

The Signs of the Times.

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"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be."—Rev. 22:12.

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The Signs of the Times.

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[For terms, etc., see last page.]

IMPORTUNITY.

"MEN ought always to pray, and not to faint."—Luke 18:1.

Pray on, thou weeping, wrestling saint,
Thy God, though silent, hears;
He registers each sad complaint;
He bottles all thy tears.

Though instant answer be not given,
Thy cry he doth not spurn;
Each prayer sent weeping up to Heaven,
Rejoicing shall return.

Who gave his Son shall give thee all
Thy utmost need can want;
Would thou wert half as prompt to call
As he is prompt to grant!

Then be not like the faithless king,
Who smote but thrice, and stayed;
Smite on, until thy smiting bring
The answer which it prayed.

Trust to thine Advocate on high,
Whose pleadings never fail;
His word which backs the feeblest cry,
Shall make that cry prevail.

General Articles.

THE WOMAN OF SAMARIA.

BY MRS. E. G. WHITE.

As Jesus pursued his way to Galilee, his course lay through Samaria. He embraced every opportunity to teach as he traveled on foot from place to place. The Saviour was weary, and he sat on Jacob's well to rest, while his disciples went in search of food with which to refresh themselves and their Master. As he sat there alone, a woman of Samaria drew near as if unconscious of his presence; but his eye was upon her, and after she had drawn the water he asked her to give him a drink.

The Samaritan woman was surprised at this request from a Jew, and answered, "How is it that thou, being a Jew, askest drink of me which am a woman of Samaria? for the Jews have no dealings with the Samaritans." Jesus answered, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water." He here referred to the divine grace which he alone could bestow, and which is as living water, purifying, refreshing, and invigorating the soul.

But the woman's understanding did not comprehend the meaning of Christ; she supposed that he was speaking of the well before them, and answered, "Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself?" She saw before her only a weary, thirsty traveler, wayworn and dusty; and her mind instinctively compared this humble stranger with the great and worthy Jacob.

Jesus did not immediately satisfy the woman in regard to himself, but with solemn earnestness said, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The woman looked upon him with wondering attention; he had succeeded in arousing her interest and inspiring respect for himself. She now perceived that it was not the water of Ja-

cob's well to which Jesus alluded, for of this she used continually, drinking, and thirsting again. With remarkable faith she asked him to give her the water of which he spoke, that she might not thirst nor come to draw from the well.

Jesus did not intend to convey the idea that simply one draught of the water of life would satisfy the receiver, but that whoever is united with Christ, has within his soul a living fountain from which to draw strength and grace sufficient for all emergencies. Words and deeds of righteousness flow from it and refresh the hearts of others, as well as the soul from which it springs. Jesus Christ, the never-failing source of this fountain, cheers the life and brightens the path of all who come to him for aid. Love to God, the satisfying hope of Heaven, springs up in good works unto eternal life.

Jesus now abruptly changed the subject of conversation, and bade her call her husband. The woman answered frankly that she had no husband. Jesus had now approached the desired point where he could convince her that he had the power to read her life history, although previously unacquainted with her. He addressed her thus: "Thou hast well said, I have no husband; for thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly."

Jesus had a double object in view; he wished to arouse her conscience as to the sin of her manner of life, as well as to prove to her that a sight wiser than human eyes had read the secrets of her life. But the woman, although not fully realizing the guilt of her manner of living, was greatly astonished that this stranger should possess such knowledge. With profound reverence she said, "Sir, I perceive that thou art a prophet." Her personal feelings were now lost in anxiety concerning religious matters. She proceeded, "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."

Just in sight was Mount Gerizim, its temple demolished, and only the altar remaining. The place of worship had been a subject of contention between the Jews and the Samaritans. The latter people had once belonged to Israel, but had become divided from them because of their transgressions in neglecting to obey the statutes of God. The Lord suffered them to be overcome by an idolatrous nation, whose religion had gradually contaminated their own. Still preserving their reverence for the true God, they represented him by images of wood and stone, before which they bowed in worship.

When the temple was rebuilt at Jerusalem, the Samaritans wished to join the Jews in its erection. This privilege was refused them, and, in consequence, a bitter animosity sprang up between the two people, which resulted in the Samaritans building a rival temple on Mount Gerizim, where they worshiped according to the ceremonies that God gave unto Moses, but mingled with their worship the taint of idolatry. But disasters attended the Samaritans, their temple was destroyed by the enemy, and they seemed to be under a curse.

They were forced to believe that God was punishing them for their apostasy. They determined to reform, and solicited teachers from the Jews to instruct them in the true religion. Through this teaching, their views of God and his requirements became clearer, and their religious service resembled more nearly that of the Jews. But to a certain degree they still clung to their idolatry, and there was a lack of harmony between them and the Jews. The Samaritans would not respect the temple of worship at Jerusalem, and refused to admit that it was the true place of worship.

Jesus answered the woman by saying that the time was at hand when they should neither wor-

ship the Father in that mountain nor in Jerusalem. Said he, "Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth."

This was a plain statement that the Jews were more nearly correct in the principles of their religion than any other nation. Jesus also alluded to the faith of the Samaritans being amalgamated with the worship of graven images. True, they held that these idols were only to remind them of the living God, the Ruler of the universe; but nevertheless, the people were led to reverence these inanimate figures.

Jesus who was the foundation of the old dispensation, identified himself with the Jews, sanctioning their views of God and his government. He opened great and important truths before this woman. He declared to her that the time had arrived when the true worshipers need not seek a holy mountain nor sacred temple, but were to worship the Father in spirit and in truth. Religion was not to be confined to external forms and ceremonies, but was to be throned in the heart, purifying the life and actuating to good works.

The words of truth that fell from the lips of the divine Teacher stirred the heart of his listener. Never had she heard such sentiments, either from the priests of her own people or the Jews. The impressive teachings of this stranger carried her mind back to the prophecies concerning the promised Christ; for the Samaritans as well as the Jews looked for his coming. "I know that Messiah cometh," said she; "when he is come, he will tell us all things." Jesus answered, "I that speak unto thee am he."

Blessed woman of Samaria! She had felt during the conference as if in the presence of divinity; now she gladly acknowledged her Lord. She required of him no miracle, as did the Jews, to prove his divine character. She accepted his assertion, feeling perfect confidence in his words, and not questioning the holy influence that emanated from him.

The disciples, returning from their errand, were surprised to find their Master conversing with a Samaritan woman; yet they did not inquire her errand, nor ask Jesus why he talked with her. The woman left her water-pot, forgetting her errand to the well, and went her way into the city, saying to all whom she met, and the men of the city, "Come, see a man who told me all things that ever I did. Is not this the Christ?"

This woman, though so sinful, was still in a more favorable condition to become an heir of Christ's kingdom than those of the Jews who made exalted professions of piety, yet trusted their salvation to the observance of outward forms and ceremonies. They felt that they needed no Saviour and no teacher. But this poor woman hungered and thirsted after righteousness. She was eager for instruction, waiting for the consolation of Israel, and ready to accept the Saviour when he was revealed. Jesus who explained not his character to the proud and skeptical Pharisees and rulers, declared himself to this humble person who was ready to believe on him.

As yet he had not taken the refreshing draught that he desired, nor tasted the food that his disciples had brought him. The salvation of perishing souls so absorbed his attention that his physical wants were forgotten. But his followers anxiously entreated him to eat. Still contemplating the great object of his mission, he answered them, "I have meat to eat that ye know not of." His disciples were surprised, and began to wonder among themselves who could have brought him food in their absence. But Jesus

explained, "My meat is to do the will of Him that sent me, and to finish his work."

Jesus saw a field of labor among the Samaritans. Before him lay the fields of grain, their tender green lit by the golden sunlight. Viewing the beautiful scene, he employed it as a symbol, "Say not ye there are yet four months, and then cometh harvest? Behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." He here referred to the gospel field, to the work of Christianity among the poor, despised Samaritans. His hand reached out to gather them into the garner; they were ready for the harvest.

It was not merely the fact that Jesus told her concerning the secrets of her life which inspired the confidence of this woman in him, but it was also his look and his solemn words that reached her soul and convinced her that he was a superior being. At the same time she felt that he was her friend, pitying and loving her. This is the character of the world's Redeemer; while he condemned her life of sin, he directed her to his divine grace as the sure remedy. The pitying love of the Saviour is not confined to sect or party.

As the woman of Samaria hastened back to her friends, publishing as she went the wonderful news, many left the highway and the town to go and ascertain if she indeed spoke the truth. Numbers of the citizens left their employments and hastened to Jacob's well to see and hear this remarkable man. They surrounded Jesus and listened attentively to his instruction. They plied him with questions, and eagerly received his explanation of matters that had perplexed their understandings. They were like a people in great darkness tracing up a sudden ray that had pierced their gloom and which they were eager to follow to its source, that they might bask in the light and warmth of day.

The Samaritans were attracted and interested by the teachings of Jesus. But they were not satisfied with this short conference; they were anxious to hear more and to have their fellow-citizens also listen to this wonderful teacher. They begged him to tarry with them and instruct them. For two days he remained in Samaria teaching the people. Many believed on him and accepted his words. Jesus was a Jew, yet he mingled freely with these Samaritans, setting at naught the custom and bigotry of his nation. He had already commenced to break down the partition wall between Jew and Gentile, and preach salvation to the world.

These Samaritan listeners were in darkness and superstition; but they were not contented with their condition, and the words of Jesus relieved them of many doubts and uncertainties that had harassed their minds. Many who had come from curiosity to see and hear this remarkable person were convicted of the truth of his teachings, and acknowledged him as their Saviour. Eagerly they listened to the words he spoke in reference to the kingdom of God. In their new joy they said unto the woman, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

Christ, at the very beginning of his ministry, openly rebuked the superficial morality and ostentatious piety of the Jews. He did not conform his life and his work to their customs and regulations. He was not influenced by their unreasonable prejudices against the Gentiles. He, on the contrary, sternly rebuked their conceit and selfish seclusion. The Pharisees rejected Christ. They ignored his miracles and the truthful simplicity of his character. They refused to recognize his pure and elevated spirituality and all evidences of his divinity. They scornfully demanded of him a sign that they might know that he was indeed the Son of God.

But the Samaritans asked no sign, and Jesus performed no miracles among them; yet they received his teachings, were convicted of their great need of a Saviour, and accepted him as their Redeemer. They were therefore in a much more favorable position before God than the Jewish nation, with its pride and vanity, blind bigotry, narrow prejudice, and bitter hatred of every other people on the earth. Jesus, in face of all these prejudices, accepted the hospitality of this despised people, slept under their roofs, ate with them at their tables—partaking of the food prepared and served by their hands—taught in their streets, and treated them with the greatest kindness and courtesy.

In the temple at Jerusalem there was a partition wall separating the outer court from the inner one. Gentiles were permitted to enter the outer court, but it was only lawful for the Jews to penetrate to the inner inclosure. Had a Samaritan passed this sacred boundary, the temple would have been desecrated, and his life would have paid the penalty of its pollution. But Jesus, who was virtually the foundation and originator of the temple—the services and ceremonies of which were but a type of his great sacrifice, pointing to him as the Son of God—encircled the Gentiles with his human arm of sympathy and association, while, with his divine arm of grace and power, he brought to them the salvation which the Jews refused to accept.

Jesus had spent several months in Judea, giving the rulers of Israel a fair opportunity of proving his character as the Saviour of the world. He had performed many mighty works in their midst; but he was still treated by them with suspicion and jealousy. In passing through Samaria on his way to Galilee, his reception among the Samaritans, and the eagerness with which they listened to his teachings, were in marked contrast with the incredulity of the Jews, who had misinterpreted the prophecies of Daniel, Zechariah, and Ezekiel, confusing the first advent of Christ with his second majestic and glorious appearing.

Their blindness was in consequence of their lofty pride and arrogance, looking only for worldly station and emolument. They urged their interpretation of the prophecies upon the Samaritans, who believed that Messiah was to come not only as a Redeemer of the Jews, but of the world. This caused great bitterness toward them from the Jews, who contended that Christ would come to exalt Israel and to bring into subjection all other nations. This perversion of the prophecies led the Samaritans to discard all the sacred writings but those of Moses. But their minds were open to enlightenment, and they received the Saviour's instruction joyfully and accepted him as the promised Messiah.—*Great Controversy, Vol. 2.*

THE LAW AND THE SABBATH.

CONTINUATION OF A LETTER TO A FRIEND IN SUSSEX.
BY J. N. LOUGHBOROUGH, OF SOUTHAMPTON, ENG.

You say, "If the Sabbath were binding on the church, the apostles would say so in some of their twenty-one epistles." I do not know as this is a necessary conclusion. Our Saviour had recognized the binding force and continuance of the moral law in his teachings, as we see by the record of his discourses in the four gospels. In sending out his disciples, their commission contains these words: "Teaching them to observe all things whatsoever I have commanded you." Matt. 28:20. It is evident from their epistles, that they followed this instruction in reference to the binding force of the moral law. While they teach, in the most explicit language, the abrogation of the law of ceremonies, and those feasts created thereby, they as plainly teach the continuance of those laws we denominate moral. As they thus teach in reference to the law as a whole, and as the New Testament contains no record of a formal repeal of the Sabbath, or of the law in the midst of which it is found, there is no necessity that they should single out that command and re-enact it, any more than the others. In the specific reference which they make to any of them, they do not profess to be giving them over again, but quote them as parts of a living law.

In illustration of what I have stated, I will present a few scriptures. First, as to how our Saviour taught respecting the law. In his discourse on the mount, he says: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven." Matt. 5:18, 19.

