies to the Church among our own people, till these shall be in every family of believers.

Resolved, That we recommend the Publishing Association to issue in attractive form such of her writings as would be of general interest to the reading public who are not of our faith, to be placed in public libraries, reading rooms, on shipboard, etc., by canvassers and T. and M. workers, where they, as well as our other standard works, may be accessible to the people.

Resolved, That we recommend the Publishing Association to issue in as cheap a form as consistent, the matter substantially contained in volume two of *Spiritual Gifts*, concerning the early life and labors of Sister White, in connection with the rise and progress of this work, for the special use of our ministers in new fields, and among those first becoming acquainted with her connection with this cause. And we further recommend the publication of a small edition of her earliest writings, now out of print, to bring all her writings within reach of those anxious to obtain them.

Resolved, that we consider it to be the duty of all our ministers to teach the Scriptural view of the gift of prophecy among our brethren everywhere, and the relation it sustains to the work of God in which we are engaged.

Resolved, that we advise that efforts be made to complete the raising of the fund of \$5,000 voted at the last annual session of the Conference for the purpose of increasing the circulation of these writings; said fund to be used in placing them in public libraries, reading-rooms, and other locations where they will be open to the reading public, and in such of the families of the very poor as the officers of the T. and M. Society decide should have them.

Faith Better than Funds.

"LORD, increase our faith!" is a proper prayer for the disciples of Jesus. But where is a warrant for the prayer, "Lord, increase our funds"? Yet, the latter prayer is a great deal more common than the former. Is it a wise prayer? Is it a safe one?

It was in a Bible class. The lesson for the day was "The Rich Man and Lazarus." Its discussion was after this sort, between the teacher and his scholars: Was the rich man lost because he was rich? No. Was Lazarus saved because he was poor? No. Is there any sin in the fact of being rich? No. Is there any merit in the fact of being poor? No. Ought we ever to pray for poverty? No. Ought we ever to pray for riches? The answer to that question did not come so promptly.

After a little, one said, "Well, that depends—." "Why didn't the other 'depend'?" You are all quick to say we oughtn't to pray for poverty, why are you less confident of the unwisdom of praying for riches?" "But we might glorify God by riches," said one. How do you know that you couldn't glorify God by poverty?" Well, but we might do good with money. How? By giving it to the needy, and by aiding good causes. Do you know any needy persons? Do you know of any good causes which ought to receive aid? Yes, indeed. Why, then, don't you ask the Lord to send the money directly to them? Why should you want to be the 'middle man' in the transaction? Is that the way to feel and to pray? Are you to count the Lord dependent on your good offices for the supply of his needy children, or for the aiding of causes he loves? Do you now use every dollar he gives you as a trust to be accounted for to him? Would you give away every added dollar of your income, if your receipts were largely increased? or would you use the greater share for yourself, and but a small portion in charities? Is not a prayer for riches always a selfish prayer, in whatever phrase it may be shaped? If you want to do good with the powers and the funds already in your possession, do it. If you want to have others helped beyond your ability to aid them, pray that the help may come to them. Do not condition your prayer for them on a percentage to yourself of all that God sends for their relief. Your need is evidently a need of more faith, not of more funds." Is there not a lesson in this truth for those outside of that Bible class?

Riches are at the best a temptation, a hindrance, an entanglement, in the Christian life. The love of them is a root of every evil. The care of them is an added responsibility, and an increase of labor. There is no such danger in *faith*. It is not that they who have riches are shut out from hope of salvation; but it is that they who "trust in riches" shall hardly "enter into the kingdom of God." Christians who find themselves possessed of wealth can pray for added grace in their added need. They can hope to be sustained under their pressing burden, and to be delivered out of their peculiar temptations. By faith they can so use the "mammon of unrighteousness" that it shall become a "treasure in heaven" when they have done with the things of earth. But their position is never an enviable one. Their lot is always one not to be desired. And as a rule this is manifest to the world. Dean Swift said, "We can see what God thinks of wealth by observing to whom he gives it." There are those who have both faith and funds in abundance; but they are not a common sight. In any case their faith is more to be desired than their funds; its practical value is far greater, and so is its comfort.

