

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 6.

OAKLAND, CALIFORNIA, FIFTH-DAY, FEBRUARY 26, 1880.

NUMBER 8.

THE SIGNS OF THE TIMES.

ISSUED WEEKLY BY THE

Pacific Seventh-day Adventist Publishing Association.

ELDER JAMES WHITE, PRESIDENT.

THE current volume (6) of this journal will be issued in two editions, weekly, as follows:—

Per year, in advance,	TWELVE-PAGE EDITION,	\$2.00
	EIGHT-PAGE EDITION,	
	(Prepared expressly for Missionary purposes,)	
Per year, in advance,		\$1.25
In Clubs of ten or over		1.00

Address, SIGNS OF THE TIMES, Oakland, Cal.
OFFICE, TWELFTH AND CASTRO STREETS.

THE PRIZE BEYOND.

PERISHING splendors, pass away;
Vanish, ye glories that decay;
Onward I haste, and cannot stay,
Mine is the rest to come.
Not for me are the joys that fleet,
Not for me is the music sweet,
Mine be the tears at Jesus' feet,
Mine the eternal home.

Not for me the glittering gem,
Not for me the diadem,
No delight can I find in them,
Since my Lord was crowned with thorns:
Mine the tears that pilgrims know,
Mine be their portion of toil and woe,
Mine be the way that my Lord did go,
And the cross that he hath borne.

Not for me is the trump of fame,
Brawling abroad my worthless name,
Telling the story ever the same
Of pride and vanity;
Mine be the toil, the sighs, the tears,
Mine be the weary, wasting years,
Mine be the hope when Christ appears
I shall his glory see.

—Baptist Union.

GENERAL ARTICLES.

THE CALL OF MOSES.

BY MRS. E. G. WHITE.

To THE oppressed and suffering Hebrews the day of their deliverance seemed to be long deferred; but in his own appointed time God designed to work for them in mighty power. Moses was not to stand, as he at first anticipated, at the head of armies, with waving banners and glittering armor. That people, so long abused and oppressed, were not to gain the victory for themselves, by rising up and asserting their rights. God's purpose was to be accomplished in a way to pour contempt on human pride and glory. The deliverer was to go forth as a humble shepherd, with only a rod in his hand; but God would make that rod powerful in delivering his people from oppression, and in preserving them when pursued by their enemies.

Before Moses went forth, he received his high commission, his ordination to his great work, in a way that filled him with awe, and gave him a deep sense of his own weakness and unworthiness. While engaged in his round of duties he saw a bush, branches, foliage, and trunk, all burning, yet not consumed. He drew near to view the wonderful sight, when a voice addressed him from out of the flame. It was the voice of God. It was He who, as the angel of the covenant, had revealed himself to the fathers in ages past. The frame of Moses quivered, he was thrilled with terror, as the Lord called him by name. With trembling lips he answered, "Here am I." He was warned not to approach his Creator with undue familiarity: "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." "And Moses hid his face; for he was afraid to look upon God."

Finite man may learn a lesson that should never be forgotten,—to approach God with reverence. We may come boldly into his presence, presenting the name of Jesus, our righteousness and substitute, but never with the boldness of presumption,

as though he were on a level with ourselves. We have heard some address the great and all-powerful and holy God, who dwelleth in light unapproachable, as they would not address an equal, or even an inferior. We have seen some behave themselves in the presence of God as they would not dare to do in the presence of an earthly friend. These show that they have not a proper view of God's character and the greatness of his power. They should remember that God's eye is upon them; he reads the thoughts of their hearts concerning him. He will not be mocked. God is greatly to be revered; wherever his presence is clearly realized, sinful man will bow in the most humble attitude, and from the depths of the soul cry out, "How dreadful is this place!"

As Moses waited in reverent awe before God, the words continued: "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt."

Amazed and frightened at the command, Moses drew back, saying, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" The reply was, "Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee. When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." Moses thought of the difficulties to be encountered, the blindness, ignorance, and unbelief of his people, who were almost destitute of all knowledge of God.

"Behold," he said, "when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is his name? what shall I say to them?" The answer was,

"I AM THAT I AM. Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Moses was commanded first to assemble the elders of Israel, the most noble and righteous among them, who had long grieved because of their bondage, and to declare to them a message from God, with a promise of deliverance. Then he was to take the elders before the king, and say to him,

"The Lord God of the Hebrews hath met with us, and now let us go, we beseech thee, three day's journey into the wilderness, that we may sacrifice to the Lord our God."

The Pharaoh before whom Moses was to appear was not the one who had decreed that he should be put to death. That monarch was dead, and another had taken the reins of government. The name Pharaoh was a title borne by nearly all the Egyptian kings.

Moses was forewarned that Pharaoh would resist the appeal to let Israel go. Yet the courage of God's servant must not fail; for the Lord would make this the occasion to manifest his power before the Egyptians and before his people. "And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof; and after that, he will let you go."

The mighty miracles wrought for the deliverance of the Hebrews, would give them favor in the sight of the Egyptians; and when they should leave Egypt they were not to go empty-handed. They were to ask or seek from their Egyptian neighbors valuable articles, such as jewels of silver and gold, which could be easily transported. The Egyptians had been enriched by the labor unjustly exacted from the Israelites; and now, as the latter were to start on their long journey to a new home, it was right that they should receive a portion of the wealth which they had fairly earned. This would be a small recompense for their many years of unpaid servitude.

Moses saw before him difficulties which seemed unsurmountable. What proof could he give his people that God had indeed sent him? "Behold," he said, "they will not believe me, nor hearken to my voice; for they will say, 'The Lord hath not appeared unto thee.'" Evidence which appealed to his own senses was now given. He was told to cast the rod in his hand upon the ground. He did so; it became a serpent, and he fled before it. He was recalled and commanded to seize it. As he obeyed, it became again a rod. He was bidden to put his hand into his bosom. He did so, and on taking it out, saw it all covered with the white scabs of leprosy. On being told, he put it again into his bosom, and on withdrawing it saw that it had become like the other. By these signs the Lord assured Moses that his own people as well as Pharaoh should be convinced that one mightier than the king of Egypt was manifest among them.

But the servant of God was still overwhelmed by the thought of the strange and wonderful work before him. In his distress and terror he now pleaded as an excuse a lack of ready speech: "O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken to thy servant; but I am slow of speech and of a slow tongue." He had been so long from the Egyptians that he had not so clear knowledge and ready use of their language as when he was among them. This hesitancy on the part of Moses would seem to imply a fear that God was unable to qualify him for the great work to which he had called him, or that he had made a mistake in his selection of the man. The Lord said to him, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I, the Lord?" What an appeal! What a rebuke to the distrustful!

To this was added another assurance of divine aid: "Now, therefore, go, and I will be with thy mouth, and will teach thee what thou shalt say." But Moses still entreated the Lord to select a more competent person. These excuses at first proceeded from humility and self-diffidence. But after the Lord had promised to remove all his difficulties, and to give him final success, then any further shrinking back and complaining of his unfitness showed unbelief and distrust of God himself.

Moses was now directed to Aaron, his elder brother, who was eloquent, and who, having been in daily use of the language of the Egyptians, understood and could speak it perfectly. He was told that Aaron was coming to meet him, and when he came would rejoice at the meeting. The Lord then commanded Moses,

"Thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs."

Moses could make no further resistance, for all ground for excuses was removed. He returned to his father-in-law's tent, and asked permission to visit his brethren in Egypt. Jethro gave it, with his blessing, "Go in peace." So, taking his wife and children, Moses set out on his journey. He had not dared to make known the object of his mission, lest they should not be allowed to accompany him. Before reaching Egypt, however, he himself deemed it best, for their own safety, to send them back to her father's tent.

The Lord said unto Moses, "When thou goest to return unto Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand; but I will harden his heart, that he will not let the people go." That is, the display of almighty power before Pharaoh, being rejected by him, would make him harder and more firm in his rebellion. But the Lord would overrule the course of this haughty monarch, so that his obstinacy and perverseness would cause the name

of God to be magnified before the Egyptians, and before his people also.

Moses was directed to say unto Pharaoh, "Thus saith the Lord, Israel is my son, even my first-born. And I say unto thee, Let my son go, that he may serve me. And if thou refuse to let him go, behold, I will slay thy son, even thy first-born." The Lord called Israel his first-born because he had singled out that people to be the depositaries of his law, obedience to which would preserve them pure amidst idolatrous nations. He conferred upon them special privileges, such as were generally granted to the first-born son.

As Moses journeyed to Egypt, the angel of the Lord met him, and assumed a threatening posture, as though he would slay him. He did not explain the reason for his appearance in this manner, but Moses knew that there was a cause. He was going to Egypt in obedience to the express command of God; therefore the journey must be right. He at once remembered that his youngest son had not been circumcised. In compliance with the wishes of Zipporah, he had postponed the ceremony, contrary to the divine requirement. Now the wife, fearful that her husband might be slain, overcame her feelings of undue affection for her son, and performed the rite herself. After this, the angel let Moses go. In his mission to Pharaoh, he was to be placed in a perilous position, where his life would be exposed to the will of the king, if God did not by his power, through the presence of angels, preserve him. While Moses was living in neglect of one of God's positive commands, his life would not be secure; for angels could not protect him in disobedience.

In the time of trouble, just previous to the coming of Christ, the lives of the righteous will be preserved through the ministration of holy angels. But there will be no security for the transgressor. Angels cannot then protect those who are living in neglect of a known duty or an express command of Jehovah.

HOW DIFFERENTLY MEN ARE CONSTITUTED.

FROM the same premises opposite conclusions are drawn. How strange! To illustrate, I quote a late writer as follows:—

"No. 1 [the decalogue], does not contain a single precept that will be needed by the saved in the world to come. Look over the ten commandments. Will these be necessary in the kingdom of Heaven? Does any one believe it? Will a holy man need a commandment telling him he must not murder, steal, swear, lie, or commit adultery? This covenant, No. 1, was applicable to a hard-hearted, blind, and sinful people that needed a curb bit. Such were the Jews."

The argument fully stated stands thus: 1. All in the world to come will be holy persons. 2. No holy person will violate one of these precepts. These are the premises, and so far we are agreed; but how widely different the conclusions! His conclusion is, 3. Therefore the decalogue "was abolished, being ended at the cross."

From the same premises I come to the conclusion that these precepts will be law in the world to come. No one will break them; consequently it will be the law or rule, without an exception, to keep them. To make them the law it is not necessary that any one should violate them. It is possible that the will of God may be done perfectly "in earth as it is in Heaven." Will not his will then be law? When I read in prophecy that in the new earth all flesh shall come from Sabbath to Sabbath to worship the Lord, I infer that the Sabbath will be observed by all its inhabitants without an exception, and therefore the Sabbath precept will be a universal law. See Isa. 66:22, 23.

But for the fact that so many are now violating this precept, and desire to excuse themselves in their disobedience, our writer had never made his raid against the decalogue.

But supposing his inference to be sound, that holy men in the world to come will need no such restrictions as are contained in the ten commandments, does he not have them abolished eighteen hundred years too soon? He must admit that there are some men now that need such laws. There are some "hard-hearted, blind, and sinful people" now, that need a curb, as well as the Jews of old. But perhaps the decalogue is abolished only in respect to such good men as he is. He concludes an argument against the Sabbath thus: "As he [Jesus] has nowhere intimated that

he wishes us to keep the seventh day observed by the Jews, it is certainly not enjoined upon his disciples. Here we rest, trusting sweetly in Him who keeps us in 'perfect peace.'"

Jesus did affirm the perpetuity of every jot and tittle of his Father's law, till heaven and earth pass. But as he never intimated that he wishes us to keep the first day of the week, instead of the seventh, is not the conclusion full as logical that "it is certainly not enjoined upon his disciples." He has given a solemn warning to those who break the commandments and teach men so, but some don't seem to mind it. They think they are so good that they do not need such precepts.

"If men but knew it, in their reckless strife,
They're laboring hard to lose eternal life."

Immediately after deciding that the ten commandments will not be needed in the world to come, because they are not suited to holy men, the writer proceeds to present the two great commandments as every way suitable to that state. He says they "are eternal in their application to all intelligent created beings, in all generations, world without end." Now, following his course of reasoning we ask, "Will a holy man need a commandment telling him he must" love the Lord with all his heart, and his neighbor as himself, to prevent his hating God and his neighbor? "Will these be necessary in the kingdom of Heaven?" But can one love God and his neighbor as required in these great precepts, and at the same time violate one of the ten commandments? "This is the love of God, that we keep his commandments;" not as a grievous burden, but as a delightful privilege.

The opposers of the law of God give painful evidence of insanity. To say that no two of them are agreed is not telling the whole truth. No one of them can write a small tract in defense of his theory, without taking several contradictory positions. If the fourth commandment has any determinate meaning, it commands those to whom it is addressed to rest from their own labor on the day on which God rested from his. But our author argues that the day the Jews were required to keep did not correspond "with the seventh day of the original week;" but was another day given to commemorate their deliverance from Egypt. On another page he gets time all disarranged, and drives us into an inextricable maze, by a long day when the sun stood still in the time of Joshua. Again he says, "Astronomical calculations give evidence that the Lord's day, now observed by Christians generally, is the one first kept in Eden. It appears quite plain that the Jews had a new rest-day, not observed by other nations. In Persia, where the patriarchs lived, the people turned away from the worship of the true and living God to the worshiping of the sun, and called it 'Sunday.' They did not lose the original rest-day, but changed the mode of worship."

The original rest-day has not been lost, then, though Joshua did command the sun to stand still. Astronomical calculations and the idolatrous Persians have preserved it. Those who departed from the true God to idols still kept the true Edenic Sabbath; while Abraham and his seed who were separated from idolatry and called to the worship of the true God, had another day to keep, enforced by a commandment which caused them to believe that it was the Sabbath, or rest-day of God, the day on which he rested when he made the world!

The writer implies that there was a Sabbath "first kept in Eden," and that it was "observed by other nations." If so, this Sabbath-keeping was in accordance with a divine law. If this was a law of God; Abraham kept it; for God testifies of him as follows: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. Abraham's time was certainly four hundred and thirty years before the deliverance from Egypt. And God said of Abraham, "I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord." Now which kept the true Edenic Sabbath? Abraham and his seed, or the idolatrous nations from which they were separated?

Astronomy is a very exact science. It settles the time of historic eclipses. But if you go back of reliable human history, and undertake to tell by astronomy the exact beginning of earthly time and the day of the week on which God rested, you will find as great a lack as Archimedes did when he said that the only thing which hindered

him from lifting the world was the fulcrum on which to rest his lever.

I prefer to trust in God, in the second of Genesis, in the fourth commandment, and in the concurrent testimony of Christ and his apostles, to inform me of the day on which He rested.

R. F. COTTRELL.

DIVINE TRUTH AND ITS VALUE.

WE estimate the value of the things of this world by their durability, by the service they render the possessor, and by comparing one article with another. But divine truth, who can estimate its worth? or tell its priceless value? or with what comparison shall it be compared? Shall we liken it to gold, the most precious of all earthly treasures? Why so precious? In itself there is no nutriment that can sustain life, or nourish these frail bodies; it cannot be made into garments to warmly clothe, and protect us from winter's chilling blast. Why, then, do we prize it so highly? Because of its durability. There is nothing we need for food or clothing but that is easily destroyed by adverse influences, and, should it pass a fiery ordeal, would be reduced to ashes, and be seen no more forever. But not so with gold. It may be tested by the severest trials, even the hottest fire, and yet it remains the same; and the hotter the flame, the purer the gold. For this reason, the possessor can exchange it for every necessary article this earth affords. And not only for the necessary, but also for every desirable article, that is beautiful and pleasant to the eye, from the lovely flower, to the elegant mansion, surrounded by broad fields of earth's choicest fruits and richest land.

