

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 4.

OAKLAND, CALIFORNIA, FIFTH-DAY, APRIL 11, 1878.

NUMBER 14.

The Signs of the Times

IS ISSUED WEEKLY BY THE
Pacific Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS: TWO DOLLARS a year in advance for a volume of 48 numbers. When paid by Tract Societies, or by individuals for their friends, \$1.50.

Office, 1059 Castro St., bet. 11th and 12th.

Address, SIGNS OF THE TIMES, Oakland, Cal

"As I Loved You."

"THIS is my commandment, That ye love one another, as I have loved you."

"As I loved you." Oh! love surpassing story
Hath Christ bestowed on poor humanity.
When the first man, erect in peerless glory,
In Eden stood, 'mid all things bright and fair,
The Giver loved him there.

And when, in depths of woe and grief unspoken,
His rash ingratitude had plunged him low,
The golden chord from earth to heaven broken,
Christ, with a deeper love, that soul to save,
Breasted death's chilling wave.

"As I loved you." How oft his love untiring
Hath watched and waited by the heart's dark door,
And thou hast turned away, that love refusing,
If Christ had wearied what had been thy fate?
How blind! how desolate!

"As I loved you." How oft hath Christ forgiven
Thy wanderings, how often sought for thee;
How oft thy heart against his love hath striven;
To erring souls let thy compassion be
As Christ's hath been to thee.

Oh! there are those around thee, thirsting, dying,
For but one draught from Calvary's healing tide,
Show them the way; thy life is swiftly flying;
One hour, perchance, the pitying angels wait,
The next, alas! too late.

Dost thou draw back lest thou defile thy raiment
By contact with the world, polluted, vile?
Is this, O faithless heart, thine only payment
For that deep love that brought Christ down to die,
From his bright home on high?

"As I loved you." Oh tender, pleading Saviour,
Let the deep love thou didst for us reveal
Kindle our hearts with its own sacred fervor,
Till it shall be our highest joy to win
A dying soul from sin. M. A. DAVIS.

General Articles.

CHRIST PREACHING IN THE TEMPLE.

BY MRS. E. G. WHITE.

JESUS, in taking charge of the temple court, had wrought there a wonderful change. He had banished the buyers and sellers, the money-changers and the cattle; "and would not suffer that any man should carry any vessel through the temple." So sacred did the world's Redeemer regard the building dedicated to the worship of God. The priests and rulers dared not show open hostility to Jesus in the presence of the people who had witnessed his wonderful works. Though enraged and confounded by his answer, they were unable to accomplish anything farther that day.

On the following morning the Sanhedrim was assembled for the purpose of deciding what should be done with Jesus. His singular invasion of the temple was so presumptuous and surpassingly strange in their eyes, that they urged the propriety of calling him to account for the boldness of his conduct in interfering with the authorized keepers of the temple. Three years before they had challenged him to give them a sign of his Messiahship. Since that time he had wrought mighty works in their midst. He had healed the sick, miraculously fed thousands of people, walked upon the boisterous waves, and spoken peace unto the troubled sea. He had repeatedly read the secrets of their heart—like an open book; he had cast out demons, and raised the dead to life; yet they still refused to see and acknowledge the evidences of his Messiahship.

They now decided to demand no sign of his authority for his bold action regarding

the temple, but to confront him with questions and charges calculated to draw out some admissions or declarations by which they might condemn him. After carefully arranging their plan they repaired to the temple where Jesus was preaching the gospel to the people, and proceeded to question him as to what authority he had for his acts in the temple. They expected him to reply that God had invested him with the authority which he had there manifested. This assertion they were prepared to deny. But instead of this Jesus met them with a question apparently pertaining to another subject: "The baptism of John, was it from Heaven, or of men?" His questioners were at a loss how to reply. If they should deny the mission of John and his baptism unto repentance, they would lose influence with the people—for John was acknowledged by them to be a prophet of God. But if they should acknowledge that John's mission was divine, then they would be obliged to acknowledge Jesus as the Messiah; for John had repeatedly pointed him out to the people as the Christ, saying, "Behold the Lamb of God that taketh away the sins of the world." John had spoken of Jesus as one whose shoe-latchet he was not worthy to unloose.

Jesus laid the burden of decision upon them as to the true character of John's mission. "And they reasoned with themselves, saying, If we shall say from heaven, he will say, Why believed ye him not? But if we say, Of men, all the people will stone us; for they be persuaded that John was a prophet." In their hearts they did not accept the teachings of John. If they had done so they could not have rejected Jesus, of whom John prophesied. But they had deceived the people by assuming to believe in the ministry of John; and now they dared not, in answer to the Saviour's question, declare that John's mission was divine lest Jesus should demand their reason for not receiving the prophet's testimony concerning him. He might have said, If John was from heaven, so am I; my ministry and work is so closely connected with his that they cannot be separated.

The people were listening with bated breath to hear what answer the priests and rulers would make to the direct question of Jesus, as to the baptism of John, whether it was from heaven or of men. They expected them to acknowledge that John was sent of God; but, after conferring secretly among themselves, the priests decided to be as wary as possible; "and they answered, that they could not tell whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things." Scribes, priests and rulers stood confused and disappointed before the people, whose respect they had lost in a great degree by their cowardice and indecision.

All these sayings and doings of Christ were important, and their influence was to be felt in an ever increasing degree after the crucifixion, the resurrection and the ascension. Many of those who had anxiously awaited the result of the questioning of Jesus, were finally to become his disciples, first drawn towards him by his words on that eventful day. The scene in the temple court was never to fade from their minds. The contrast between the appearance of Jesus and the high priest, as they talked together, was very marked. The mighty dignitary of the temple was clothed in rich and gorgeous garments, with a glittering tiara upon his head. His majestic bearing, and his hair and long flowing beard silvered by age, gave him a strikingly venerable appearance; calculated to inspire the people with profound awe.

The Majesty of Heaven stood before this august personage without ornament or display. His garments were travel stained; his face was pale and expressed a touching sadness; yet there was a dignity and benevolence written there which contrasted strangely with the proud, self-confident and angry air of the high priest. Many of those who were witnesses of the marvelous words and deeds of Jesus in the temple, enshrined him in their hearts from that time as the prophet of God. But the hatred of the priests toward Jesus increased as the popular feeling turned in his favor. The wisdom

by which he escaped the nets set for his feet, added fresh fuel to their hatred, being a new evidence of his divinity.

As they stood mortified and silent before the Saviour, humiliated in presence of the great multitude, he improved his opportunity of presenting before them their true characters, and the retribution sure to follow their evil deeds. He arranged the lesson in such a manner that the priests and elders should pronounce their own condemnation: "But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father?"

This abrupt question threw them off their guard; they had followed the parable closely and now immediately answered, "The first." Fixing his steady eye upon them, Jesus responded in stern and solemn accents: "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him."

These terrible truths struck home to the hearts of the hypocritical priests and rulers. The first son in the parable represented the publicans and harlots who at first refused obedience to the teachings of John, but afterwards repented and were converted. The second son represented the Jews who professed obedience and superior virtue, but insulted God by rejecting the gift of his Son. By their wicked works they forfeited the favor of Heaven. They despised the mercies of God. The most thoughtless and abandoned are represented by Jesus as occupying a more favorable position before God than the haughty and self-righteous priests and rulers.

They were unwilling to bear these searching truths, but remained silent, hoping that Jesus would say something which they could turn against him; but they had still more to bear. Jesus looked back upon the past, when his ministers, the prophets of God, were rejected and their messages trampled upon by the ancestors of the very men who stood before him. He saw that the sons were following in the footsteps of their fathers, and would fill up the cup of their iniquity by putting to death the Lord of Life. He drew from the past, present and future to compose his parable:—

"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?"

Jesus addressed all the people present; but the priests and rulers, not anticipating that the parable was to be applied to them, answered at once, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." Again they perceived that they had pronounced their own condemnation in the presence of the people who were listening, with rapt interest to Jesus. The Saviour referred to messenger after messenger that had been sent in vain to Israel with reproofs, warnings and entreaties. These faithful bearers of truth had been slain by those to whom they were

sent, even as the faithful servants were slain by the wicked husbandmen. In the beloved son whom the lord of the vineyard finally sent to his disobedient servants, and whom they seized and slew, the priests and rulers suddenly saw unfolded before them, a distinct picture of Jesus and his impending fate. Already they were planning to slay Him whom the Father had sent to them as a last and only appeal. In the retribution visited upon the ungrateful husbandmen was portrayed the doom of those who should slay Christ.

In the parable of the vineyard Jesus brought before the Jews their real condition. The householder represented God, the vineyard the Jewish nation hedged in by divine law which was calculated to preserve them as a people separate and distinct from all other nations of the earth. The tower built in the vineyard represented their temple. The Lord of the vineyard had done all that was necessary for its prosperity. So God had provided for Israel in such a manner that it was in their power to secure the highest degree of prosperity. The lord of the vineyard required of his husbandmen a due proportion of the fruit; so God required of the Jews a life corresponding with the sacred privileges he had given them. But as the servants who demanded fruits in their master's name were put to death by the unfaithful husbandmen, so had the Jews slain the prophets who had come to them with messages from God. Not only were these rejected, but when he sent his only Son to them, the destined Heir to the vineyard, thinking to preserve the vineyard to themselves, and to secure the honor and profit accruing therefrom, the haughty Jews, the unfaithful servants, reasoned among themselves, saying, "This is the heir; come, let us kill him." Thus Jesus revealed in his parable the dark purposes of the Jews against himself.

After Jesus had heard them pronounce sentence upon themselves in their condemnation of the wicked husbandmen, he looked pityingly upon them and continued: "Did ye never read in the scriptures, The stone which the builders rejected the same has become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind them to powder."

The Jews had often repeated the words of this prophecy while teaching the people in the synagogues, applying it to the coming Messiah. But Jesus connected the heir so cruelly slain with the stone which the builders rejected, but which eventually became the principal stone of the whole building. Christ himself was the originator of the Jewish system, the very foundation of the costly temple, the antitype to whom all the sacrificial services pointed. The Jews had watched with apparent anxiety for the coming of Christ. The scribes, who were learned in the law and acquainted with the declarations of the prophets regarding his coming, knew from prophetic history that the time of looking and waiting for his advent to the world had expired. Through the parables which Jesus spoke to the Jews, he brought their minds to prophecies which had foretold the very things which were then being enacted. He sought by every means within his power to awaken their consciences and to enlighten their understanding, that they might consider well the steps they were meditating.