He who thinks that riches are to be desired, to be prayed for, is in danger of trusting in riches. His peril is greater than that of the man who already has wealth. "They that will be rich"—they that would be rich; they that want to be rich; they that pray to be rich—"fall into a temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Who would deliberately pray for riches, or even long for riches, in the face of such a warning of danger as that? The mistake of the Christian who longs for riches is in thinking that money has some power in itself; or that, at all events, it can be surely depended upon as an agency for good. Of what use is a bag of gold tied to a man's feet when he is swimming for his life? How much money would buy water for a famishing man in a lonely desert? Can you name the price in dollars and cents of the word of sympathy and cheer for which a heavy heart is aching and breaking? Faith can give help in all such emergencies. Money cannot. God can be heard from the ocean, from the desert, and from the bed-chamber. He is able and ready to supply every lack of his children, when all the wealth of the world would be unavailing for their

rescue and support. If it is for your own welfare and happiness that you desire wealth, you may be sure that God is to be depended on as the bankers are not; that faith is to be preferred above funds as a means of unfeeling good to you. If it is for others that you want the benefits of wealth, your faith in their behalf ought surely to be worth more than their share of your annual income would be in case you had large riches.—*S. S. Times.*

Cause of Unbelief.

We do not say that there are no honest doubters of Christian truth, or that there are no skeptics who are good men. But we do say that more religious skepticism arises from moral obliquity than from all other causes. And if reputedly honest doubters will recall the period when they began to dissent from Christian truth, they will probably remember that it was not the time when they were most faithful to the light they had, or most obedient to their convictions to God and man. The unbelief which may be honest now, may not have been honest at its initial stages. It may have begun in some conscious sin, which gave a false bias to the mind; and though, in after years, the sin may have been outgrown, or abandoned its evil fruit, the unbelief still remains. No man, while he is true to himself, true to his moral nature, true to the voice of God in his soul, can fall into any dangerous skepticism. The fact that such skepticism is usually found in association with positive vices, compares with the Scriptural genesis of it, to induce the belief that it is not or has not always been honest; that it began and grew in practical disloyalty to the truth, in conscious violation of known obligation.—*North-western Advocate.*

"Something Gives Way."

A CHRISTIAN woman in a town in New York desired to obtain a school-house for the purpose of starting a Sabbath-school, but was refused by a skeptical trustee. Still she persevered, and asked him again and again.

"I tell you, Aunt Polly, it is of no use. Once for all I say you cannot have the school-house for any such purpose."

"I think I am going to get it," said Aunt Polly.

"I should like to know how, if I do not give you the key."

"I think the Lord is going to unlock it."

"May be he will," said the infidel, "but I can tell you this, he will not get the key from me."

"Well, I am going to pray over it, and I have found out from experience that when I keep on praying, *something always gives way.*"

And the next time she came, the hard heart of the infidel gave way and she received the key. More than this, when others opposed the school, he sustained her, and great good was done for perishing souls.

"Something gives way." Sometimes it is a man's will, and sometimes it is the man himself. Sometimes there is a revolution, and sometimes there is a funeral. When God's spirit inspires a prayer in a believing Christian's heart, omnipotence stands ready to answer it. "Something gives way."

Eloquent Preaching.

ONE of the special dangers and defects of preaching in this country is connected with the popular liking of oratory in the pulpit, a demand for what is called eloquent preaching. The common American idea of pulpit eloquence is low and sensational. It means a chiefly rapid and emphatic utterance of sonorous sentences, with something extreme, violent, and paradoxical in the thought presented, though not much thought is required. People demand of the preacher that he shall arouse and excite them, and they enjoy with a kind of voluptuousness, the temporary stimulus and thrill of emotion which the preaching always causes. It results from the law of mental action that preaching of this kind does not inspire consciousness nor tend to practical moral activity. It necessarily produces and fosters mental conditions which are extremely unfavorable to spirituality of character and life. This appetite for eloquence, working with other tendencies of the age, has helped to make preaching in this country dramatic and entertaining, but, in a large measure unspiritual. This, I think, can be rightly regarded only as a calamity, a tendency opposed to the interests of religion, adapted to weaken and subvert it, and to lead the people who are influenced by it into a region where religion will be impossible or regarded as unnecessary. This is one of the most important among the unfavorable tendencies of the age. It has made preaching more attractive and interesting to the masses, but this has been accomplished by sacrificing much that is essential in religion itself.—*Atlantic Monthly.*

The Home Circle.