And how long can this be enjoyed? Just while the breath of life is within us. When that goes forth, we return to the earth, and no amount of gold, or all of earth's costliest treasures combined, can redeem us from the power of the grave, or place us in a condition to again enjoy the beautiful things of this world.

How does this compare with what divine truth does for those who possess it? It clothes them with the robe of Christ's righteousness, which will surely and safely protect them from the severest storm earth has ever witnessed, and which is already in sight to the eye of faith, and will as surely fall on those destitute of this robe as the flood came upon them in Noah's time.

And should the lamp of life go out, is it forever lost? No; it is safely insured in the record God has given us of his Son. And this record is eternal life, and this life is in his Son; and when He who is our life shall appear, then shall we appear with him in glory, and be led by him through the gates into the city of God, have a right to the tree of life, be made heirs of a beautiful mansion in our Heavenly Father's home and a glorious inheritance on the earth when it shall be purified from the stain of sin and the curse of God. How long shall this be enjoyed? While eternity's years shall roll. And he that can number them may estimate the value of divine truth.

Where shall this priceless treasure be found? and how obtained? God's word contains an inexhaustible fountain of it; and if we seek for it as for silver, and search for it as for hid treasures, we shall find the knowledge of God and understand righteousness, and judgment, and equity; yea, every good path.

And we may obtain it by coming with a humble, teachable spirit, to the foot of the cross, bringing every tradition, doctrine, and commandment, received from the fathers and not sustained by the word of God, and exchanging them for the pure precepts of God's unchangeable law, and the divine teachings of his beloved Son.

C. R. AUSTIN.

It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend. Seeds thus sown by the wayside often bring forth an abundant harvest. You might so spend your summer among the people, that they and their descendants might be better and happier, through time and eternity, for your works and your example.

He who does not know the sweetness of the gospel, cannot affect its sternness; he who does not love God and his neighbor, cannot hate sin, though he may have a spite toward some sins.

BEARING THE CROSS.

THERE are widely different views about bearing the cross. Some seem really to delight in bearing it in their own chosen way. They would have a substantial cross of ivory or gold, or of some costly material and exquisite workmanship, and bear it in front, upon the breast, near the heart, suspended by a chain of gold about the neck. And it is presumed that they take much credit to themselves for their dauntless bravery in thus bearing the symbol of the Christian profession before an unbelieving and scoffing world. Thus delicately does many a devotee of fashion and folly bear the cross.

Apostles and martyrs have borne the cross in quite a different way. While laboring for the spread of the truth and the salvation of men, they were cruelly beaten, imprisoned, stoned, and were in all sorts of peril by sea and land; they suffered, laboring "in weariness and painfulness, in watchings often, in hunger, and thirst, in fastings often, in cold and nakedness;" they endured "cruel mockings and scourgings, yea, moreover bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented." They counted not their life dear to themselves. They witnessed for the truth, and sealed their testimony with their blood.

In these days many bear the cross chiefly in talk. To hear their testimony in meeting, one would think that they would be faithful at any and every sacrifice and peril, even to the laying down of their lives; that truth and duty to them were above every consideration of danger or suffering, that nothing could cause them to falter in duty, or think of giving up their faith and hope. Such persons I have seen within a short time past. Friends in Maryland and Pennsylvania could count a large number of them; and these brethren cannot find words to express their astonishment, that those persons, so zealous, brave, and cross-bearing in speech, while they confess that we are "right on the Sabbath," should think that custom and the laws of the State furnish a sufficient excuse for them to remain in disobedience. They cannot keep the Lord's Sabbath, because human laws favor Sunday.

It is in vain to refer them to Daniel and his three companions, when the law of the king compelled them to violate their duty to God, or go into the den of lions or the fiery furnace. They admire the zeal and fortitude of those ancient worthies, and perhaps imagine that had they been in their places, they would have done as they did; but when asked to apply the same principle in their own cases, though they can make no reply, yet they imagine that some way God, in the great Judgment, will excuse them, because of the inconvenience and opposition they must meet, if they should obey him to the neglect of the laws of men, which make void the law of the Most High.

Oh that they could be persuaded to bear the cross! not in word and in tongue only, but in deed and in truth. The time is at hand when the true servants of God will know what it is to bear the cross. God, in great mercy, is warning us, by a special message, to be prepared for that time. Let all heed the warning, bear the cross, and receive the crown.

R. F. COTTRELL.

"EXCEEDING ABUNDANTLY."

WE were studying the Epistle to the Ephesians, and had got to the end of the third chapter. When we read the last two verses, "Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory, throughout all ages," this expression fell upon my soul like a revelation from God. He can do by his power, I said to myself, above all even that we can think—nay, exceeding abundantly above all! A full trust in Christ for the work to be done within my poor heart now filled my soul. We all three knelt down, and, although I had never fully confided my inward struggle to my friends, the prayer of Rieu was filled with such admirable faith as he would have uttered had he known all my wants. When I arose in that inn room at Kiel, I felt as if my wings were renewed as the wings of eagles. From that time forward I comprehended that my own efforts were of no avail; that Christ is able to do all by his power that worketh in us; and the habitual attitude of my soul was to lie at the foot of the cross, crying to him, Here I am, bound

hand and foot, unable to move, unable to do the least thing to get away from the enemy, who opposes me. Do all thyself. I know thou wilt do it. Thou wilt even do exceeding abundantly above all I ask." I was not disappointed; all my doubts were removed, my anguish quelled, and the Lord extended to me peace as a river. Then I could comprehend with all saints what is the breadth and length and depth and height, and know the love of Christ, which passeth knowledge. Then was I able to say, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."—*Merle D'Aubigne.*

SPEAKING CARELESSLY OF RELIGION.

CHRISTIANS, I beseech you to be careful how you speak of religion. Don't speak carelessly about it. You may never know how much harm one careless word may do. If religion is anything, it is everything. I have noticed that Christians often speak in a careless and indifferent manner of the service of God's house, and religion, unthinkingly, of course. But the harm to others may be just as great. I feel very deeply on this subject, because my life was once almost wrecked, and my soul almost lost, just by a few careless words spoken by an old professor.

When a child about twelve years of age, there was an appointment left at the church that I was in the habit of attending, by a stranger, that he would preach there the next Sabbath at 2 o'clock, after the usual service. At the appointed time a good number, I with the rest, repaired to the house of God. Soon the minister came, a slender, youthful man, with an air of such serious earnestness about him that it at once attracted my attention. He seemed to feel the responsibility that was resting upon him, and child though I was, I felt he was a Christian. As he entered the pulpit he bowed his head a few moments in silent prayer, then he gave out the hymn. After the singing he read in a reverent manner a portion of Scripture, then in a simple and touching prayer he asked God to "help him so to speak the truth that some one might hear as for eternity, that it might be a savor of life to some soul." After the next hymn he arose and said, "Perhaps some, if not all, of this congregation are wondering why I, a stranger, should come here to preach one sermon, and then go on to other fields of labor, never, perhaps, to see one soul I now address till we meet across the river. All that I have to say as reason or excuse is, Christ has said, 'Go ye into all the world and preach the gospel to every creature,'" then with his whole soul he entered into his discourse.

The text I do not remember, but the sermon I can never forget. It was the old, sweet story of Christ and the cross. He told it in such a simple, earnest, loving manner, with tears often choking his utterance, that my heart was strangely stirred; and, although I had heard the story many times, I never before realized and understood that Christ died to save sinners, especially me, and that through his death and sufferings was the only way that we could have eternal life. It was there made so plain to me that it seemed ungrateful and extremely wicked that every one did not love and serve him; and with child-like simplicity I then and there accepted him as my Saviour, and worshiped him in silent adoration. I felt that peace that is like a river, the world and everything in it seemed changed; life had now a new importance.

As I passed out of the church I felt as though I could not keep this great happiness in my own bosom, and was just on the point of telling it, when some one spoke of the meeting, the preacher, and the sermon. I listened expecting to hear those old professors tell what a feast they had enjoyed, and how good it all was. I had enjoyed it all so much, that it seemed so important to me, that I was sure it must be doubly so to those who had been loving and serving him so long, but to my great surprise they spoke carelessly of it as though it was of but little consequence. One to whom I had always looked up as almost perfect—so good a Christian I had always thought her—said, "It didn't amount to much; 'twas nothing very smart." When I heard her say that, how glad I was that I had not told how I felt; for I thought if she, an old servant of God of thirty years standing thought it of no consequence, I surely was carried away and deceived, for I supposed of course that she knew best, and right on the spot I gave up all, although I had felt it so sweet to be-

lieve. O the dreary desolation that swept over my soul as this "bright dream faded." The one who spoke those words would not have uttered them had she known the harm they would do. She did not think or intend any harm; they were only a few careless words. And that is why I have felt impelled to tell of this. I have heard so much of this light, careless way of speaking of God and religion, and the efforts of ministers of the gospel, among Christians, that it makes me tremble for the result.

It was not till twelve years after the incident related that I gave my heart to God. Many times during those twelve terrible years I was on the point of doing so, when the remembrance of that time would cross my mind, and I would stop right there. I had been deceived once and I would not be again. But I thank God to-day that that sermon was not entirely lost, but twelve years afterward, indirectly though it may have been, that very sermon was instrumental in leading me to God. But the memory of those scoffing words by a Christian kept me many weary weeks in the dark after I had begun to seek God. I tried to be a skeptic, an infidel, or anything but a Christian. I tried, and almost succeeded, too, to think religion all a mockery; but God's Spirit did not forsake me. And now to-day all through my soul I feel and know it is no mockery, but a living blessed reality. Yet I mourn over those years that were worse than wasted by those few careless words. It has served me as a warning. God helping me, I will give more earnest heed to this, and I beseech you, reader, to be careful how you handle things that take hold on eternal life.—*Mrs. O. J. Squires.*

IDLE BUT HURTFUL WORDS.

THERE is nothing in the New Testament more startling than the enunciation of the responsibility which we assume whenever we speak; for every idle word we shall have to give an account at the last, great day.

There is something appalling in this, for how many idle words have we all spoken.

But there is no principle of divine law for which there is not some substantial reason; and our own observation has led us to the conclusion that no inconsiderable part of the unhappiness of this world is occasioned by hastily, ill-considered, idle words.

People are more sensitive than they are thought to be, and more people are sensitive than are thought to possess any sensibility whatever. We mean sensibility to the remarks of others.

A whole life may be influenced—a whole life may be darkened by one observation, of which the maker never thinks again.

Words lightly uttered often sink very deep into the mind of some boy or girl to whom they are addressed; and when those words are cruel or unkind or unjust they may rankle for years, never losing their freshness or their force in memory, but often recurring to recollection—a lasting well of bitterness.

And grown people are often as sensitive as children. Men and women who appear almost indifferent, and even callous to what is said to them, or about them, are not unfrequently deeply wounded by some thoughtless remark, to which the speaker attaches little or no importance.

If we habitually care to mind how hurtful to others our idle words may be, we should utter less of them.—*Ex.*

LEFT TO HIMSELF.

In this world it is needful not only to put things right, but to keep them right. Anything left to itself soon goes to ruin. Very often to do nothing is to do mischief. The sluggard's garden was overgrown with thorns and nettles, not because he had sown them there, but because he had neglected to root them out. "The stone-wall thereof was broken down," not because he had thrown it down, but because he had allowed it to fall. Prov. 24:31. It is astonishing how soon a house gets out of repair and becomes a ruin if shut up and neglected. The tiles drop off one by one, the timbers give way, the windows fall in, the floors decay, and in the course of a few years, a house left quite to itself is in a state of dilapidation.

It is just so, with human beings. The seeds of evil are already sown in the child's heart, as the weeds were in the sluggard's garden. They will spring up of themselves, and it is for us to root them up, or they will cover all the soil.

THE SIGNS OF THE TIMES.

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

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } - - - EDITORS.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 26, 1880.

THE LIFE OF WM. MILLER.

BEFORE us is a plain volume, the title page of which reads, "Memoir of William Miller, generally known as a Lecturer on the Prophecies and the Second Coming of Christ, by Sylvester Bliss, author of Analysis of Sacred Chronology, A Brief Commentary on the Apocalypse," etc.

Mr. Bliss was for more than twenty years the local and able conductor of the *Advent Herald*, which sustained the leading doctrines promulgated by Mr. Miller, published at Boston, Mass. The publisher of this volume, Eld. Joshua V. Himes, Mr. Miller's intimate fellow-laborer and friend, in his preface says:—

"The name of William Miller, of Low Hampton, N. Y., is too well known to require an extended introduction; but while well known, few men have been more diversely regarded than he. Those who have only heard his name associated with all that is hateful in fanaticism, have necessarily formed opinions respecting him anything but complimentary to his intelligence and sanity; but those who knew him better esteemed him as a man of more than ordinary mental power, a cool, sagacious, and honest reasoner, a humble and devout Christian, a kind and affectionate friend, a man of great moral and social worth."

"However his public labors may be regarded by a majority of the community, it will be seen, by a perusal of his life, that these were by no means unproductive of great good. The revivals of religion which attended his labors are testified to by those who participated in them; and hundreds of souls will ever refer to him as a means, under God, of their awakening and conversion."

"As the public learn to discriminate between the actual position of Mr. Miller and that which prejudice has conceived that he occupied, his conservatism and his disapprobation of every fanatical practice will be admitted, and a much more just estimate will be had of him."

We hold that the great movement upon the second advent question, which commenced with the writings and public lectures of Wm. Miller, has been, in its leading features, in fulfillment of prophecy. Consistently with this view, we also hold that in the providence of God Mr. Miller was raised up to do a specific work; therefore to us the history of the important events in his Christian life and labors possesses peculiar interest.

It is true that Mr. Miller and his associates and numerous friends were disappointed in the definite time of the second coming of Christ. And as might be expected from the nature of the case, those who have not sufficient interest to investigate the subject, especially those who are opposed to the doctrine of the soon coming of the Redeemer, conclude that the second advent movement has been a fanatical mistake.

But we take a more favorable view of this matter. We hold that Mr. Miller was correct in three of the four fundamental points of Adventism, while on the fourth he was mistaken. But even this one mistake, viewed in the light of Scripture and reason, does not in the least affect his general position.

1. Mr. Miller was correct in his views of the premillennial second appearing of Christ. No doctrine is more plainly stated and more fully sustained by the sacred Scriptures than the personal appearing and reign of Jesus Christ. And whatever may be said of the views and labors of Mr. Miller, this fact will not be denied, that very many ministers of the different denominations changed their views upon the millennium, renouncing the popular view of the conversion of the world, and the spiritual coming and reign of Jesus Christ.

2. Mr. Miller was correct in his application of the prophetic symbols of Daniel and John. In this he is sustained by Protestant expositors generally.

3. He was also correct in his exposition and application of the prophetic periods. The dates fixed upon have stood the test of the most rigid

criticism. And those Adventists who have changed the other dates have done so simply because of the passing by of the first periods of expectation.