Greek scholars tell us that the word fulfill, in the above text, signifies accomplished. Its person, number, and gender, is the same as the word that is rendered prophets. The text, then, really means that not a jot or tittle of the law shall pass till all the prophecies are accomplished. From this we learn that not only every letter, and every corner of a letter of that law is to endure until heaven and earth pass, an event that is yet future (2 Pet. 2:10), but it shall not

pass until all the prophecies are accomplished. The law of which our Saviour thus speaks, is one he found when he came; for he says, "Think not that I am come to destroy." This cannot be the same as found in Colossians, for Christ's death blotted out those laws; but it might properly be said he came to "abolish the law of commandments contained in ordinances" (Eph. 2:14, 15), and thus break down "the middle wall of partition" between Jews and Gentiles. If we follow Christ's words, in illustrating his subject, we see he refers to the commands against killing, and adultery; and so far from his relaxing the moral code, of which these laws form a part, he shows us that the purpose formed to break these laws, though the outward act may not be committed, is in the sight of God counted adultery, and murder. The law, then, which is to endure, is the moral, and not the code of ceremonials.

In the record of Christ's teaching, made by St. Luke, we read: "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. Again, in his words to the young man who wished to know how to gain eternal life, he said, "If thou wilt enter into life, keep the commandments." Matt. 19:16-22. In response to the question, "Which?" our Saviour quotes from the moral, and not the ceremonial law, thus showing the young man his deficiency. These quotations will serve as samples of our Saviour's teaching with reference to the law.

We will now notice, secondly, how the apostles speak with reference to this moral law. We read in St. Paul's epistle to the Romans: "Thou, therefore, which teachest another, teachest thou not thyself? thou that preachest a man should not steal [eighth commandment], dost thou steal? thou that sayest a man should not commit adultery [seventh commandment], dost thou commit adultery? thou that abhorrest idols [first and second commands], dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonorest thou God?" Rom. 2:21-23. Having singled out some of these commandments, he then refers to the law as a whole. The law of which he is speaking, it would dishonor God to break. It would not dishonor him to break a law that he had abolished by the death of his Son. So then the law above mentioned, is not the hand-writing of ordinances, but the moral code.

In the third chapter of Romans, St. Paul shows that even this moral law will not justify the man who has transgressed it; for by it he learns what his sins are. It could not tell him he was a sinner, and at the same time tell him he was not. His justification must therefore come from another source—through the blood and intercession of Christ. Let us have the apostle's own language: "Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world become guilty before God. Therefore, by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. 3:19, 20. He does not say the law said, but "saith." It speaks to the world still. He does not say it said to those who were under the law; but, "it saith to them who are under the law." Under it when he wrote. Under it now. Who are those under the law? simply the Jews? No! "That all the world may become guilty." This moral law which the Jews knew, approved, and taught, is the instrument by which all mankind are shown to be sinners; for this reason, it cannot justify the sinner.

Those "under the law," in this case, are those who have violated its precepts, and are condemned to death by it. When such repent, and turn from their sins, they may obtain pardon (not by the law of works—the ceremonies—verse 27), by the faith of our Lord Jesus Christ. Of the person who has received such pardon, St. Paul says: "Sin shall not have dominion over you, for ye are not under the law, but under grace." Rom. 6:14. They are not under condemnation, but are subjects of God's grace, having received his pardon. In this case, he asks the question, "Shall we sin (transgress the law) because we are not under the law, but under grace? God forbid." Rom. 6:15.

To return to the third of Romans, where the apostle has so clearly set forth the matter of justification by faith in Christ. He gives a clear statement of how the law stands after the sinner is justified: "Do we then make void the law through faith? God forbid; yea, we establish the

law." Rom. 3:31. That is, when we come with penitent hearts to God, and in and through the merits of the blood of Christ receive pardon, we do in the most emphatic manner acknowledge the binding force and stability of that law.

As we advance to the seventh chapter of Romans, the apostle gives us the process of a genuine conversion to God. The sinner discovers that the law of God is *holy, just, and good*. He finds desires springing up to obey God. He even goes so far as to *will* to obey, but alas! he finds in himself no good thing. He is a condemned sinner; condemned by that law of which one command reads, "Thou shalt not covet." Of that law, he says: "I had not known sin but by the law." That law *slew* him. That is, by the convicting power of God's Spirit he saw the excellence of the law, and his own departures from it, until "sin, by the commandment, became exceeding sinful." Under this conviction, he decides to leave sin, and obey; but, alas! he finds his sins clinging to him like a dead, putrifying body. When he "would do good, evil is present" with him; and "how to perform that which is good," he finds not. He looks to Christ, and what does he find? Does he find the moral law—by which he discovered his sins—taken away? Does he not rather find his sins forgiven, and a new nature planted in him? He is grafted as a living branch into Christ, the true vine. The old man of sin, the first husband, is dead. The sinner is married to Christ. He is born again, and, as the growth of the germ divine planted in his heart, he now yields the fruit of righteousness, which is obedience to those same laws which before showed him to be a poor, wretched man, under the bondage of condemnation, exposed to death.

This deliverance is most beautifully expressed by the same apostle, in the first verses of the eighth chapter of Romans: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin (by a sacrifice for sin—margin), condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

It is in this sense that Christ has become "the end [object] of the law for righteousness to every one that believeth." Rom. 10:14. Not that when men believe the law it comes to an end, but to those who believe He becomes a means of forgiveness of sins. By faith we obtain a union with him as the head of the body of which we are members; and as virtue from Christ is imparted to us, our "fruit" is "unto holiness"—obedience to God's moral law.

But now for the bearing of all this on your question. The apostles do not claim in their epistles that they are framing laws, or giving a new edition of the law of God, but they are proclaiming, through Christ, the way of pardon for transgressors of God's law. In doing this, they tell us that "by the law is the knowledge of sin," for the reason that "sin is the transgression of the law." 1 John 3:4. Thus they have taught the moral law as a whole.

When these epistles were written there was no controversy as to the day of the Sabbath, the Jews, and the Christian converts still keeping the seventh day on the authority of the fourth commandment. The Jewish converts were in danger of still clinging to their ceremonies, and the law of ordinances, but the apostles, in the council at Jerusalem (recorded in Acts 15), and in their epistles, have dealt plainly with this matter, teaching that those "carnal ordinances" are "blotted out," while of the moral law, their united testimony is well expressed by St. James: "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12. The apostles have not given any of the commandments over again; but when they quote them, it is on the authority of the law as they found it. Why is there any necessity of giving the fourth commandment over again? especially as the testimony is so plain that the ten commandments were not repealed by the death of Christ.

The remaining questions in your letter will be answered next week.

WHEN you attempt anything that is right, go through with it. Be not easily discouraged. Yield not to sloth, and sleep, and fickleness. To resist all these will not be easy, but you will feel that you have done right when you get through.

THE USES OF CHASTISEMENT.

THEY who have not submitted fully to the Saviour the conduct of their life, have yet to learn the meaning of their sorrows. They naturally blame themselves or others for the ills that vex their lives. So grief brings them only bitterness. It hardens, instead of softening the soil of the heart. But when one commits the keeping of all to Christ, he knows that Satan cannot pluck him out of the Master's hand; and, of course, he cannot touch him without permission while he is in that hand. Jesus desires so earnestly to save his child, He will never loose his hold of him; so as long as he is loyal to his purpose he is perfectly safe. All things work together for his good.

The shortest way out of trouble is to learn the lesson it is meant to teach. Luther used to say, when the Lord had fresh work for him, a strong trial was usually sent before-hand to prepare him for the new duty by humiliation. Before promotion comes discipline. Before honor is humility. We must learn to be abased before it is safe for us to abound. We must be faithful over the few things before we can be trusted to reign over the many. He who would rule must first serve. I was in the finishing-room of a watch factory not long ago. The last thing that was done to the watches before sending them out for work was to test their reliability. They were baked in an oven, then shut up in an ice-box. They were jolted and jerked. They had to stand on their heads and lie on their backs. If, after all this treatment, it was found they did not vary in accuracy of time a fraction of a second, they were declared fit to be trusted. On railway trains, in darkest nights, thousands of lives might depend upon their faithfulness. It would not be strange if we have faults that make it quite impracticable for God to use us for strong work. We covet places of responsibility, yet ten chances to one, when the strain came on us, we would give way and shatter the faith of hundreds. Now when God takes us in hand He is trying to show us our weak points, that we may let Him strengthen them, and thus fit us for wide trusts.

No doubt the Holy Spirit whispers to us often of our need. God would teach the lessons without the pain. But we are so busy with our own schemes we will not heed His monitions. We are like naughty children so carried away by their own mischief they have no ear for their mother's voice, till the hand of her who loves them best touches them with the rod. In their pain and anger they lose sight of her love, but the sooner they acknowledge that she is right, and they must be wrong, and think how they can improve their behavior, the sooner they forget the trouble in her loving arms.

Pain's furnace blast within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow.
And yet I whisper, "As God will,"
And in His hottest fire, hold still.

He comes and lays my heart, all heated,
On his hard anvil, minded so
Into His own fair shape to beat it,
With His great hammer, blow on blow.
And yet I whisper, "As God will,"
And under heaviest blows, hold still.

—Jennie F. Willing, in *Christian at Work*.

FEEDING GIRAFFES.

"FEED my lambs," and "Feed my sheep," were the Saviour's commands; but according to Mr. Spurgeon's observation, as well as our own, many preachers seem to be aiming to feed the giraffes. The rack is put so high above the heads of many flocks that they cannot reach it, and the starving sheep are heard bleating for fodder.

A great mistake is made by not a few preachers as to the character and style of discourse adapted to the wants of the people. Learned and profound sermons have their time and place, but for ordinary occasions and to meet the every-day wants of the great majority of all our congregations, simple, direct and practical preaching is the manifest need of our times. The sober judge, who arrested the grandiloquent flight of the lawyer by reminding him that his sky-scraping periods reached beyond the jurisdiction of the court, suggests an admonition in the same direction to some ministers. The function of the pulpit is not to display oratory or learning, but to *teach* religious truth and impress it on the heart. To accomplish this, plainness of speech and earnestness of manner will be found much better adapted than flights of fancy and frigid dogmatism.

The fact is, the style of not a little preaching is incomprehensible, and its matter is entirely foreign to its purpose. Its aim is not manifest, and it has so little application to the practical relations of life and to the conscious wants of the soul that it utterly fails of its object.

The pulpit, to be efficient, must adapt itself to the necessities of the people. The truths of the gospel must be brought down to the understanding, and be pressed home upon the hearts of those who come to hear them. Never more than now has there been greater need of this style of preaching, and in the measure that ministers meet this condition will the people be reached and the pulpit prove itself a power.—*Baptist Weekly*.

LET me say to the young forming habits: One fact or truth looked at in all its phases, traced in all its relations, thoroughly mastered, is worth more to head, heart and life than a thousand superficially grasped and partially comprehended. Take a subject, think through it, round it, over it, under it, turn it over, look at it in all possible phases and relations; master it, make it your own; one book—read it, question it, doubt it, discuss it and analyze it; master it, and it will be worth a dozen read in a cursory and superficial manner. One text of Scripture—fathom it, measure its length and breadth; try to detach it and find the ligaments by which it is held; think down into it until you come according to its own path to Christ—for be sure as he is the truth, every truth leads to him in its own way—get into its very heart and look at it, for the peculiar glory of spiritual truths, like some temples, can be seen only from within. Climb to its summit. As literally, so spiritually, the best, widest, grandest prospect is from the top of its heights. It is the beaten oil that gives the brilliant flame. It is the thoroughly-digested food that gives us strength and health. I would not say, read the Bible less, but meditate upon what you read more. He is not the best Bible student that remembers the greatest number of verses, or that is the most skillful exegete of its difficult passages, or that has at his command the greatest number of its facts and truths; but rather that man who best understands its great fundamental principles that lie at the foundation and manifest themselves through every verse, and is the most thoroughly imbued with its spirit, that has the key of interpretation to the deepest meaning of the whole.—*J. A. M. Chapman, D. D.*

NEVER complain of your birth, your training, your employments, your hardships; never fancy that you could be something, if only you had a different lot assigned you. God understands his own plan, and he understands what you want a great deal better than you do. The very things that you most deprecate as fatal limitations or obstructions, are probably what you most want. Choke that devilish envy which gnaws your heart, because you are not in the same lot with others; bring down your soul, or rather, bring it up to receive God's will, and do his work in your lot, in your sphere, and then you shall find that your condition is never opposed to your good, but really consistent with it.—*Dr. Bushnell*.

FALSEHOOD.—It should be pointed out with continual earnestness that the essence of lying is in deception, not in words; a lie may be told by silence, by equivocation, by the accent on a syllable, by a glance of the eye attaching a peculiar significance to a sentence; and all these kinds of lies are worse and baser by many degrees than a lie plainly worded; so that no form of blinded conscience is so far sunk as that which comforts itself for having deceived, because the deception was by gesture or silence instead of utterance, and finally according to Tennyson's trenchant line, "A lie which is half a truth is ever the worst of lies."—*Ruskin*.

At a Sunday-school picnic in England a teacher asked her scholars how they liked the sea. "Very much, miss," replied one, "but where are the tinnamies?" "The tinnamies, my child! What do you mean?" "Why, you know," the child replied again, "the tinnamies that go with the sea. You know the commandment says, 'the sea and all the tinnamies.'" This was the way the child had been repeating "the sea and all that in them is."

How much pain the evils have cost us that have never happened.

REASONS FOR THREE IMMERSIONS.

THOSE who will have the patience to read the writers of the early centuries in their controversies over the doctrine of the Trinity, must agree in this, that very much which was then written on the subject was an interminable jargon, a bitter contention over words to no profit; made up more largely of invectives and personal criminations than of argument; showing more zeal for party success than piety.

Bingham speaks of the vague views held by some in the following significant terms:—

"There were some *very early* that turned the doctrine of the Trinity into Tritheism, and, instead of three divine persons under the economy of Father, Son, and Holy Spirit, brought in three collateral, co-ordinate, and self-originated beings, making them three absolute and independent principles, without any relation of Father or Son, which is the most proper notion of three gods. And having made this change in the doctrine of the Trinity, they made another change answerable to it in the form of baptism."—*Antiquities*, book 11, chap. 3, § 4.