THE MARCH OF LIFE.

I AM resting for a moment
 "In the broad bivouac of life,"
 For my heart is getting weary
 With the clamor and the strife;
 Looking backward through the tangled
 Mazes that my feet have come,
 Looking forward for the glimmer
 Of the golden lights at home;
 Through a green and pleasant valley,
 Up a steep and rugged hill;
 Through a hot and arid desert,
 By a sweet and silver rill;
 Scrambling over thorny hedges
 Stretching over flowery plains,
 With a touch of blinding sunlight
 And a dash of cooling rains;
 Through the sloughs of deep despondence,
 Through the swelling tide of grief,
 With a little whispered comfort,
 And a little kind relief;
 In a calm and in a tempest,
 Now a joy and now a care,
 And a little tearful tugging
 At the golden oar of prayer;
 With a getting, and a giving,
 And a taste of transient bliss,
 And the soul's incessant yearning
 For a something more than this;
 So we pilgrims thread the journey
 With a weak and wise intent,
 While God's angels keep the record
 Of each day's accomplishment.
 —*Waif Woodland.*

A Definite Purpose Necessary to Success.

SUCCESS is never an accident. In whatever department of effort it is achieved, it is always the result of a definite purpose. The thousand failures which are made all around us show very forcibly that more than splendid dreaming is necessary to success in any cause. Men come not to the results of wealth, learning, or fame in the world by the mere caprice of fortune. The man who desires wealth, if he would have desire culminate in success, must intelligently plan and earnestly work for it. He who aspires after the palm of learning is but the merest visionary, unless he is animated by a longing for its acquisition that will brook no defeat in the execution of his deliberate purpose. And only he may hope to have his name entered upon the roll of distinction, who feels the consciousness that the end is to be reached through the means necessary thereto, and who is, therefore, intelligently and determinately resolved on success. Energy, directed by a plan to a given object, must succeed. The proverb, "By persevering we conquer all things," has its striking illustrations in every department of life. We have only to look around and see how many have acquired wealth, learning, position, and fame, in fact every thing by it, to teach us that

"Perseverance is a Roman virtue,
 That wins each Godlike act, and plucks success
 Even from the spear—proof crest of rugged danger."

A definite, earnest purpose, embodied properly in action, can do any thing in the practical world—can almost work miracles. "Where there is a will, there is a way." A great purpose is always the antecedent of a great action. Napoleon had never scaled Alpine heights with his veteran soldiery, had not a great purpose sustained the Herculean enterprise. Demosthenes had never made his fame immortal and world-wide, had not an all-conquering purpose made him equal to a triumph over almost insuperable natural defects in speaking. Franklin had never risen to proud eminence as a philosopher and statesman, had not a great purpose marked out for him, and then nerved him with the energy to fill his true niche on the record of human greatness. And thus we might continue to cite names to show that an earnest purpose is a necessary condition of success. Living examples of this truth are all around us. The men of our day who have won the prize of their ambition in the varied spheres of life, have done so by embodying a well-defined purpose in earnest, living action. If there are any exceptions to this rule, they are very few and unimportant.