4. But Mr. Miller was mistaken in the event to occur at the close of the prophetic periods, hence his disappointment. In the case of the 2300 days of Dan. 8, which period was the main pillar in his calculations, his error was in supposing the earth to be the sanctuary of that prophecy, and that it was to be cleansed by the fires of the last day.

The primary signification of the word sanctuary is "a sacred place." Neither the earth, nor any portion of it, has been such a place since the fall of man, and the reign of Satan and of death began. The apostle's commentary upon the typical system, in his epistle to the Hebrews, points to two sacred places as the sanctuary of Jehovah: first, the typical tabernacle of the Jews; and second, the greater and more perfect tabernacle of which Christ is now minister in Heaven.

But other great men have made as grave mistakes relative to the event to occur at the close of the great periods of Daniel as Mr. Miller. These, however, are soon forgotten, while that of Mr. Miller is ever fresh in the public mind. The late learned Geo. Bush, Professor of Hebrew and Oriental Literature in the New York City University, in a letter addressed to Mr. Miller, and published in the *Advent Herald* for March, 1844, made some very important admissions relative to his calculations of the prophetic times. Mr. Bush says:—

"Neither is it to be objected, as I conceive, to yourself or your friends, that you have devoted much time and attention to the study of the *chronology* of prophecy, and have labored much to determine the commencing and closing dates of its great periods. If these periods are actually given by the Holy Ghost in the prophetic books, it was doubtless with the design that they should be studied, and probably, in the end, fully understood: and no man is to be charged with presumptuous folly who reverently makes the attempt to do this. On this point, I have myself no charges to bring against you. Nay, I am even ready to go so far as to say that I do not conceive your errors on the subject of *chronology* to be at all of a serious nature, or, in fact, to be very wide of the truth. In taking a *day* as the prophetic term for a *year*, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir Isaac Newton, Bishop Newton, Kerby, Scott, Keith, and a host of others, who have long since come to substantially your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John do actually expire *about this age of the world*, and it would be a strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominent in the notices of these eminent divines. Your error, as I apprehend, lies in another direction than your *chronology*."

Here Prof. Bush speaks frankly and truthfully and his words of candor and wisdom sustain the Adventists in that feature of their faith most objectionable to their opponents. But what was the event for which Mr. Bush looked to mark the termination of the 2300 days? Let the following extract from the same letter to Mr. Miller answer:—

"You have entirely mistaken the *nature of the events* which are to occur when those periods have expired. This is the head and front of your expository offending. You have assumed that the close of the 2300 days of Daniel, for instance, is also the close of the period of human probation, that it is the epoch of the visible and personal second coming of Christ—of the resurrection of the righteous dead, and of the dissolution of the present mundane system. The great event before the world is not its *physical conflagration*, but its *moral regeneration*. Although there is doubtless a sense in which Christ may be said to come in connection with the passing away of the fourth empire and of the Ottoman power, and his kingdom to be illustriously established, yet that would be found to be a *spiritual coming* in the power of his gospel, in the ample outpouring of his Spirit, and the glorious administration of his providence."

Evidently, Mr. Bush looked for the conversion of the world as the event to mark the termination of the 2300 days. Both Mr. Miller and Mr. Bush

¹ For a full exposition of this subject of the sanctuary and the nature of its cleansing, see a book on the subject, for sale at this office.

were right on the time question, and both were mistaken in the event to occur at the close of the great periods. Mr. Miller held that the world would be regenerated by fire, and Mr. Bush, by the gospel, at the end of the 2300 days. The conversion-of-the-world theory of Mr. Bush has had the terrible test of the last thirty-seven years of apostasy, spiritual darkness, and crime. This period has been noted by departures from the faith of the gospel, and apostasies from the Christian religion. Infidelity in various forms, especially in the name of spiritualism, has spread over the Christian world with fearful rapidity, while the dark record of crime has been blackening since Prof. Bush addressed his letter to Wm. Miller. If this be the commencement of the temporal millennium, may the Lord save us from the balance. Both these great men mistook the event to terminate the 2300 days. And why should Mr. Miller be condemned for his mistake, and Mr. Bush be excused for his unscriptural conclusions? In the name of reason and justice we plead that, while the Christian world excuses Prof. Bush for his mistake, professedly pious men and women will not too severely censure Mr. Miller for his.

If it be objected that the second advent movement, as introduced in our country by Mr. Miller, could not have been in harmony with Providence in fulfillment of prophecy because those who engaged in it were disappointed, then we suggest that, if God's people never have been disappointed on the very point of their expectation when prophecy was being fulfilled in their experience and history, then it may be that prophecy has not been fulfilled in the Advent movement. But if one instance can be shown in Sacred History where prophecy was fulfilled by those who were entirely incorrect on the vital point of their confident expectation, then, after all, prophecy may have been fulfilled in the great second advent movement of 1840-44. This matter should be fully tested.

The prophet of God had uttered these words about five hundred years before their fulfillment: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly and riding upon an ass." Zech. 9:9. In fulfillment of this prophecy, while Christ was riding into Jerusalem in the very humble manner expressed by the prophet, the chosen twelve and the shouting multitude cried "Hosanna to the son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!" Matt. 21:9. The people, and even the disciples, did not as yet understand the nature of Christ's kingdom; and they verily thought that Jesus would on that occasion claim his right to the throne of David, and then and there be crowned king of Israel.

And when Jesus was requested to rebuke his disciples, he replied, "I tell you that, if these should hold their peace, the stones would immediately cry out." Prophecy had gone forth, and must be fulfilled if the Spirit of God from necessity should call hosannas from the very stones.

But the people did not understand the nature of prophetic fulfillment of their time; and their disappointment was complete. In a few days they witnessed the dying agonies of the Son of God upon the cross, and as Christ died, their hopes in him died also. Nevertheless, prophecy was fulfilled in the ardent hopes and triumphant hosannas of those who were so soon overwhelmed with bitterest disappointments. J. W.

THE LOVE OF CHRIST.

WHAT words can express the love of Christ for sinful men? What language can describe his pity and compassion for them? By what effort of the mind can we take in that self-sacrifice which is beyond all estimate and all comprehension? It is not merely what he gave up for us, but what he suffered for our sakes. It was not done for the worthy, but for the unworthy, the rebellious, and the guilty. When the race, represented by Adam and Eve, was expelled from Paradise, the tree of life was barred from man's access by the flaming sword of justice in the hands of the cherubim. Before Jesus, the second Adam, could lead back to that life-giving tree the host of the redeemed, himself must receive the blow of that flaming sword. Behold it inflicted upon Calvary! Witness his dying agonies for Adam's sinful race, and then with the deepest gratitude acknowledge that such love demands the sacrifice of everything we hold dear, for his cause and for his honor.

Henceforward let every one of us live for him who died for us, J. N. A.

¹ Life of Miller, for sale at this office.

ECONOMY A CHRISTIAN DUTY.

Most men feel and act as though the property they possess was their own in the fullest sense. They do not realize that they are accountable to God as stewards for the use they make of it. Yet the Scriptures teach that "God will bring every work into judgment with every secret thing." This must include that part of the doings of men which has reference to the disposal of what they possess.

The same book also says that "the silver and the gold are the Lord's;" that "the earth is the Lord's and the fullness thereof." The last expression, "the fullness thereof," means all that is within or upon the earth. Thus God owns the whole. Then men are only agents or stewards appointed to do his will, to carry out his purpose, in their use, who must give an account to him how they are used. The true Christian feels and knows that "he is not his own," that he is the Lord's, having been "bought with a price." If he himself belongs to the Lord, then what he has in his possession, of earthly goods, belongs to the same great and good being, and he is not at liberty to consume it upon his lusts, for his own selfish gratification; but he is most sacredly bound to use it as a faithful steward, the best he can to glorify God, and to carry forward his work.

It might seem that the Lord Jesus, who could feed thousands of people with five loaves of bread and two small fishes, would not care what became of the pieces that were left when the meal was over; but not so; he said to his disciples, "Gather up the fragments that remain, that nothing be lost." Are we disciples of Christ in these last days? Let us attend to the instruction here given. He thus teaches us the importance of taking care of the fragments. And if we ought to save all these, how much more should persons of great wealth take care how they spend money lavishly for their own pleasure. How important it is that they so use it as to be "rich in good works," and become "rich toward God." But while they use means freely for fast horses, splendid carriages and harnesses, fine houses and clothes, rich food, etc., they must withhold from God and his cause just so much, and so oblige themselves to give a fearful account of their stewardship at last.

It is not to be expected that many rich people, in this covetous age, will engage faithfully in helping forward the cause of truth with their means. They love this world too well to do this. They "cannot serve God and mammon." Hence, persons of small means must take upon them the burden of this work. To warn the world of approaching danger is a very great and important work. To send the message to "peoples and nations and kings" will require large sums of money. For no object can money be spent half so well. There are many who, when calls are made for help, would be very glad to contribute for this precious cause, but they have no means, or not as much as they wish, when the time comes to help, simply because they have used it, perhaps a little at a time, it may be for things that are useless, it may be for things that are really hurtful! It may have been to buy some book which was of no real benefit. It may have been some toy, or fancy article of dress, or ornament; some article of clothing, more costly than was needed, or some extravagance in food, the main object of which was to gratify the taste for a few moments. Many of these little things, after awhile, amount to a large sum! "Gather up the fragments, that nothing be lost." How often might food be saved, and the expense of living made less, if a little forethought and labor were employed. How many clothes, by a little repairing, might be serviceable a much longer time than they now are, and thus means be saved to send the bread of life to the destitute.

As we draw near to the Judgment, how important these things should appear to us. It is only by close economy, by using our means the best we can for God, that we can reasonably hope for the approval of Him who has intrusted to us means to be used in his service. He is soon to return to reward his servants, and is it not to be feared that many will then appear to be unprofitable servants who have but little idea now that this is the case? Now things appear in a false light. To gratify self seems of great consequence; but it will not be so then. Then to have the approbation of the Nobleman who has commanded us to occupy till he shall come, will appear of

infinite consequence. And then it will be too late to attend to these things. Let us be faithful now.
C. A. OSGOOD.

WHO SHOULD ATTEND SABBATH-SCHOOL.

WE are glad to know that the opinion is fast passing away that the Sabbath-school is only a place for children to come once a week to learn their letters and listen to Bible stories. This was a good step in the right direction; but Seventh-day Adventists have gone farther. Their children must be instructed in the theory of present truth, and the Sabbath-school is the place to do it. And with our admirable system of lessons, how well-regulated and easy the task becomes. The children should attend the Sabbath-school by all means. And as the young mind gathers precious grains of wisdom in his daily studies at school, let the parents see that this is fully balanced by a good understanding of the Holy Scriptures, and the principles of present truth therein taught. Character is made up of habits, and habits are formed by the little acts of every day life. Allow not the habits to be such as to lay the foundation for a character with God's Word and present truth left out of it; for it is hard to change character in after life. "Train up a child in the way he should go, and when he is old he will not depart from it."

The youth should attend Sabbath-school. As the mind is expanding into manhood and womanhood, how important it is that habits and thoughts should be kept in the right channel. John says: "I have written unto you young men because ye are strong." This is the age of strength and activity of mind and body. Lessons are readily learned and subjects grasped easily. Learn the lessons perfectly. You would be ashamed to miss a question in grammar or rhetoric. Don't be any less sensitive about your Sabbath-school lesson.

Don't be tardy! Nothing injures the interest of a school so much as to have a number coming in after the hour for commencing school has arrived. Young men and women who cannot get up ambition enough to be punctual at Sabbath-school, may be too late to obtain an entrance into the Heavenly Jerusalem by-and-by.

Let the parents and all in the prime of manhood and womanhood attend the Sabbath-school. You need the instruction there given every day of your lives. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." We are different in our belief from the denominations around us. People want to know why this is. If we can give no reason for this, we make ourselves and the truth we believe subjects of ridicule. But above all, your influence is needed in the school. Children like to do as their parents do. If only the children of the family go, they draw the conclusion that the Sabbath-school is only for children, and when they arrive at a certain age they can remain away. This is not right. By precept and example the children should be taught that the Sabbath-school is a pleasant and desirable place for both old and young.

All should go to Sabbath-school. All should take an interest in the lesson, and all should be punctual.

It is a good plan for the officers of the Sabbath-school to consult the church roll as often as once a quarter, and appoint a committee to call on all who do not attend, and try to interest them in the school. Finally, if the parents are interested and attend the Sabbath-school there will be no trouble in keeping the children interested.

J. E. WHITE.

ARBUCKLE SABBATH-SCHOOL.

I WISH to make a statement of the progress of our school. One year ago Bro. Rice organized a Sabbath-school in this place, numbering about fifteen in all. We labored on, trusting in God to aid us in our work; now the members of our school number nearly fifty.

The temperance pledge has been circulated here, and twenty-two have signed, twelve the total. Nearly all are subscribers for the Signs. Our V. M. Society takes a club of forty. A good many from the outside have subscribed for the *Review and Herald*, and *Good Health*.

The recent visit of Brethren Rice and Morton resulted in bringing several into our Sabbath-school, and an interest is being awakened among those outside our church. SUPERINTENDENT.

"FEED MY LAMBS." JOHN 21:15.

IN my recent labors among the churches, I held one or two meetings for the especial benefit of the youth and children, and I have been surprised at the good results. In each church, several young people for the first time confessed Christ before men. One young brother who had walked ten miles through the mud and rain to attend our meetings, said he enjoyed these meetings the best of any he ever attended.

During the past year or two our people have manifested a commendable interest in the Sabbath-school work; but simply teaching young people the theory of the truth is not sufficient. This alone will not save them; they need converting. When a child is old enough to knowingly transgress the commandments of God, it has arrived at the point of accountability, and is old enough to repent and be converted. There are scores of young people among Seventh-day Adventists who have reached this point, and must be converted, or we shall have to part with them in the great day of God. They can be brought to Christ, if parents and ministers will realize their responsibility, and make a united effort for them, and commence in time. May the Lord wake us up to a sense of our duty on this important subject. Let parents read the following texts: Deut. 6:5-9; Eph. 6:1-4; Prov. 22:6; and ministers the following: Eze. 33:8; John 21:15-17; Acts 20:28; 1 Pet. 5:2-4; and let those who are both ministers and parents read all the above texts.

Calhoun, Ill.

C. H. FOSTER.

PIOUS PROFANENESS.

"IRENÆUS," in the *Observer*, utters a needful word in rebuke of a too common habit. No habit, once formed, is easily laid aside, but the one here animadverted upon deserves the very serious consideration of Christian people:—

In a large religious meeting, where a high degree of spiritual life was apparent, a revival meeting it might be called—so warm, earnest and impassioned were the appeals and exhortations—there were some speakers who, having had large experience in Sunday-school work and young men's meetings, were very fluent and eloquent, rousing the feelings of the assemblies by their glowing addresses. With them the only name by which the Saviour of sinners was spoken of was Jesus; and this would not be the occasion of any criticism, if they had not employed it with such familiarity and frequency, and with the prefix of such terms of endearment, as to take from the name that association of reverence and respectful affection with which it is always invested in my mind, and that of many who have expressed to me their sentiments on this subject. It is not in good taste for a husband and wife, or parents and children, or brothers and sisters, to lavish, with great profusion, very strong terms of endearment upon one another, in the presence of company. The practice suggests to the hearer the possibility that such warm expressions are for the purpose of misleading those that hear, and that it is within the realms of belief that those who seem to be so extravagantly affectionate in public, may be just a little less so in the seclusion of domestic life. And when these burning and effective speakers were, in nearly every sentence, speaking of dear Jesus, sweet Jesus, darling Jesus, brother Jesus, friend Jesus and still more frequently "Jesus," as if he were no more than one of their own number, one to be spoken to and spoken of as a child, companion and every day person, I was asking, "Do they love him so much more than others?" It hurt me, as if one dearer to me than life was being lightly handled in the face of the world.