In these parables he laid the purposes of the Pharisees before them, together with the fearful consequences resulting. A solemn warning was thus given to them. And to leave the matter without a shadow of doubt Jesus then dropped all figures and stated plainly that the kingdom of God should be taken from them and given to a nation bringing forth fruit. At this the chief priests and scribes were so enraged they could scarcely restrain themselves from using violence against him; but perceiving the love and reverence with which the people regarded him they dared not follow out the malice of their hearts.

LIFE SKETCHES.

CHAPTER V—CONTINUED.

PARENTAGE AND EARLY LIFE.

"At length I was greatly relieved while listening to a discourse from the words: 'I will go in unto the king,' 'and if I perish, I perish.' In his remarks the speaker referred to those who were wavering between hope and fear, longing to be saved from their sins and receive the pardoning love of Christ, yet held in doubt and bondage by timidity and fear of failure. He counseled such ones to surrender themselves to God and venture upon his mercy without delay. They would find a gracious Saviour ready to present to them the scepter of mercy even as Ahasuerus offered to Esther the signal of his favor. All that was required of the sinner, trembling in the presence of his Lord, was to put forth the hand of faith and touch the scepter of his grace. That touch ensured pardon and peace.

"Those who were waiting to make themselves more worthy of divine favor, before they dared venture to claim the promises, were making a fatal mistake. Jesus alone cleanses from sin; he only can forgive our transgressions. He has pledged himself to listen to the petition and grant the prayer of those who come to him in faith. Many had a vague idea that they must make some wonderful effort in order to gain the favor of God. But all self-dependence is vain. It is only by connecting with Jesus through faith that the sinner becomes a hopeful, believing child of God.

"These words comforted me and gave me views of what I must do to be saved. Soon after this I passed into a tent where the people were praying and shouting, some confessing their sins and crying for mercy, while others were rejoicing in their newfound happiness. My attention was attracted to a little girl who seemed to be in great distress. Her face would pale and flush by turns, as though she were passing through a severe conflict.

"Tightly clasped in her arms was a pretty little parasol. Occasionally she would loosen her hold on it for a moment as if about to let it fall, then her grasp would tighten upon it again; all the time she seemed to be regarding it with a peculiar fascination. At last she cried out: 'Dear Jesus, I want to love thee and go to heaven! Take away my sins! I give myself to thee, parasol and all.' She threw herself into her mother's arms weeping and exclaiming: 'Ma, I am so happy, for Jesus loves me, and I love him better than my parasol or anything else!'

"The face of the child was fairly radiant, she had surrendered her little all. In her childish experience she had fought the battle and won the victory. There was much weeping and rejoicing in the tent. The mother was deeply moved and very joyful that the Lord had added her dear child as a lamb to his fold. She explained to those present that her little daughter had received the parasol as a present not long before. She was very much delighted with it, and had kept it in her hands most of the time, even taking it to bed with her.

"During the meeting her tender heart had been moved to seek the Saviour. She had heard that nothing must be withheld from Jesus; that nothing short of an entire surrender of ourselves and all we have would be acceptable with him. The little parasol was the child's earthly treasure upon which her heart was set, and, in the struggle to give it up to the Lord, she had passed through a trial keener perhaps than that of the mature Christian, who sacrifices this world's treasures for the sake of Christ.

"It was afterwards explained to the little girl, that since she had relinquished her parasol to Jesus, and it no longer stood between herself and her love for him, it was right for her to retain it and use it in a proper manner.

"Many times in after life that little incident had been brought to my mind. When I saw men and women holding desperately to the riches and vanity of earth, yet anxiously praying for the love of Christ, I would think: 'How hard it is to give up the parasol!' Yet Jesus gave up heaven for our sake, and became poor that we, through his poverty and humiliation, might secure eternal riches.

"I now began to see my way more clearly, and the darkness began to pass away. I saw that in my despair of at once attaining to the perfection of Christian character, I had scarcely dared to make the trial of serving God. I now earnestly sought the pardon of my sins and strove to give myself entirely to the Lord. But my mind was often in great distress, for I did not experience the spiritual ecstasy that I considered would be the evidence of my acceptance with God, and dared not believe myself converted without it. How much I needed instruction concerning the simplicity of faith.

"While bowed at the altar with others who were seeking the Lord, all the language of my heart was: 'Help, Jesus, save me or I perish! I will never cease to entreat till my prayer is heard and my sins forgiven!' I felt my needy, helpless condition as

never before. As I knelt and prayed, suddenly my burden left me and my heart was light. At first a feeling of alarm came over me and I tried to resume my load of distress again. It seemed to me that I had no right to feel joyous and happy. But Jesus seemed very near me; I felt able to come to him with all my griefs, misfortunes and trials, even as the needy ones came to him for relief when he was upon earth. There was a surety in my heart that he understood my peculiar trials and sympathized with me. I can never forget this precious assurance of the pitying tenderness of Jesus toward one so unworthy of his notice. I learned more of the divine character of Christ in the short period when bowed among the praying ones than ever before.

"One of the mothers in Israel came to me and said: 'Dear child, have you found Jesus?' I was about to answer, 'Yes,' when she exclaimed: 'Indeed you have, his peace is with you, I see it in your face!' Again and again I said to myself, 'Can this be religion? Am I not mistaken?' It seemed too much for me to claim, too exalted a privilege. But I felt that the Saviour had blessed me and pardoned my sins, though I was too timid to openly confess it.

"Soon after this the meeting came to a close and we started for home. My mind was full of the sermons, exhortations and prayers we had heard. Everything in nature seemed changed. During the meeting, clouds and rain prevailed a greater part of the time and my feelings had been in harmony with the weather. Now the sun shone bright and clear and flooded the earth with light and warmth. The trees and grass were a fresher green, the sky a deeper blue. The earth seemed to smile under the peace of God. So the rays of the Sun of Righteousness had penetrated the clouds and darkness of my mind, and dispelled its gloom.

"It seemed to me that every one must be at peace with God and animated by his Spirit. Everything my eyes rested upon seemed to have undergone a change. The trees were more beautiful, and the birds sang sweeter than ever before; they seemed to be praising the Creator in their songs. I did not care to talk, for fear this happiness might pass away, and I should lose the precious evidence of Jesus' love for me.

"As we neared our home in Portland, we passed men at work upon the street. They were conversing upon ordinary topics with each other, but my ears were deaf to everything but the praise of God, and their words came to me as grateful thanks and glad hosannas. Turning to my mother, I said: 'Why, these men are all praising God, and they haven't been to the camp-meeting.' I did not then understand why the tears gathered in my mother's eyes, and a tender smile lit up her face, as she listened to my simple words, that recalled a similar experience of her own.

"My mother was a great lover of flowers, and took great pleasure in cultivating them, and thus making her home attractive and pleasant for her children. But our garden had never before looked so lovely to me as upon the day of our return. I recognized an expression of the love of Jesus in every shrub, bud, and flower. These things of beauty seemed to speak in mute language of the love of God.

"There was a beautiful pink flower in the garden called the rose of Sharon. I remember approaching it and touching the delicate petals reverently; they seemed to possess a sacredness in my eyes. My heart overflowed with tenderness and love for these beautiful creations of God. I could see divine perfection in the flowers that adorned the earth. God tended them, and his all-seeing eye was upon them. He had made them and called them good. 'Ah,' thought I, 'if he so loves and cares for the flowers that he has decked with beauty, how much more tenderly will he guard the children who are formed in his image.' I repeated softly to myself, 'I am a child of God, his loving care is around me, I will be obedient and in no way displease him, but will praise his dear name and love him always.'

"My life appeared to me in a different light. The affliction that had darkened my childhood seemed to have been dealt me in mercy for my good, to turn my heart away from the world and its unsatisfying pleasures and incline it towards the enduring attractions of heaven.

"Soon after our return from the camp-meeting, I, with several others, was taken into the church on probation. My mind was very much exercised on the subject of baptism. Young as I was, I could see but one mode of baptism authorized by the Scriptures, and that was immersion. My sisters tried in vain to convince me that sprinkling was Bible baptism. The Methodist minister consented to immerse the candidates if they conscientiously preferred that method, although he intimated that sprinkling would be equally acceptable with God.

"Finally the day was appointed for us to receive this solemn ordinance. Although usually enjoying, at this time, great peace, I frequently feared that I was not a true Christian, and was harassed by

perplexing doubts as to my conversion. It was a windy day when we, twelve in number, were baptized, walking down into the sea. The waves ran high and dashed upon the shore, but in taking up this heavy cross, my peace was like a river. When I arose from the water, my strength was nearly gone for the power of the Lord rested upon me. I felt that henceforth I was not of this world, but had risen from the watery grave into a newness of life.

"My cousin Hannah made confession of her faith at the same time that I did. She wished to be baptized by immersion, but her father, who was not a Christian, would not consent to this although we urged him to do so. So she knelt before the altar and had a few drops of water sprinkled upon her head. As I witnessed the ceremony, my heart rejoiced that I had not submitted to receive sprinkling for baptism, feeling confident that there was no Scripture to sustain it.

"The same day in the afternoon, I was received into the church in full membership. A young woman, arrived at the age of maturity, stood by my side and was also a candidate for admission to the church with myself. My mind was peaceful and happy till I noticed the gold rings glittering upon this sister's fingers, and the large showy ear-rings in her ears. I then observed that her bonnet was adorned with artificial flowers and trimmed with costly ribbons, arranged in bows and puffs. My joy was dampened by this display of vanity in one who professed to be a follower of the meek and lowly Jesus.

"I expected that the minister would give some whispered reproof or advice to this sister, but he was apparently regardless of her showy apparel and no rebuke was administered. We both received the right hand of fellowship. The hand decorated with jewels was clasped by the representative of Christ, and both our names were registered upon the church book.

"I can now look back upon my youthful experience and see how near I came to making a fatal mistake. I had read many of the religious biographies of children who had possessed numberless virtues and lived faultless lives. I had conceived a great admiration for the paragons of perfection there represented. But far from encouraging me in my efforts to become a Christian, these books were as stumbling-blocks to my feet. I despaired of ever attaining to the perfection of the youthful characters in those stories who lived the lives of saints and were free from all the doubts, and sins, and weaknesses under which I staggered.

"Their faultless lives were followed by a premature but happy death, and the biographers tacitly intimated that they were too pure and good for earth, therefore, God in his divine pity had removed them from its uncongenial atmosphere. The similarity of these avowedly true histories seemed to point the fact to my youthful mind, that they really presented a correct picture of a child's Christian life.

"I repeated to myself again and again, 'If that is true, I can never be a Christian. I can never hope to be like those children,' and was driven by this thought to discouragement and almost to despair. But when I learned that I could come to Jesus just as I was, that the Saviour had come to ransom just such unworthy sinners, then light broke upon my darkness, and I could claim the promises of God.