Intelligently-directed energy pays everywhere by an absolute law in the very constitution of things. It can not possibly fail of success, since the means are only necessary to the end, as the cause is to the effect. And the reason why so many fail in the several objects of their pursuit is easily accounted for—they have no definite plan of action before them. What they do sustains no specific relation to the result sought for. Their energy—and many who fail in their several pursuits have energy—tends to the wrong point; it is zeal in a good cause, but not according to knowledge. They work hard for nothing, because there is no actual result possible to

their mode of action. In logic the conclusion must lie in the premises, otherwise, the argument is worth nothing. So the result of a man's work in any cause must lie in his plan of action, otherwise he works for nothing. So work thousands of our race—literally for nothing; and all for the want of well-defined purpose in what they do. The means are not adjusted to the end; therefore failure is inevitably the result.

We conclude, then, that a definite purpose is necessary to success on any field of effort. Without it a man can neither be great nor good; with it he can be most any thing in mental power and moral might. One of your best contributors, a doctor, has well said, "The will is not a sentiment, but a soldier. It pants for foes to battle with and has them. And when the issue is at hand, it knows not how to parley or to make a truce, but bravely faces the enemy, aims, fires, thunders, and then waves the bright palm of victory, shouts over and celebrates it. Understand me, I speak of the true soul. That is no soul which lacks this will. It drivels and dreams too much. It never feels the birth of an original thought. It is cowardly, sneaking, sniveling—nay,

"The most unprofitable sign of nothing."

But the true man recognizes and gives practical enforcement to a better and higher philosophy. In relation to his calling in life, the improvement of his mind, or the cultivation of his heart, to him a definite purpose, energetically followed out into action, is a matter of pre-eminent importance. Such a man does more than merely breathe, move and live. He acts, and leaves behind him the record of vigorous and enviable manhood. Ere he quits the stage of action, he puts the seal of his intellectual and moral individuality upon the world's history that posterity may know that he once lived and acted among men.

Live, then, reader, for actual, positive results. Have a deliberate purpose before you in all you do. We live but once on earth; how important, then, that we live for objects which are harmonious with our welfare and immortality! As your highest interests lie in religion, let your purposes and activities work out a true result for yourself and the world. "Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name by kindness, love, and mercy on the hearts of those you come in contact with year by year, and you will never be forgotten. No, your name, your deeds will be as legible on the hearts you leave behind as the stars on the brow of evening. Great deeds will shine as brightly on the earth as the stars of heaven."

To the young man before whom life is just opening up, and who has his fortune to make both in this world and the world to come, we would especially utter a word of counsel, and that word is, have a definite purpose before you. Noble is that spirit and grand is that philosophy that dares to say,

"I would not waste my spring of youth,
 In idle dalliance. I would plant rich seeds
 To blossom in my manhood, and bear fruit
 When I am old."

—*Rev. S. S. Cassidy.*

How to Meet Temptation.

MEET it as Christ met it, with the sword of the Spirit, which is the word of God. When our Lord was an hungered after his miraculous fast of forty days, the devil, taking advantage of his need (and who so well knows how to take such advantage?) said; "If thou be the Son of God, command that these stones be made bread." Prove to me that thou art the Christ is implied in this. But Jesus must make no vain show of his power, and he replies: "It is written, Man shall not live by bread alone." He, as man, may not do this miracle. The sword of the Spirit is mighty, and Satan cannot stand before it. The second time the wily one makes use of the word himself, for his strength lies in adapting the temptation to an individual's nature and disposition. But Christ uses no other weapon than at the first, and no other was needed, for the temptation was immediately withdrawn. And at length, when the devil would have worship from the Lord himself, he is vanquished by this same mighty sword, and leaves Christ for a season. Here is our example; the Psalmist says, "Thy word have I hid in my heart, that I may not sin against Thee." We have found the word mighty when striving against Satan. Wherewith shall we cleanse our way? by taking heed thereto according to the word of God (Psalm 119:9). The word and prayer will vanquish sin and Satan so that they will at least depart for a season; and shall not, when we are weary with the conflict, angels come and minister unto us? We believe it will be so. But let us always remember that our great High Priest was in all points tempted like as we

are, and fought the tempter with the sword of the Spirit. If Satan tempts us to covet over-much the bread that perishes, let us boldly tell him, "Man shall not live by bread alone." If he strives to lead us to risk health or life to gain applause of men, still we can say, "It is written, Thou shalt not tempt the Lord thy God." If he sets before us in beautiful array all the riches of the world, and promises to give us freely of them if we do but serve him, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve;" also, "What shall it profit a man, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" When tempted to anger, let us remember, "The servant of the Lord must not strive." To make this mighty sword an effectual weapon, it must be used with Divine help. Christ, who is our example, sought help through the word and prayer; and we may vanquish Satan by the same means. Let us then ask for the Holy Spirit to aid us to use the sword of the Spirit.—*W. D. Walker.*