LET him who would do a worthy work for God and men be manly and brave as well as sincere and earnest. Let him keep clear of the minor key. Let him hide his own griefs and trials with a cloak of cheerful and patient resolutions. Let him not whine, nor croak, nor scold, nor boast. Let him bury the story of his own sufferings out of sight, and instead of asking sympathy for himself, plead for aid to the right cause. Let him not be forward in making his own plans the exponents of God's thoughts, nor accuse his own critics of freshly crucifying Christ. Let him keep his own faith in God steady and his charity toward man sweet. Let him heroically abandon whatever really seems like playing the martyr, and God will afford him opportunities to bear grateful and effectual witness to the truth.—*Sel.*

THE PARABLE OF THE LABORERS
VINDICATED.

Go labor in my vineyard, the Master calls to-day;
Go labor in my vineyard, and what is right I'll pay.
No matter if the morning or noon of life be past,
To him who comes when bidden, the price is sure at last.

Nor let the weary toiler through life's long, dreary day
Be envious of his brother, because of equal pay.
What matter if the penny to those alike be given
Who've labored from the noon-tide, and those who've longer
striven?

Are not the wages offered of greater value far
Than labors of a short life, or e'en the longest are?
And is it not my province with that which I have won
To pay, when thus preferring, for labor never done?

But—leaving for the present the right I have supreme
E'en with my own of doing as good to me may seem—
What word have I e'er spoken, or action ever done,
To make you fear that justice in future I should shun?

Perhaps you've read in story the parable I told
Of workmen in the market who idle stood of old.
It may be that the moral which there I sought to teach,
Did much offend your judgment, and your best sense impeach;

But come and let us reason, perhaps the end will show
Your fears to be ungrounded, your sense of justice low.
Pray tell me in the outset what principle should rule,
When equity we seek for in more than mortal school.

Ought Master of the vineyard of heavenly vintage green
To make the service rendered, the measure of esteem?
Or would it be with reason more consonant by far,
To make the will the standard with those who willing are?

Which is it that the Maker of wheeling worlds above
More prizes in the creature, his service or his love?
What function has our labor in fixing our reward?
Has it intrinsic value with an almighty Lord?

Or is it only useful as evidence to all,
That he who puts it forth now thus heeds the Master's call?
But if to it a value as proof alone be given,
Might he not furnish proof, too, who never yet has striven?

If thus he should be able his faithfulness to prove,
Must not the Lord reward him with token of his love?
Now if so be you'll answer, as sure I am you must,
That such a course, in reason, would equal be and just,

Then turn once more and ponder "the parable I told
Of workmen in the market who idle stood of old."
Why were they in the market? why idle stood they there?
What in the well-known story, did all alike declare!

Was't not because they waited with anxious looks and sad,
For some one to employ them, and thus their hearts make glad?
Since this is true, their motives were every way correct;
And if they did not labor, 'twas not their own neglect.

Because no man hath called us,—the reason they assigned—
Was manifestly truthful, and proved the willing mind.
Now, since the worthy Master, who sought their service late,
Knew well their patient waiting, and pitied much their fate,

He gave to each the penny, as each alike deserved;
His verdict wisely finding, that "he who waited served."
But, throwing off the figure to make the matter plain,
Suppose that there's a heathen of honest heart and main.

He lives in moral darkness, and yet he longs for light;
Toward God he ever reaches, and, waiting, prays for sight.
His years are very many, his form is bowed with age;
His eyes now shine but dimly, yet there he stands, a sage.

Resisting oft temptation with reason's feeble ray,
He would illumine the pathway which leads to perfect day.
The Father sees him waiting, and hears his earnest cry;
He sends that way a witness this aged man to try.

Just as his sun is setting, ere yet his day is done,
He hears the wondrous story of God, and Christ the Son.
Receiving all with rapture, the gospel he proclaims
With the strength he has remaining, and most unselfish aims.

He dies; and in the Judgment what crown ought he to wear,
If not of that the equal which life-long Christians share?
Without the consolations which in the word are found,
The right he lived out nobly, he nobly held his ground.

And when the gospel story his aged ear awoke,
It found him more than ready to wear its easy yoke.
Proved both by want and plenty; by darkness and by light;
The crucial tests he suffered of blindness and of sight.

Where can you find a Christian, however good and free,
Who ere more proof could furnish of loyalty than he?
Till this is done, however, you must admit as fair
The principle I pleaded, that both alike should share.

The rock on which you stumble, the error which you made,
Consisted in confounding the characters portrayed.
You thought that I had reference to those in Christian lands,
Who early are converted, and one who longer stands.

Not so, at all, as logic will e'erly demonstrate;
Since now in lands called Christian, no man need ever wait.
To him the call was given when first he heard the truth;
Which was in early childhood, or later, still, in youth.

If, then, he longer loitered, till noon, or e'en till seven,
He cannot plead the promise to faithful heathen given.
Though life to him be granted his crown will not compare
With one he would have sported had he obeyed with care.

The Christian of a long life, the faithful heathen too,
Will far surpass in honor this halting man, untrue;
For each was true to duty, since each obeyed the call
When first he heard the summons, by yielding once for all.

Thus, reader, we have ventured, in presence of the Lord,
In running verse to argue the wisdom of his word.

While some are greatly troubled to see how any one
Could rightly ask for wages for day's work partly done;

Yet others still have pleaded, Deceived by Satan's art,
That all, though late in coming, will share an equal part.
The former we've instructed by logic clear and strong,
That God might pay the willing for short work as for long.

We've also shown the latter that his mistake is great
Who thinks in lands called Christian it ever pays to wait.
Thus close our pleasant labors, and thus our stanzas end,
While arm in arm with reason is found the sinner's Friend.
W. H. LITTLEJOHN.

THE MISSIONARY.

SYSTEM IN LABOR.

OUR tract and missionary societies were created
to meet a pressing want. The ministers were
few; they could labor only in a limited compass.
By their means alone it would take an age to
warn the world of the judgments now impending.

Unorganized effort has always proved ineffi-
cient, and limited in its results. System and order
are necessary to accomplish any great purpose.

The officers of these societies are chosen with
reference to a specific object. The Directors
should be all that the title indicates. They should
oversee and direct. He who in anything directs
a body of workers will find himself called to deal
with persons with abilities greatly varying, and
of different degrees of efficiency. And these dif-
ferences will appear more prominent if the la-
borers are newly organized and untrained. To
properly direct, he will find it necessary to study
the capabilities of his workers, and so be able to
assign each to the position and work to which he
seems to be best adapted, or for which he is best
qualified. Without some such discrimination, there
must be lack of efficiency in labor, and, conse-
quently, of prosperity in the work.

For a moment suppose a "master builder" is to
set a force of men at work on a fine building. He
orders each to go to work where, and at what, he
shall see fit, without inquiring as to their several
qualifications; and does not take the pains to ex-
amine what each is doing, or how he is doing it.
He suggests or advises no improvements in meth-
ods, and gives no instructions in the plans, except,
perhaps, as to the merest outlines. Day after day,
week after week, the work goes on without in-
spection,—with no further oversight than to see
that all are busy and all are *doing something*. The
result could be easily anticipated. Much of the
work would be useless—an utter loss. If the
building could ever be put together it would be at
best a crude, rough concern.

If he were a "wise master builder" he would
ascertain, as far as possible, the tact and talent
and experience of each one, and appoint each to
his work accordingly. He who was capable only
of rough hewing would not be set to finishing.
He who could not handle tools might be set to
carrying timber. And if any were so careless and
indifferent as to break and mar the lumber he
handled, thereby rendering it unfit for use, he
would be advised to do service at some other
employment.

It is true that, in both temporal and spiritual
matters, every one can do *something*. It is equally
true that every one cannot do *everything*. "There
are diversities of gifts." In every company we
shall find persons "having gifts differing."
The most and best work will be done when all
find their places and kinds of labor "according to
their several ability."

This certainly applies to some extent to the
missionary work. Some are good, judicious cor-
respondents; while others ought never to send a
letter without submitting it to the inspection of
the officers of the society. One may do an excel-
lent work sending out publications by mail, who
is quite inefficient as a visitor. I knew one who
was peculiarly successful in selling our doctrinal
books and pamphlets; but said he could not sell
the Annuals. And I knew another whose special
success lay in disposing of Annuals.

One wearies those to whom he presents a tract
with long talking. By the time they get rid of
his tedious talk, they have lost all interest in the
tract received. Another, in his over-zeal, gives
quite a lecture on subjects quite foreign to that of
the tract presented. Thus he forestalls the read-
ing, and leaves the persons whom he visits with
their minds bewildered, and not enlightened.

One has a hobby to talk on some subject which
he cannot present intelligently—which he ought
to leave entirely to the publications,—and thus

minds are prejudiced so that they do not care to
read what he leaves.

Others—and they are many—feel no burden of
the work,—preface it with no earnest prayer; go
about it lightly, as if it were a common matter;
the Spirit of God is not in their work, and of
course it is unfruitful of good.

Now let no one think because he cannot do first
class work at the beginning that therefore he has
nothing to do. Very few can execute a good
piece of mechanism at the first trial. *Practice,*
with a willingness to be instructed, will make suc-
cessful workers of all who have hearts to work.
If either of these is lacking they will be only in-
different laborers.

Young ministers are always glad to receive
counsel and advice from those of age or experi-
ence. So the tract distributor should endeavor to
profit by the experience of others. And Directors
should know, by all means, what kind of work is
being done in their several districts. Strengthen
the weak; encourage the despondent; restrain the
over zealous; and counsel the erring. See that
the inspired injunction is fulfilled: "Let all things
be done decently and *in order*."

J. H. WAGGONER.

"Rural Health Retreat," St. Helena, Feb. 23.

CALIFORNIA AS A MISSIONARY FIELD.

PROBABLY there is no place on the globe that
presents a better field for missionary labor than
California. Its cosmopolitan population has been
called here from all parts of the world, by the
mines and other rapidly developing interests;
while its imports and the enormous quantity of
grain and other products exported to foreign coun-
tries, together with the fact that it lies in the di-
rect route of travel between the East and nearly
all the countries of Asia, Australia, and the islands
of the Pacific, secure for us a direct means of com-
munication with nearly the whole civilized world.

We are not like the faithful missionary who
visits foreign countries, under the necessity of
consuming perhaps years in acquiring a knowledge
of the language and habits of the people with
whom we labor, but they are here among us,
speaking our own language and having, to a great
extent, adopted our manners and customs.

We already have in our churches in this State
representatives from ten or twelve different nations,
and of course the knowledge they receive here is
communicated to those whom they have left be-
hind in their former homes; and in some instances
their interest has been such that they have vis-
ited their native land that they might more read-
ily impart the truths which they have received to
their friends.

Many steamers and ships have been visited here
by the missionaries engaged in this work, and with
but a single exception, and that was a French man-
of-war, they have never failed to accept any read-
ing matter that might be tendered them, and some
of them are even willing to take our publications
free of charge to any of the foreign ports which
they enter. Nearly every week there are oppor-
tunities for preaching on board of vessels lying at
our wharves, but on account of the scarcity of
ministers it has been impossible to attend to many
of these calls, although services have been held
on three or four occasions, the audience at one time
numbering over forty.

Sometimes considerable interest is shown by
the officers and crew on receiving the Signs etc.;
and on several occasions they have spoken of
having seen the same paper in England. One
captain donated five dollars to be used in this
work, the only donation received for this mission
since our camp-meeting.

We are cheered by the encouraging reports
from those engaged in visiting and laboring among
our churches. When we get word from any local-
ity that nearly all have adopted the plan of giving
one-third for missionary purposes we know that
there is an interest there, and an earnest endeavor
to have the work go forward. We long to see the
time when our publishing house here will have all
that it can do to supply the demand for our de-
nomination works, to the exclusion of every-
thing else.

Our ministers alone cannot accomplish this,
neither can the officers of the tract society; but
it will require a united effort on the part of all.

The magnitude of the work calls for earnest,
sacrificing labor, and let us engage heartily in it,
using every talent committed to our trust.

B. C. STICKNEY.

AROMA, ILLINOIS.

THIS town is on the Iroquois River, toward Papineau. I have now given thirteen discourses in two school-houses, and some are receiving the truth. We hold our first Sabbath meeting Feb. 7. We are in a stronghold of spiritualists, and two of my discourses last Sunday were against spiritualism. At the close of my first discourse, I was attacked by three spiritualists, and spent more than an hour answering questions and arguments. Strength and clearness were granted me for the occasion. As the result of this effort, and of one made at another point the same day, many minds were helped, and some who were leaning toward spiritualism took their stand against it.

Feb. 5. D. T. BOURDEAU.

BLOOMINGTON, ILL.

I CAME to this place Jan. 16, and held meetings over Sabbath and Sunday. On first-day we held a business meeting, to consider the subject of canvassing the city for our periodicals, and also the propriety of making an effort to build a church in this place. We gave some instruction with reference to canvassing, after which several brethren and sisters volunteered to engage in the work. Accordingly the city was districted, and each was assigned his section in which to solicit subscribers for the SIGNS, *Good Health*, and the *Instructor*. Since coming to this place we have visited the brethren at Grinley, Mackinaw, Tremont, and Leroy. With some of them we held public services; with others this was impracticable, the brethren being unable to meet together on account of bad roads. We visited them at their homes, however, and with one or two exceptions found them awake and ready for every good word and work. Before the holidays we held some meetings in the neighborhood of Mackinaw. Three took their stand to keep the Lord's Sabbath.

J. F. BALLENGER.

COMPROMISE, ILL.

COMMENCED meetings in this place Dec. 28. The Disciple preacher was inclined to oppose us from the beginning; he was anxious for a debate on the law question. At his regular appointment he attacked us on the "Law and Sabbath." We took notes, and after he dismissed his congregation we called them to order, and took a vote as to whether we should review him. Nearly all present voted for the review, which was undertaken, we think, with good results. We are now giving a course of lectures in an adjoining neighborhood, with a good interest. The interested ones from the other district attend here also, and the prospect looks fair for good to be done in the name of the Lord. Bro. J. L. Dickson, who was licensed at our last Conference, is teaching school here, and assists in our meetings. He was formerly a member of the Disciple church, but was convinced on the Sabbath question by reading the debate between Elds. Waggoner and Vogel.

Feb. 10. E. O. HAMMOND.

WATAUGA COUNTY, S. C.

I HAVE distributed in this county a great many tracts and papers; and since my return to my home, I have mailed "United States in Prophecy," "The Truth Found," and other tracts and pamphlets. As the result, two more have commenced keeping the Sabbath, and others are interested. I visited a Sabbath-keeping family in the South-western portion of this county, and spoke twice. The Lord gave me liberty, and some are interested. We hope to see others here take their stand on all the commandments of God. The quarterly meeting of the Watauga church, Jan. 3, 4, was very encouraging. The Lord helped in speaking. All paid some of their s. b. One united with us in church fellowship, and others will join us at our next quarterly meeting. Here in the mountains of North Carolina we need a good S. D. A. minister. It takes patience to labor here, but I am convinced that a great deal of good could be accomplished.