"Later experience has convinced me that these biographies of immaculate children mislead the youth. They extol the amiable qualities of their characters, and suppress their faults and failures. If they were represented as struggling with temptations, occasionally vanquished, yet triumphing over their trials in the end, if they were represented as subject to human frailties, and beset by ordinary temptations, then children would see that they had experienced like trials with themselves, yet had conquered through the grace of God. Such examples would give them fresh courage to renew their efforts to serve the Lord, hoping to triumph as those before them had done.

"But the sober realities and errors of the young Christian's life were vigorously kept out of sight, while the virtues were so exaggerated as to lift them from above the common level of ordinary children, who naturally despair of ever reaching such excellence and therefore give up the effort, in many cases, and gradually sink into a state of indifference.

"I again became very anxious to attend school and make another trial to obtain an education. But upon attempting to resume my studies my health rapidly failed, and it became apparent that if I persisted in attending school it would be at the expense of my life. I had found it difficult to enjoy religion in a large female seminary, surrounded by influences calculated to attract the mind and lead it from God.

"I felt a constant dissatisfaction with myself and my Christian attainments, and did not continually realize a lively sense of the mercy and love of God. Feelings of discouragement would come over me, and this caused me great anxiety of mind. I heard much in regard to sanctification, but had no

defined idea in regard to it. This blessing seemed away beyond my reach, a state of purity my heart could never know. The manner in which it was preached and taught made it appear a human impossibility.

"In June, 1842, Mr. Miller gave his second course of lectures in the Casco street church, in Portland. I felt it a great privilege to attend these lectures, for I had fallen under discouragements and did not feel prepared to meet my Saviour. This second course created much more excitement in the city than the first. The different denominations, with a very few exceptions, closed the doors of their churches against Mr. Miller. Many discourses from the various pulpits sought to expose the alleged fanatical errors of the lecturer. But crowds of anxious listeners attended his meetings while many were unable to enter the house, which was literally packed.

"The congregations were unusually quiet and attentive. His manner of preaching was not flowery or oratorical, but he dealt in plain and startling facts that roused his hearers from the apathy in which they had been locked. He substantiated his statements and theories by Scripture as he progressed. A convincing power attended his words that seemed to stamp them as the language of truth.

"He was courteous and sympathetic. When every seat in the house was full, and the platform and places about the pulpit seemed crowded, I have seen him leave the desk and walk down the aisle, and take some feeble old man or woman by the hand and find a seat for them, then return and resume his discourse. He was indeed rightly called Father Miller, for he had a watchful care over those who came under his ministrations, was affectionate in his manner, of genial and tender heart.

"He was a very interesting speaker, and his exhortations, both to professed Christians and the impenitent, were appropriate and powerful. Sometimes a solemnity so marked as to be painful, pervaded his meetings. A sense of the impending crisis of human events impressed the minds of the listening crowds. Many yielded to the conviction of the Spirit of God. Gray-haired men and aged women, with trembling steps, sought the anxious-seats. Those in the strength of maturity, the youth and children, were deeply stirred. Groans and the voice of weeping and of praising God were mingled together at the altar of prayer.

"I believed the solemn words spoken by the servant of God, and my heart was aggrieved when they were opposed or made the subject of jest. I attended the meetings on Casco street quite frequently, and believed that Jesus was soon to come in the clouds of heaven; but my great anxiety was to be ready to meet him. My mind constantly dwelt upon the subject of holiness of heart. I longed above all things to obtain this great blessing, and feel that I was entirely accepted of God.

"Among the Methodists I had heard much in regard to sanctification. I had seen people lose their physical strength under the influence of strong mental excitement, and had heard this pronounced to be the evidence of sanctification. But I could not comprehend what was necessary in order to be fully consecrated to God. My Christian friends said to me: 'Believe in Jesus now! Believe that he accepts you now!' This I tried to do but found it impossible to believe that I had received a blessing which, it seemed to me, should electrify my whole being. I wondered at my own hardness of heart in being unable to experience the exaltation of spirit that others manifested. It seemed to me that I was different from them, and forever shut out from the perfect joy of holiness of heart.

"My ideas concerning justification and sanctification were confused. These two states were presented to my mind as separate and distinct from each other. Yet I failed to comprehend the difference or understand the meaning of the terms, and all the explanations of the preachers increased my difficulties. I was unable to claim the blessing for myself, and wondered if it was only to be found among the Methodists, and if, in attending the Advent meetings, I was not shutting myself away from that which I desired above all else, the sanctifying Spirit of God.

"Still, I observed that some of those who pretended to be sanctified, manifested a bitter spirit when the subject of the soon coming of Christ was introduced; this did not seem to me a manifestation of the holiness which they professed. I could not understand why ministers from the pulpit should so oppose the doctrine that Christ's second coming was near at hand. Reformation had followed the preaching of this belief and many of the most devoted ministers and laymen had received it as the truth. It seemed to me that those who sincerely loved Jesus would be ready to accept the tidings of his coming, and rejoice that it was near at hand.

"I felt that I could only claim what they called justification. In the word of God I read that without holiness no man should see God. Then there was some higher attainment that I must reach

before I could be sure of eternal life. I studied over the subject continually, for I believed that Christ was soon to come, and feared he would find me unprepared to meet him. Words of condemnation rang in my ears day and night, and my constant cry to God was, What shall I do to be saved? In my mind the justice of God eclipsed his mercy and love.

"I had been taught to believe in an eternally burning hell, and the horrifying thought was ever before me that my sins were too great to be forgiven, and that I should be forever lost. The frightful descriptions that I had heard of souls lost in perdition sank deep into my mind. Ministers in the pulpit drew vivid pictures of the condition of the damned. They taught that God never proposed to save any but the sanctified. The eye of God was upon us always; every sin was registered and would meet its just punishment. God himself was keeping the books with the exactitude of infinite wisdom, and every sin we committed was faithfully recorded against us.

"The devil was represented as eager to seize upon his prey and bear us to the lowest depths of anguish, there to exult over our sufferings in the horrors of an eternally burning hell, where, after the tortures of thousands upon thousands of years, the fiery billows would roll to the surface the writhing victims, who would shriek, 'How long, O Lord, how long?' Then the answer would thunder down the abyss, 'Through all eternity!' Again the molten waves would engulf the lost, carrying them down into the depths of an ever restless sea of fire.

"While listening to these terrible descriptions, my imagination would be so wrought upon that the perspiration would start from every pore, and it was difficult to suppress a cry of anguish, for I seemed to already feel the pains of perdition. Then the minister would dwell upon the uncertainty of life. One moment we might be here, and the next in hell, or one moment on earth, and the next in heaven. Would we choose the lake of fire and the company of demons, or the bliss of heaven with angels for our companions. Would we hear the voice of wailing and the cursing of lost souls through all eternity, or sing the songs of Jesus before the throne.

"Our heavenly father was presented before my mind as a tyrant, who delighted in the agonies of the condemned; not the tender, pitying Friend of sinners who loves his creatures with a love past all understanding, and desires them to be saved in his kingdom.

"My feelings were very sensitive. I dreaded giving pain to any living creature. When I saw animals ill-treated my heart ached for them. Perhaps my sympathies were more easily excited by suffering, because I myself had been the victim of thoughtless cruelty, resulting in the injury that had darkened my childhood. But when the thought took possession of my mind that God delighted in the torture of his creatures, who were formed in his image, a wall of darkness seemed to separate me from him. When I reflected that the Creator of the universe would plunge the wicked into hell, there to burn through the ceaseless rounds of eternity, my heart sank with fear, and I despaired that so cruel and tyrannical a being would ever condescend to save me from the doom of sin.

"I thought that the fate of the condemned sinner would be mine, to endure the flames of hell forever, even as long as God himself existed. This impression deepened upon my mind until I feared that I would lose my reason. I would look upon the dumb beasts with envy, because they had no soul to be punished after death. Many times the wish arose that I had never been born.

"Total darkness settled upon me and there seemed no way out of the shadows. Could the truth have been presented to me as I now understand it, my despondency would have taken flight at once, much perplexity and sorrow would have been spared me. If the love of God had been dwelt upon more and his stern justice less, the beauty and glory of his character would have inspired me with a deep and earnest love for my Creator.

"I have since thought that many inmates of the lunatic asylums were brought there by experiences similar to my own. Their tender consciences have been stricken with a sense of sin, and their trembling faith dared not claim the promised pardon of God. They have listened to descriptions of the orthodox hell until it has seemed to curdle the very blood in their veins, and burnt an impression upon the tablets of their memory. Waking or sleeping, the frightful picture has ever been before them, until reality has become lost in imagination, and they see only the wreathing flames of a fabulous hell and hear only the shrieking of the damned. Reason has become dethroned and the brain is filled with the wild phantasy of a terrible dream. Those who teach the doctrine of an eternal hell, would do well to look more closely after their authority for so cruel a belief.

"I had never prayed in public, and had only spoken a few timid words in prayer-meeting. It was now impressed upon me that I should seek God

in prayer at our small social meetings. This I dared not do, fearful of becoming confused, and failing to express my thoughts. But the duty was impressed upon my mind so forcibly that when I attempted to pray in secret I seemed to be mocking God, because I had failed to obey his will. Despair overwhelmed me, and for three long weeks no ray of light pierced the gloom that encompassed me about.

"My sufferings of mind were intense. Sometimes for a whole night I would not dare to close my eyes, but would wait until my twin sister was fast asleep, then quietly leave my bed and kneel upon the floor, praying silently with a dumb agony that cannot be described. The horrors of an eternally burning hell were ever before me. I knew that it was impossible for me to live long in this state, and I dared not die and meet the terrible fate of the sinner. With what envy did I regard those who realized their acceptance with God. How precious did the Christian's hope seem to my agonized soul.

"I frequently remained bowed in prayer nearly all night, groaning and trembling with inexpressible anguish and a hopelessness that passes all description. Lord have mercy! was my plea, and, like the poor publican, I dared not lift my eyes to heaven but bowed my face upon the floor. I became very much reduced in flesh and strength, yet kept my suffering and despair to myself." J. W.

"MUCH IN LITTLE."

"A GLOOMY DOCTRINE!"

It has been objected that the doctrine which makes our friends sleep in the ground until the judgment and resurrection, is a gloomy one. But wherein? There is no loss of time to unconscious sleepers; when they awake to glory, it will be as if they had but just passed quickly through the valley of death. But we must bear in mind that the majority of our friends and neighbors die impenitent. And they are all, according to the theory of the immortality of the soul, alive and conscious in the torments of hell! Is there no gloom in this doctrine? Please read again the remarks of Albert Barnes, and you must confess that the theory of natural immortality is "dark—dark—dark" to the conscientious and sensitive heart. Why does not this theory fill every soul with gloom, as it did that of Dr. Barnes? The following is the only answer: THEY DO NOT BELIEVE IT.