Who can distinguish between this form of expression and that put forth by the council of Constantinople in A. D. 381, wherein the true faith is declared to be that of "an uncreated and consubstantial and co-eternal Trinity"? The truth is that we find the same idea which is here described by Bingham running through much of the orthodox literature of the second and third centuries. There is no proper "relation of *Father and Son*" to be found in the words of the council, above quoted. And we willingly leave it with the good judgment of every unprejudiced reader that *three baptisms* are more consistent with the idea of "three collateral, co-ordinate, and self-originated beings," than with the idea of baptism into the names of the Father, Son, and Holy Spirit, and in the likeness of the Saviour's death and resurrection.

Bingham says this error in regard to a Trinity of three co-ordinate and self-originated and independent beings arose in the church *very early*; and so we find it in the earliest authors after the days of the apostles. He said that a change was made in the form of baptism corresponding to this form of belief; and so we find that *three baptisms* were announced by the same writers. Three baptisms are contrary to the express words of the Scripture and contrary to the Scripture ideas of baptism into the death and resurrection of Christ. We must determine, and that to a certainty, that *three baptisms* is that erroneous form which was made to correspond to the doctrine of *three co-eternal beings*, which did not regard the true relation of *Father and Son*, and which gave rise to a rejection of the baptism of the gospel, into the death of Christ.

Eld. Moore says:—

"We have shown conclusively that Justin was baptized 'in the name of the Father, and of the Son, and of the Holy Ghost,' and by trine immersion, which traces trine immersion in an unbroken line to within thirty-three years of the close of the apostolic age."

We quote this to show with what surpassing confidence he claims to have proved conclusively that of which he has not given one particle of evidence. And this seems to be characteristic of that class. The most absurd and improbable things are put forth with as much assurance as if they were demonstrated. Again he says:—

"The origin of single immersion can be found among the innovations of the fourth century, while sprinkling and pouring, as well as infant baptism, can boast of no better birth."

We say that single immersion has not been and cannot be traced to the innovations of the fourth century. It is according to the plain teachings of the New Testament; and the historian or tradition-monger who seeks to elevate another form to its place only proves that he does not follow the light of divine truth. And, if Eld. Moore means to say that sprinkling and pouring and infant baptism are also among the innovations of the fourth century, then he states what every one knows to be untrue who does not take all his historical knowledge at second-hand. Or, if he means to say that sprinkling and pouring and infant baptism, and, we may add, infant communion, have not as good historical evidence in their favor as trine immersion has, he then speaks against his own knowledge, or shows that his knowledge of history is very limited. Let this be specially noticed: While his-

tory is the chief dependence of trine immersion, it is not one whit more strongly fortified by history than are sprinkling, infant baptism, and infant communion. On this point we are willing to rest the case on the evidence herein presented.

Chrystal, who is quoted so largely by the advocates of trine immersion, advocates infant baptism as strongly as he does trine immersion. And he defends tradition, because by it he proves these dogmas. But it is a suspicious circumstance that he is silent in regard to infant communion, which, he must know, is as strongly entrenched in tradition, as are infant baptism and trine immersion. Infant baptism and infant communion are logically inseparable; they stand or fall together, so far as reason and traditional evidence are concerned.

THE CONSEQUENCES.

Some may be led to inquire, Does it not invalidate the Christian faith, or raise a doubt of the accuracy and sufficiency of the New Testament, to thus prove that the writers of the second and third centuries were so divided in sentiment, or so completely followers of traditions? We answer, not at all. It proves the correctness of the New Testament, which pointed out this very state of things as soon to exist after the days of the apostles. Even in their own times they had to labor against this spirit of contention and division, which already began to distract the churches. Paul at Ephesus said:—

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

This fitly represents the condition of the poor, distracted church, under the leadership of ambitious men, such as obtained the controlling influence in the early centuries. We have no doubt that many honest souls mourned over this declension, but the willful and the ambitious are the ones who are heard, and who leave their impress on the multitude, and stand out most prominent in history. This contentious and ambitious spirit gave rise to the Roman hierarchy, a dominion in the church of Christ such as the Scriptures never sanctioned, and Christ himself forbade. The Papacy, as a power among the kingdoms of earth, was erected in the sixth century; but we shall greatly mistake if we think it arose so late as that. Paul, speaking of the "falling away" and the revealing of the "man of sin," said, "The mystery of iniquity doth already work." We must bear in mind that this mystery of iniquity was working *in the church*; it was by a *falling away* that the man of sin was developed.

Such being the case, is it any credit to any system or doctrine that it found advocates and followers in that age? If we pay proper regard to the warnings of the apostles, and respect to the Scriptures as the only and sufficient rule of faith and practice, we shall rather avoid quoting the opinions of "the fathers" in favor of any dogma, knowing that they lived in an age of darkness and great confusion. We pass no judgment upon their sincerity of purpose or honesty of intention. But we do affirm that it is not safe to follow every one who, we think, intends well; we must remember their liability to be deceived. We contend for "the Bible and the Bible alone." Centuries ago this was declared to be "the religion of Protestants." But alas for the day! Protestants, or those calling themselves by this name, are turning again to the fog of tradition for support, and rejoice when they can find the testimony of *the fathers* on their side, as if they had found great treasures.

We do not consider it necessary to consume time and space to show why the writings of the fathers have not been preserved as free from corruptions and interpolations as the Holy Scriptures. Reasons, good and sufficient, may be given. We never feel more thankful that we have the Bible, given by inspiration of God, and wonderfully preserved by the providence of God, than when we are reading the writings of the successors of the apostles. They present a labyrinth of contradictions and superstitions, from which we turn to find glad relief in the writings of those who "spoke as they were moved by the Holy Ghost."

"Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

J. H. W.

A SEVENTH PART OF TIME.

BY ELD. W. H. LITTLEJOHN.

THIRDLY, it makes the law contradictory in its provisions.

Nothing is more manifest than that a rule emanating from the Infinite must be characterized by harmony in all of its parts. In fact, should a document claiming this honor appear to be deficient in this respect, it would be all which would be necessary to disprove its heavenly origin.

God never stultifies himself by introducing into the same law conflicting provisions. He never enjoins in one clause a duty in which is implied the right of choice as to the time and manner of its fulfillment, and in the next prevents you, either from enjoying this franchise yourself, or requires, at your hands, that which would render it impossible for others to do so. In other words, applying the principle to the case in hand, God either meant to confer upon all the right of deciding for themselves which day they would keep, or else he intended to withhold it from them altogether. If the latter be true, it was done for good and sufficient cause; if the former, then he was moved to this course by considerations equally weighty. There is no half-way ground in this matter. The right of choice in this thing is either a positive good or a positive evil. If the latter, then he has, unquestionably, guarded against it in every reasonable manner; if the former, then he has, doubtless, shielded it with the most scrupulous care, in order that the greatest good might be accomplished; by leaving to the old and the young, the rich and the poor, the master and the servant, the right, as against every other man, of saying, not only that they would keep the Sabbath, but that which was equally God-given, of determining when they would do so.

But this is just what our friends argue that he intended to do in the decalogue. If they are right we shall, undoubtedly, find it constructed upon this principle throughout. Let us test the matter. Perhaps the best method of doing this would be that of allowing some one of their number to attempt, practically, to carry out his conception of this doctrine.

(1) Let him be a man of family, say a farmer, a portion of whose children are grown up; and who is surrounded by much hired help; also, a man who is not only conscientious in his notions, as doubtless many of that faith are, but a somewhat ardent advocate of them; and one who would spurn the idea of depriving others of that which he believed to be their rightful prerogative.

Having kept Sunday for the whole of his life thus far, he concludes that a sentiment which can never be enjoyed is hardly worth the holding, and decides to deviate from the practice of years, so far as to substitute Wednesday for it in the future. His wife consenting, they gather the household about them, and make known their intentions. While he invites all, as far as they can consistently do so, to unite with himself and wife in this thing, he nevertheless gives them to understand that he shall by no means attempt to coerce compliance, since that would be an infringement on their undoubted freedom to consult their own wishes in such matters. However, it would be exceedingly gratifying if all would make the change with them. The young people, seeing that such a step would be very inconvenient, and many times in the way of their enjoying society as they otherwise would, decide not to take it. The hired help, also, for one cause or another, determine not to depart from the custom of their fathers.

Wednesday arrives at last, and with it the appointed rest. Our venerable friend, true to his convictions of duty, having previously assigned, to all who thus desired, the field of their labor during his Sabbath, in order that his mind might not be turned away from its devotions by the intrusion of matters of a secular nature, withdrawing, in company with his wife, to a retired portion of the house, and congratulating himself upon the liberality of sentiments which, instead of holding all to the same inflexible rule, furnishes so much scope to the gratification of personal tastes and the consulting of individual interests, enters upon his rest. In this mood, the Bible is taken from the shelf, and opened to the 20th chapter of Exodus. The gray-haired man reads: "Remember the Sabbath day to keep it

holy." Yes, Lord, he replies, we are endeavoring thus to do. "Six days shalt thou labor, and do all thy work." This, he responds, we have already done. "But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Once more he ejaculates, This has reference to one day in seven, and means that it should be celebrated as we are celebrating this. He begins back a little: "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, thy cattle, nor thy stranger that is within thy gates." He pauses. A new idea strikes his mind. He again reads the passage. He is not mistaken. In the light of those words he is a Sabbath-breaker. For, waving all question in regard to time, he is guilty in respect to the manner of keeping the Sabbath; as, by every rule of fair construction, these words clearly imply that his sons, his daughters, his man-servant, his maid-servant, his cattle, and even the stranger that is within his gates, are to abstain from labor on the same hours on which he does; and yet, by his own direction, his daughters and his maid-servants are hard at work in the kitchen; his sons are employed in like manner in one field, while, in another, his oxen, under the goad of a hired man, are pressing their weary shoulders against the yoke, in order that in due time their master may reap in a rich harvest of golden grain—the reward of their Sabbath toil.

Do you say that we are begging the question in saying that the words in controversy, when rightly understood, teach what we claim? We reply, The verdict of all ages and races is in our favor in this matter. From Sinai to the present time it has been the practice of both Jews and Gentiles to hold church members responsible, under the principle enunciated in this language, for the conduct of those under their roof on the Sabbath day. So general, and so deep-seated, is the conviction that this practice is in every way commendable, we venture the prediction that should a conscientious Sabbatarian in search of labor among equally sincere Sunday-keepers, who needed his services ever so much, propose the idea of working for them on the latter and resting on the former day, his proposition would be spurned with contempt by nine out of ten, on the ground that they could not grant it without sin.

(2) The understanding of the clause which you suggest involves absurdities too great to be entertained for a moment. Take, for example, the first two classes mentioned, *i. e.*, sons and daughters. In the majority of cases, they would include children of immature years. Does it seem probable that God would subject a father to the humiliating necessity of consulting the whims and caprices of boys and girls, as to when they should observe the Sabbath on his premises and under his roof? Yet he has done so, unless the language in question confers upon him the power of compelling them to rest at a time either fixed by the Almighty, or to be fixed by himself.

(3) The third class produces an illustration of the folly of such a sentiment, as clearly marked as does that of the second. For it cannot, with any show of reason, be urged that the servant should be made superior to the master by conferring upon him the privilege of deciding in reference to the day upon which he will rest, and, at the same time, the latter be held responsible for the manner in which he passes it.

And, besides, is it not manifest that the workings of such a system would be disastrous in the extreme, and that the efforts of every family conducted upon this principle would inevitably be marked by confusion and failure? Surely, nothing is more indispensable to success than the presence of the leading mind at the time when the subordinate ones are to carry out the plans of operation which he has formed. But this, in the case under consideration, would be rendered impossible for at least one day in every week. Not only so, but the sentiment in question, in the hands of skillful shirks, especially where the service, as among the Jews, was many times for life, would prove the never-failing source of vexation and trial; for a change of Sabbath would ever afford a plausible pretext for absence, whenever extraordinary or unpleasant labor was to be performed.

(4) Again, the fact that cattle are mentioned in this connection in common with sons, daughters, men-servants, maid-servants, and strangers, throws light upon the intention of the Lawgiver; for, as it is said of them, in common with the

others, that they shall do no work in it (*i. e.*, the seventh day), it becomes too plain to admit of argument that the words "in it," as here read and applied to them in common with the other classes, does not refer to the day of *their* choice, since cattle cannot exercise volition—but must be understood as alluding to the one in which the master himself refrains from labor.

Thus we think we have established that which we at first assumed to be true, namely, that the head of a family does not wholly comply with the law by simply resting on the Sabbath day. He must do more than this. He must compel those about him to follow his example.

The bearing of this fact upon the general issue is too plain to require comment; for you will remember that the "seventh-part-of-time theory" is but the enunciation of the principle that God has clothed every man with authority to decide for himself when he will hallow the Sabbath; and yet we discover that, by a decree of the same God, three-fourths of the race, or at least all embraced in the various orders of children abiding at home, men-servants, maid-servants, and strangers, are most effectually debarred from the benefits of this provision. One of two things, therefore, is true: Either the Lord has, in the details of his law, defeated its general purpose and plan, or else this theory does not accord with his original intention. The reader will not be slow to decide which of these hypotheses he will adopt.

FAITH IN GOD.

BY ELD. R. F. COTTRELL.

THE great lack in men is the lack of faith. Hence they are fearful—they dare not trust in God. When duty is presented, they fear that if they obey, their worldly interests will suffer. They have a farm, a mill, a shop, or a store, on their hands, and they cannot see what will become of these interests, if they obey the truth, and keep the commandments of God.

Supposing they *should* lose all these things, and become poor in consequence of obeying God; and, as the result, be rich in faith and heirs of the kingdom that God has promised to them that love him. Would they lose anything? Would they not rather be infinitely the gainers? Why is it that

"The mote of worldly interest fills the eye,
And hides from view the worlds of bliss on high?"