Neglect of Children.

MANY a mother has wept over the sins of her child, little dreaming that while she was pursuing her round of idle pleasures, that child was taking its first lesson in sin from a vicious nurse. The truth is, parents take upon themselves too many unnecessary burdens, and consider themselves bound by duty to perform too many tasks, which are of much less consequence than the teaching and training of their children. The father has his trade or profession, and his few leisure hours he must spend in social pleasures. The mother has her household cares and the comforts of her family to study, and besides this, there is much time to devote to fancy work, to visitors, and to amusements of one kind and another. Her children are mere secondary considerations, and depend upon the kindness of hirelings. Their dresses may be miracles of puffing, ruffles and embroidery, but what does that count when their minds are dwarfed through neglect? Her house may be a model of neatness, her bread excel that of all her neighbors, her jellies and preserves enough to tempt the most fastidious; but if, in all this, she has kept aloof from her child, has chided his heart toward her, what does it count?

A Cheerful Face.

CARRY the radiance of your soul in your face; let the world have the benefit of it. Let your cheerfulness be felt for good, wherever you are, and let your smiles be scattered like sunbeams. Such a disposition will yield you a rich reward, for its happy effects will come home to you and brighten your moments of thought. Smiles are the higher and better responses of nature to the emotion of the soul. Let the children have the benefit of them, those little ones who need the sunshine of the heart to educate them, and would find a level for their buoyant nature in the cheerful, loving faces of those who lead them. Let them not be kept from the middle-aged, who need the encouragement they bring. Give your smiles to the aged. They come to them like the quiet rain of summer, making fresh and verdant the long, wearisome path of life. Be gentle and indulgent to all; love the true, the beautiful, the just, the holy.

One Side of Christian as Described by Rose Terry Cooke.

Now Lydia Crane was not naturally inclined to be querulous or selfish; she had been duly converted during the process of a revival in Lyndon, and joined the Church during Parson Bench's lifetime. She read her Bible daily; said her prayers—I use the phrase advisedly—and was a punctual attendant on all the means of grace. She was the head and front of the Church sewing-society, and secretary of the Foreign Mission Circle, yet in the living of her life she became, at the age of thirty-five, fretful, self-centred, opinionated, and domineering; but perfectly certain that she was an exemplary Christian. Charity, sympathy, tenderness, do not grow in such solitude as hers; it is not good for men or women to be alone; and if to be a Christian is to wear the image of Christ, as the gospel seems to imply, there was very little obvious likeness in Miss Lydia to the Master whose name she wore.

Yet she was a thoroughly honest woman, anxious above all things to do right; ready to give to every "object" that impelled the long-handled contribution boxes, with deacons at the other end, through every slip on every other Sunday, though she had not even a kind word for the beggar at her door; for begging implied "shiftlessness," and that was unpardonable.—*Sunday Afternoon.*

What Wine has done for Women.

WAR is not so sore an evil as intemperance, for some virtues can flourish on the battlefield, and some humanities can find a place of rest upon the point of the sword, but there is no room for virtues in the cup, or for humanities in the bowl.

Of the worst foes that women have ever had to encounter, wine stands at the head. The appetite for strong drink in man has spoiled the lives of more women, ruined more hopes for them, brought them more sorrow, shame, and hardship, than any other evil that exists.

The country numbers tens of thousands of women who are widows because their husbands have been slain by strong drink. There are hundreds of thousands of homes in which women still live lives of torture, going through all the changes of suffering that lie between the extremes of fear and despair, because those whom they love, like wine better than they do the woman they have sworn to love.