BELIEF IN ETERNAL MISERY TENDS TO INFIDELITY.

Of the truth of this statement the case of the Earl of Shaftsbury furnishes a remarkable instance. This personage was a noted skeptic and unbeliever. "There is a tradition," says Dr. Kippis, "that among other difficulties which occurred to him in regard to the Christian revelation, he was startled at the idea of its containing the doctrine of the eternity of hell torments; that he consulted some eminent churchmen whether the New Testament positively asserted that doctrine; and that upon being assured that it did, he declared himself incapable of assenting to a system of religion which maintained a tenet so repugnant to all his views of the great government of the universe."—*Biog. Britan., London, 1789.* Thousands of thinking men, whose biographies will remain a secret till the great day, have been driven into the same oblivious state of mind as Lord Shaftsbury—aye, and by the same doctrine too.

PLAIN, BUT TRUE.

A recent reviewer of a work on unconditional immortality utters the following severe, though truthful, sentence: "The doctrine of the natural immortality of the soul is the foundation on which the harlot mother sits; and, as she is the mother of harlots, all her daughters have drunk deeply of her spiritual fornication. The whole Protestant world is tinctured with this subtle heresy; and in vain do they oppose the mass, purgatory, and invocation of saints, whose very existence depends upon the popular dogma of immortality, while they maintain, uphold, and defend this foundation."—*Anthropos, p. 69.* He might also have added, Spiritualism. For all that sublime jerking, howling, barking, reeling, staggering, rapping, and twitching of half-crazy mediums, the rattling, clattering, thumping, knocking, and tipping of household furniture, the peeping and muttering of officious spirits, is founded on this mighty corner-stone of Protestant belief and religious education.

DEAR Christians, you may not all shine like the sun, or like the moon, but each of you may be at least a star of the milky-way. Behold that broad and luminous pathway in the heavens, supposed to be the blended light of innumerable fixed stars, which cannot be distinguished with ordinary telescopes. So you may take your stations in the glory of feeble stars and blend your light together, and you shall not shine in vain.

LIFE is a short day; but it is a working day.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, APRIL 11, 1878.

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

The Second Advent.

THE time of Christ's coming is near. The signs of his second advent in the sun, moon and stars, have been fulfilled.* He is near, even at the doors. "Verily I say unto you, This generation shall not pass away till all these things be fulfilled." Those who suppose that our Lord here speaks of the generation living, who listened to his teachings, should consider the following facts:—

1. It is certainly true that what is embraced in the phrase, "all these things," was not fulfilled in that generation. The darkening of the sun and the moon, and the falling of the stars, mentioned by our Lord, did not occur in that generation.

2. It could not be the generation living in the days of his flesh, for he said to them (Luke 11:29): "There shall be no sign given it, but the sign of Jonas the prophet."

It is evident that our Lord refers to the generation who were to see the signs fulfilled, and who were to be instructed by the parable of the fig tree. In this prophetic discourse, he leads the minds of his disciples down over the events of the Christian age, mentions the signs in the sun, moon and stars, which were to appear in the last generation, and then declares that this generation shall not pass away till all these things be fulfilled. In like manner, Paul carries his brethren forward to the resurrection, when he says: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. 15:51, 52. Or, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4:17. The things here mentioned by the apostle did not take place in his day. They have not yet taken place. Notwithstanding, he speaks of them as though they would take place in his day, and he have a part in them.

Also, in like manner is the mind carried backward in Ps. 95:10: "Forty years long was I grieved with this generation." The generation here spoken of provoked the Lord in the wilderness long before David lived. He goes back and speaks of it as though it were present. In this manner our Lord goes forward, and speaks of the last generation as though it were present.

We do not believe that the phrase, "this generation," marks any definite number of years. Some suppose that our Lord designed to teach that some who were witnesses of the dark day in 1780 would live to witness the second coming of the Saviour. But it is our opinion that the Lord designed to teach that the people who should live at the time of the fulfillment of the last sign (the falling of the stars in 1833), and should hear the proclamation of the second coming of Christ, based partly upon the fulfilled signs, should witness the scenes connected with his coming.

The proclamation of the coming and kingdom of Christ is given to the last generation. God did not send Noah to preach to the next to the last generation before the flood, but to the last. The very generation which was destroyed by the waters of the flood, saw Noah build the ark, and heard his warning voice. So God has raised up men to give the solemn warning to the world at the right time to give force to the warning. And the very generation of men that live after the three great signs are fulfilled, and who hear and reject the warning message from heaven, will drink the cup of the unmingled wrath of God. For such, the seven last plagues are reserved. And those of this very generation who receive the message, suffer disappointments, and endure the trials of the waiting position, will witness the coming of Christ, and exclaim: "Lo, this is our God; we have waited for him, and he will save us." Isa. 25:9.

With what emphasis our Lord gave utterance to this sentiment. It is a rebuke upon our unbelief. As we read it, God help us to believe it: "Verily I say unto you, this generation shall not pass till all these things be fulfilled." And as though this were not enough to lead us to unwavering faith, he adds these forcible words: "Heaven and earth shall pass away, but my words shall not pass away."

*The historical facts relative to the supernatural darkening of the sun and moon, May 19, 1780, and the falling stars of November 13, 1833, are given in a pamphlet entitled "Matthew Twenty-four," for sale at this Office. Price, 10c.

Then follows, in the same chapter, the usual earnest exhortation of Christ, when speaking of his second coming, to watchfulness and a readiness for the event: "Watch, therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."

One of the fatal consequences of not watching is distinctly stated in Rev. 3:3: "If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." The consequence of not watching will be ignorance of the time. And the natural inference is unavoidable that the result of watching will be a knowledge of the time. In answer to the agonizing prayer of the Son of God, "Father, glorify thy name," there came a voice from heaven, saying, "I have both glorified it, and will glorify it again."

The disciples understood these words from heaven, while the people that stood by said it thundered. John 12:27-29. So will the waiting, watching disciples of Christ understand the voice of God when he shall speak from on high. But the unbelieving world will not understand the voice. "The wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12:10.

Unpopular Truth.

THE truth of God has never been popular with the world. The natural heart has ever been averse to the truth. We must leave the love of the world, and pride of heart, and everything which tendeth to idolatry, in order to be followers of the Man of Calvary. Those who obey the truth will not be honored of the world. From the lips of the divine Teacher was heard, as he walked in humility among the children of men, "Whosoever will be my disciple, let him take up his cross, and follow me." Yes, follow our Exemplar. Was he seeking for praise and honor of men? Oh, no! Shall we then seek for honor or praise from worldlings?

Those who have no love for God, will not love the children of God. Listen to the words of heavenly instruction: "Woe unto you when all men shall speak well of you." "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day and leap for joy, for, behold your reward is great in heaven."

The great masses who possess influence, do not choose to sacrifice their worldly ambition and separate their affections from the world, and turn their footsteps into the narrow, humble path traveled by the suffering Man of Calvary. Their talents and influence they consider too precious to be devoted to the cause of God—too precious to be given back to glorify the Giver who lent them these talents to be improved upon and returned back to him—both principal and interest. For the temporal advantages they suppose they will gain, they will sacrifice the eternal. For the flattery of men, they will turn from the approval of the Lord, the maker of the heavens and the earth, and forfeit all right to the honor which cometh from above. How few know what is for their best interest! Jesus, through a life of unexampled suffering and an ignominious death, has opened a way that man may follow in his footsteps, and finally be exalted to his throne, and have awarded to him immortality and eternal life. For a life of obedience, an immortal inheritance—a treasure undefiled that fadeth not away.

Thoughts on the Book of Daniel.

CHAPTER XI—CONTINUED.

VERSE 26. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow; and many shall fall down slain.

The cause of Antony's overthrow was the desertion of his allies and friends, those that fed of the portion of his meat. First, Cleopatra, as already described, suddenly withdrew from the battle, taking sixty ships of the line with her. Secondly, the land army, disgusted with the infatuation of Antony, went over to Cæsar, who received them with open arms. Thirdly, when Antony arrived at Libya he found that the forces which he had there left under Scorpas to guard the frontier, had declared for Cæsar. Fourthly, being followed by Cæsar into Egypt, he was betrayed by Cleopatra, and his forces surrendered

to Cæsar. Hereupon in rage and despair he took his own life.

Verse 27. And both these king's hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed.

Antony and Cæsar were formerly in alliance. Yet under the garb of friendship, they were both aspiring and intriguing for universal dominion. Their protestations of deference to, and friendship for, each other, were the utterances of hypocrites. They spoke lies at one table.

Verse 28. Then shall he return into his own land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

Two returnings from foreign conquests are here brought to view; the first, after the events narrated in verses twenty-six and twenty-seven, and the second, after this power had had indignation against the holy covenant, and had performed exploits. The first was fulfilled in the return of Cæsar, after his expedition against Egypt and Antony. He returned to Rome with abundant honor and riches; for, says Prideaux, (ii. 380), "At this time such vast riches were brought to Rome from Egypt on the reducing of that country, and the return of Octavianus [Cæsar] and his army from thence, that the value of money fell one-half, and the price of provisions and all vendible wares were doubled thereon." Cæsar celebrated his victories in a three-day's triumph, a triumph which Cleopatra herself would have graced, as one of the royal captives, had she not artfully caused herself to be bitten by the fatal asp.

The next great enterprise of the Romans after the overthrow of Egypt, was the expedition against Judea, and the capture and destruction of Jerusalem. The holy covenant is doubtless the covenant which God has maintained with his people, beginning it with Abraham, and renewing it, since Christ, with all believers in him. The Jews rejected Christ; and, according to the prophecy that all who would not hear that prophet should be cut off, they were destroyed out of their own land, and scattered to every nation under heaven. And while Jews and Christians alike suffered under the oppressive hands of the Romans, we think it was in the reduction of Judea especially that the exploits mentioned in the text were exhibited.

Jerusalem fell in A. D. 70. As an honor to himself, the Roman commander had determined to save the temple; but the Lord had said that there should not remain one stone upon another which should not be thrown down. A Roman soldier seized a brand of fire, and climbing upon the shoulders of his comrades, thrust it into one of the windows of the beautiful structure. It was soon in the arms of the devouring element. The frantic efforts of the Jews to extinguish the flames were seconded by Titus himself, but all in vain. Seeing that the temple must perish, Titus rushed in and bore away the golden candlestick, the table of shew-bread, and the volume of the law, wrapped in golden tissue. The candlestick was afterwards deposited in Vespasian's Temple to Peace, and copied on the triumphal arch of Titus, where its mutilated image is yet to be seen.