L. P. HODGES.

ADMAH, NEBRASKA.

THE meetings here continue to be well attended. I think as many as fifteen have commenced to obey the truth, eight of whom have signed the covenant. We had a meeting last Sabbath, with about thirty in attendance. Bro. Clausen has rendered valuable assistance in laboring among the Danes.

A. J. CUDNEY.

DORCHESTER, WISCONSIN.

I COMMENCED a series of meetings in the town of Sherman, about six miles east of Loyal, Clark Co., Jan. 19. The meetings were held in a log school-house in the woods. The attendance was not large, as there were but few inhabitants in the vicinity; but the interest was good from the beginning to the close. The meetings were continued for two weeks, and the Lord blessed his truth. Eight commenced to keep the Sabbath.

Feb. 9. N. M. JORDON.

LUCAS, WIS.

WE began meetings at Lucas, Dunn Co., Jan 25. Had a good hearing. When the weather was moderate, our congregations averaged about seventy. Calls for labor came in from all directions. The country was stirred, and the dust was brushed from off their Bibles to see if these things are so. One minister preached last Sunday on the Sunday question. He said Moses became angry and broke the tables of the law; so there is no law now. Christ rose on Sunday, so we may keep that day. His own people say they could not find text or point to his sermon. Some of the people have raised money (so we are told) to send for a Disciple minister to preach against us. Sunday, Feb. 8, we closed our meetings here for the present. Sixteen signed the covenant.

A. E. AND A. M. JOHNSON.

DURAND, WIS.

WE closed our meetings here Jan. 19. Three persons embraced the truth; two of them signed the teetotal pledge, and the other the anti-whisky and tobacco pledge.

T. B. SNOW.

VERMILLION, NEW YORK.

OUR meeting here was a very encouraging one, brethren being present from Roosevelt, West Monroe, and Parish. Bro. Wheeler rendered us timely assistance. A forward movement was made in introducing the volumes of Spirit of Prophecy and in the T. and M. work and health and temperance work, and in securing more fully the adoption of the tithing system. We think the truth gained a signal victory at this meeting.

M. H. BROWN.

"LIVING EPISTLES."

SUCH is the appellation of the children of God in the relation they bear to their fellow-men while passing through this world as candidates for immortality. Upon the tablet of the Christian's daily life are inscribed thoughts, words, and acts, that are more or less open to the gaze of mankind, who readily trace the intricacies of the inscription, and pass judgment favorable or adverse to the religion of the Bible.

What carefulness, then, ought to characterize the deportment of the Christian in public and private life, knowing that such weighty responsibility rests upon him as a representative of divine truth. The fact that heavenly angels are ever near to encourage or reprove, should be an incentive to purity of speech and holiness of life. The little child, if a lamb of Christ's flock, is watched over with tender solicitude by a holy angel, and in every act of its life it should consider whether it would be approved by that pure guardian, who ever beholds the face of our Heavenly Father. Matt. 18 : 10.

The mother, moving amid the duties of the domestic circle, may improperly consider her life a blank in the volume of Christian achievements, and, desponding, relax her diligence at the post of duty Heaven has assigned.

But no influence in the Christian world is more potent for good than that of the domestic circle where religious principles control its operations; and who has greater influence to mold the plastic mind of children than their own loved mother?

Most of the great and good men that have blest the Christian church and the world, owe their greatness to the benign influence of their childhood's home. Christian mothers, you are living epistles whose indelible character may, if you will, with joy be traced by your children and others, even though you should pass away. Christ is the vine, and his people are the branches. John 15 : 5. If they abide in him, they bear fruit. Verse 5. See also Gal. 5 : 22. They are holy. Rom. 11 : 16. They are temples of the Holy Spirit. 1 Cor. 3 : 16. And they are attended by angel guards. Heb. 1 : 14. The daily life is an inscription read by men whereby they judge concerning this truth.

Reader, what have you transcribed for the gaze

of men and angels? How read they concerning you? and how judge they through you concerning the faith you profess? A. SMITH.

THE FRIENDSHIP OF JESUS.

MUCH has been said and written of that fragrant blossom of the heart, true friendship. Although Tupper declares "that man to be a marvel, whom truth can write a friend," yet experience bears rich, though it be rare testimony to the depth, and sweetness, and constancy, embodied in a friend.

Friendship is like the lilac crocus of autumn. Its roots lie deep. It is delicate, yet lasting. Like a fine ether, it pervades the soul. Sacrifice, sincerity, love, and intuition, stand ministering at its altar, and ascend in fragrant incense. Like the rays of the glorious sun, it drinks up the miasms of distrust, and covers defects and deformities with a garment of beauty.

In a beautiful intimacy we express what there is divine in our natures; and in proportion to the refinement of the soul, and its kinship to heaven, is the capacity for a perfect friendship. Who can tell what the strong, steady flame has done to brighten the dark passages wherein human hearts have walked!

But if we speak thus of earthly friendship, how wondrously inviting and beautiful must be the friendship of the Lord Jesus! That name that has awaked the sweetest lyres of the ages, and been uttered in the purest aspirations of worship—the ONE NAME, which is above every name—which has fired alike for conflict, and soothed for suffering!

If capacities for human friendship are according to the fineness and delicacy of the fiber of the soul, what then must be the capacity of the Infinite Heart! What range and sweep in that strong, gifted, confident soul? What delicacy, imagination, appreciation, deep insight, and perfect sympathy! This friend, when he enters the warp and woof of another life, dedicates himself to that life as completely as though no other existed. He makes his interests his own, using his divine nature to give skill, and scope, and success to the heart that feels him there.

* * * * *

There is no mystery in the workings of this heavenly friendship—it is nowise different from your sweetest earthly intimacies, only in that it is stronger, higher, more effective, more consoling. It enters the soul with a sublime consciousness of a presence which, without dissecting and analyzing, one knows is there, making loneliness a myth. It is a friendship which, though complete in each individual need, is adapted to every sphere of human experience. All thought and action, labor, science, and art, are met and stimulated by his flexible mind.

Under the influence of this mighty friendship every form of sin has been conquered; suffering and anguish have been met with martyr-like patience; poverty has been borne with courage and hope, insult with meekness, bereavement with a smile, care and toil with a song, and sacrifice with open arms. It has armed weakness with strength, despair with hope, and indolence with energy. By it noble-souled men and delicate-fibered women have suffered the loss of all things joyfully, that they might lay claim to this Friend of friends.

Ah! blessed friendship! Blessed Lord Jesus!—*Mrs. Thompson in Ladies' Repository.*

PREACHING AND PRAYER.—An American pastor saw his preaching extraordinarily blessed. For twelve years he had a revival in his church every year. He was himself surprised at such success, until one evening, in a prayer-meeting, one of the brethren stated that for some years he had been in the habit of praying every Saturday until midnight, that on the morrow the preaching of his pastor might find its way to the people's hearts. We should, without doubt, see more fruits of the numerous sermons which are preached Sundays, if every minister had one friend who took really to heart his pastoral work, and presented it without ceasing at the throne of grace.

A sermon of a Scotch preacher (John Livingston) was the means of the conversion of five hundred persons in one day. But it should be said that a large number of Christians had devoted all the preceding night to prayer for this object. Let us not forget that the Holy Spirit alone can make preaching efficacious, and that he is sent in answer to the prayer of faith.

THE SIGNS OF THE TIMES.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 26, 1880.

WE are glad to learn that Elder Waggoner is improving under treatment at the Rural Health Retreat, near St. Helena. It is now expected that he will be able to return to Oakland next week.

THE SIGNS OF THE TIMES.

THE SIGNS is our missionary paper, and is circulated everywhere. One brother here in California during the year 1879 sent away upwards of 2,700 copies, and he has a large, interested correspondence with people in several countries besides our own. Our V. M. Societies are constantly receiving letters expressing appreciation of the papers sent them, and not a few come here to this office. We give a few extracts from some recently received:—

A gentleman writes from Kansas: "I have been a reader of the SIGNS OF THE TIMES for over six months, and I love the paper dearly. I have now received the last number, and at the present time I am unable to pay for it in advance, but if you will send it for a year I will pay for it before the time expires. I have accepted the Sabbath of the fourth commandment. Myself and wife are the only ones here who observe the Bible Sabbath. We have been persecuted on every hand, have been charged with infidelity for holding for the Sabbath, but we have contended earnestly for the truth, since embracing it. We very much desire that some minister may come here to present and defend the truth."

Another writes from Georgia: "Through some unknown friend in the State of New York, I have been favored with a copy of your paper. Some of the views advanced on the advent are very suggestive. For the unity of all Christians, in love and fellowship, when sectarianism shall be known only in name, and the church shine forth in purity as a bride adorned for the bridegroom, is the prayer of your humble servant."

Another, writing from New York, says: "I am very much pleased with the SIGNS OF THE TIMES. I have read with care, and find very many useful lessons which have enabled me to understand more clearly the subject of the immortality of the soul; also the quotations are the most correct of anything I have ever read. Light is thrown all through the dark passages of the Scriptures. I have handed the papers to my neighbors for perusal; some are highly pleased with them, and read them over and over again. If you continue the SIGNS to me I shall accept it as a great favor. I am a member of the Wesleyan church. I have much reading matter and ought to be influential in the cause of Christ, doing good when and where I can. May the Lord be with you and crown you with success."

A lady writes from Wisconsin: "Please send me the SIGNS OF THE TIMES for one year. I enclose \$2.00. An old schoolmate in Minnesota has sent me the paper for more than a year, and I truly thank God for her kindness. I am keeping the Lord's Sabbath, and have been for nearly a year. I loaned the papers to one of my neighbors and she has sent some of them to a daughter in Kansas, and all three of us are trying to keep the commandments of God. We feel as though we could not get along without the SIGNS."

TEMPERANCE IN NEVADA.

THE subject of temperance having been agitated for some time here, and the temperance elements becoming fully aroused to the importance of the movement, it was determined to make an effort to save the rising generation from ruin, even if the older ones could not be reached. A meeting was called for this purpose Feb. 1, at St. Clair, at which a society was fully organized with a membership of twenty-three, most of whom signed the teetotal pledge.

On motion it was voted to adopt the constitution and by-laws of the California Health and Temperance Association for our State Society, and the following named officers were duly elected; President, Jackson Ferguson; Vice-President, Wm. Harmon; Treasurer, J. W. Allen; Secretary, J. W. Bond.

Ours is the only organization of the kind in the county; but we hope to extend this work until our influence shall be felt in every grog-shop in the State.

Alcohol is used here to an enormous extent, and other filthy practices indulged in until many have lost sight of the first principle of common decency; others have become disgusted with themselves and wish to break off their useless habits; and no longer squander their means, but be men; these especially need the temperance organization to help them in their efforts to reform.

We are in great need of a helper here, one who can lecture and extend the work throughout the State, and we hope to secure the labors of such a person and thus save many souls from ruin.

J. W. BOND.

ITEMS OF NEWS.

- Victor Hugo is 78 years old.
- London has 872 Anglican churches.
- A revolution is in progress in Venezuela.
- The Czar is threatened with softening of the brain.
- Dean Stanley has just completed his 62d year.
- The *Herald* relief fund now amounts to \$237,100.
- Forty inches of rain to date this season at Shasta.
- The distress in Ireland is declared to be on the increase.
- Prof. Nordenskjold purchased 6,000 volumes while in China.
- Seven hundred million oranges are consumed in London yearly.
- The sloop *Pearl* and all her crew are reported lost off Cape Hatteras.
- From eight to ten persons are dying daily of yellow fever at Rio Janeiro.
- At Atlantic, Iowa, 120,000 bushels of corn were burned in an elevator.
- The Czar wishes a state of siege proclaimed throughout the Empire.
- A freshet on the Tennessee river has done considerable damage at Nashville.
- England, Germany and France acknowledge the independence of Roumania.
- Heavy floods are reported in the provinces of Galicia, Asturias, and Biscay, Spain.
- Monday, the 23d inst., was quite generally celebrated as Washington's birth-day.
- The Duke D'Audifret-Pasquier has been received into the French Academy.
- The boring of the St. Gothard Tunnel will probably be finished inside of two weeks.
- Kearny has taken up a collection to build a gallops on the San Francisco sand-lots.
- The Southern Baptist Mission in Rome has been recognized by the Italian Government.
- At Bainbridge, Pa., Charles Lane killed his wife, and then poisoned his three children and himself.
- Three wood-choppers were crushed to death by a snow-slide near Franktown, Nevada, on the 21st inst.
- In the coal mines of Northern Illinois, colored men are being secured to take the place of striking miners.
- One-third of the business portion of Brewster, N. Y., was destroyed by fire on the 24th inst. Loss \$160,000.
- The Imperial Cotton Mills, at Derby, Pa., were burned on the 19th inst. Loss, \$50,000; insurance, \$25,000.
- According to the last Year Book of the denomination, there are 1,136 Congregational ministers without a charge.
- A formidable insurrection has broken out at the chief city of Abyssinia, and the king has fled to collect an army.
- The steamer *Assyria*, from New York for London, lost 105 head of cattle during the recent severe storm on the Atlantic.
- The spoon factory of Holmes, Booths & Hayden, at Waterbury, Conn., was burned on the 20th inst. Loss \$150,000; insurance, \$82,000.
- The Republic of Liberia has peaceably annexed an important territory on its interior frontier known as the Kingdom of Medina.
- Mrs. Augustus Carto has started a Chinese Mission school in New York, and has ten promising Mongolian youths under her tuition.
- During the past week the State has been visited by heavy and general rains. At Santa Barbara ten inches fell in thirty hours.
- Baron Von Schell, Privy Chancellor, has committed suicide, his mind being affected by the explosion in the Winter Palace.
- The Krupp foundry at Essen, Germany, turns out 300 cannon of the largest caliber per month, and frequently doubles that number.
- The Board of Health of San Francisco have declared the twelve blocks comprising Chinatown in such a condition as to be a public nuisance.
- By the explosion of shells in the arsenal at Valparaiso, on the 27th of January, twenty persons were killed and half the building destroyed.
- The House Committee on Foreign Affairs has reported favorably on a bill appropriating \$300,000 for the relief of the famine in Ireland.

—De Lesseps has arrived at New York from Panama. His estimate for the cost of the tide-level canal is \$160,000,000, and the time required for its completion, eight years.

—Archbishop Purcell the ecclesiastic embezzler, is living in the Brown County Convent, Ohio, and is represented as being utterly broken down in health and spirits.

—Frank Lawrence, a Vermonter, insured his father's life, for \$11,000, and then administered prussic acid to him, causing death. The parricide has been arrested.

—The severest snow-storm ever known in the Northwest is reported from Bismarck, Dakota. But three trains from the East have reached that point since Feb. 1st.

—The party of brigands who recently stopped the railroad train between Andalusia and Madrid, and endeavored to secure the Government treasure, have been captured.

—A London newspaper correspondent who visited the Western Islands in a government ship carrying provisions, reports considerable distress, but no immediate danger of starvation.

—A fire on Broadway, N. Y., on the 20th inst., destroyed property to the value of more than a million of dollars. Well covered by insurance. Two firemen were killed by the falling buildings.

—The steamer *California*, on its last trip from San Francisco to Sitka, met very rough weather on leaving the mouth of the Columbia and was obliged to put into Victoria in a disabled condition.