The sorrows and the horrors of a wife with a drunken husband, of a mother with a drunken son, cannot be described. The shame, the indignation, the sorrow, the sense of disgrace, the poverty, (and not unfrequently the beggary,) the fear and fact of violence, the lingering and life-long struggle and despair of countless women with drunken husbands, are enough to make all women curse wine and engage unitedly to oppose it everywhere as the worst enemy of their sex.—*Ada D. Buckingham.*

It is the sad, sorrowful moods, the natural yet evanescent periods of depression, that foolish men and women fly to alcohol for relief. For a time the stimulant quickens the circulation of the blood, and does often seem to cheer. But remember that it does nothing more. It does not help to remove from the body the exciting causes, those agents which can only be removed by brisk exertion and active waste of the body. On the contrary, alcohol locks up the secretions; causes accumulations of the products of excretion; makes the breath heavy and disagreeable, arrests the action of the liver, and, in the most favorable seasons, leads to the very evils it is so often taken to relieve or remove.—*Dr. Foor's Health Monthly for October.*

BLEEDING from a wound on man or beast may be stopped by a mixture of wheat flour and common salt, in equal parts, bound on with white cloth. If the bleeding be profuse use a large quantity, say from one to three pints. It may be left for hours, or even days, if necessary.

Reports from the Field.

Los Bolsa and San Pasqual, Cal.

SINCE my last report four more have signed the covenant in the Los Bolsa neighborhood. The tithing system has been adopted, a set of Sister White's works been bought by the church, and the majority have signed the teetotal pledge. Bro. A. F. Brown has been chosen leader and Sister E. B. Marden church clerk. The Sabbath-school has been fully organized, and several have become members of the T. and M. Society.

Nov. 29 and 30 I met with the few Sabbath-keepers in San Pasqual and Bear Valley, San Diego county. Found them all holding on and trying to walk in the light.

In San Pasqual and Bear Valley there are several families of Adventists, some of whom moved from the Northern churches and some came out from reading. They are somewhat isolated, but the Lord will hear prayer made in the wilderness, and will answer the prayers of those who keep his commandments. 1 John 3: 22.

Our visit seemed to encourage them; the Lord blessed, and we had a good meeting. The tithing system was adopted, and twenty-three signed the teetotal pledge.

Anaheim, Dec. 8, 1879. J. L. WOOD.

Star Valley, Cherokee Co., Kansas.

I AM still continuing the work here. I cannot speak all the time now, for other appointments have been thrown in, first by a Mormon, then by a Presbyterian, and lastly by a Baptist minister. I think all have one common desire,—to overthrow the Sabbath. We have now held our first Sabbath meeting. About thirty were present. Quite a number expressed themselves firm in the truth. Tomorrow I take up the subject of the nature of man. I think this will be a central point for meetings, as there are three churches within ten miles of this place, north, south, and west. We expect to visit faithfully, and hold what we have gained.

L. D. SANTEE.

Religious News and Notes.

—The *Independent* is busily engaged defending the theory of evolution, and trying to prove that Genesis is not a history.

—It is said that Cardinal McCloskey has asked and obtained permission to erect three new bishoprics in the United States, to be under his jurisdiction.

—A party of twelve Carmelite nuns, whom the people of Guatemala had grown tired of and driven away, have recently established themselves at Yonkers, N. Y.

—At its late meeting, the Illinois Baptist State Association passed a resolution disapproving of the use of tobacco by Christians, and speaking of the habit as "a peculiar evil" in preachers.

—The Lutheran church in this country is steadily advancing. The *Lutherische Kalender* for 1880 reports for all the Lutherans in America, 3,087 ministers, 5,376 congregations, and 689,163 communicants.

—The communicant roll of the Reformed Episcopal Church shows an increase of over 3,000 members during the past twelve months. There are now eight Bishops and upwards of one hundred clergymen.