Would it not be a happy exchange to give all of this world, and even life itself, for a portion in the world to come, and eternal life? Why do you hesitate, O you of little faith? Ah! it is because you do not confide in God and believe his promises. If you venture upon the promise of God, he is pledged that you shall lose nothing by it. But you dare not trust him! And so, failing to trust in him, you insure a portion with "the fearful and unbelieving." Rev. 21:8.

But your fears are false and groundless. You will not be left to poverty and woe, because you believe and obey God. His promise is pledged for all that you need in this life. Your heavenly Father knows that you have need of these things. Seek first the kingdom of God, and the righteousness required by him, and all these things shall be added unto you. You shall receive a hundred-fold in the present time, and in the world to come life everlasting. The only obstacle is the want of confiding faith in God. It is better to trust in God, than to trust in the "uncertain riches" of this world.

ANTE-MORTEM RELIGION.

In his Sunday morning sermon, January 2, 1881, Dr. Talmage said:—

The papers are already made out, and to-morrow some of you will enter into business partnerships, and others of you will take higher position in the commercial establishment where you are now engaged, and others will enter upon new enterprises and there will be in these cities ten thousand business changes. You are expecting prosperity, and I am determined, so far as I have anything to do with it, that you shall not be disappointed, and therefore I propose, as God may help me this morning, to project upon your attention a new element of success. You will have in the business firm, frugality, patience, industry, perseverance, economy—a very strong business firm; but there needs to be one member added, mightier than them all, and not a silent partner either—the one introduced by my text: "Godliness is

profitable unto all things, having the promise of the life that now is and of that which is to come."

I suppose you are all willing to admit that godliness is important in its eternal relations; but perhaps some of you say, "All I want is an opportunity to say a prayer before I die and all will be well." There are a great many people who suppose that if they can finally get safely out of this world into a better world, they will have exhausted the entire advantage of our holy religion. They talk as though religion were a mere nod of recognition which we are to give to the Lord Jesus on our way up to a heavenly mansion; as though it were an *admission ticket* of no use except to give in at the door of Heaven. And there are thousands of people who have great admiration for a religion of the shroud, and a religion of the coffin, and a religion of the hearse, and a religion of the cemetery, who have no appreciation of a religion for the bank, for the factory, for the warehouse, for the jeweler's shop, for the broker's office.

Now, while I would not throw any slur on a *post-mortem* religion, I want this morning, and in the first Sunday of the new year, to eulogize an *ante-mortem* religion. A religion that is of no use to you while you live, will be of no use to you when you die. "Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come."

1. Godliness is good for a man's physical health. I do not mean to say it will restore a broken-down constitution, or drive rheumatism from the limbs, or neuralgia from the temples, or pleurisy from the side; but I do mean to say that it gives one such habits and puts one in such condition as is most favorable for physical health. That I believe, and that I avow.

2. Godliness is good for the intellect. I know some have supposed that just as soon as a man enters into the Christian life, his intellect goes into a bedwaring process. So far from that, religion will give new brilliancy to the intellect, new strength to the imagination, new force to the will, and wider swing to all the intellectual faculties. Christianity is the great central fire at which philosophy has lighted its brightest torch. The religion of the Lord Jesus Christ is the fountain out of which learning has dipped its clearest draught.

3. Again I remark, that godliness is profitable for one's disposition. Lord Ashley before he went into a great battle, was heard to offer this prayer: "O Lord, I shall be very busy to-day; if I forget thee, forget me not." With such a Christian disposition as that, a man is independent of all circumstances. Our piety will have a tinge of our natural temperament.

If a man be cross and sour and fretful naturally, after he becomes a Christian he will always have to be armed against the rebellion of those evil inclinations; but religion has tamed the wildest nature; it has turned fretfulness into gratitude, despondency into good cheer, and those who were hard and ungovernable and uncompromising have been made pliable and conciliatory.

Good resolution, reformatory effort, will not effect the change. It takes a mightier arm and a mightier hand to bend evil habits than the hand that bent the bow of Ulysses, and it takes a stronger lasso than ever held the buffalo on the prairie. A man cannot go forth with any human weapons and contend successfully against these Titans armed with uptorn mountains. But the influence of the gospel of Christ must come into the heart until the disposition is entirely changed.

THERE are hundreds of thousands, in the churches of God to-day who have been seized by spiritual leprosy, and God has laid them aside as vessels no longer meet for his service. In all ages God never has used a proud man or a proud woman, or a conceited man or a conceited woman! The men whom God has used in all ages were men who got glimpses of themselves, and so got the conceit taken out of them, before he used them. It was so with Moses; it was so with Job; it was so with Isaiah.—*Moody.*

THERE may be glory in the might
That treadeth nations down—
Wreaths for the crimson warrior,
Pride for the kingly crown;
More glorious is the victory won
O'er self-indulgent lust,
The triumph of a brave resolve
That treads a vice in dust.

—J. G. Whittier.

The Signs of the Times.

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

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

J. H. WAGGONER, - - - - - RESIDENT EDITOR.

OAKLAND, CAL., FIFTH-DAY, JANUARY 27, 1881.

A PROMINENT SCRIPTURE DOCTRINE.

THE second coming of Christ is a subject of great importance to the church. This is evident from the amount of testimony relative to it, in connection with the resurrection of the just and the Judgment, found both in the Old and New Testaments. The inspired writers, in their threatenings against the ungodly, in their words of hope and encouragement for the saints, and in their exhortations to repentance and holy living, hold up the great fact of the second coming of the Son of man, as that which should alarm and arouse, and also comfort the people of God.

Before Adam passed from the stage of life, Enoch, the seventh in the line of his descendants, proclaimed this doctrine in the ears of the impenitent, "Behold," said he, "the Lord cometh with ten thousand of his saints, to execute judgment upon all." Jude 14. And as we pass from book to book through the Bible, we find that the prophets, Jesus, and the apostles, have made the same use of the doctrine; and in the very last book, John describes a coming day, when all classes and ranks of men, because they have not prepared for the coming of Christ, will call for rocks and mountains to fall on them, and hide them from the overwhelming glory of his presence, as he appears in the clouds of heaven. Rev. 6:14-17.

Christ's coming is also held prominently forth in the sacred writings, as the time when the righteous will be rewarded. "When the chief Shepherd shall appear," says Peter, "ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4. And Paul looks forward to the day of Christ's appearing as the time when not only he, but all who love the appearing of their Lord, shall receive the crown of righteousness which is laid up for such. 2 Tim. 4:8.

Most frequently, however, is this great doctrine used as an incentive to repentance, watchfulness, prayer, and holy living. "Watch," is the emphatic injunction of the Son of God in connection with the numerous declarations of his second coming in the gospels.

Paul exhorts to deny ungodliness and worldly lusts, and to "live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:12, 13.

James says, "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned. Behold, the Judge standeth before the door." James 5:8, 9.

Peter says, "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." 1 Pet. 4:7. And again, "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." 2 Pet. 3:11, 12.

Such is the use which holy men, who spoke as they were moved by the Holy Ghost, have made of the doctrine of the second coming of Christ. Have not they, therefore, lost the spirit of the gospel, who openly contend against so prominent and weighty and precious a doctrine, or who even pass it by in silence? J. W.

RARE THEOLOGICAL CRITICISM.

A PROFESSOR in a College, who writes D. D. to his name, attended a funeral at which the sermon was preached by a Seventh-day Adventist. The subject was appropriate—it was the resurrection of the dead. On the way to the cemetery, the Prof. took occasion to criticise the sermon, disputing in regard to the doctrine. This being successfully defended from the Scriptures, he turned to criticising the manner in which it was delivered, and insisted that the minister violated the principles of elocution!

We have no doubt there are many ministers like this D. D., who would show off their personal graces, and sacrifice the spirit and truth of the gospel for scholastic forms, even at a funeral. And we regret that the religious taste of the age is so vitiated, that

such preaching (if it is lawful to call it so) is popular. The poet asked,—

"Can flattery soothe the dull, cold ear of death?"

And we may ask, Can smooth speech, and artistic gestures, give consolation to the heart which sorrows at the death-bed of a dear friend? The very thought of criticising the elocutionary defects of a funeral discourse, while the Scripture hope is correctly expounded, is a mockery of the most sacred things with which we have to deal. We do not believe in clownishness, nor eccentricity in preachers. But these are more excusable, if the person is honestly ignorant, than "style" and foppery in the sacred desk in the person of one who has had the advantages of cultivation.

Judged by the standard of the present day, John the Baptist would be considered a boor, and Paul would be set down as a rustic. If we may trust the testimony of Paul concerning himself, he was not up to the last-day standard in elocutionary style. He sacrificed the "form" for the "power." He did not use "enticing words which man's wisdom teaches," but the words which were taught by the Holy Ghost. Common report was against him, at least among the more polite and genteel. "His bodily presence is weak, and his speech contemptible," they said. And this plea was put forth by those who were forced to confess that his letters were "weighty and powerful." He was mighty in the truth of God, but lacking in those graces of person which please the vain and the idle, and therefore they were inclined to resist the truth taught by him.

There is a dignity in manhood when considered in regard to its relations to "the deep things of God"—to its great privileges and responsibilities, and the possibility of its attainments. But it is belittled by the action of many, whose advantages would lead us to expect better things of them. To us, there is painful evidence on every hand of the Scripture truth that man is a fallen being; that human nature is depraved and perverted. And we can almost excuse Prof. Darwin for projecting his theory, when we look upon the myriads who have little more reflection on the proprieties of life, who not much more realize the object and responsibilities of their existence, than the ancestry which he claims for them.

As "evil communications corrupt good manners," we need to watch, lest we be drawn from our steadfastness in the faith, to adopt the standard of the world, or of a world-loving church. One item of that which largely makes up the perils of the last days is, that they who have the form of godliness, will deny the power thereof. 2 Tim. 3:1-5.

Truly, "the days are evil." It is too late to trifle with the great things of God's word. A lack of reverence, especially for the word of the Lord, is a prominent characteristic of the present age. Let our prayer be, "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119:18. J. H. W.

WHY SINGLE OUT THE SABBATH.

BY ELD. E. F. COTTRELL.

GOD gave to mankind the principles of his moral law briefly comprised in ten moral precepts. These commandments are of equal authority, so that he who transgresses any one of them is guilty of a violation of the law. In these days iniquity abounds, as foretold by the Saviour, and the love of many has grown cold; so that there is not a precept in the decalogue that is not abundantly transgressed, even by professors of the religion of the Bible. Yet no professed believer will take the ground that any one of the ten commandments, except the fourth, has been blotted out or changed in the least; but it is generally held that the Sabbath of this commandment is the Sabbath no more. The question is, Why this partiality in the law? See Mal. 2:7-9. Why single out the Sabbath of the fourth commandment, the seventh day, as unworthy of a place in the moral law?

I think I can see clearly enough why Satan, the great enemy of God and man, should hate the Sabbath, and plant his batteries against the fourth commandment; but why enlightened Christians of the nineteenth century should follow his lead, instead of standing in the gap and repairing the breach in the divine law (Eze. 13:5; Isa. 58:12, 13), is more than I can tell; I therefore simply ask the question, and leave it for others to answer.

The Sabbath is a memorial of the only living and true God, a monument erected to the memory of Him who made the heaven and the earth in six days, and

rested on the seventh. Satan, who has a better knowledge of theology than most doctors of divinity, saw that, if he would be successful in warring against God and leading men into sin, he could do it in no other way so effectually as by demolishing this monument, reared to the special honor of the Creator. Therefore he brings his forces to bear, sappers and miners, small arms and ordnance, to demolish this sacred institution. To induce men to forget their Creator, nothing is more effectual than to destroy his memorial. So he suggests the worship of the sun, and in order to imitate and counterfeit the divine worship, sets apart a day for its worship, calling it Sunday. This form of idolatry was the most plausible, and probably the most popular, in all ancient heathendom.

And when we come down this side of the first advent, to the time of the apostasy which placed the Pope of Rome in the temple of God, it was just the time to foist this pagan festival into the place of the Lord's Sabbath, with the claim that "the fathers put in the place of the Sabbath the day which we now call Lord's day." It remained for the Protestants of the sixteenth century to first put forth the claim that this first-day Lord's day is the veritable Sabbath of the fourth commandment. Romanists have never made that claim; but they claim that the church has "substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority." Thus many ages and generations have shared in the work of demolishing the memorial of the Creator's work and rest. And, without doubt, Satan is well pleased to see how well he has succeeded.

But why do good men, in the face of all the light that is now shining on this subject, still adhere to this work, so evidently not of God? Why do they say that this commandment has been abolished? or, admitting the ten commandments as the moral law and still binding, why do they single out the Sabbath of that law consigning it to oblivion, adhering to a pretended memorial of another event instead of the memorial of the creation instituted by the Creator?

Is it because the doctrine of this Sabbath is a new doctrine? It is as old as the human race. Is it the Sabbath of the Jews? "The Sabbath was made for man;" and it existed thousands of years before there was a Jew. Does the fact that God commanded the Jews to keep the Sabbath make it Jewish? Why are not the other nine commandments Jewish for the same reason? Was the Sabbath nailed to the cross? How did the remainder of the decalogue escape the same fate? Is the precept unabolished, but changed? How do we know but that the other nine commandments also have been changed? Matt. 5:18. Was the Sabbath never commanded to the Gentiles? When and where were the other nine commanded to them? Was the Sabbath law not repeated in the New Testament? Neither were the first, second, third, eighth, and ninth precepts of the same law there repeated. Why single out the commandment enjoining the observance of the Sabbath, the memorial of God, from among those commandments, where he placed it with his own hand?