Thus this power performed great exploits, and again returned to its own land.

Verse 29. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

The time appointed is probably the prophetic time of verse 24, of which we have previously spoken. It closed, as already shown, in A. D. 330, at which time this power was to return and come again toward the south, but not as on the former occasion, when it went to Egypt, nor as the latter, when it went to Judea. Those were expeditions which resulted in conquest and glory. This led to demoralization and ruin. The removal of the seat of empire to Constantinople was the signal of the downfall of the empire.

This was indeed different from the two former movements brought to view in the prophecy; and to this the fatal step of removing the seat of empire from Rome to Constantinople, directly led.

The Sonship of Christ.

(Continued.)

JESUS CHRIST CREATED ALL THINGS.

THAT our Lord Jesus Christ who is now man's Mediator with the Father—that this person did actually create all things that exist, the worlds on high, the sun and the moon, and this earth of ours, and man upon it, and all the angels in glory,—that all these were made by his hands, is a sublime truth which is most clearly stated in the Bible. We do well to keep this fact before us in order that we may appreciate what a

glorious Redeemer we have; and that he is truly able to save to the uttermost all who come unto him. He lacks no power. In a previous paragraph we have commented upon this fact so extensively that we only recur to it here again, and refer the reader to the plain scriptures bearing upon the point. We will only give a few quotations: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made worlds."

"And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." Heb. 1:1, 2, 10.

"In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the first-born of every creature. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Col. 1:14-17. See also John 1:1-10; Eph. 3:9; 1 Cor. 8:6.

THE LORD JESUS CHRIST HUMBBLED HIMSELF, AND TOOK MAN'S NATURE.

This fact is so plainly stated in the Bible that we need not dwell long upon it. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted." Heb. 2:14-18.

Here the apostle argues that in order to reach man, it became necessary for Christ to assume man's nature to enter right into his condition, to suffer with man, to endure the same trials, temptations, and struggles with the adversary with which we have to contend. Hence he says that he took not on him the nature of angels, but he took on him the nature of Abraham. He took man's nature, became a man subject to temptation and death.

The apostle John sets forth this doctrine in the clearest manner. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John. 1:1-3, 14. What a wonderful truth we have here stated! This glorious Word of God, who was in the beginning with the Father, who made all things, God's own Son,—this Being "was made flesh, and dwelt among us. Notice it does not state that he simply came into flesh, and dwelt there, but the Word itself was made flesh, became flesh, was mingled with the seed of Abraham, and inseparably united with it, so that he really became a man, with all the conditions of man's nature.

The apostle says, "We beheld his glory;" and again he says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;" 1 John 1:1. It will be noticed that this Word of life which was once in heaven but came down from heaven, after he became flesh, was seen with eyes, and handled with hands. They did not simply look upon the body in which the Word dwelt; but they looked upon the word itself, they saw with their eyes, and their hands felt of this divine Word of God which came down from heaven.

We must get out of our minds that anti-scriptural and heathen fable that the real Christ was invisible all the time, as he simply dwelt in the body; that he was simply the spirit or soul of that body, and nothing more, so that when the body died he forsook it, and still existed as a conscious being. No, the truth is that the Son of God became flesh, bones, and blood, and was seen, and handled, and did die. This marvelous truth is thus plainly stated by Paul. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness

of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2: 5-8.

This Being, then, who was in the form of God humbled himself, and took upon himself the form of a servant, and was made in the likeness of men. He was born as other children are born; he walked upon this earth, he breathed its air, he drank its waters, he lived upon its food as all other men have to do. The following eloquent words upon this subject from Liddon, the trinitarian, beautifully and truthfully set forth the humanity of our Saviour:—

"The great subject of the gospel narratives has a true human body. He is conceived in the womb of a human mother. He is by her brought forth into the world; he is fed at her breast during infancy. As an infant he is made to undergo the painful rite of circumcision. He is a babe in swaddling clothes lying in a manger. He is nursed in the arms of the aged Simeon. His bodily growth is traced up to his attaining the age of twelve and from that point to manhood. His presence at the marriage feast in Cana, at the great entertainment at the house of Levi, and at the table of Simeon the Pharisee; the supper which he shared at Bethany with the friend whom he had raised from the grave, the Paschal festival which he desired so earnestly to eat before he suffered; the bread and fish of which he partook before the eyes of his disciples in the early dawn on the shore of the lake of Galilee, even after his resurrection, are witnesses that he came like one of ourselves eating and drinking."

"When he is recorded to have taken no food during the forty days of the temptation, this implies the contrast presented by his ordinary habit. Indeed, he seemed to the men of his day much more dependent on the physical supports of life than the great ascetic who had preceded him. He knew by experience, what are the pangs of hunger, after the forty days fast in the wilderness, and in a lesser degree, as may be supposed, when walking into Jerusalem on the Monday before his passion. The profound spiritual sense of his redemption cry, 'I thirst,' uttered while he was hanging on the cross, is not obscured, when its primary literal meaning that while dying he actually endured that well nigh sharpest form of bodily suffering is explicitly recognized. His deep sleep on the sea of Galilee in a little bark which the waves threatened momentarily to engulf, and his sitting down at the well of Jacob, through great exhaustion produced by a long journey on foot from Judea, proved that he was subject at times to the depression of extreme fatigue. And not to dwell at length upon those particular references to the several parts of his bodily frame which occur in holy Scripture, it is obvious to note that the evangelical account of his physical sufferings, of his death, of his burial, and of the wounds in his hands and feet and side after his resurrection, are so many emphatic attestations to the fact of his true and full participation in the material side of our common nature." *Liddon's Lectures*, Lecture 1, pp 19, 20, 21.

Then the Son of God did actually and fully take our nature and has spent over thirty years of actual life upon this earth, feeling everything natural to humanity, tempted in all points like as we are, yet without sin. Hence Paul can truly say, "For there is one God, and one Mediator between God and men, the man Christ Jesus." While upon earth Jesus was neither king, nor priest. He was only God's prophet. Acts 3: 22.

D. M. CANRIGHT.

Majorities.

In our free governments majorities rule; and it becomes all who would sustain law and order to submit to the will of the majority. A government of the people cannot be otherwise sustained. Therefore every good citizen will yield to the will of the people, unless it be something which contravenes the will of God. All men, and consequently, all human governments, are fallible; consequently no better human government can exist than that in which the majority rules.

But the government of God is an absolute monarchy. Perfect wisdom, justice, and goodness exist in our King; consequently his government is perfect; a thing which cannot be said of any other government.

But since popular governments have become popular, the right of the majority to rule being generally admitted, there is a tendency to claim for the majority the right to rule in religious matters. Hence in our own republic men,

propose to legislate for God, by establishing certain religious observances by law. And the idea seems to be entertained, that though the law of God be contravened, yet the rule of the majority shall stand, and be ratified in heaven. Therefore when Bible arguments cannot be found to sustain the traditions and customs of the people, an appeal is made to their prepossessions and prejudices.

In a late discussion of the Sabbath question, an attempt was made to sustain the claims of the first day of the week by a display of a large basketful of books of human composition, as though these could outweigh the Bible as testimony, as much as they would in avoirdupois or Troy; and then to close the discussion, and exclude any further agitation of the subject so evidently settled, he cautioned his people against any further controversy after being dismissed, saying, "Remember that this (Sunday) is the holy Sabbath;" as though calling Sunday the Sabbath would make it so, especially if the majority would accept it as such.

There is now a movement in progress in our beloved country to procure an amendment of our national Constitution so that it shall acknowledge the first day of the week, or Sunday, as the Christian Sabbath. In other words, it is proposed to make Sunday the Sabbath by a majority of votes, in contradiction to the revealed will of God. Holding the prophecies of the Bible to be reliable, we believe they will succeed. Rev. 13: 11-18. We believe it duty to yield to the will of the majority, as far as we can, and still maintain a conscience void of offense toward God. But when the laws of men contradict and subvert the law of God, by the help of divine grace we shall claim that God is an overwhelming majority. Our King shall rule and his law shall stand, though all the majorities in the world may oppose.

R. F. COTTRELL.

Tylstrup, Denmark.

THE meetings in Tylstrup are progressing. We have not had as large audiences as in Alstrup. Our place of meeting can seat sixty or seventy persons. At the first meeting, when I spoke on the prophecies, there were twice as many in attendance, but since that occasion there have been just enough to fill the room. I shall soon be through with the prophecies, and will after that speak on the law and the Sabbath. The word spoken has been blessed to the good of some. Many have a desire to search the holy Scriptures. Some are concerned for the salvation of their souls, and turn away from their idols to serve the true and the living God and to await the coming of Christ from heaven. Strong drink and tobacco have been dismissed in several places. The blessing of the Lord has followed our efforts thus far. Sabbath and Sunday, February 23, 24, I was at Alstrup. Our prayer-meetings on the Sabbath are generally attended by twenty or thirty persons, but there are yet only a few who have courage to take part in them. Sabbath afternoon there were about one hundred and thirty, and Sunday evening about two hundred attentive hearers present in the meeting-house.

The following is a later report:—

Those who are the most interested in the truth live in the vicinity of Tylstrup heath, where our place of meeting is. I have held a few meetings near Sulsted and in the city of Tylstrup; but there are very few who have a desire to hear. The truth meets great opposition on all sides. There are, however, a few who open their hearts to the Lord.

Last Sabbath was the first that I have spent with the friends here. In the afternoon about twenty persons promised to serve the Lord and keep the Sabbath. JOHN G. MATTESON.

March 4, 1878.

France and Switzerland.

God has given witnesses to the truth at Morges. One is converted from Catholicism, another from the world, and others from different Protestant churches. One of our converts lived several years in Warsaw, Poland, where she knew an Englishman of good Christian character, who kept the Sabbath. Soon after we had presented the Sabbath question at Morges, we were refused the further use of the hall, though we had paid for it two months ahead. I have made a three-days' trip to St. Didier, France, between Lyons and Paris, to help Brother Gabert. There are in that place a few Baptists who have recently embraced the Sabbath. In Morges I have obtained twelve subscribers for *Les Signes des Temps*, and in France, fourteen. D. T. BOURDEAU.

Oakland and San Francisco.

THE meetings of the past two Sabbaths and first-days in Oakland and San Francisco have been seasons of interest and profit. Sister White has spoken four times and I have spoken twice in these meetings. We have been glad to have Brother and Sister White with us and have their counsel in our important yearly meetings.

The Association meeting, of which a business report is given this week, passed off pleasantly. Although it was not largely attended the stock was quite fully represented.

In our Oakland church quarterly meeting, last Sabbath, most of our members were either present to respond to their names or sent written testimonies to be read in the meeting.