—The whole number of students enrolled in the Battle Creek, Mich., College for the term beginning Dec. 31, 1879, is 328. All but 16 of the 286 in attendance last term returned for the winter term.

—A new iron steamer, the *Columbia*, 332 feet long, 36½ feet beam, and 23 feet depth of hold, built for the Oregon Steamship Company, was launched at Roach's ship-yard, Philadelphia, on the 24th inst.

—Thirty passengers arrived at Fargo, February 25, from the snowbound train, walking eight miles. The Bismarck workmen have used up five locomotives. Breaking snow in the cuts is like battering a stone wall.

—A petition containing 3,200 signatures was lately presented to Dean Stanley, protesting against the erection of the proposed monument to Prince Louis Napoleon in Westminster Abbey. The Dean refuses to alter his decision.

—Rev. Edward Cowley, late manager of the "Shepherd's Fold," New York, has been convicted of cruelly ill-treating and starving children under his care, and sentenced to one year in State prison and \$250 fine—the extreme penalty of the law.

—Near Claysville, Pa., James Morrell, a divinity student who desired to inherit the family property, locked his father and five sisters in their rooms and fired the house. One sister escaped and aroused the neighbors in time to save the rest of the family.

—The Democratic party has taken upon itself the excision of the Mormon cancer from the body politic. Senator Garland of Arkansas has introduced a stringent bill for the suppression of polygamy, which the party proposes to push through immediately.

—The Nihilist Committee have notified the authorities at St. Petersburg that it will be unnecessary for them to make arrangements for illuminating the city on the anniversary of the Czar's accession to the throne as the Nihilists propose to do this after the fashion that Nero illuminated Rome.

—In later accounts regarding the explosion in the Winter Palace, St. Petersburg, ten soldiers are reported to have been killed and sixty wounded. But four pounds of dynamite were used. The Duchess of Edinburgh telegraphs to Queen Victoria that neither the Czar nor herself were terrified by the explosion. The Czarina, who was in a remote portion of the palace still remains unconscious of the disaster.

BUSINESS DEPARTMENT.

"Cursed be he that doeth the work of the Lord deceitfully," (margin, negligently). Jer. 48: 10.

RECEIVED FOR THE SIGNS.

\$2.00 EACH. C H Gilbert 7-7, Mrs Mary Ueberhard 7-7, Mrs Wm M Lake 7-9, A P Horning 7-7, J A Wetmore 7-7, G W Vozis 7-7, Dexter B Moore 7-7, Frank Sealy 7-7, Ediza Thayer 7-7, Jesse Booth 7-7, Frank Maddock (2 copies) 7-7, J Osborn 7-4, T S Doble (2 copies) 7-7, Mrs O F Metcalf 7-1, Maria Vickery 7-7, D C Phillips 7-7.

\$1.00 EACH. Ellen M Abbot 6-31, W H Woods 7-5, Thomas Porter 7-7, Will Cline 7-7, E M Crandall 7-7, Taylor Walker 7-7, J W Whitaker 7-7, S A Wheeler 6-21, S A Green 7-7, A W Ricord 7-7, James Marble H 7-7, Stenberg 7-7, Sias S Warren 7-7, Mrs F W Mitchell 7-7, B S Woodruff 7-7, Erick Peterson 7-7, Tabitha Gardiner 7-7, Lydia Hatch 7-7, A T Humphrey 7-7, Mrs Chas Mosher 7-7, R H Brown 7-7.

MISCELLANEOUS. Wm Dumont 3.50 5-32, Wm Preston 1.50 7-7, C W Magranis 1.25 7-7, E A Dickenson 1.25 7-7, M A Colby (2 copies) 3.25 7-7, Caroline Maynard 50c 6-31, Mrs M E Hules (11 copies) 11.00 7-7, C K Ackley (4 copies) 4.00 7-7, Adelia P Grover (42 copies) 42.00 7-7, Mrs Julia Hawkins (4 copies) 4.00 7-7, A E Haughton (11 copies) 11.00 7-7, Albert Taylor (3 copies) 3.00 7-7, Sarah Harris 50c 6-31, Mr Dimmick 50c 6-31, J W Moore (4 copies) 4.00 7-7, Mrs E Slocom (5 copies) 5.00 7-7, Mrs S P Brown (5 copies) 5.00 7-7, Ann Taylor (2 copies) 60c 6-21, David Hescoco 50c 6-31, Mrs Sarah Clapp 50c 6-31, John Pierson 50c 6-31, Mrs Harriette Mount 31c 6-19, J O Hopping 31c 6-19, M J Hemstreet (2 copies) 62c 6-19, Mrs Ida Hagsdale 1.50c 7-7, John Maye 25c 6-19, H E M C Cune 25c 6-19, D Stewart 25c 6-19, S Garnett 25c 6-19, C C Agee 25c 6-19, John Brinkerhoff 25c 6-19, Marks Levey 50c 6-31, Mrs T J Russells (3 copies) 3.00 7-7.

OAKLAND CHURCH.
W R H Avery 1.50.

RECEIVED ON ACCOUNT.
Ohio T and M Society 78.20.

THOUGHTS ON JOB 14:21, 22.

THE fourteenth chapter of Job is a wonderful testimony to the sleep of man in death; "So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Verse 12. This plainly declares that the sleep of man shall continue till the heavens pass away, which Peter says, shall be with a great noise. 2 Pet. 3:10. David said he should be satisfied when he should awake with the likeness of the Lord. Ps. 17:15. So David is yet asleep, and the time for him to be satisfied has not come. Acts 13:36; 12:34.

But does not the close of Job 14, forbid the sleep of the real man in death? His soul *within him* shall mourn. Does not this plainly indicate consciousness in death? Let us read the last two verses of the chapter:—

"His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Verse 21. This is the sleep of death, certainly. Now does the next verse contradict this?

"But HIS FLESH upon him shall have pain, and his soul within him shall mourn." Verse 22. The first clause of this verse shows that the condition of man in death is not the subject matter of the verse, while his soul *within him* mourns, his *flesh* upon him has pain. This text, if it relates to man in death, proves that his flesh is in a state of conscious suffering, an idea that is absurd, and that no one believes.

What then do the words of verse 22 signify? One of two views must be taken. It either relates to man before his dissolution, and is descriptive of the pains of death, or it has reference to man when raised from the dead to suffer for his sins. In the first case, it might pertain to mankind in general, *i. e.*, to both the righteous, and the wicked. In the latter case, it can relate to the wicked only. But in either view, it cannot relate to the man while sleeping in death. It is the whole man that is conscious; his flesh suffers, as well as his mental nature. J. N. A.

THE SECOND COMING OF CHRIST.

HOW WILL IT AFFECT THE RIGHTEOUS?

IN response to the cry which was heard out of the land of Seir, "Watchman, what of the night?" the watchman responded, "The morning cometh and also the night." Isa. 21:12.

There are two very different classes of persons in the world, and there are two very different conditions before them into which they will respectively enter. Before one class there is a dark and interminable night; before the other a glorious and unending day. These classes are the righteous and the wicked; and the event that constitutes the dividing line between their present and their future, is the second coming of Christ.

Before the wicked, unless they shall repent, there lies a state of such despair, remorse, and punishment, that, compared with their present state, it is as night compared with day; but before the righteous there lies a state of such surpassing happiness and glory that, compared with their present state, it is as day compared with night. This present state which the righteous and wicked both share alike, in which the righteous, aside from their heavenly hope, have no less of happiness, and no more of sorrow, than the wicked, is to the wicked a period of joyous day preceding a dismal night, their condition here is so much more favorable than what it will be hereafter; but to the righteous it is a period of gloomy night preceding a glorious day, their condition here is so infinitely below what it will be in the paradise of God.

We noticed, last week, how the coming of Christ will affect the cases of the wicked. It leaves them no hope. It is the end of all their pleasures, their ambition, their wealth, their power. It turns their laughter into mourning. It fills their cup of joy with the gall of bitterness. And amid the convulsions in which our world shall go back to its original chaos, they shall be swept from the face of the earth.

Now let the reader imagine conditions which are infinitely the opposite of all these, and he will have some idea of what is given to the righteous at this time. To them it is the consummation of their blessed hope. Titus 2:13. It introduces them to that condition in which there are pleasures forevermore. Ps. 16:11. It is the fulfillment and satisfaction of their highest ambi-

tion. Phil. 3:12-14. It puts them in possession of that wealth which the Lord promised when he said, "All things are yours." 1 Cor. 3:21. It gives them the most glorious power a man can covet; for they triumph over death. 1 Cor. 15:57. It turns their mourning into laughter and shout and song. Luke 6:21. It takes their cup, and extracting every trace of bitterness, it fills it to the brim and runs it over, with exuberance of joy. Isa. 35:10. And amid the destruction of all things below, borne upward on the wings of those celestial beings revealed to us as the "morning stars;" and "the sons of God," Job 28:7, they will rise to be forever with the Lord. Matt. 24:31; 1 Thess. 4:17.

Sinner, we do not ask you which company you will wish to be with then. There is no question about that. We know well enough how it will be. But the decision must be made before that time; and the fearful probability is that you will put it off too long. We therefore ask you to decide now, and act accordingly.

1. The coming of Christ is to the righteous the hope of salvation. While the wicked are calling to the rocks and mountains to fall on them and hide them from the presence of Christ, the righteous gladly exclaim, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

2. The coming of the Lord is the hope of the righteous dead; for it brings the resurrection. The resurrection is sometimes spoken of aside from its connection with the coming of Christ, and the promise of that event is ample and sure; but there are other scriptures which show the inseparable connection between these two events, and that the resurrection cannot take place without the coming of Christ. See John 5:28, 29; 1 Thess. 4:16; 1 Cor. 15:52.

3. The coming of Christ brings the Christian's reward. Behold, I come quickly, he says, and my reward is with me to give every man as his work shall be. Again the Lord, instructing his disciples in regard to their recompense for good deeds done to the poor, said: "And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14:14. No other time of reward is given in the Scriptures, except at the coming of Christ, and the resurrection of the just.

4. The coming of Christ brings the overcomer's crown. The great apostle to the Gentiles thus speaks: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8. The "day" of which he speaks is the day of Christ's appearing, and the crown is for all such as love that event.

5. The coming of the Lord ends the Christian's exile, terminates his pilgrimage, and brings him home to the many mansions of the Father's house. John 14:2, 3; Heb. 11:13-16; Rev. 22:14.

6. It is by this means that the absent members of Christ's body are gathered to their living Head, and brought to enjoy his personal presence forever. When the disciples were filled with sorrow at the thought that their Master was soon to leave them, he bade them not to be troubled; for, said he, "I will come again, and receive you to myself, that [in order that] where I am, there ye may be also." John 14:1-3. Paul, after telling the Thessalonians that the righteous would be caught up to meet the Lord in the air at his second appearing, says, "And so [in this manner, or by this means] shall we ever be with the Lord." 1 Thess. 4:17. And John says, "It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is." 1 John 3:2.

Since, then, the Christian's hope is thus all laid up in the coming of the Lord, is it any wonder that it should be loved and longed for by all his people? Their hearts being filled with love for him, there is no enmity but union between them. Feeling that he is their friend, they rejoice in the prospect of soon entering into his presence.

All the difference between the righteous and the wicked is summed up in this one sentence—Christ an enemy, and Christ a friend. The one class have followed the leadings of the carnal mind, and have continued their opposition to him, and their alienation from him. The other have

yielded to his holy requirements and have found his forgiveness and favor. So the thought of his coming fills the wicked with alarm, but the righteous with joy. And the manifestations of the day of his appearing, which to the righteous will fill the whole Heaven with untold splendors, will be to the wicked sharp arrows of indignation and wrath; and the brightness of his coming, to the righteous a glad vision of "the King in his beauty," Isa. 33:17, will be to the wicked a "consuming fire." Heb. 12:20.

Let us share in the lot of the righteous; for though they may be in this life poor, humble, unhonored, and unknown, the portion of their inheritance hereafter is glory and blessedness forever. "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 3:43.

U. S.

DUTY OF PARENTS TO THEIR CHILDREN.

THE youth of our day are ignorant of Satan's devices. Parents should therefore be awake in these perilous times, working with perseverance and industry, to shut out the first approach of the foe. They should instruct their children when sitting in the house, or walking by the way, when rising up or lying down. It should be line upon line, precept upon precept, here a little and there a little. The mother's work should commence with the infant. She should subdue the will and temper of the child, and bring its disposition into subjection. Teach it to obey, and as the child grows older relax not the hand. Every mother should take time to reason with the child to correct its errors, and patiently teach it the right way.

Christian parents should labor to instruct and fit their offspring to become the children of God. Strict discipline may at times cause dissatisfaction, and children will want their own way; yet where they have learned the lesson of obedience to their parents, they are better prepared to submit to the requirements of God. Thus the training received in childhood influences the religious experience, and molds the character of the man.

When children decide to leave the pleasures of the world, and become the disciples of Christ, a great burden is lifted from the hearts of parents. But the labor and care should not cease at this point, since the children have but just commenced the warfare against sin in all its forms, and specially need the watch-care and counsel of faithful parents. They should encourage the children to confide in them and unburden to them their trials and griefs. Parents will thus learn to sympathize and pray with them, and they will be encouraged to press on in the way of life, trusting in God.

Children would be saved from many evils if they were more familiar with their parents. Parents should encourage in their children a disposition to be open and frank, and come to them with their difficulties, and lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to see and point out their dangers as godly parents? Who can understand the peculiar temperaments of their own children as well as they? The mother who has watched every turn of the mind from infancy, and is acquainted with the natural disposition, is well prepared to counsel her children. Who can tell as well what traits of character to check and restrain, as the mother, counselled by the father?

Children who are Christians will prefer the love and approbation of their God-fearing parents above every earthly blessing. They will love and honor their parents. One of the principal studies of their lives should be, How can I make my parents happy? But children who do not receive right instruction, have but little sense of their obligation to their parents. It is often the case that the more parents do for them the more ungrateful they are, and the less they respect them. Children who have been petted and waited upon, always expect it; and if their expectations are not met, they are disappointed and discouraged. This same disposition will be seen through their whole lives, and they will be helpless, leaning upon others for aid, expecting others to favor them, and yield to them. And if they are opposed, even after grown to manhood and womanhood, they think themselves abused; and thus they worry their way through the world, murmuring and fretting because everything does not suit them.

Parents should deal faithfully with the souls committed to their trust. They should not en-

courage in them pride, extravagance or love of show. Habits formed when very young, are not easily forgotten. Parents should commence to discipline the minds of their children while very young, to the end that they may be Christians. Let all your efforts be for their salvation. Act as though they were put in your care to be fitted as precious jewels to shine in the kingdom of God. Beware how you lull your children to sleep over the pit of destruction, with the mistaken thought that they are not old enough to be accountable, and are not old enough to repent of their sins and profess Christ.

Many precious promises like the following are recorded for those who seek the Lord early: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Eccl. 12:1. "I love them that love me; and those that seek me early shall find me." Prov. 8:17. The good Shephord still entreats: "Suffer little children to come unto me and forbid them not; for of such is the kingdom of heaven." Teach the children to seek the Lord while young and thus devote the best of their strength to his service.

We are living in an unfortunate age for children. A strong tide is setting downward to perdition, and it needs more than childhood's experience and strength to press against the current, that would bear them down. All who have a desire to yield their hearts to God and obey his requirements, Satan will try to perplex, and overcome with his temptations, that they may become discouraged and give up the warfare.