—The Tennessee Conference of the M. E. church, South, recently reported 2652 "adult baptisms," and only 704 "infant baptisms." From these figures it would seem that infant baptism is dying out among them.

—At the election recently of a new Swiss Council of State, M. Cartaret, and his party, who promised to continue the war against the Ultramontanes and favor the Old Catholics, succeeded in gaining only three seats out of the seven.

—In Rome, Italy, a Waldensian preacher lately preached against mariolatry, which called forth severe articles from the priests, bishops, cardinals, and even the Pope. Masses were celebrated and special meetings held "to atone for the outrage on the mother of God."

—Seven Belgian priests have gone to the length of prohibiting children attending the communal schools from entering their churches. In consequence the Minister of Justice has issued a circular calling attention to the existence of laws making the churches free to all.

—Mr. Moody and Mr. Sankey, who are to spend the winter at St. Louis, commenced their meetings there on the 25th ult. The city has been divided into five districts, and the details of the work placed in the hands of a committee of laymen, composed of one from each evangelical denomination.

—The Vice-President of the United States laid before the Senate a petition of the General Assembly of the Presbyterian Church of the United States, representing 5009 churches and over half a million communicants, asking for a Commission of Inquiry concerning the alcoholic liquor traffic. Referred.

—The Rev. George Hepworth, D. D., has had an interview with Father Hyacinthe in regard to his doctrinal position, and gives as a result the opinion that the pere is not a Protestant, except in the sense of protesting against abuses in the Church of Rome. He is still a Catholic, conducts a Catholic service, and holds essentially to the Catholic theology.

—The Council of the English Church Union has determined upon the policy of resistance to Lord Penzance's judgment in the case of the Rev. Alexander Mackonochie. Mr. Mackonochie has expressed his willingness to go to prison. His church warden and congregation will prevent another clergyman from officiating in his place, without authority from Mr. Mackonochie.

—Fine churches were charged by Dr. Tudor of St. Louis, at the recent Evangelical Alliance Conference, with being one cause why the masses do not go to church in cities. Dr. Tudor said: "Our fine fashionable churches deter the poor, argue the question as we may. 'Go to your church with this bonnet? And it is all the bonnet I have!' is the irresistible argument on the other side."

—Infidelity being so rife in Holland, it is scarcely necessary to say that the system of education is entirely secular, but the length to which the exclusion of the Bible is carried is somewhat remarkable. A member of a school board said to the deputation to the Christian Alliance: "If it were proposed to set a headline for a copy for the children to write the words, 'Evil communications corrupt good manners,' it would not be allowed, because the words are taken from the Bible."

—Cardinal Nina, Papal Secretary of State, writes to the Papal Nuncio at Brussels that the Holy See has used all efforts in the past to avoid a conflict, and that further overtures are inconsistent with its dignity. He instructs the Nuncio to return to Rome at once, if the Belgian Government recalls its Ambassador to the Vatican. The dignity of Rome was already compromised by professing good will to the Belgian Government and instructing the Bishops to continue their resistance.

—The Protestant Episcopal Church has recruited largely since the war from the Southern army. Bishop Quintard, of Tennessee; Bishop Dudley, of Kentucky; Bishop Peterkin, of West Virginia; Bishop Harris, of Michigan, and two or three others, including the Bishop-elect of Louisiana, Dr. Galliher, all served in the Confederate army, and so did at least three of the missionary Bishops appointed by the House of Bishops—Elliott, of Western Texas; Wingfield of Northern California and Penick, of Cape Palmas.

Secular News.

—Trouble in Cuba is increasing.

—Thomas A. Doyle has been elected mayor of Providence, R. I., for the fifteenth time in succession.

—The war in Afghanistan is not ended. The natives are still resisting the English. A heavy battle has recently taken place.

—Twelve men are awaiting trial for murder in New York city. There are six indicted for murder now in Ukiah jail, Mendocino county, Cal., awaiting their trial.

—Secretary McCrary resigned, was nominated for Judge of the Fifth Judicial Circuit, and unanimously confirmed by the Senate. Alexander Ramsey, of Minnesota, was confirmed as Secretary of War.