It is true that the Sabbath has some peculiarities which the other commandments have not. This commandment points us back to the creation for the origin of the Sabbath. No other commandment does the like. The Sabbath law was revealed when God sanctified, set apart, or appointed the seventh day. We have no account of any other of the ten precepts being so early revealed. The Sabbath is mentioned oftener, especially in the New Testament, than any other precept in the decalogue. From Genesis to Revelation it is known as the sanctified rest-day, Sabbath of the Lord, or Lord's day. Rev. 1:10. It was instituted in paradise, before sin and the curse entered, and it will exist in paradise restored, when sin and the curse are no more. In the world to come, the heavens and earth renewed, it will be observed by all the holy throng of the redeemed. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23. Israel redeemed and saved will "remain." So God's Sabbath and worship shall remain to the endless ages. Why single out the Sabbath for destruction, since it is distinguished with honor throughout revelation?

PROPHETIC PROSPECT FOR 1881.

THE beginning of 1881 shows us the world in a more alarming condition than it has appeared in even in years when a war has been imminent between two great nations. Were it not for the unfailing word of Scripture prophecy, we might be at a loss to account for the growing rampancy of wickedness and the hopelessness of the struggle of right against wrong.

It requires no small measure of humiliation to take a true view of human nature as it has been since the fall. Consequently, worldly philosophers prefer to see in the spread of civilization and in the increasing justice of legislation, signs that the love of truth is becoming universal, and that individual selfishness will not always dominate human affairs, while far too many Christian believers persist in putting a figurative interpretation upon every declaration of God's word which does not seem to encourage the hope that the church is now on the way to victory. But the teaching of the Bible is that *deliverance, not victory*, is to be the hope of the church.

There is something awfully certain in whatever God once declares will come to pass. At a time when the Israelites were flushed with conquest, and their name was a terror to the mightiest nations upon the earth, Moses recorded the decree that they would become "a proverb and a by-word among all nations" (Deut. 28:37). That has been *literally* fulfilled in the reproachful term "a Jew." Moses also wrote, "The Lord shall scatter thee among all people from the one end of the earth even unto the other" (verse 64). And that has *literally* come to pass. He said, further, "Ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you" (verse 68). And profane history tells us that even that extraordinary prediction was *literally* fulfilled in the Alexandrian slave-market after the destruction of Jerusalem by Titus.

Once more, when Tyre was one of the magnificent capitals of the world, the Lord God declared, "I will make her like the top of a rock; it shall be a place for the spreading of nets in the midst of the sea" (Ezek. 26:4, 5). And these words, in no figurative or spiritual sense, but *exactly and literally*, describe the site of that great city to-day. Again, when Babylon was "the glory of kingdoms, the beauty of the Chaldee's excellency," its doom was announced with *minute particularity*, viz., that it would be overthrown and never be inhabited again, that the wandering tribes of the desert and the shepherds on the plains would avoid it, and that it would become a habitation of wild beasts (Isa. 13:19-22). All that has come to pass, as any eastern traveler can see to-day, not in a spiritual or general sense, but *literally and particularly*.

Regarding the Lord Jesus Christ, it was foretold that he would come in the tribe of Judah and in the line of David, and that he would be born of a virgin. Events proved that "Judah" meant Judah, and not the Jewish race; and that "David" meant David, and not any royal line; while "a virgin" typified no social or spiritual condition, but simply meant Mary, the wife of Joseph, in her virginity. The numerous prophecies regarding the life and death of our Lord were equally explicit, and their fulfillment was equally literal.

Now let us take a glance at

THE PRESENT STATE

of the world, and see, on the one hand, how far it agrees with what the prophecies tell us is coming, and, on the other, with what we might expect if there were any power in education or civilization to overcome sin.

1. What is known in Europe as the *Eastern question* has not advanced one step toward a solution since the beginning of 1880. The succession of the Liberal Government in England, to which many people looked for a speedy settlement of Turkish difficulties, has been followed by no measure of consequence in that direction. Matters seem to be standing still under the development of God's further purposes. There is no prospect whatever of an improvement in the financial condition of Turkey, and without such an improvement there can be no change for the better in its administration. Meanwhile the insurrectionary spirit excited in the subject populations by the late wars gives safe promise of another outbreak at no distant day; and that will call for or lead to the armed intervention of some of the great powers of Europe, with the usual danger of a war between those powers themselves.

2. The imagination palls at the thought of the next European war, for which twelve millions of armed men are kept waiting in silent mockery of the hope that the

reign of peace is in a fair way to begin upon the earth. A few days ago one of the daily papers, not over-well versed in the Bible, but with a shrewd practical view of the condition of public affairs, wrote as follows:—

"The world has never yet seen war on a national scale. There have been, as in 1812-13-14, many armies, and those numerically as well as otherwise formidable, engaged simultaneously on one theatre. In 1870 the Germans employed several large armies, and the French, too, made considerable levies. But all the conditions of war are different from what they were in the Napoleonic era, and since 1870 several nations have turned or are turning almost their entire population into soldiers. When war occurs again among the great Continental powers there will be such a *sight presented as never was seen before*. There will be in the first line a chain of armies furnished with superb material; in the rear will be the reserves of trained troops exceeding in number the biggest armies of former times; and these reserves will rest on a succession of strong fortresses and intrenched camps held by enormous garrisons."

If we remember with this that every year adds to the improvements in the torpedoes, mitrailleuses, Gatling guns, and other engines for *wholesale destruction* of human life, it will appear that God knew more about the nineteenth century before the Christian era than we know about it now.

3. *The Afghan war* is standing still like the Eastern question. In this swiftly-moving age, twelve months more have gone past without a settlement of the relations between Afghanistan and the Indian Government. At the time we write this article it is uncertain what security the new Ameer, Abdurrahman Khan, has for his throne, and in what sense the British frontier is to be protected; while the rebel leader, Ayoub Khan, is at large, able to boast of having destroyed a British force near Candahar, and to laugh over the slaughter in cold blood of a British officer whom he had captured as a prisoner of war.

4. Lastly, the condition of things in *Ireland* seems enough to open the eyes of the blindest to the gloomy prospect before the world and to the corruption which lies beneath the veneer of its civilization. It is for the first time in history that a Government has tolerated total insecurity of life, liberty, and property without the excuse of war or revolution. A large part of Ireland has been for months past in a state corresponding with the state of Paris during the Commune or of North India during the Mutiny of 1857, with this difference—that in the last two cases the murder and violence were stopped as fast as guns and soldiers could stop them, whereas to-day in Ireland the authorities seem to have neither the ability nor the disposition to interfere to any effectual purpose. A lethargy born of an increasingly blunted national moral sense has apparently taken possession of the Government. Even a few years ago such a condition of things would not have been possible; but the principle of the supremacy of the people above the law is gaining ground, and the world is hastening to the state in which it was before the flood—"corrupt before God and filled with violence." (Gen. 6:11.)

It is doubtful if any nostrum of legislation can now restore civil order in the country. The leading London papers are agreed in expressions of opinion like the following: "Coercive acts a few months ago would have been effective, but now they will be useless. The people have learned their power to well to be cowed. This revolution cannot end without bloodshed unless capitulation be made to the Land League, which is out of the question. The rising may be small and ineffective, but it is considered inevitable by many who are familiar with the state of the country. It is beyond question that no land bill, however extreme, will satisfy the Land League, and the movement should be considered in all its significance. According to the clear and repeated utterances of members of the League Executive, the Land League movement is not a movement for the purpose of bringing rent down, but a movement for the purpose of *making the tenants the owners of the land.*" * * * * *

Before concluding these observations on the civil and political indications of the New Year, we will remind our readers that the past year has been signalized on our own continent by an official protest of the United States Secretary of War against the defenceless condition of our sea-coast, and against the shortsightedness of letting our fortifications and munitions of war fall far behind the standard required to meet the arma-

ments of European nations who may one day be our enemies. Is not this *the beginning of an apprehension* that America may not be able to keep out of the national convulsions that are to precede the coming of our Lord?

The above is from the *Christian Herald and Signs of our Times* for January 6, 1881. There are many other things which indicate the near approach of the end, some of which it goes on to mention, and the article closes with the truthful statement that notwithstanding this, "these things will take place so naturally, and will be explained so plausibly by the wise men of the world, that the last day will come as a snare 'on all them that dwell on the face of the whole earth' (Luke 21:35). Therefore the warning is seven times repeated in the gospels, *Watch.*"

PHILOSOPHICAL ARGUMENTS.

BY PROF. B. L. ALDRICH.

TO CONTINUE: It is said we do not become cognizant of the qualities and conditions of ourselves by the same process as of material objects. This fact is not wholly denied. But we do affirm that for such a reason there is no evidence of an immortal, separate being, within us. No cause can be assigned to any phenomena, unless the proper steps are taken to show their connection. We can perceive abstract qualities, as truly as tangible objects, although the former are not to be told by their dimensions. I do claim, however, that there is a real sense of physical feeling within, as when the chest feels pent up with swollen grief. But sense or no sense, there is not, in consciousness of states and qualities, any correct inference of an immortal soul.

Great caution is required in reasoning, in order to avoid the common mistake of inventing causes. Such things must be discovered. Phenomena must be clearly derived from, or traced back to, the cause assigned. Indifference to this principle has exposed all the philosophical arguments in support of the immortal soul doctrine to easy attack. It is not satisfactory to show consciousness of qualities and states of feeling, and then, ignoring all laws, leap to the unwarranted conclusion that they originate in a hypothesized essence. Causes are not ascertained in that way. Causes are determined by deduction, laws by induction. After having discovered the laws by induction, we reason for the origin by the aid of analogy.

It is one thing to co-ordinate facts under laws, and quite another to find the antecedent agent, which, through the laws, produces the facts. All which the argument under review proves is the existence and operation of certain laws; but whether they are the result of physical organism created by God, or are enacted and administered by an internal habitant, is the real question. Getting the fact of the laws is the second step, and must follow immediately the consciousness of conditions and qualities. The laws, however, are not the soul. The fact, to illustrate, that a red flag will enrage a bull, betrays a law of that animal's organism; namely, if it sees a red flag, it will get mad. Does this law prove that this animal has an immortal soul? No; it proves the fact that some power made the law—it might have been this power or that, either of which is the very object of proof.

God stands behind law, and projects the display of all its phenomena. If the soul, so called, is the subordinate legislator, ruling the moods of the man, it occupies the position of a veritable god. Why should the poor, victimized body be made to suffer the penalty of a merely mechanical service in the cause of a wholly reprehensible and morally accountable soul, if God is just? The body, as a mere instrument, should have been created insensible to the punishment of evil, since a tyrant recreant to his office, misused it. The thief should be hung and not his body, the helpless slave.

I am, also, of the opinion that men, by assigning an independent soul as the cause of human phenomena, not only confound modes of action with cause, but make it a titular deity or plenipotentiary vicar to preside arbitrarily over this complex machinery while the Creator is absent. Every star, and, in fact, the whole universe, might be managed by similar gods.

Out of this total independence of self, no doubt, comes the modern infidel doctrine of evolution, whereby the race will survive through its fittest representatives, all the while improving, until its present conception of God is realized in self-development. A subordinate god granted, and it soon aspires to the

first place. Humanity is full of invidious self-assumption above all that is revealed as God, and his only begotten Son. The very fact that men bring the Bible under criticism, and attempt by sophistry to maintain what it positively denies, is sufficient evidence of this.

To sum up, the argument just considered is the *non causa pro causa*—the substituting of laws for the cause of the facts they exhibit. The sun shines, not because it has a soul, but because such is the law of its nature. So man has thoughts, invention, capacity for development (qualities), envy, anger, fear (conditions), because the law of his nature produces them. God is the soul of all laws.

Again, it is said that man's capacity for unlimited development is another proof of his immortal nature. Animals can come up to a certain limit of improvement, and then advance no farther. Man, however, is not thus restricted; he can go on *ad libitum*. Let it be remembered first, that the assertion that man can go on in unlimited development by the tendency of his own nature, is yet to be proven. We must prove ourselves wiser than the ancients, which has never been done. The arresting force of senility which gradually brings mental acquirements to a stand-still, and then forces them in a reverse direction, and finally, the interposition of death, beyond which to say there is continued existence and progress is the sheerest begging of the question,—these circumstances effectually disprove the argument in question to be true. If man is capable of unlimited development, what have you to say of the "lean and slippered pantaloons which *sans* taste, *sans* teeth, *sans* eyes, *sans* everything," when the "grasshopper becomes a burden," when the representative and elaborative faculty, the memory and all, fade away like the hue of the leaf in autumn.

The corn-stalk is a specimen of development. First, the blade, then the full corn in the ear, then the ripening, then death. This is a picture of man so far as the impediments of sin allow him to properly complete his course. The development in the latter proves no more than that in the former.

Animals, too, are all susceptible of improvement. The elephant, the horse, the dog, the mocking bird, are very tractable to a certain extent, the same as man is. Butler, in his celebrated "Analogy," acknowledges this difficulty of the arguments proving too much, and tries to extricate himself by the nonsense, that animals, while capable of improvement, can never attain to moral accountability. He says they may be immortal, but never in the future moral. Wonderful information! Darwin, and all evolutionists, say they can attain to a sphere of moral sense, but not after death;—that we were once animals, but now we are moral beings. They took up Butler where he left off, and carried him to a perfectly logical conclusion. When a man sets out on a wrong road let him go to the end of it, and see what he will find there; but never let him confess to be wrong.

As to the argument that man has more ability, and can do more things than the animal, which fact gives him a soul, it may be said that the beaver can throw a dam across a stream, a feat the musk-rat cannot perform, hence the former is immortal; or that a rose can bloom, and the stone cannot; or India rubber can stretch, and cast iron cannot; hence roses and India rubber have immortal souls. This is all that argument amounts to. It would also make geniuses immortal, and men of small mind mortal, which again is evolutionism emphasized. It is a proof based on comparative qualities which should refer us to law, and not to cause.

In the next article will be considered the visions of the dying.

EVERLASTING FIRE.

BY ELD. M. H. BROWN.

THE language of the Saviour in Matt. 25:41 is frequently quoted to prove eternal torment, and although quoted with great confidence, we think that those who compare scripture with scripture will see that it comes far short of teaching an endless hell for the finally lost.