Our meeting for the ordinances Sabbath afternoon was a refreshing season. Many taking part with us for the first time. Two members were received into the church, and three received as candidates for baptism and admission into the church. Brother W. N. Glenn was ordained as the second deacon of the Oakland church.

I learn that in San Francisco two more signed the covenant last Sabbath. Thus the work moves steadily onward.

J. N. LOUGHBOROUGH.

Beaverton, Oregon.

ON February 25, I went to Beaverton, and stayed until March 25, during which time I gave twenty-one discourses and on March 24, the friends from Butte school-house met those of Beaverton at Ames Chapel which is about half way between, and we organized the church of Seventh-day Adventists of Beaverton, consisting of eighteen members, fourteen of whom were baptized. With that singular unanimity which has become characteristic of S. D. Adventists Brother R. D. Benham was chosen, (by ballot,) as their leader, Brother E. Squires, treasurer and Sister S. J. Benham, clerk. Their s. b. pledges amount to \$58.13 and, there are some who have not made their pledges, but who will do so soon, which will increase this amount. There are others who we hope will soon join with these. They are now in good condition spiritually, and we pray that they may increase more and more. May our heavenly Father bless the young church at Beaverton. Brethren pray for us.

ALONZO T. JONES.

Pleasant Valley.

TWENTY-FOUR discourses have been given in this place. Six have signed the covenant, others are keeping the Sabbath, and still others are investigating. The meetings closed March 31, for one week.

J. L. WOOD.

Reports from the Field.

(Condensed from *Review and Herald*.)

Massachusetts.

EAST SALISBURY AND NEWBURYPORT.—Elder C. W. Stone writes that their meetings at E. Salisbury were to close March 24. Four, all heads of families kept their first Sabbath, March 16. The Sabbath question has been receiving considerable attention of late at Newburyport. A Christian Baptist, a minister of considerable ability, preached on two Sundays against the Sabbath. He does away the law, takes a no-sabbath stand, calls all days alike, and then sets up Sunday as the Lord's day. After his second sermon, there appeared in the daily a breviary of nineteen points, said to have been made in his argument, and well sustained by Scripture. Elder Stone wrote a reply to each point, filling a column and a half of the same paper. It is worthy of remark that the secular papers are free to publish our views, and readily open their columns to our strongest arguments.

Missouri.

ROLLA.—Elder G. I. Butler writes: "I found the little company of Sabbath-keepers here still firm in the truth, though they have had but little labor these two years past. It is little less than marvelous, considering the circumstances through which they have passed, and the bitter opposition they have had to meet, how this little company could be able to keep up regular Sabbath meetings and weekly prayer-meetings, isolated as they have been, without any former experience in the message, and with no help from abroad. Surely there is a power in the third angel's message. Their hearts still glow with a love for this truth. The Spirit of God was in our meetings. I found many of my old friends, not our members, anxious to hear, and

I think more meetings must be held at this place. Had some very pleasant visits with prominent citizens. Adventism has gained a standing in Rolla, and we rejoice at it. On the whole, I felt much encouraged by my visit here. I obtained eight subscribers for the SIGNS OF THE TIMES."

In a later report from Elder Butler he speaks of holding meetings with the churches of Utica, Hamilton, and Half Rock. He says: "The meeting at Half Rock closed my trip of over three months in Missouri. I never saw a worse time to get around and hold meetings than the past winter. Rain and mud have been the order of the day; but I have filled all my appointments, and good has been done. The T. and M. work has been started. Between three and four hundred copies of the SIGNS are now taken for distribution where probably there was not twenty before. Openings for labor in many places promise good results. We are much encouraged for Missouri."

Iowa.

OSCEOLA.—Elder D. M. Canright reports: "Our meeting here, which has just closed, has been a good one. The weather was fine; and we had a very large gathering of our people from adjoining churches. It was a great privilege for me to meet with these old friends, as I had not been here since we built and dedicated the meeting-house six years ago. Unexpectedly, the outside interest was very great. Our house was crowded at every sermon. Sometimes all could not get in. A deep impression has been made. We held meetings from Thursday evening to Tuesday evening. We spent most of the time with the brethren, in laying before them the history of the cause, and its present condition and wants. Tuesday we had a business meeting of the church. It was an excellent season. Nine united with the church."

STATE CENTER.—Brother Farnsworth writes that the recent meeting at this place has been one of great profit. Elder Canright's instructions in reference to the best method of presenting the truth was listened to with interest. The brethren were strengthened and encouraged.

LAFORTE CITY.—Brother McCoy has closed his series of meetings here. He gave twenty-two discourses. A good work has been accomplished, and he leaves a company in good condition to labor for God and his truth. Three souls have lately embraced the truth.

OSKALOOSA.—Brother Starr has been giving lectures ten miles south-east of this place, with good attendance. Sunday night, March 24, a vote was taken, sixty persons voting on the side of the seventh day. Seven kept last Sabbath.

Kentucky.

BULLITT COUNTY.—Elder S. Osborn writes: "I commenced meetings near Shepherdsville, March 14. Came to help the few Sabbath-keepers, not expecting to get up any outside interest; but to my surprise and joy, the prejudice, that raged for some time after I held meetings here a year ago, was nearly all gone. The school-house, that holds about a hundred, is now crammed every evening. I have been preaching day and night. I have now given a discourse on the subject of the Sabbath with the best of attention. My prayer is that God may bless the word spoken. Pray for the cause in this Conference."

Tennessee.

NASHVILLE.—Brother Soule writes: "By invitation I preached a few times at the Baptist church. The pastor, who is an editor, is favorable to our views, and promises to publish some on our faith. Other ministers and many of the members are interested. I am now lecturing about four miles out in the country. Nashville has nearly 50,000 inhabitants. There is a city library, free to all, where they offer to take Adventist books for the benefit of the many readers. Who will send our works to this city? My address is Nashville, Tenn."

Texas.

PEORIA.—Elder R. M. Kilgore writes:— "Since our last report, we have organized at Peoria a tract society consisting of eighteen members, quite a number of others will yet unite with us in this work. Our little room is crowded every Sabbath, and will soon be too small to accommodate even the believers. It is very manifest that there is a growth of grace and an increase in the knowledge of the truth on the part of the brethren here. Encouraging reports come from Cleburne. The foundation for a meeting-house there has just been completed. This with the one completed here, built of out stone, makes two foundations for meeting-houses which my father has constructed since he came to Texas. We now expect to be out with the tent the first of April."

Spirit of Prophecy Vol. 3, and the Fate of Pilate.

I AM reading Spirit of Prophecy Vol. 3, with deep interest. As this work is devoted largely to the most important events in the plan of human redemption—to the scenes connected with the trial, death and resurrection of the Saviour—I regard it as the most valuable work of the kind that has yet appeared. The result of reading what I have of this volume, has been an increased desire to be more assimilated in the likeness of Christ.

The readers of this volume, and of Vol. 2, will not fail to notice the exactness with which the writer gives a description of the surroundings of Jerusalem, of the routes followed by the Saviour and his disciples in their labors, and of certain cities, as Capernaum, Antioch etc. This coming from one who never was in Palestine, and who never made ancient history and the geography of Palestine a special study, looks like anything but imposition. It looks like the straightforward story of one who tells the truth.

In reading this work, I have among other things, been forcibly struck with the sad results of Pilate's pusillanimity in delivering up Jesus to the Jews to be cruelly scourged, and then to be crucified, to not displease the Jews, and lest he should lose his office for appearing to work against the interests of Cæsar.

The following are some of the facts I have collected, which are corroborative of what the writer of the book in question says about the fate of Pilate.

In the city of Vienne, France, which is situated on the river Rhone, near Lyons, and through which I have often passed, is a monument bearing the marks of age, and which, according to a tradition that is quite generally accredited in southern France, and that is recorded in a popular French dictionary of biography, history and geography to which I have access, is the tomb of the Roman governor who through fear delivered Jesus to the Jews to be crucified, and who shortly after lost his office, and then under the tortures of a guilty conscience, put an end to his own life.

Now while I am strongly opposed to tradition when it conflicts with Bible truth, I see no reason why this tradition may not be true. My reasons in favor of its veracity are briefly as follows:—

1. It is certainly in consonance with the justice of God that so base a crime as that of judicially authorizing the Jews to crucify the Son of God, should be visited with humiliation and a disgraceful death.

2. No body of Christians, not even the Roman Catholic church, would invent such a story to support an error, or an anti-scriptural practice, there being nothing in such an account that would uphold any doctrine or any practice that is opposed to the Bible.

3. The gospel was preached in Vienne by Ireneus, a little after the middle of the second century and a trifle more than one century after the time of Pilate. It was therefore an easy matter for those who were then converted to Christianity in Vienne to authenticate the fact in question.

4. Vienne was a chief city in Gaul, if not the capital of that country, under the first Cæsar, and in the days of Pilate. There is to-day in that city a temple of Augustus Cæsar and Livie his wife. This temple was consecrated to Christian worship at an early age and is now used as a museum of antiquities. There is no dispute about this matter, and why should there be about the tomb or monument in question?

5. This fact is taught in Protestant as well as in Roman Catholic schools where I resided when in France.

The monument in question had a bar of iron put through it to hang the French flag on under the first republic, and will be an other solemn witness against French infidelity in the day of judgment.

If it be objected that some claim that

Pilate put an end to his life while roaming in Helvetia, we reply: If even this were true it would not invalidate the fact that a monument was built in his memory at Vienne by order of the Roman authorities, who, doubtless, remembering his acts of valor and commendable traits in the early part of his career, and touched by the manner in which he died, would show him some token of respect, on the principle that led David to mourn over Saul when the latter had come to a bad end.

D. T. BOURDEAU.

Victory.

On Sabbath eve, March 1, we enjoyed one of those happy experiences, which the Lord will give to those who put their trust in him. The circumstances were as follows: Among those at Beaverton, Oregon, who embraced the truth, is a brother who since early youth has been using tobacco; and being of not a very vigorous constitution, he found when he attempted to "purify himself even as He is pure;" that there would have to be a struggle, to see who should have the mastery. For three months he struggled bravely with what manhood he had left (for tobacco is destructive of manhood) but he found that it had such a terrible hold on his system that he could not break it.

On the evening already mentioned we came together in their regular prayer-meeting. The Lord met with us, and there was great freedom on the part of all both in speaking and in prayer. This brother in his testimony related some of his experience in his struggle with his great enemy. It was truly touching.