—An attempt to assassinate Lord Lytton in Calcutta, was made Dec. 12. As usual, when attempts are made upon the lives of nobility, the perpetrator was insane. Too many insane people at large for the safety of crowned heads and rulers.

—A railroad has just been completed to the top of Mount Vesuvius. It rises from the level of the Neapolitan Bay to the very verge of the crater. It is run by powerful traction engines, at each end, with steel ropes. It is expected to prove a paying investment.

—There is a growing feeling that the Ute Commission will prove a failure, and that a war must ensue. At a recent session one warrior gave a war signal, but it was not responded to, and some of the Indians immediately left. They all come thoroughly armed.

—The village of Red Rock, Luzerne Co., Pa., was entirely destroyed on the night of Dec. 11, by the firing and explosion of oil-tanks. The oil spread over the village, burning everything in its track. Three hundred families were left homeless in the cold.

—A recent battle between the Montenegrins and Albanians was the bloodiest and most destructive in the history of the war. Not less than 1,500 troops are reported killed, and at least 2,000 wounded. The battle was fought in the bitterest possible spirit, no quarter being given on either side.

—In the election in Massachusetts for School Committees, the women voted. The vote in Boston was nearly to the full number registered. A report says, "The decorum at the polls and the courtesies shown the new element in the voting population was a noticeable feature of the day's events."

—The most distressing accounts continue of the sufferings of the people in Upper Silesia, caused by famine. The crops were almost a total failure, and latest advices are to the effect that not less than 200,000 people are suffering for food, many of whom must starve unless relief be furnished by the Government.

—Near Harrison, Ohio, Dec. 9, on the White Water Valley Railroad, a construction train, closely following a passenger train, ran into a wagon crossing the road, containing Peter Singer, Mat. Singer, Mrs. Maggie Singer, Peter Nuse, and Miss Ella Hurley. The first four named were instantly killed, and Miss Hurley injured.

—A frightful explosion of sewer gas took place on the night of Dec. 9, on Jefferson street, from Second to Sixth streets, Oakland, by which windows were shattered, houses injured, and one porch thrown completely down; mantles were broken, plaster cracked, etc. Some houses have a scorched appearance. A similar explosion, equally severe, occurred in San Francisco on Sunday last.

—Great excitement was reported, Dec. 10, prevailing at St. Petersburg. The gendarmierie and police forces have been largely increased. They incessantly patrol the streets of the city, and are especially numerous and vigilant near the Winter Palace. These circumstances indicate that fresh attempts upon the life of the Czar are anticipated.

—Winter in Switzerland has set in with almost unexampled fury. Within the past few days earthquakes, hurricanes, and snow storms of unprecedented violence have occurred. Railroads are blockaded with snowdrifts and fallen trees, and in this city, Berne, Neuchatel, and other points, immense damage has been done to property, and considerable loss of life is reported.

—A very severe wind storm passed over the town of Renick, Randolph county, Mo., Dec. 9. The residence of Byrd Ryle was torn to pieces, every member of the family being more or less injured, and Mr. Ryle fatally. The house of Joe Patrick was blown down, and Mrs. Wright, a visitor, was so seriously hurt that she died last night. The dwelling of Noah Burkhead was torn to pieces, and Mrs. Burkhead was seriously wounded. Several other houses were considerably injured, and fences, grain, stock, and trees destroyed.

—The destruction of dams on nearly all the principal rivers in Hungary and Transylvania, and the terrible inundations, are again filling the public mind with anxiety. But for the intense cold, ranging from 15 to 20 degrees below zero, Reaumar, Grossevardien, and several villages around the city, would have shared the fate of Szegedin. Temeovar, Arada, and several towns in Transylvania, were partly inundated Monday, and, as in Grossevardien, a great number of houses fell in. So suddenly came the flood that hardly any preventive measures had been taken, and great damage to property is reported, but no loss of life. A continuance of the frost alone can prevent the most serious disaster.

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