Parents, help the children. Watch continually to cut off the current, and roll back the weight of evil which is pressing in upon them. The children cannot do this of themselves. Parents can do much. By earnest prayer and living faith they may bind their children upon the altar, and thus secure the watch-care of guardian angels; the guiding hand of God will lead them through the perils of the last days, and bring them off victorious over every foe. MRS. E. G. WHITE.

"MY BOY."

WHEN addressing an audience in Connecticut, I related the following incident:—

Mrs. Falkener, who lives a little way out from here, gave me some interesting incidents with regard to her son.

"My boy," she said, "was a drunkard; but he signed the pledge, and said, 'Mother, I will go away from home, away from the midst of temptation, but I will keep this pledge.'"

By-and-by, after he had been gone a little over two years, a letter came saying:

"Mother, I am coming home to spend Thanksgiving with you."

And he came by the stage into the town, which stopped at the door of Solomon Parsons' tavern. It was just after dusk. Some young men were in the bar. "Holloa, Fred; and how are you? What will you have to drink?"

"Nothing."

"Haven't seen you this long time. But you're looking well and hearty. What will you have?"

"Nothing."

"Not on Thanksgiving? Come, take a little."

"No, I'd rather not. I've come home to see my mother. She hardly expects me to-night. I thought I'd wait till dark and go in and surprise the old lady."

By-and-by, Solomon Parsons, who was leaning his elbow on the counter, looked at him, and said:

"Fred Falkener, if I were six foot tall, and broad in proportion, as you are, and yet was afraid of a paltry glass of ale, by George! I'd go to the woods and hang myself."

"But I am not afraid."

"Oh, yes you are—ha! ha! ha! I say, boys, here's a great big fellow afraid of a glass of liquor. I suppose he's afraid of his mother."

"Well," he said, "I'm going to mother; and I may as well show you that I'm not afraid to drink it."

He drank it; then came another glass; and they plied him with more. Twelve o'clock that night he went into a barn, and was found in the morning—dead!

They brought him to his mother stretched on a plank with a buffalo robe thrown over the body. She said to me.

"Parsons came, and I said, 'You tempted my boy.'"

"Well, I didn't know it was your son."

"You did! you called him by name; you knew it was Frederic Falkener, the only son of his poor crippled mother; and you have killed him."

"Mrs. Falkener, I am not used to have such language applied to me."

"God forgive me if I have sinned," said the poor woman, "but I put my hand on the face of my dead boy, and I lifted up my finger, and I cursed him. He went out with a face white as chalk."

Then I said, "Ladies and Gentlemen, Solomon Parsons, the man who tempted Frederic Falkener to his ruin, is in this hall, and he sits right there; and this same Solomon Parsons keeps a grog-shop on the bridge of your city, licensed by the State. Connecticut! rout him out!" And, before twenty-four hours had elapsed, bag and baggage, bottles and demijohns of liquors, furniture, licenses and all, were carted out of the city.

They violated no law. They laid no hand upon him; but they made him go out himself. They helped him not to pack up a single article of his furniture; but they went to him in a body, and declared that such a man should not be tolerated in the city, and he was obliged to leave.—*J. B. Gough.*

LEARNING HER VALUE.

"Just what I have been expecting for about seven years," said Miss Pauline Worthington, looking from an open letter in her hand with a frowning brow.

"Is not your letter from Herbert, Lina? questioned Mrs. Worthington, a tiny, silver-haired old lady with gentle expression.

"Yes, mother. Essie is very ill with low, nervous fever, and they want me to come and stay until she is better. The carriage will be sent at three o'clock, mother," and Miss Pauline's eyes snapped. "I think it is about time Bert's tyranny over that little martyr was ended. He's killing her."

"Lina! He is your brother."

"I can see his faults if he is."

"I never heard Essie complain."

"She never would. But look at her. Nine years ago when she was married, she was a lively sunbeam, so bright and pretty. Now, pale, quiet and reserved, her voice is seldom heard, her smile seldom seen. A wintry shadow of her former summer brightness! Now she has broken down. You have not seen her at home, but surely when she is here you see the change."

"Yes, dear, she has changed; but family cares—"

Has Louie changed so? She has been twelve years married."

Mrs. Worthington was silent. Louie was her oldest child, and presided over the home in which her mother had been a crippled prisoner for fifteen years. She took all the household care, and had five children, and yet Louie had gained in beauty, and certainly in cheerful happiness, since her marriage, even if the sport of girlhood was gone.

"Henry appreciates Louie," said Lina; "there lies the difference between her happiness and Essie's dejection. If there is any domestic trouble Henry and Louie share it, while Herbert shifts it all upon Essie. He is an habitual fault-finder."

"Perhaps, dear, Essie is not as good a house-keeper as Louie. Herbert may have cause to find fault."

"Once in ten times he may. I never saw a faultless house or house-keeper; but Essie and her house are the nearest approach to perfection I ever did see."

"You never spoke so before Lina."

"Because Louie and I thought it best not to worry you with trouble beyond your help. But firmly believing as I do now, that Herbert is actually worrying his wife into the grave, I intend to give him a lesson; that is, if you can spare me to go?"

"You must go, dear. I can get along nicely."

So when Herbert Worthington sent his carriage, Lina was quite ready for the fourteen miles drive to her brother's house. It was a house wherein no evil spirit of repining and fault-finding should have found an abode. Spacious, handsomely furnished, with well trained servants and all the comforts wealth could furnish, it seemed a perfect paradise to visitors. But a very demon lurked there to poison all, and this demon Lina had come to exorcise.

For the first fortnight Essie took all her time and care. Herbert snarled and fretted over domestic short-comings, but Lina peremptorily for-

bade all mention of these in the sick-room, having the doctor's authority for saying that the patient's very life depended upon quiet.

But when convalescence commenced, Lina sent Essie to visit old Mrs. Worthington, and took control of Herbert, the children, and the household, fully determined to show her brother how far he carried his absurd habit of fault-finding.

The first dinner saw the beginning of the lesson Lina meant to teach, by practically illustrating some of Herbert's absurdities. Herbert entered the dining-room, his handsome face disfigured by a frown.

"Soup," said Herbert, lifting the tureen cover; "perfect dish-water!"

"Susan," said Lina, sharply before Herbert could lift the ladle, "take that tureen to the kitchen and tell Jane the soup is not fit to eat."

Susan promptly obeyed. Herbert looked rather ruefully at the vanishing dish. He was especially fond of soup, and the savory fumes of the delicious dish were tantalizing. Essie would have had some gentle excuse for it—she never whipped off his dinner in that way. All dinner time Lina kept up a ding-dong at Susan about that abominable soup, till Herbert heartily wished he had said nothing about it. But his imagination had detected a burnt flavor in the pudding, and before he could remonstrate, that dish had followed the soup.

"I'll get this house in some sort of order before I leave it," said Lina emphatically.

"Before you leave it," said Herbert, sharply. "Do you suppose you are a better house-keeper than Essie? Why, I have not a friend who does not envy me the exquisite order of my house and my dainty table."

"Herbert, you do surprise me. Only yesterday I heard you say you did wish there was ever anything fit to eat on the table."

"One don't expect every word to be taken literally," said Herbert, rather sulkily. But an hour later, finding a streak of dust in the sitting-room, he declared emphatically "it was not fit for a pig to live in."

Coming into it the next morning, he found the curtains torn down, the carpets taken up, the floor littered with pails, soap, and brushes, and Lina in a dismal dress, her hair tied up in a towel directing two women, scrubbing vigorously.

"Goodness, what are you doing?"

"Cleansing this room."

"Why, Essie had the whole house cleaned until it shone, in the fall, and didn't make half the muss," he added contemptuously.

"Well," said Lina, slowly, "I thought this room a marvel of neatness myself, but when you said it was not fit for the pigs, I supposed you wanted it cleaned."

"The room was well enough," was the curt reply. "For mercy's sake, don't turn any more of the house upside down."

At breakfast a tiny tear in Louie's apron caught her father's eye, and by his own angry statements she never had a decent stitch of clothes, and he did wish "somebody would see to her."

Two days later a formidable dry-goods bill was presented at the store, and Lina explained it to him in this wise:

"You said, Herbert, that Louie hadn't a decent stitch, and you wished somebody would see to her, so I bought her a complete outfit. I could not see any fault myself, but of course I got more expensive articles, as you did not like those already provided. I am glad you called my attention to the poor neglected child."

"Poor, neglected child!" echoed astonished Herbert. "Why, Lina, Essie fairly slaves herself out over those children. I am sure I never see any better dressed or neater."

Lina merely shrugged her shoulders. A month passed. Essie gained strength in the genial atmosphere surrounding Louie and her mother, while Lina ruled Herbert's home with a rod of iron. Herbert began to experience a sick longing for Essie's gentle presence. Lina took him so very literally in all he said, and yet he could not rebuke her for doing exactly what he openly wished.

A chair with a tiny spot of dirt being declared absolutely filthy, was upholstered and varnished at a cost of eight dollars. A dozen new shirts, Essie's last labor of love, being said to "set like meal bags," were bestowed upon the gardener, and a new set sent from the furnishing store. Harry's blocks were burned at the kitchen fire when Herbert stepping on one, said he "would

not have such rubbish in the house." Every window was opened after a pettish declaration that the "room was as hot as an oven," and an hour later the stove was fired up to smothering heat because he declared it "cold enough to freeze a polar bear."

In short, with apparently an energetic attempt to correct all short-comings and put the house-keeping upon a perfect basis, Lina in one month nearly doubled her brother's expenses, and drove him to the very verge of distraction, keeping account of every complaint.

But Essie, well and strong again, was coming home. On the day of her expected arrival, Lina, with a solemn face, invited her brother into the sitting-room for a few moments of private conversation.

"Herbert," she said gravely, "I have a proposition to make to you. You are my only brother, and I need not tell you that I love you very dearly. It has really grieved me to the heart to see how much there is to find fault with in your beautiful home."

Herbert twisted himself uneasily in his chair, but Lina continued:—

"You know that mother is very dependent on me, Louie having the house and children to care for, but I think she would sacrifice her own comfort for yours. So, if you wish, Herbert, I will come here permanently, to keep things in order for you."

"You are very kind," he faltered, the instincts of a gentleman battling with the strong desire to tell Lina she would certainly drive him to a lunatic asylum by six months' more of her model house-keeping.

"Not at all. A man who has made an unfortunate marriage certainly needs all the aid and sympathy his family can give him."

The last straw was laid upon the camel's back. Herbert spoke hotly:—

"You are entirely mistaken, Lina! I have not made an unfortunate marriage. If ever a man was blessed in a wife, I am that man."

"You amaze me, Herbert," Lina cried out in well-feigned astonishment.

"I do not see why you should be surprised. Essie is gentle, loving, orderly, a model house-keeper, and a perfect home angel—God bless her."

"Herbert, is that true?"

"Certainly it is true."

"I cannot believe it," was the slow, hesitating response.

"Cannot believe it! Why?"

"Because"—and Lina dwelt impressively upon every word—"during the nine years of your married life, though visiting here frequently, I never heard you speak one word of encouragement or praise to Essie. I never saw one look of approbation or appreciation of any effort she made for your comfort upon your face. Continually fault-finding, constant blame, have changed her from a happy, winsome girl to a pale, care-worn woman. Even her last illness was but the unbroken despair of a heart crushed under a load of daily censure and constant striving for the approbation never given. And you tell me now she has never failed in her duty to you. There is a grave error somewhere."

The sadly earnest tone, the face of thoughtful gravity, sent every word home to Herbert Worthington's heart. He spoke no word of self-defense as Lina slowly left the room. In the profound silence that followed, conscience reviewed the past, and he knew that his sister had only spoken the truth. The habit of fault-finding, meeting no resistance in Essie's gentleness, had gained in force till all its monstrosity stood revealed in the experience of the past month.

In the days when Essie lay dangerously ill there had been no self-reproach like this in her husband's sorrow. He had given his wife a fair home, an ample income, frequent social pleasures, many costly gifts, and loved her faithfully, while poisoning her whole life.

"God help me," he whispered, "to conquer this fault. Essie shall hear no more fault-finding, and if I see her drooping I will send her to mother and have Lina back again."

Never had wife and mother warmer welcome then greeted Essie. The children were unchecked in their loudest demonstration of delight. But Lina had to rush into the hall to hide her merry eyes when Herbert, kissing Essie, said:—

"We must let mother have Lina now, dear; she has been very kind and worked hard for my comfort; but there is no home-fairy like my Essie."

The quick, glad look in his wife's soft eyes told Herbert that one step had been taken in the right direction. As the days glided by, and Essie found appreciation meeting every effort to home comfort, a word of praise for every little triumph of cookery or needle-work, her pale face grew bright with untold happiness. Gradually the care-worn expression was obliterated by one of sweet content, and Herbert found his own heart lighted by the cheerful voice, the sunny smile, the bright eyes of the Essie he had wooed years before.

And Lina, making a visit six months later, told her mother, on her return:—

"Herbert has learned his lesson by heart, mother. He appreciates Essie now at her value, and he lets her know it."

FORMATION OF CHARACTER.—If somebody should give me a diamond to carry to Europe, I can know exactly how much would be lost to the world were I to drop it into the sea; but if a seed should be given me, I can only regard it with awe, as concealed within it is the food of untold generations. That is the difference between looking at the truth as a diamond or a seed, as final or germinal. In all training of character, continuity and economy must be supreme. The notion that character is spontaneous is held by most people in the earlier portions of their lives, and is wrong. When they discover this, nine-tenths change to the other extreme. This is wrong, too. Hosts of young men think that their character will form itself and they will necessarily become better as they grow older. Hosts of old men believe that their character is fixed, and that it is impossible for them to become better. Such beliefs are foolish. People are also wrong in thinking they can put off their bad traits and put on good traits. The old failures cannot thus be transformed, but out of the old habits new can be formed. This is what many a poor creature needs to know. We must make what we are to be out of what we are already.

DISCIPLINE IN THE HOUSEHOLD.—"The mistress of a household," says Caroline E. Stephen, "has, before all things, to rule. I can believe that a mistress who was not loved might yet, by a firm, wise and just rule, maintain a wholesome moral atmosphere in her house; but a mistress who was not obeyed, however personally winning and popular, would, as mistress, be a mere disastrous failure and cause of failure in others. In practice we all know that fear and love can scarcely be altogether separated; a reason, the more, for giving fear its proper place."

BATTLE CREEK SANITARIUM.

INSTITUTION FOUNDED, 1866.

4000 Patients Successfully Treated.

THIS INSTITUTION, for completeness of appointment, and extent of facilities, is unrivalled in this country. Its splendid arrangements for HEATING AND VENTILATION, together with special appliances for regulating the humidity of the atmosphere, makes this Institution

UNEQUALED AS A WINTER RESORT FOR CHRONIC INVALIDS.

Even persons suffering with pulmonary difficulties do much better here than in Florida.

All known useful remedies for disease are employed, including Turkish, Russian, Vapor, Electro-Thermal, Electro-Vapor, all kinds of Water Baths, Sun Baths, Swedish Movements, Electricity, etc., etc.

Terms very reasonable. J. H. KELLOGG, M. D., Medical Superintendent.
Address for Circulars:—SANITARIUM, Battle Creek, Mich.

GOOD HEALTH.

For 1880.