And when he said he was so racked and torn by its effects, that he could stand it no longer, and requested that prayer be offered in his behalf, that the Lord might extend a helping hand and uphold him, we felt it our duty to take his case before the Lord. We stated to those assembled that we did not propose that our brother should go from that meeting without full and complete victory through our Lord Jesus Christ. Accordingly we all bowed before the Lord and with weeping and supplications we sought the Lord in Jesus' dear name to give our brother the victory, and by the rich blessing of the Spirit of God we knew that our prayers were heard, and when our brother arose and thanked and praised the Lord for the victory which his glorious arm had brought, how could we do anything else than "praise the Lord for he is good for his mercy endureth forever."

We relate this for the benefit of others whom we know are bound to this filthy habit of tobacco using, in fetters which they cannot of themselves break. The objection is sometimes made that the Scriptures say nothing about tobacco. True the Scriptures do not speak of it by that name, but they do speak of it by a name more appropriate, that is *filthiness*. And this, they themselves also allow, for I have observed often, when they offer me a chew or smoke, it is declined with the remark that I never used it. Then they say: "Well it is a filthy habit and I wish I could quit it." Now most assuredly the Scriptures say, "Let us cleanse ourselves from all filthiness of the flesh." 2 Cor. 7: 1.

But if for no other reason they ought to put it away out of respect for the Lord Jesus, "the Captain of our Salvation." I have been in the army and I have seen men punished for going into the presence of their commander with tobacco in their mouths. "Shall mortal man be more just than God? Shall a man be more pure than his maker?"

There are men professing to be soldiers of the Lord Jesus Christ, telling how good he is, and how much they love him, and have no more respect for him than to go into his presence, to speak to him, and, Oh *mirabile dictu*, they will ask him to dwell in them! with their mouths full of tobacco and their body reeking with the fumes of it. It is shameful. "Know ye not that your bodies are the members of Christ?" Shall we then take the members of Christ and fill them

with tobacco? God forbid. My brethren these things ought not so to be. Rather do as did the one of whom we have written, "present your bodies a living sacrifice," and repeat with him these glad words: "Blessed be God who giveth us the victory through our Lord Jesus Christ."

Also I have observed in my short experience in this cause, when this duty is presented and refused, they soon give up the Sabbath. And what wonder, when they choose to serve a perverted and filthy appetite rather than to serve the Holy One in holiness? What wonder if he should let these have their own way? for he has said: "I will be sanctified in them that come nigh me, and before all the people will I be glorified." Lev. 10: 3. Let us cleanse ourselves from all filthiness of the flesh, and come off more than conquerors through him that loves us.

ALONZO T. JONES.

Life-Work.

LITTLE by little our work is done,
From night till morning, from sun to sun,
Thoughts and deeds,
Fruit and weeds.

Silently, slowly, they work within
Fierce struggles with Satan and with sin,
Leaving scars,
Iron bars.

Mortal; your acts are measured above,
By acts of purity and of love,
Short of this,
Wretchedness.

Music and dancing; frolic and mirth;
All the illusive pleasures of earth,
Cannot stay
Judgment day.

Work is a failure unless it tends
To give us a life that never ends,
Joy and bliss,
Happiness.

ELIZA H. MORTON.

THE HOME CIRCLE.

The Silver Lining.

"EVERY cloud has its silver lining." But it seemed to Helen Livingston that there could be none to her sorrow-cloud, it was so dark and heavy.

And yet her home was a most luxurious mansion, she had everything money could buy, she was yet young and very beautiful. But there is one sorrow riches cannot avert—death. Two years ago her husband, proud, noble-hearted Edward Livingston, died. That almost crushed her, but she bore up for the sake of his son—her bright-eyed, golden-haired Eddie.

And now Eddie was gone. And since the day they laid him beside his father, all her energy was gone. All her hopes and interests in life left her, and all day long she lay upon the sofa or sat in a deep lounging-chair in her darkened chamber, scarcely eating food enough to sustain life, refusing to see any friends except her own family, and resisting all entreaties to go out for a breath of air.

And here her sister, Mrs. Maxwell, found her as she came one bright morning, bringing a breath of heaven's fresh loveliness into the close, perfumed, and heated chamber.

"Come, Helen, do come out for a little ride," she entreated. "I've brought my own carriage and ponies, and I'll drive you myself. It is such a lovely morning. Please, Helen!"

But Helen only turned wearily on her sofa.

"No, no, Susan! How can you ask me?" "It will do you good, Helen," pleaded Susan.

"I don't want to be done good. I only want to be let alone. I never want to leave this room until I am carried out as poor little Eddie was," moaned Helen.

"And that won't be long, I'm thinking, if you're allowed to go on in this fashion," muttered Susan, under her breath, while she said aloud, using a last argument, "Please, come, Helen; we'll drive out to Laurel Hill and take some flowers to Edward and Eddie." But still the mourner only sighed, "No,

Susan, no! I send flowers out every day. But I can't go myself; don't tease me Susan."

Poor Susan stood still, her bright eyes full of tears, looking at her sister for a little while. Then she turned abruptly, and left the room without another word. And she drove her pretty ponies straight to the house of a dear old Quaker friend—in two senses—into whose presence she carried her petition.

"Aunt Rachel, do please go and see Helen," she begged. "I can't do anything with her—none of us can, and if you can I don't know what will become of her."

"Thee knows I will do what I can," softly returned Rachel Dalrymple. "Sit thee down and tell me all about Helen."

And having heard, aunt Rachel donned her dove-colored plumage, and went in Susan's carriage to the mourner's home.

"The servants will not want to admit you but don't be denied," said Susan as aunt Rachel got out.

The dear old lady nodded, and when the door was opened, she walked in at once.

"I have come to see Helen Livingston," she said.

"Mrs. Livingston does not see visitors," exclaimed the waiter.

"She will see me. I will not trouble thee to go with me," she said, as she continued straightway up to Helen's darkened chamber.

Entering with a soft tap, she crossed the room and took Helen's thin, white hand.

"I have come to see thee Helen," she said softly. "But I cannot say I do see thee thy chamber is too dark, dear."

She walked at once to the window and drew aside the heavy curtains, letting in a flood of golden sunlight.

"Oh, the light!" moaned Helen, turning away her head.

"We cannot live without the light, my dear," said aunt Rachel, turning to a seat close beside Helen. "Now, Helen," she said gently, "I am older than thee, and I've been through the deep waters of tribulation. Tell me all thy troubles, and I will help thee if I can."

The gentle words and tones went to Helen's heart, and she burst into a torrent of such tears as she had not shed before since her bereavement.

Two or three hours aunt Rachel stayed, and continued her tender ministrations, and when she left she had won from Helen a promise that she would no longer nurse her sorrow in selfish loneliness, but go about in the world and endeavor to do the duties still left to her.

"If thee tries to do right, thee'll find there is some happiness left yet," said gentle aunt Rachel. And though Helen did not quite believe she could ever be happy, she knew her wealth afforded her large means of doing good, and for that she would try to live.

A few months later the winter snow had covered the graves of Eddie and his father with a robe of spotless white, and it was near the happy Christmas-tide.

More than one humble home in the great city had been brightened by Helen's generous Christmas gifts, and she began to take some pleasure in these pleasant duties.

Some one has beautifully said:—

"Happiness is a perfume which we cannot sprinkle over others without spilling a few drops on ourselves." And Helen, in seeing how she made others happy, was far happier herself than she had ever hoped to be again.

The day before Christmas she had word of an aged and bed-ridden relative across the river, on the Jersey side, and she at once went over to see her.

As she stepped upon the ferry-boat to return, she found it very crowded, and with difficulty found a seat next a plain, neat-looking country-woman who had with her a little fellow of five or six years, and Helen's heart thrilled as she looked at the little face with its bright blue eyes and golden hair, for it bore quite a resemblance to the dear face of her lost Eddie.

She could not help speaking to the child, and trying to win it to her, and presently she had him upon her knee.

"What is your little boy's name?" she said, addressing the woman.

"Eddie Hamilton," said the stranger, with a sigh, and Helen's heart thrilled again at the familiar name.

"But he's not my child, he's an orphan," continued the woman.

"Ah?" commented Helen, interested at once.

"No ma'ma, he's not mine. His mother was a widow, and came to Brookville, where I live, a year ago come next March. She was very poor, and she had a little house right next to us, and tried to make her living with her needle. But she made her death ma'am, that's what she made—and we couldn't bear to see the little fellow suffer, and not a friend in the world, as we knew of, so we took him, me and my John, and we've kept him ever since."

"Do you still intend to keep him?" asked Helen.

"We can't, ma'am. We're poor, hard-working folks, and we've got five children of our own. John had a bad fall last week—he can get about the house, but the doctors say he won't be able to work this winter. It don't stand to reason that we could keep an extra one, and be just to the rest, does it, ma'am?"

"No, indeed," returned Helen, politely, "That's what's taking me to the city to-day," returned the woman.

"We hated to do it, me and John did, awful bad, but we did n't see any other way to do, so I'm a-taking him to the Orphan Asylum. Do you think they'll be good to him, ma'am?"

A thought which had struggled in Helen's heart for the last few minutes found expression now.

"I don't know," she said, eagerly. "But I do know some one who would! You say you are poor—I am rich, and I am widowed and childless. I have lately lost my husband and my little Eddie, and I am alone and lonely. Give me your little Eddie, and I will love him, and be good to him, and bring him up as my own child!"

"Are you in earnest, ma'am?" asked the country-woman.

"Indeed I am! He looks like my lost Eddie—that is what made me first notice him—and it seems to me as if Heaven had sent him to me. He is my Christmas present! Oh, do let me have him!"

"I can't say no, ma'am. I am sure he will have a happy home with you," replied the woman, earnestly.

"Go with me and see!" cried Helen. "Your John would approve, I am sure. Please tell me your name."

"Reynolds is my name."

"Mine is Livingston. Now, Mrs. Reynolds you shall go home with me. It is not near the distance it is out to the Orphan Asylum, and you shall see how I will do for little Eddie. Oh, I am so happy to have him!" And as Helen hugged the child to her bosom, she did, indeed, feel that he was, in some measure, her lost Eddie, restored.

So when Mrs. Livingston's elegant carriage met her on the city side of the ferry, she took Mrs. Reynolds and little Eddie to her handsome home. And over a dainty dinner, which Helen ordered, they made all arrangements and plans for little Eddie's transfer to his new mamma.

For Helen proposed to adopt and educate him as her own son, with her own name, taking pride in the thought, that after all, an Edward Livingston might bear the name and wear the wealth and honors of the family.

When Mrs. Reynolds returned home, Helen sent her to the ferry in her carriage again, to save her the long walk.

"Come to see Eddie whenever you like," she said, as they parted, for Helen had no false pride about her—she was too true a lady for that—and I will bring him to see you. I don't want him to forget his first kind benefactors. And here," slipping a tiny roll into Mrs. Reynolds' hands, "is a little Christmas present for John and the children."