We shall take no issue with the advocates of endless misery in regard to the definition of everlasting and eternal in Matt. 25; for with them we agree that these words here mean never-ending. This admission in no way helps our opponents, as we shall presently see. An element or action may produce results which are everlasting or eternal, and yet the element or action itself may be of short duration.

Paul, in Heb. 5:9, speaks of eternal salvation. Will the process of saving men always be going on, and never be accomplished? Certainly not; but the results secured by the great plan of salvation will be eternal. Again, in Heb. 6:2, Paul speaks of eternal judgment. Will the work of judgment be endless in duration? If it is, then the punishment of the wicked will never come; for men are not punished till after they are judged. The idea expressed simply is, that the results of the judgment are eternal; that is, the decisions rendered are final and irreversible, and from them there is no appeal.

In Heb. 9:12, Paul speaks also of eternal redemption, not that Christ will never complete that work, but that the results secured will be endless; for those who share in that redemption will never again be brought under the cruel power of death or the curse and stain of sin.

Will God be engaged in judging men throughout the endless ages of eternity, and never get them judged? Will he always be engaged in redeeming men, and never secure their redemption? Then he may carry on the process of burning the wicked, and never get them burned; but the Scriptures say they shall be burned up, root and branch. Mal. 4:1. Therefore we cannot avoid the conclusion that the everlasting fire under consideration is not eternal in its duration, but the results of the fire are eternal, because the judgment pronounced and the penalty executed are *eternal, irrevocable and final*.

No resurrection morn will ever greet the eyes of those who are cast into that lake of fire which produces the second death; but the blackness of darkness forever will enshroud them, as they sink into that long night of oblivion which knows no waking. The Lord has shown us, in the destruction of Sodom and Gomorrah, what results eternal fire will produce. Jude says that those cities, in suffering the vengeance of eternal fire, are set forth as an example. Jude 7. Peter tells us the result of that conflagration: they were turned into ashes. 2 Peter 2:6.

And what is to hinder such a result in the cases of the wicked? Do we ever find them compared in the Scriptures to enduring and imperishable substances? Never. On the contrary, they are always likened to the most perishable and inflammable substances, such as chaff, dried branches, thorns, briars, and stubble. Why has Inspiration used such comparisons? Is it to mislead the mind, and darken the subject? We believe not. We believe they teach the complete destruction of the wicked as plainly and forcibly as language can express it.

When the wicked become ashes under the feet of the righteous, as Malachi declares in his prophecy (4:3), no one will doubt that the results of the everlasting fire into which the wicked are cast, were clearly seen in the destruction of Sodom and Gomorrah, which were set forth as an ensample to those that after should live ungodly. 2 Pet. 2:6.

LORENZO DOW ON BAD THOUGHTS.

SOMEBODY once said to Lorenzo Dow, who was a very eccentric, strolling preacher:—

"Mr. Dow, I don't know what to do. Bad thoughts trouble me very much. They come into my head, and I don't know how to keep them out. How can I help doing wrong, if it is wrong to have bad thoughts?"

Mr. D. replied: "We can't keep birds from flying over our heads, but we can keep them from building nests in our hair. Do you ask how you can drive away these bad thoughts, and keep them from making nests in your mind? Why, just as we exclude thistles from the lands, by putting in so much good seed there is no room left for them to grow. Keep the mind busy with something innocent and useful, and leave no trace for the intruder."

DANIEL WEBSTER was a good judge of preachers and of preaching. He once said, "Many ministers take their texts from Paul and preach from the newspapers. When they do, I prefer to enjoy my own thoughts rather than to listen. If they would preach more to individuals and less to the crowds, there would not be so much complaint of the decline of true religion."

PROFESSOR Dana finds his opinion confirmed by the results of the "Challenger" expedition, that the elevations of the earth called continents, and depression, called oceans, "were formed as such in the first instance," and that they are not the result of upheavals, as Lyell supposed. As science learns, it approaches the truth that "in the beginning God created the heavens and the earth."—N. Y. Observer.

The Missionary.

PRAYER AND LABOR.

BY ELD. S. N. HASKELL.

THE absence of earnest, heart-felt prayer in connection with missionary work is the reason why much labor is unfruitful. Says the Saviour, "Without me ye can do nothing." The efficiency of prayer was taught by him, both by precept and example. "Hitherto ye have asked nothing in my name: ask, and ye shall receive," were words addressed to his disciples. Prayer was ever mingled with his labors, and in this he is our example. With strong cries and tears he poured out his soul unto God, and was heard. Was it in his own behalf, that he might receive honor and glory, that his prayers often ascended all night long from the solitude of the mountains? Nay, verily. It was for the human family, for its individual members. And we, who profess to be his representatives, to have partaken of his spirit, shall we not feel for others? If we do not, our profession is vain, we have not the mind that was in Christ.

"He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." This language indicates great earnestness and deep feeling, such as it would be impossible to disconnect with earnest prayer. It is those whose burden for souls is so great that they will, with tears, plead with God for his blessing, who here have the promise of sheaves in return for their labor. They go forth, they do something, and with this doing they connect a tearful, anxious solicitude for those who are the recipients of their efforts. Again, "they that sow in tears shall reap in joy."

The following extract from a private letter received a short time since, while interesting in other respects, gives a good illustration of the efficiency of prayer in connection with missionary labor:—

"I never had much idea as to where Christ's kingdom was to be until I found about a year ago, from reading the *Restitution* and comparing its assertions with the Bible, that it was to be on the earth. I had been told by so-called "reverends" that it was in Heaven, but was not satisfied about it, and of myself could get no definite basis to work on. I became dissatisfied with the manner in which our Sunday-school was conducted, and remained at home Sundays and read my Bible studiously. I commenced again the study where my mother, at her knee, commenced teaching me, viz., at the twentieth chapter of Exodus. Then I compared the whole ten commandments with the teachings of Christ and the apostles in the New Testament, and, strange as it may appear, I could not find that any of them had been changed or annulled in any way. I decided that I would try to live better than in the past, and I prayed that God would give me light, and help me to follow more nearly in the footsteps of Jesus.

"After several days of anguish and anxiety I determined to talk with the different ministers and get their views. Accordingly I saw Methodist, Presbyterian, and Episcopal ministers, but could get no consolation. The next Sunday I was alone in my office, and, after communing with God in prayer and tears, it seemed to me that a great burden had been lifted from my mind and heart. Something prompted me to go and see Mr. ——. I had heard Elders ——— and ——— speak here in a tent four or five years ago, and knew that Mr. ——— was a S. D. Adventist. So I called on him, and in conversation, asked him if he thought there was such a thing as the Holy Spirit leading a man to the truth or helping him in deciding. He said, Yes. I then told him my history, my prayers and desires. He actually shed tears for joy. Said he, 'We have been praying for you for weeks. At our prayer-meetings we have for some time made you a subject of special prayer.' This was all news to me. All these weeks I had been striving for light, and they had been pleading for me also.

"I had a long talk with Bro. ——— on the Sabbath, the kingdom, baptism, etc. I worked the next Sabbath, however, but it seemed to me as if I was not doing right. The next day, Sunday, I went to see Bro. ——— again, and told him that I had come to the conclusion that I must keep the Sabbath and that by so doing I would prob-

ably lose my situation which brought me \$60.00 per month. We prayed to God to guide me in this matter. I requested an interview with my employer, who was a superintendent of a railroad. This was granted, and I told him what my convictions were and handed in my resignation, telling him that I did not suppose my services would be longer needed if I did not work on Saturday. We talked for an hour and a half, and before we parted he said: 'Mr. ——— I am glad you were frank in this matter, and you have not lowered yourself in my estimation. I shall not accept of your resignation. You can report your salary at the end of the month as \$60.00, the same as usual, and I will furnish a man to take your place Saturdays, and will pay him for that day.' So I did not lose anything in a financial point of view.

"I work six days in the office each week, yet some days I have thirty minutes to an hour leisure. This time I devote to the cause of truth. I have only been in the faith seven short months yet I have from time to time sent out hundreds of papers, SIGNS, *Reviews, Instructors, College Records, Good Healths*, tracts, etc. God is good in giving me the Sabbath, and allowing me to retain my situation. I pay the tithe and spend from four to nine dollars per month for missionary purposes. I am sending out now about one hundred papers per week. On these I only pay postage, as friends have kindly donated the papers. When they are gone I will go down into my pocket-book and find some more."

PRESENT, PRESSING NEED.

THERE is a very pressing want in the North Pacific Conference at the present time that should be known by all our people. This great need is means to carry on the T. and M. work. The State Secretary has on hand a large supply of tracts of almost every kind, tracts on health and temperance as well as others, which if our people would purchase, and pay for them would relieve us much. But each district I suppose does not order because the demands are not great, for not one-tenth is being done in the church T. and M. societies that might be.

Now to relieve our present indebtedness at the SIGNS Office which they are calling for, and have a present demand for, let me propose to each and all of our people, every brother, sister, and child who loves the precious present truth, to donate from one to five dollars each to the Conference T. and M. fund this present quarter. Do it at once at the beginning of the quarter. Where there are churches of our people, let each one pay to the librarian, or elder, or clerk, and let them send by money order or registered letter, to the Conference Secretary, Mrs. A. P. Van Horn, Beaverton, Oregon. Let all the scattered ones who have a heart and cheerful willingness to lift in this direction, send in their offerings.

Come brethren and friends rally to the work and by your sacrifices show your faith in the great and glorious work of God in these last days. The cause of God has claims upon you which you should not throw off. Precious souls are appealing to you for help. Hear their cry and place within their reach the light that has made your own heart glad, and which will be a means of salvation if followed to the end.

I. D. VAN HORN.

THE world may remember very little about us a year after we are gone. No thought, no deed may be connected with our names beyond some narrow circle of loving hearts. There may be no place for us in any record written with a man's pen. But what does that matter if our names, dear friends, are written in the Lamb's Book of Life, with this for sole epitaph—"A disciple"? That single phrase is the noblest summary of a life. A thinker? a hero? a great man? a millionaire? No, "A disciple." That says all. May it be your epitaph and mine!

THERE is a power in the soul, quite separate from the intellect, by which God is felt. Faith stands serenely far above the reach of the atheism of science. It does not rest on the wonderful, but on the eternal wisdom and goodness of God. The revelation of the Son was to proclaim a Father, not a mystery. No science can sweep away the everlasting love which the heart feels, and which the intellect does not even pretend to judge or recognize.—F. W. Robertson.

PRIDE costs more than hunger, thirst, or cold.

Temperance.

WHAT SHALL WE DRINK?

BY DR. E. J. WAGGONER.

THE following items are of great interest, as showing the alarming increase of intemperance in our country.

The amount of beer consumed in the United States in 1880, was 414,000,000 gallons. This gives an average of more than eight and one-fourth gallons for every man, woman, and child, and is twice as much as was consumed in 1870. The increased use of beer, however, did not diminish the amount of other and stronger liquor used, as is seen by the fact that the tax on whisky was nearly \$9,000,000 more in 1880 than in the preceding year.

This increase in the consumption of liquor is entirely disproportionate to the increase in population, and shows that, among individuals, the appetite for strong drink is rapidly increasing. We need not be surprised at this, for the natural result of the use of any stimulant, so called, is to create a desire for more; and the milder forms simply create a desire for the stronger. In intemperance, as in every form of sin, the less leads to the greater. Whenever there is an increase in the amount of beer and light wine consumed, there will be a corresponding increase in the amount of stronger liquor consumed.

The natural inference from these facts would be that, as intemperance is increasing, we should work more earnestly for the enlightenment of the people in regard to true temperance principles. But all do not reason in the same way. A prominent daily journal, in commenting on the above statistics, draws the conclusion that we are a thirsty people, and that, as temperance societies will never be able to make much headway against the popular demand for intoxicating beverages, the best thing we can do is to try to turn the attention of the people from strong liquors to good beer, and light, California wine. To say nothing of the expression, "good beer," which is equivalent to "harmless poison," the above reasoning is very strange. It is of a nature to increase the evil rather than to limit it. The desire to acquire property without rendering an equivalent is becoming more common, and it would be as reasonable to say that instead of vainly trying to stop the increase of crime, we should turn the attention of people to stealing small sums only.

This reasoning is an illustration of the common expression that, "of two evils, we should choose the less;" but this saying, like most others in common use, contains an error. Let us rather take this for our guide, "of two evils, shun both."

HOW A BOSTON D. D. GAVE UP TOBACCO.

THE devotee of tobacco who trifles with the habit is a slave laughing in his chains. The man who pours scorn on the Anti-Tobacco Reform shows a pitiable ignorance of what is indispensable to elevate and save our race.

In my abject slavery I was not given to smoke. An English gentleman once offered Orestes Bronson his snuff-box. "No, no!" said the Catholic priest. "I don't serve the devil in that shape; I chew." I came under the same category with Orestes, and belonged to that portion of the animal creation that "chew the cud." I rolled the sin as a sweet morsel under my tongue twenty years and more. It gave me as a city pastor, intolerable annoyance; and was, I may say in truth, a blighting curse upon my ministry. My sorrows and tribulations in this quarter were many and severe, and it may not be amiss to state a few as examples.

In my parochial duties, I would sometimes be walking up Washington street and see a deacon of my church with whom I must come into close quarters, and in so doing expose my abominable habit. Indignant, chagrined, I would spitefully eject my quid, resolve never to resume its use, do my best to cleanse my mouth and protect my breath, and cordially greet my deacon. The evening would pass, the night would pass, with but little trouble. The morning, however, would come with unearthly and insatiable cravings; and it seemed as though I would "give my kingdom" for a bit of pig-tail or Cavendish! I would take to my study, feverish and half delirious, or drive for a sermon or lecture. But it was all in vain;

all thought was spell-bound. I would walk the diagonal of my room, rub my throbbing temples, and at last, in utter despair, rap upon the banister and cry, "John! John! get me some tobacco!"