THIS POPULAR JOURNAL enters upon its fifteenth volume with the most flattering prospects not only of a continuance of the prosperity which has attended it in the past, but also of a great increase of patronage, although it already enjoys

THE LARGEST CIRCULATION OF ANY HEALTH JOURNAL IN AMERICA.

The interest of the journal for 1880 will be greatly increased by a series of practical articles from the well-known pens of

ELDER AND MRS. WHITE.

Whose contributions in the past have done so much to increase the popularity and the usefulness of the journal.

A SPLENDID PREMIUM BOOK

is offered to new subscribers. Address, for specimen copy:—**GOOD HEALTH PUBLISHING CO.,** Battle Creek, Mich.

Or:—**SIGNS OF THE TIMES,** Oakland, Cal.

BOOKS, PAMPHLETS AND TRACTS,

ISSUED BY THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION, AND FOR SALE AT THIS OFFICE.

The Sanctuary and the 2300 Days of Daniel 8:14. By Elder U. Smith. This question has developed the people known as Seventh-day Adventists, and is the pivotal doctrine upon which their applications of prophecy largely depend. 352 pages. \$1.00

Thoughts on Daniel, critical and practical. By Elder U. Smith. An exposition of the book of Daniel, verse by verse. 384 pp. 1.00

Thoughts on Revelation. By Elder U. Smith. With notes or remarks on every verse in the book of Revelation. 352 pp. 1.00

Life of Wm. Miller, with portrait. Interesting sketches of the life and public labors of this pioneer in the Advent movement in this country. 416 pp. 1.00

The Biblical Institute. A synopsis of the lectures given at the Institute held at Oakland, Cal., April, 1877, covering the main points of our faith. 352 pp. 1.00

History of the Sabbath and First Day of the Week, for the period of 6,000 years. By Elder J. N. Andrews. This is a work of unusual interest, prepared with great care, and is full of historical and Scriptural facts. 528 pp. 1.00

The Nature and Destiny of Man. By Elder U. Smith. This work treats on the conditions of man in death, and his final destiny. 356 pp. 1.00

The Constitutional Amendment. A Discussion between Elder W. H. Littlejohn and the editor of the *Christian Statesman*, on the Sabbath. 1.00

The Spirit of Prophecy; or the great controversy between Christ and his angels and Satan and his angels, in four volumes. By Mrs. E. G. White. These volumes cover the time from the fall of Satan to the destruction of sin and sinners at the close of the one thousand years of Revelation 20. Each 400 pp.—

Vol. I. Old Testament facts to Christ. 1.00
Vol. II. Life and Ministry of Christ. 1.00
Vol. III. The Death, Resurrection and Ascension of Christ, with the Lives of His Apostles. 1.00
Vol. IV. (In preparation). Each, 1.00

Life of Elder Joseph Bates, with portrait. 352 pp. 1.00

The Bible from Heaven. By Elder D. M. Canright. An argument to show that the Bible is not the work of men, but is of God. 300 pp. 80 cts. Revised edition (in preparation). 1.00

Spiritual Songs. A choice collection of hymns and tunes. 416 pp. 1.00

The United States in the Light of Prophecy. An exposition of Revelation 13:11-17. By Elder U. Smith. Applying to our own land and time, this prophecy possesses surpassing interest for every American reader. 200 pp. 40 cts. Paper covers, 20 cts

Thoughts on Baptism. By Elder J. H. Waggoner. A careful examination of the subject of Christian Baptism in the light of history and the Bible. It presents strong arguments against the notion of trine immersion. 186 pp. Bound in flexible cloth, 35 cts
Paper covers, 25 cts

Song Anchor, for Sabbath-school and Praise Service. By J. E. White. A new book, with excellent new words and music. 164 pp. Per hundred, \$30.00. Single copies, 35 cts

The Atonement. By Elder J. H. Waggoner. An examination of a remedial system in the light of nature and revelation. 168 pp. 20 cts

The Ministration of Angels, and the Origin, History and Destiny of Satan. By Elder D. M. Canright. 144 pp. 20 cts

The Nature and Tendency of Modern Spiritualism. By Elder J. H. Waggoner. A thorough exposure of Spiritualism; application of the Scriptures, and copious extracts from a library of Spiritualist publications. 184 pp. 20 cts

Our Faith and Hope. Sermons on the Coming and Kingdom of Christ. By Elder James White. 182 pp. 20 cts

The Spirit of God, its Gifts and Manifestations to the end of the Christian age. By Elder J. H. Waggoner. 144 pp. 15 cts

The Three Messages of Revelation 14:6-12; particularly the third angel's message and the two-horned beast. By Elder J. N. Andrews. 144 pp. 15 cts

The Two Laws, as set forth in both Testaments. By Elder D. M. Canright. 104 pp. 15 cts

Matthew Twenty-four. A clear and forcible exposition of our Lord's discourse upon the Mount of Olives. By Elder James White. 64 pp. 10 cts

The Sunday Seventh-day Examined. A refutation of the teachings of Mede, Jennings, Akers and Fuller. By Elder J. N. Andrews. 88 pp. 10 cts

The Seven Trumpets. An exposition of the subject as set forth in the 8th and 9th chapters of the Revelation. 96 pp. 10 cts

Refutation of the Age to Come. By Elder J. H. Waggoner. A most decisive refutation of the view that men may find pardon after the Saviour has closed his work in the Sanctuary above. 168 pp. 20 cts

The Morality of the Sabbath. By Elder D. M. Canright. A complete refutation of a common objection against the Sabbath. 96 pp. 15 cts

The Resurrection of the Unjust. A vindication of the doctrine. By Elder J. H. Waggoner. 100 pp. 15 cts

A Word for the Sabbath, or False Theories Exposed. A poem. By Elder U. Smith. 60 pp. 15 cts

Vindication of the True Sabbath. By Elder J. W. Morton, formerly missionary of the Reformed Presbyterian Church, to Hayti. 68 pp. 10 cts

Sermon on the Two Covenants. By Elder J. N. Andrews. An able argument on an important subject. 48 pp. 10 cts

The Truth Found. The nature and obligation of the Sabbath of the fourth commandment. By Elder J. H. Waggoner. 64 pp. 10 cts

Christ and the Sabbath: or, Christ in the Old Testament and the Sabbath in the New. By Elder James White. 56 pp. 10 cts

Redeemer and Redeemed. By Elder James White. This work sets forth the plan of redemption in its three stages. 40 pp. 10 cts

Systematic Benevolence. Setting forth the Bible plan of giving for the support of the ministry. 64 pp. 10 cts

Redemption. The fall and its results, and the methods by which we are brought back to the favor of God and to immortality. 32 pp. 4 cts

The Second Advent. Manner, object, and nearness of the event. 32 pp. 4 cts

The Sufferings of Christ. A most graphic and touching description of what the world's Redeemer has suffered for us; calculated to incite every one to new devotion and consecration to the cause of Christ. 32 pp. 4 cts

The Present Truth. Showing that every age has a truth applicable to it alone, and what is the present truth of this generation. 32 pp. 4 cts

The Seventh-day Adventists. A sketch of their origin, progress, principles, etc. 32 pp. 4 cts

ADDRESS, SIGNS OF THE TIMES, OAKLAND, CAL.

ANY of the books, pamphlets, and tracts issued at this Office, may be obtained of Eld. J. N. Loughborough, Ravenswood, Shirley Road, Southampton, England, who will furnish catalogues and prices in English money, and receive subscriptions for all our periodicals.

THE SIGNS OF THE TIMES.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 26, 1880.

THE *College Record* entered upon a new mission, as a monthly, with the beginning of the present year. The form is changed to a four-page, the page being the same size as Signs page, and the twelve numbers for the year costing only ten cts.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER EIGHT.



THE FEET OF IRON AND CLAY.

HAVING shown that the legs of iron of Dan. 2, and the little horn of chap. 7, symbolized Rome, the fourth great empire of the world; and having traced that power down to the commencement of the Christian era, it only remains that we notice some further specifications of the prophecy which have their application since that time.

Said the Prophet, [Dan. 2:40.] "And the fourth kingdom shall be strong as iron . . . and as iron that breaketh in pieces and subdueth all these, shall it break in pieces and bruise." This is a fit emblem only of the Roman power, "the invincible fortitude, hardness, and force of which," says Scott, "perhaps were never equalled. By wars and conquests the Romans bore down all opposition, and reduced almost every kingdom or state in the known world into some kind or degree of dependence."

But the Prophet continues: "And whereas thou sawest the feet and toes part of potter's clay, and part of iron, the kingdom shall be divided: but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of

iron, and part of clay, so the kingdom shall be partly strong and partly broken."



"The kingdom shall be divided." In considering this item of the prophecy, we are brought once more to the symbols of the seventh chapter, in which the fourth kingdom is set forth by a great and

nameless beast, dreadful and terrible, and strong exceedingly, which had great iron teeth, which devoured and brake in pieces, and stamped the residue with its feet; and it had ten horns. Verse 7. The ten horns are declared plainly in verse 24, to be ten kings which should arise out of this kingdom. Here we have the same divided state of the empire as is signified by the ten toes of the image. This is now the subject of our consideration: Did ten kingdoms arise out of the Roman empire, as contemplated by the prophecy? We answer, yes; and cite the reader for proof to the records of history.

It is well known that Rome fell beneath an overwhelming irruption of Barbarians from the north. They were fierce and warlike tribes, given to rapine and plunder. The wealth of the provinces of the south presented an alluring bait for their avarice; and the effeminacy of the people brought on by a long course of corruption and luxury, rendered them an easy prey to the unimpaired valor of these barbarous tribes. Being given to pillage, and led on from place to place, by the hope of spoil and the love of plunder, and warring frequently upon each other, it is difficult, to assign them at first for any considerable period, a fixed location. However, between the years 350 which is marked by the establishment of the great Gothic Kingdom, and 483, when the Roman empire was in its last stages of decline, they had appropriated to themselves the territory of Europe; and from them have descended the people that at present inhabit it. But the nations engaged in this work of invasion and subversion, were ten, according to the prophecy, and are enumerated by Machiaval, Bishop Lloyd, and Dr. Hales, as follows:—

1. The Huns. 2. The Ostrogoths. 3. The Visigoths. 4. The Franks. 5. The Vandals. 6. The Suevi. 7. The Burgundians. 8. The Heruli and Rugii, or Thuringi. 9. The Anglo-Saxons, and 10. The Lombards.

Concerning these kingdoms, Scott remarks, "They are indeed reckoned up in different ways by different writers, according to the date assigned to their enumeration; but in general it is clear that they were nearly the same with the principal kingdoms in Europe at this day; excepting some of the more northern regions, and those possessed by the Turks. It is however certain that the Roman empire was divided into ten kingdoms; and though they might be sometimes more and sometimes fewer, yet they were still known by the name of the ten kingdoms of the western empire."

The question may arise in some mind, how it happens, since Rome conquered the world, that the ten horns are confined to Europe, and embrace none of their conquests in Africa or Asia. The following from Dr. Nelson, will clear this part of the subject of all difficulty:—

"The learned of the earth have praised one of their own number, for one particular trait of character belonging to him, in full measure. They have said that Sir Isaac Newton would not indulge in wild speculations and vain conjecture. It is stated that in all his astronomical and philosophical researches, every doctrine which he advanced was built on fact, and that further than this he would not proceed. He seems to have preserved this feature of his mind while writing on prophecy. I never understood one fact concerning the ten horns of the fourth beast, until I read and closely noticed a passage of this philosopher's writing, concerning that beast. I knew that the Roman empire was divided, and that ten kingdoms had existed in Europe as fragments, or horns of that beast; but I did not know why eastern countries, over which the Roman sceptre

had extended, were not included. I knew that in Europe, for twelve hundred years, ten horns had been visible, but if Asia should be taken into the reckoning, the number of horns must be extended. The astronomer saw clearly enough why the kingdoms of Europe alone were to constitute the body and the horns of the beast. His words we will transcribe, for the sake of those who may wish to understand plainly this interesting part of history.

"All the four beasts are still alive, though the dominion of the three first be taken away. This corresponds with the declaration of the twelfth verse that although their dominion was gone, they had their lives prolonged for a season and a time. The nations of Chaldea and Assyria are still the first beast; those of Media and Persia are still the second beast; those of Macedonia, Greece, Thrace, Asia Minor, Syria, and Egypt, are still the third; and those of Europe on this side are still the fourth. Seeing therefore the body of the third beast is confined to the nations on this side of the river Euphrates and the body of the fourth beast to the nations on this side Greece, we are to look for all the four heads of the third beast among the nations on this side the Euphrates, and for all the eleven horns of the fourth beast among the nations on this side of Greece, and therefore, at the breaking of the Greek empire into four kingdoms, we include no part of the Chaldeans, Medes, and Persians, in those kingdoms, because they belonged to the bodies of the two first beasts. Nor do we reckon the Greek empire seated at Constantinople among the horns of the fourth beast, because it belonged to the body of the third."—*Sir Isaac Newton*.

"This is plain as the astronomer's doctrine of gravitation. I pity the man who does not read; and I pity the man who hastily reads his Bible, but is too ignorant to enjoy the wonderful picture so plainly delineated in these few verses."

This part of the prophecy completes the image. From the starting point given us by the Prophet, we have come down past the head of gold, the breast and arms of silver, the belly and sides of brass, the legs of iron, until by these last revolutions the weakened state of the empire as set forth by the clay of the feet, and its division as signified by the toes, were fully accomplished; and the image stands complete before us. The words of the Prophet now come home with stirring power. "In the days of these kings shall the God of heaven set up a kingdom." The next event in this chain of prophecy, is the crushing blow of the Stone cut out without hand, which descends upon the feet of this great image of earthly kingdoms, and dashes it in pieces. Like a statue in solemn anticipation of its doom, it has been for long years awaiting this event. We are persuaded that this is not far in the future. U. S.

SIGNS OF THE ADVENT.

Yes; we know the Saviour's coming;
For his glorious signs we see
All above and all around us,
As foretold in prophecy.
Daniel's image has arisen
To a man's proportion meet,
And the stone cut from a mountain
Soon shall smite it on its feet.

Babylon has long since faded;
Persia, too, has had its day;
Grecia to the winds is given;
Rome is passing fast away;
For the ten toes of the image
Now are seen so very clear,
That it seems no one can longer
Doubt that Christ will soon appear.

Chariots like the lightnings running
Raging in the streets are seen—
Jostling one against another—
They like flaming torches seem.
Daniel told us, too, that many
Running to and fro should be;
Knowledge should be on the increase,
As we now so plainly see.

Harnessed lightnings flashing swiftly,
O'er the land and through the sea,
Tell the nations of convulsions
Nature bears in agony.
These are signs that Jesus gave us,
Showing when he draweth nigh—
Signs on earth and signs within it,
Signs above us in the sky.

Then the last, the solemn message,
Going with great power is heard,
"Worship not the beast or image,"
Is the solemn, warning word.
Let us heed the timely warning,
Let us make the Lord our trust.
That the resurrection morning
May behold us with the just.

—J. E. Green.

1. Litch's Prophetic Expositions, Vol. 1, p. 82.
2. For testimony in regard to the rise of these nations, and their inroads into the Roman empire, the reader is referred to the Encyclopædia Americana, Gibbon's Decline and Fall of the Roman Empire, and other histories.
3. Cause and Cure of Infidelity, Am. Tract Society's Edition, p. 265.