And when Mrs. Reynolds looked at the "little Christmas present" she found it was a crisp, new hundred-dollar bill.

And so that Christmas Eve a golden curly head rested on the empty crib pillow in Helen Livingston's room. And the next morning two little stuffed stockings hung over the table, loaded with Christmas toys.

While Helen, herself, was so bright and happy, that, when sister Susan and aunt Rachel came in to see the little stranger, of whose arrival Helen had sent them word, they stood astonished at the transformation. "Thee sees, Helen," said aunt Rachel,

"that I was not wrong when I told thee if thee tried to do right thee would be sure to be happy!"—Sel.

GOOD HEALTH.

The Mind Cure.

It is not a new nostrum, nor a new "school" in medicine. It is old as the world, and besides it is, as the advertisers of pills and potions say, "indorsed by the faculty." The "Mind Cure" is recognized by all learned doctors, and yet because it is theoretically recognized and practically forgotten, we wish to speak "a word by way of admonition."

The finest curative agency in the world is the mind of the patient. We do not mean to say that you can cure corns and bunions by resolving to dispense with them, or that you can restore your lungs, after disease has destroyed them, by having a cheerful temper, or that cancers can be eradicated by a hopeful heart. The "Mind Cure" is not warranted to act as a "specific" for everything. But there is no medicine that is susceptible of such a variety of uses as this. There is no disease in which the state of the mind has not much to do with the state of the body.

The first thing to do then is to keep a clean conscience. The man who defiles his life with sin, suffers a terrible retribution often in his body; not that he feels any keen pang of remorse, but everything that impairs one's self-respect hurts the vitality and shortens the life. One does not need to be killed by such a spot as that which stained the hands of Lady Macbeth in order to suffer in life and health for sins unshrived. It is enough that one cannot look one's conscience in the eye, enough to depress the thermometer of the heart, and by subtle sympathy impair the life.

Physicians prescribe travel and sanitarium; they send one man to Minnesota and another to Florida, without taking the temperament of the man into account. We have seen a man acting Chief of Police in St. Paul, who had been carried ashore from the steamboat on stretchers, so far was he reduced by hemorrhages. Climate? Yes, and more than climate. Doubtless he was a man of hearty temperament, and enjoyed the new and strange scenes about him. We have seen a hundred invalids in the same climate pine for home and older civilization, and die of nostalgia. Let it be understood that no invalid is benefited by a climate when he stays in a place an hour after that stay is enjoyable. If you are an invalid, arrange your life so that it may be restful and happy to you, and then enjoy it. We recall a man, a bridge-builder, who carried his consumption over bleak and snowy prairies, who slept in cold beds in frontier taverns, coughing all night, who built bridges and drove business when his lungs were all wasted away. He said that he was happy at work, and that work had kept him alive. And it did. Year after year he managed to spin out his broken life, happy always and making all about him happy, until he became a walking miracle. At last came the catastrophe, and he died. If your business amuses you, and you are succeeding, and you can keep your temper happy, then there is no better medicine. But he who has a distasteful business, and who has not the will or the power to adapt himself to it, is indeed to be pitied.

Life insurance companies thump your ribs and listen to the whispers of your heart. They ask about your father and your grandfather and your mother's sister and grandfather's brother. They want to know whether you have had any or all of the following diseases, etc. But when did a life insurance company ever think to ask about your clear conscience, your cheerful heart, your business success, your amiable domestic relations, your religious faith, and all the rest that go to make sunshine and clouds in your life?

Do not listen to anybody who tells you to travel if travel is uncongenial to your temper. But if you enjoy it, then is travel best of all medicines. An invalid struggling for life should not have any duties. The main business at such a time is to enjoy yourself. Joy is a tonic above all.—*Hearth and Home.*

COLD FEET.—No business at the desk, counter or bench—no domestic task or conventional circumstance, is of so grave importance as to warm one's feet when they are cold. You can't afford the hazard to health incurred by indifference to the discomfort nature is giving you as a premonition of danger. Keep your feet dry. If by accident you get your feet wet, remove the wet stockings. If chilly, take a warm foot bath, ending with a cold dip and rubbing dry.

RELIGIOUS NEWS.

—The Baptists number 2,024,224 communicants in America.

—Four-fifths of the inhabitants of this planet now have the Bible in their own tongue.

—There were in 1877 fifty-seven times as many Presbyterians in the United States as in 1777.

—English Wesleyans have the responsibility of training 725,000 Sunday-school scholars.

—The people of New Haven, Conn., have erected a building for Mr. Moody that will seat 4,000 persons.

—Plymouth Methodist Episcopal church, Buffalo, which cost \$27,000, has just cleared itself entirely of debt.

—The Irish Presbyterian Sunday-school Society reports 984 schools, 8,846 teachers, and 71,926 scholars in average attendance.

—It is now feared that Spurgeon is so broken down that he will be compelled to abandon the ministry, and thus break up the largest congregation in the world.

—The Baptists of Great Britain and Ireland number about 270,000. During last year they contributed for religious and benevolent objects, outside of home church expenses, domestic missions, association work, etc., £340,000, or \$1,700,000.

—The new South Free church (Unitarian), Boston, has adopted a new method of observing the Lord's supper. The bread and wine are displayed on the communion table. There is nothing more about it. The congregation partake of it only by faith.

—The Church of the Puritans, in Hartford last week discharged a debt of \$100,000. The Congregational church, at Peoria, Ill., has paid off its indebtedness of \$20,000. St. John's Episcopal church, Bridgeport, Conn., has raised \$35,000 on its debt of \$60,000, and the Simpson Methodist church, Brooklyn, has nearly paid off its floating debt of \$13,000.

—The income of the Garrett Biblical Institute, Chicago (M. E.), has been wholly cut off by the great fire in that city, and the depreciation of property. To replace the buildings, a debt was incurred, on which \$70,000 was paid. A debt of \$92,000 still remains. The rentals have so far diminished, that at present, the entire income is consumed in paying taxes, insurance and repairs.

SECULAR NEWS.

—A disastrous famine prevails in Morocco.

—The Russians took Kars in 1828, 1834, 1855, and again in 1877.

—Maine now ranks as the sixth State in lumbering; once she stood first.

—About \$1,000 has been raised in New York for the sufferers by the famine in China.

—The thirtieth anniversary of the advent of modern Spiritualism was celebrated at New York.

—The city of Staunton, Va., population about 10,000, consumes 100 pounds of opium a week.

—There are a million and a half of people in the United States engaged in trade and transportation.

—The old Charter Oak at Hartford was said to be at least 950 years old at the time of its destruction.

—The copper product of Michigan for 1877 foots up to 16,000 tons, a little more than the preceding year.

—Two million acres of cultivated land hardly suffice to produce the grain consumed in New York breweries yearly.

—The orders for postal cards the last quarter amounted to fifty-three millions, or at the rate of two hundred and twelve million a year.

—The House Committee on Coinage, Weights and Measures, have agreed to report Marsh's bill punishing defacers of gold and silver coin.

—The population of Rome, which in 1857 was 215,573, rose last year to 280,574. From 7000 to 8000 soldiers were included in each enumeration.

—A mass meeting recently held at Buffalo urged the passage by the Legislature of a bill authorizing a general pipe line to connect petroleum wells with the sea-board.

—The drouth is causing alarm in the Hawaiian Islands. The cane crop is partially destroyed on the Island of Maui, and stock are dying for want of feed.

—The Canada government has introduced into Parliament a "Permissive Bill," which in the United States would be called Local Option. It is expected that it will become a law.

—The cholera is sweeping off the pilgrims to Mecca by the hundreds. It is feared that on their return to Constantinople it will break out in that city, where so much misery and filth exist.

—The proprietors of the Philadelphia Press have discharged all members of the Printers' Union from their employ. The men were told that all who left the Union would be re-employed.

—The Chinese Ambassador to England, attributes the famine in India to so much land being devoted to the cultivation of the poppy, 1,033,000 acres of the best land in India being devoted to that business.

—Twenty-five thousand war claims are now on file in Washington, and it is stated that eighteen years will be required to adjudicate upon them. Many millions of dollars are called for by these claims, mostly by Southerners.

—The national debt was, on the 1st of March 1869, \$2,525,463,000. March 1, 1877, the debt amounted to \$2,088,781,000. The decrease had been \$436,682,000 in eight years, and the average yearly reduction has been \$54,585,000.

—The Bureau of Engraving and Printing has commenced the work of printing silver certificates. Orders have been already received from New York for eight million two hundred thousand dollars of certificates of various denominations.

—The House Committee on Invalid Pensions have agreed to report a bill allowing pensions of \$72 per month to soldiers who have lost either both eyes, both hands, or both feet, and \$24 to those having lost one eye, one hand, or one foot.

—Diamond digging in South Africa has now settled down into a paid industry. Companies are being formed, dividends are declared monthly when there are any, and there is something like a fixed trade of findings from this claim or that.

—An exchange says: "Hard times continue in the Eastern States. In Massachusetts some of the cotton manufacturers talk of reducing production to make prices better. The frequent suspensions of banks, also, serves to increase the general suspense."

—It is reported that England is spending very large sums of money in war preparation. The £6,000,000 voted by Parliament is a mere drop in the bucket. If she fights, £100,000,000 won't more than foot her bill, and that sum of course will be added to her present enormous public debt.

—In Broadway, between Chambers and Fourteenth Streets, New York, there are to let twenty-seven entire buildings, seventy-seven stores, fifty-three buildings with lots, and twenty-two with offices. Several of the buildings have been vacant for many years, the owners refusing to lower the rents.

—A telegram from Jamaica says: A revolution took place at Port au Prince during the absence of the president. Tanis at the head, with 1,000 followers, attacked the palace, arsenal, and fort, and succeeded in capturing the fort. The Navy remained faithful, and is bombarding the positions of the revolutionists.

—The *Agence Russe* says: England has not yet replied in regard to the Congress. She still insists upon her demand that all the conditions of peace shall be submitted, notwithstanding the text of the treaty has been communicated to all Cabinets, and Russia has agreed to complete freedom of discussion at the Congress. The chances of the Congress meeting are diminished.

—The Postmaster-General has issued an order amending a regulation of the Department governing the transmission of matter, which is very important in its bearings, inasmuch as it overrules a long established practice in the Department. Any matter in print which may be transmitted within an enclosure may also be transmitted at the same rate if printed on a wrapper on the envelope. This includes business cards, directions for returning, and any printed matter on the outside of a wrapper or envelope. Postmasters are instructed not to regard requests for the return of such matter unless stamps to pay return postage are deposited.