The tobacco would come, and I would eat it as greedily as an ox eats green clover. My delirium tremens would pass away, my mind would become clear and calm, and I would drive on my sermon respecting self-denial, or consecration to God, or battling the "world, the flesh, and the devil," in Jehu style! O! I now hate tobacco! It makes hypocrites of ministers; it made a hypocrite of me.

A short time would pass on, and a similar flare-up would occur. I would see before me in my walks some sister of my church, who would expect a few kind words from her pastor, in an interview rather unavoidable. But the thought would occur, O! she will see my mouth! She will detect a habit which she loathes, and which I try to despise. I would cast out the abomination; I would resolve never to use another particle—never; and, with the apparent innocency of a child, greet the sister with usual salutations as her pastor and friend. I repeat it, I abhor tobacco. It makes hypocrites of ministers; it made me a hypocrite!

These are specimens of my battles with this most popular poison on the globe. At length, however, I fought the last battle with this Apollyon. It was in this wise. I called on a dying man, a member of my church. The good brother, on the verge of the grave, made many confessions; and among the rest he said: "Tobacco has been an idol with me. It has brought me to this death-bed, and I shall die a happier man if I leave my testimony against it; and I wish my testimony to be written." I wrote from his dictation. We raised him from his pillow; and the last time he ever used his pen he affixed his name to a humble confession that he had sinned against God in ruining his health and cutting short his life by the use of tobacco.

This was a trying moment. My reflections were painful. I was in agony. A dying brother giving his testimony against a sin of which I, his pastor, was guilty! I resolved then as I never resolved before. I called to God to witness that I renounced tobacco totally and forever; and, God be thanked! I can now say in truth, I renounced it totally and forever.

The next morning I took my study. The conflict was terrible. Hell seemed to be let loose upon my soul. Delirium tremens was getting the complete mastery. I saw, or thought I saw, Satan enter my study and present to my choice "Cavendish," "Ladies' twist," "Honey Dew," and all the infernal paraphernalia of a fashionable tobacco saloon. I heard him, or thought I heard him say: "Come, doctor, why do you spurn me? Try me again. You can think, you can write, if you try me again." At this point God gave me unwonted courage and resolution. I remembered Luther's successful conflict when he hurled his ink-stand at the devil, and I cried aloud: "You black, slimy, nauseous fiend, begone, begone!" And the tobacco demon left my study, and left me, forever; an epoch in my ministry.

Reader, if you never used tobacco, but sit in judgment upon my statement and count it visionary, allow me to tell you that you are as ignorant as a Hottentot about this whole matter.

On the other hand, if you are a victim of the "weed," and call us extravagant, we ask you to make the experiment—give it up as a finality, once and forever. Otherwise, good friend, please hold your peace.—N. Y. Independent.

SENSIBLE LEGISLATION.—A bill has passed both branches of the Vermont Legislature which makes any place of resort, where liquor is sold or given away, or where gambling is allowed, a nuisance, and the place is shut up. The keeper is fined from twenty to two hundred dollars and imprisonment for three months.

THE spendthrift and the thief are twins. When a man goes to the opera about four or five times in a week, drinks a social glass, smokes the best cigars, and plays for fun with "gentlemen," draw poker for a ten-dollar stake he is educating himself up to the point of tapping a till or abstracting a bank bill from his employer's money.

The Home Circle.

BE JUST AND FEAR NOT.

SPEAK thou the truth. Let others fence
And trim their words for pay;
In pleasant sunshine of pretence
Let others bask their day.

Guard thou the fact. Tho' clouds of night
Down on thy watch tower stoop;
Tho' thou shouldst see thine heart's delight,
Borne from thee by their swoop!

Be true to every inmost thought;
And as thy thought, thy speech,
What thou hast not by suffering bought,
Presume not thou to teach.

Hold on, hold on! Thou hast the rock,
Thy foes are on the sand;
The first world-tempest's ruthless shock
Scatters their shifting strand;

While each wild gust the mist shall clear,
We now see darkly through,
And justified at last appear
The true, in Him that's true.

—Dean Alford.

HOW A GOOD LESSON WAS SPOILED.

A DARKENED room, spacious and handsomely furnished—being, in fact, the chamber of Mrs. Wilcox, the mother of the little fellow who occupied the wide bed. He lay there in lugubrious state, the rosy face stained with much crying, just showing above the edge of the counterpane; his tangle of yellow curls crushed upon the bolster. Below these was a white mound, stretched along the middle of the bed, just the length of Robby Boy, aged seven-and-a-half, the youngling of the Wilcox family. Two big blue eyes, glazed with tears, wandered from one to another of the two faces gazing at him from opposite sides of the horizontal pillory. Both were kindly, both loving, both sad. They belonged to the parents of Robby Boy, and he had been convicted, sentenced, and punished for telling a lie.

His mother had sent him to a fruit-store with twenty-five cents and an order for two lemons. The tempter, in the form of a "street-boy," waylaid him at a corner with a challenge to a competitive show of tops. The silver "quarter" was in the same pocket with Robby Boy's new air-top and card, the pride of his soul. Or, he may have drawn it out with his handkerchief when he wiped his face after the game. The tempter may have known more about it than the tempted suspected. At any rate, the money was not to be found, and he was close by and ready with his proposition when Robby Boy discovered the loss.

"Mamma will certainly scold me this time," he subjoined, turning every pocket inside out, and staring distractedly up and down the street. "I lost ten cents last week, and she told me to be more careful."

"Don't tell her! And don't pay for the lemons. When the bill comes in, your mamma will have forgotten all about sending you for them, or she'll think the lemon-feller made a mistake. I know lots of real gamey fellers who get out of scrapes that way. It's only milk-sops who run to mammy with every little bother."

The experiment, thus suggested and urged, was a success until mamma demanded the change.

"He said there wasn't any!" faltered the errand-boy.

"No change! out of twenty-five cents!" Then, with a searching look at the scarlet face painfully averted—"Robby Boy!"

The "milk-sop" bethought him of the "gamey fellers."

"Honest-true, mamma!" he plucked up courage to say.

Put on your hat, my son, and go with me to the store where you bought the lemons. There is something wrong when my boy cannot look me in the eyes!

Thus came about the tragedy that darkened the June day for the whole Wilcox household. It was at nine o'clock on Saturday morning that the falsehood was detected. At two P. M. Mrs. Wilcox brought up the prisoner's dinner. Only bread and water! He had smelled savory soup and roast lamb, and the cook had hinted at strawberry short-cake when he passed, whistling, through the kitchen, turning the silver quarter over in his pocket. That was an eternity of suffering ago. Almost five hours, and he was to lie here until supper-time, *alone!* When he had eaten the bread of affliction, seasoned with tears

of self-pity and remorse, mamma reappeared with papa.

"My son!" said the latter, "I would rather have you die in your innocent boyhood than grow up a *liar!* Tell the straight, simple truth always and everywhere. No brave man will lie. Papa does not want his boy to be a coward. No honest man will deceive or tell a falsehood. Papa does not want his boy to be a cheat!"

Mrs. Wilcox sat down on the bed when her husband had gone. All the mother-heart in her was crying out and tearing itself with longing and pity ineffable. Arms and heart ached to enfold the precious little sinner so grievously worsted in the battle with temptation. "Mamma is very sorry that her darling has been so naughty!" she said, bowing her head upon the pillow beside the mat of curls dampened by the rain from the culprit's eyes.

"Mamma! Indeed, I will *never* tell another lie—not the leastest fib!" he sobbed.

"God help you to keep your word, my son. Every falsehood is like a drop of ink upon snow to your soul!"

She stroked back his hair and comforted herself with him by giving him, one after another, the passionate kisses withheld through all these miserable hours. Holding the chubby fingers in hers, she talked to him a few minutes longer of his sin, and to whom he should look for forgiveness; then bending over him, she prayed in simple words and few for the little one who had stumbled to his own hurt. "Lie still and think it all over, dear!" was her parting injunction.

When Netta, his grown-up sister, came at six o'clock to dress him for tea, he was sleeping as peacefully as if falsehood and tempters had never been heard of, and the world were peopled by mothers as lovingly-compassionate as his own. The touch of lips upon his awoke him. He laughed out suddenly and merrily in the face he thought so pretty—then his glance fell—his lips trembled.

"I was awfully naughty, sister. Did you know it?"

"Yes, dear. But you will never do it again. Sister could not kiss a little boy who soils his lips with untruths."

When dressed he put a question,—

"Sister, when you were little and foolish—a long time ago—did you ever tell a wee bit of a—lie?"

"I hope not, Robby Boy."

"Grown people don't ever, I know," pursued the penitent; "but I thought maybe—it came so easy, you see. Why, it slipped out almost before I knew it, after I opened my mouth. I just wondered if the same thing had ever happened to you. When you were *very* small of course. I s'pose though, you have always been a great deal gooder than me."

Netta smiled in patting the round face so droll—to her apprehension—in its melancholy thoughtfulness.

"You need not sigh so dolefully over it. You are going to be always good now. There is the tea-bell."

Hungry Robby Boy was not disposed to talk at table. He noted and understood the grave gentleness of his father's countenance and demeanor; the chastened loveliness of his mother's look; the quiet tone caught by the other children from Netta, who sat next to him. His transgression had affected the spirits of the whole party. The very avoidance of all direct reference to it was significant and impressive. It was something too disgraceful for table-talk. A blackened soul! Soiled lips! These were the figures most distinct to his imagination as he crept after supper into the library, and sat down at the alcoved window looking upon a side street. The boys were playing noisily in the warm twilight. Robby Boy watched them, curled up on the window-bench, one foot tucked under him his face more sober each minute. He was sure his mother would shake her head sadly were he to request permission to join the joyous group of his fellows. Nor did he care—very much—to go out. The recollection of sin and consequent suffering was too fresh. He had a fancy, also, that there was something salutary—because bitter—in meditation at eventide, when one grew more low-spirited each second.

Netta had a visitor and mamma had joined the girls, and was chatting cheerfully with them—not at all as she looked at the cowering little liar under the counterpane upstairs.

"Mamma," suddenly exclaimed the daughter, "there are old Mr. and Mrs. Bartol! I do believe you are to be honored by a call from them."

"I sincerely hope not," was the answer. "Papa and I had planned a walk on this lovely evening, and our friends the Bartols are given to long sittings."

"Besides being insufferably prosy," interpolated plain-spoken Netta. "They *are* coming in. Milly, you and I can run away!" and they fluttered through the back-parlor door.

Mamma's face was overcast with genuine vexation. Her sigh, "How provoking!" reached the alcoved auditor. Then she advanced to meet a fat old lady and a fatter, bald old gentleman.

"Is this really yourself, Mr. Bartol? It is an age since I have met you. I am happy to see you both. Pray be seated."

"Oh, *good* gracious!" said Robby Boy, under his breath, sinking back into his corner, actually sick and trembling.

When he could listen and think again, papa had been sent for, and Mr. Bartol was apologizing for mingling business with a friendly visit. He wanted to buy a house owned by Mr. Wilcox, situated near his—Mr. Bartol's—home. The play of negotiation, of parry and thrust, was courteous, as befitted actors and scene, but Mr. Bartol's intention to buy cheap, and his host's desire to sell dear, were palpable to the unworldly eavesdropper.

"I am sorry you hold the property at so high a figure!" finally remarked Mr. Bartol, rising to take leave. "I must consult the friend who commissioned me to make inquiries, before I can say anything definite."

Mr. Wilcox was the impersonation of smiling indifference. "The truth is, my dear sir, I do not care to sell at all. The property is rising in value, and I may remove to that part of the city myself next year. I should lose on it were I to take less than the price I have named."

When the guests had gone, Mr. Wilcox turned laughingly to his wife:—

"Well, my love, you have lost your walk, but your husband has made four thousand dollars—clear!"

"You think he will buy the place, then?"

"I know he will! He wants to settle his daughter there. She is to be married next month. I had a hint to that effect some days since. I had the game in my hands from the first. I bought the property, three years ago, at a low figure. The rent has covered interest, taxes, etc. I shall never live there myself. It would not be convenient for my business. I have been anxious this great while to sell. I am already carrying more real estate than I ought to hold."

"I am afraid Robby Boy is less impressed by the lessons of to-day than we could desire," observed Mrs. Wilcox sorrowfully to her husband at bed-time. "He stole off to bed without saying 'Good night' to any one, and pretended to be asleep when I looked into his room just now, answering gruffly after I told him I knew he was awake. What shall I do if my child becomes an habitual deceiver?"

"We must watch his associations narrowly," replied the judicious father. "Everything depends upon the examples and impressions of early life."—*Marion Harland.*

DANCING.

ONE of the best articles we have seen on the subject of dancing is the following, by the Rev. S. J. Tomlinson, in the *Indianapolis Journal*:—

"The Chief of Police of New York says that three-fourths of the abandoned girls in that city were ruined by dancing. Young ladies allow gentlemen privileges in dancing which, if taken under any other circumstances, these gentlemen would be reported as improper persons. It requires neither brains, good morals, nor religion to be a good dancer. It leads to bad society. I never saw such a vicious crowd of young men at our college as on a night when there was to be a ball. It won't mix with religion any more than oil and water will mix. As the love of one increases, the love of the other decreases. How many eminent Christians are distinguished dancers? As certain as the atmosphere around the thermometer at zero will freeze things, as certain as the wind that is belying the sail will drive the boat, so certain will dancing freeze the religious sentiments out of the soul; it will drive its devotee

away from the church; it is a wind that blows in that direction. No dancing is spoken of in the Bible that was done by divine authority. In ancient times, the sexes danced separately.

"Alcohol is the 'spirit' of beverages. Take it out and the young men of the land would as soon seek a beverage in the swill-tub as in the saloon. So sex is the spirit of the dance. Take it away, and let the sexes dance separately, and dancing would shortly be out of fashion. Parlor dancing is dangerous. Tippling leads to drunkenness, and parlor dancing leads to ungodly balls. Tippling and parlor dancing sow to the wind, and both reap the whirlwind. Put dancing in the crucible, apply the acids, weigh it, and the verdict of reason, morality and religion is: 'Weighed in the balance and found wanting.'"

ITEMS OF NEWS.

- Montana sheep are being smothered by snow.
- Utah produced \$6,450,953 of bullion last year.
- Oregon is to have a new academy, to be located at The Dalles.
- Gambetta has been re-elected President of the Chamber of Deputies.
- There are one hundred and seventy-five undertakers in New York City.
- An ironclad is reported on the coast of Ireland to prevent the landing of arms.
- The Baptist missions in India report 1,875 conversions during the last year.
- Moving ice in the Ohio river, recently cut down two steamers, valued at \$60,000.
- Nearly eleven million pounds of salmon were taken from California waters last year.
- Three slight earthquake shocks were experienced in Oakland, Monday evening last.
- Los Angeles has at least one Chinese leper, and it is feared that there are others there.
- The total receipts for Sara Bernhardt's twelve performances in Chicago were \$41,478.
- During the last fiscal year the total value of our exports of all kinds was \$1,613,770,330.
- From the vicinity of Healdsburg, Cal., comes a complaint that eagles are carrying off kids.
- Utah is to have a fine University building erected in a park near the center of Salt Lake City.
- The work of laying the foundation walls of the Hall of Records in Sacramento has commenced.
- The father of Charlie Ross has spent \$60,000 in searching for his stolen boy, and is still at work.
- The California Northern Railroad, uniting Marysville and Oroville, has been sold under decree of foreclosure.
- In the United States and Canada the recorded losses by fire for the past year, aggregated about \$330,000,000.
- Three hundred hands were thrown out of employment by the burning of a morocco factory in Linn, Mass., Jan. 19.
- Nearly ten thousand people assembled to witness the placing of the obelisk upon the pedestal in Central Park, New York, January 22.
- The police statistics of New York show the arrest of 52,820 men, and 18,879 women in 1880, an increase of 4,675 men over 1879, and 321 women.
- The Erie train No. 12 from Buffalo to New York, was thrown off the track last Sunday night. The postal and smoking cars were burned, also five mail agents.
- Ten years ago the United States had fourteen cities of 100,000 inhabitants each. Now it has twenty, a greater number than any other country in the world contains.
- Commissioner Le Duc has purchased a farm in South Carolina, to try experiments in tea cultivation. He says the soil is wonderfully similar to that on which the best teas are raised in China.
- The highest bid for pews for 1881 in Plymouth church, Brooklyn, was \$700 against \$500 for 1880. The total revenue for the year, with the rentals of pews and aisle seats, will be \$41,362.
- It is stated upon the authority of the *Lutheran Observer*, that ninety editors are in prison in Germany for publishing wild Socialistic sentiments, or for insulting the government authorities.
- Says a New York exchange, "If you want in your house a death angel who never sleeps, and is always ready to do his work, get gasoline, and bide your time. Ten lives lost in this city Tuesday by its use."
- The Chilians are still victorious over their Peruvian neighbors. Callao and Lima have, according to latest advices, surrendered unconditionally. It is said the slaughter in the battle of Lima was frightful.
- The Western Union, American Union and Atlantic and Pacific Telegraph Companies are preparing to consolidate. This step is considered but preliminary to a rapid and systematic development of the grand telegraphic net-work extending around the world, and having its center not at London, but at New York.

"Greece seems determined on war. Turkey will thrash her. Then some of the Powers will interfere, and either a peace will be patched up or Europe will be ablaze with war." So says a San Francisco daily.

—The Pacific Coast Steamship Company have authorized their president to contract for a new and fast steam-ship to ply between San Francisco and San Diego where it will connect with the new transcontinental railroad whose terminus will be at that port.

—The Oakland Guards will probably represent the National Guard of California at the inauguration of President Garfield, having gained the honors in the competitive drill held in San Francisco, on Thursday last, to ascertain which of the various companies was the best drilled.

—Oregon, also, has had a cold spell. A letter from Wasco county says that even should the weather moderate at once, \$100,000 will not cover the loss of stock in that region. Cattle and sheep are dying by wholesale, but few ranchers, comparatively, being prepared with feed.

—Says the daily *Alta*, "Now they are talking about tunnelling Niagara Falls. Nothing daunts modern enterprise. Some day Yankee engineers will be at work on a tunnel under the Atlantic, and in time passengers will be automatically 'fired' from New York to Liverpool."

—For a long time China and Japan have both claimed sovereignty over the Lin Chin Islands; and to avoid a crisis, the natives have paid double taxes. The dispute has finally been adjusted according to General Grant's plan, made when traveling in Japan. Japan retains those on her coast, and China those on hers.

—A special dispatch from Madrid, of the 24th says: "The floods and gales which have ravaged the entire peninsula for ten days are the severest on record. Inundations have caused the destruction of half the crop of oranges and lemons, and an immense loss, estimated at over \$40,000,000, to the agricultural interests. There is a foot of snow here."

—The *Christian Union* says that "Kernism has broken out in Brooklyn in an ordinance passed by the Board of Aldermen, providing that laundry licenses shall only be given to citizens of the United States, and imposing a special tax on Chinamen. Of course, neither ordinance will stand before the courts, as all such special legislation is contrary to the constitution of the United States.

—Advices from London state that the Chinese treaties with the United States excite alarm in some English quarters, on account of the opium clause. The English fear that China intends to renew her attempt to prohibit the importation of opium altogether, and will rely on the American precedent when negotiations are begun with England. The result, if successful, would be disastrous to Indian finances.

—Some of the members of the California Legislature, thinking that the new Chinese treaties are not radical enough, have proposed sending them back for amendment, upon which a leading daily thus sensibly comments: "Californians would do well to make no factious opposition to the new Chinese treaties. If we do not want them, certainly the rest of the country does not. If we do not accept the present offer, it may be long before we get as good a one again."

—The London *Times*, commenting on the increase in the population of the United States, as shown by the recent census, says: "These eleven and a half millions of people are not a poor, indigent, and untaught mass, such as would be produced in any European State by so great and rapid an accession to the population. They are well-fed, clothed, well-to-do, and, as a rule, well educated. There is room and to spare for them all, and for as many more during the next ten years. We cannot but look with some envy on a Nation whose easy lot it is to gather up the good things which fortune casts to it."

OBITUARIES.

HARLIN.—Died of abscess on the brain at Santa Ana, Los Angeles Co., Cal., Libba Harlin, aged 35 years. Sister Harlin professed religion in early life, and embraced present truth and was baptized in July, 1879. She leaves a husband and four children to mourn her loss; but it seems particularly sad for the children, as their father was in Colorado, preparing a home, expecting them to join him in the spring. The funeral services were conducted by the Methodist minister, Mr. Tar, who spoke words of comfort from 2 Corinthians 5:1. She was sick ten days, and suffered great pain. She realized that she would not live, and was reconciled, for she put all her trust in Jesus. Our prayer is that we may be faithful, so as to meet her on the morn of the first resurrection.

A. F. AND E. M. BROWN.

COOLIDGE.—Died of diphtheria, in Poy Sippi, Wis., Dec. 1, 1880, Laura May Coolidge, in the twelfth year of her age. Also of the same disease, Dec. 18, Edith U. Coolidge, in the fourteenth year of her age. These sisters united with the Seventh-day Adventist church a little more than a year ago, and died in bright hope of meeting Jesus on the morning of the first resurrection.

E. U. ALBEE.

ALBEE.—Died of diphtheria, in Poy Sippi, Wis., Nov. 24, 1880, Royal E., son of Perry and Ursula Albee, aged 5 years, 5 months, and 7 days. E. U. ALBEE.

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Any of the above books will be furnished post-paid at the prices named. Address, PACIFIC PRESS, OAKLAND, CAL.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JANUARY 27, 1881.

THE article on the first page, although not one of the interesting series on Old Testament history which has of late occupied that place, will be found of great value to all, especially to members of the California Sabbath-schools, as the lesson for next Sabbath is upon the same subject. We regret the break in the articles, but trust Mrs. White will soon be able to resume them.

THE STATE QUARTERLY MEETING.

THIS important meeting, to be held at Napa next Sabbath and first-day, should be largely attended by our brethren and sisters in this part of the State. The new year is fast passing with its opportunities and blessings, and we do well to meet together and consult how best to improve them.

The tract and missionary work, the temperance movement and our Sabbath-schools, will each receive their share of attention, and we hope Sabbath-school superintendents, temperance club officers and librarians will make a successful effort to attend.

OUR PREMIUM OFFER.

THE liberality of our premium offer is attracting considerable attention, and the names of new subscribers are coming in quite rapidly. We have received a number of encouraging letters from those who are successfully canvassing for the SIGNS with Geikie's Life of Christ as a premium. Under date of Jan. 18, Bro. Hemstreet writes: "Your clubbing offer for our papers is good, and ought to find favor with every Sabbath-keeper. We took advantage of it at sight. I received your letter and Geikie's Life of Christ yesterday. . . . My wife called on seven of our neighbors to-day; four subscribed and two more partly promised to soon. You may send me twenty-five copies of the premium, to Tehama, so that when I get a subscriber I can deliver the book."

Are there not one hundred workers who can do as well as this brother?

We have prepared a canvasser's outfit comprising sample copies, circulars for distribution, a receipt book, and a copy of Geikie's Life of Christ. Price, post-paid, \$1.00.

Any one having bought an outfit, can deduct its cost from their payments to us when they have obtained eight new subscribers.

HEALTH ANNUALS FOR 1881.

THE *Review and Herald*, of January 18, gives the following extremely low rates on the Health and Temperance Annual for 1881, to be sent by mail, postage paid:—

Single copy,.....	5 cts.
Ten copies,.....	25 "
Twenty-five copies,.....	60 "
Fifty copies,.....	\$1.00
One hundred copies,.....	1.50

Our friends in California who want Annuals, can order through the tract society, or they can be ordered directly from *Review and Herald* Office, Battle Creek, Mich. The latter will be attended with less delay, but such orders will need to be accompanied with cash.

BARBARA C. STICKNEY.

LAST week we published an article in the missionary department on "Postal Rates." Much pains was taken in its preparation, but by some inadvertence two lines became misplaced on the press, making nonsense in most of the edition of the last two paragraphs. Below, we give the paragraphs corrected, so that all who wish to preserve the article for future reference, as suggested, can insert them in the place of those given last week. Aden in India, should also have been Aden in Arabia. Here are the paragraphs referred to:—

It will be noticed that to all the countries mentioned—except Canada, New Brunswick, Nova Scotia, and British Columbia—the postage is the same for other printed matter as for papers. Where this is the case, it will be admissible to inclose tracts, etc., with our periodicals.

The SIGNS, with a sixteen-page tract or an *Instructor* or a four-page *College Record*, weighs less than two ounces. The *Tidende* or *Harolden* with a thirty-two page tract also weighs less than two ounces. Sixty-eight pages tracts or the *Review* will not exceed two ounces. *Good Health* weighs more than two ounces, but with the SIGNS and a sixteen-page tract, or with the *Review*, it weighs but four ounces. In making this estimate an ordinary wrapper has been used.

THE six Chinese companies of San Francisco seem to be getting rather bold in their determination to govern their own affairs and their countrymen in their own way, regardless of the law of the land. It was supposed the steamship companies collocated with the six companies in refusing to allow a Chinaman to leave the State without permission of his company, and the last Legislature enacted a law prohibiting a refusal to sell tickets to any one just because he had no permit from his company. The Chief of Police of San Francisco had posters placed in Chinese quarters of the city explaining the law, and the managers of the six companies had them torn down and others of their own invention put up instead. The offenders have been arrested, and will probably be prosecuted. If they were Americans they would no doubt be severely punished. As the matter stands, however, it proves that the Chinese in our midst are more governed by their own traditions than by our laws. As a last resort to detain those whom they do not desire to have go away, the companies, by means of agents, are bringing petty suits against them to have them arrested when the steamers are about to leave. Considerable excitement is the result.

SOMETHING of the power of "public opinion," according to the *Advance*, is seen in the fact that the famous Oneida Community has at last dissolved. John R. Noyes, the founder of the concern, has withdrawn from it, and the large business which the community had successfully built up has been transferred to a joint stock company, with a paid capital of \$600,000. Marriage was introduced several months ago, and the members of the old "community," while retaining some of the principles of their co-operative plan, have begun to live after the ways of Christian civilization.

Now, if "public opinion" has accomplished such worthy results in this case, let it be turned with such vigor against that moral cancer, polygamy, now gradually eating its way to the heart of American citizenship, that every fiber of it may be extracted from the land. One of the first questions demanding a solution will be, "What will become of the women who voluntarily renounce polygamy? This question has just been laid before the Woman's National Anti-Polygamy Society, by women who have expressed an earnest wish to renounce polygamy and Mormonism together, but they say, "We have little children who will starve. We will be turned out of doors, the pittance allowed for our support will be withdrawn, and every avenue of employment will be closed against us." These polygamous wives know what they are talking about. They see on every side of them examples of the punishment visited upon those who rebel against the "divine order" of polygamy. Who can wonder then that they shrink from bringing the same punishment upon themselves and their children?

THE PULPIT AND PRESS.

OF what use is it to the man who has to struggle six days in the week to keep the wolf from the door, to go to church on Sunday and hear a panegyric on Moses or John the Baptist? He wants something to help him over the hard places in his lot, to help him bear his burdens and be faithful in his daily duties. He wants encouragement, sympathy, inspiration. He asks for bread, but receives a stone, and goes away disappointed, if not disgusted. "And thus the preacher who should have come down upon human life as an angel charged with a message from the secret places of the Most High, becomes a mere chatterer of words, talking in an unknown tongue" to men who long for the living gospel.—*Pittsburg Christian Advocate*.

Divorces are now more numerous in New England than they were in France in the worst time of the French Revolution. Taking the period of the last twenty years, the divorces of Massachusetts have averaged one to every thirty-six marriages, while for the last three years the ratio has been one divorce to every twenty-three marriages. The average ratio in Vermont for the last eight or ten years has been one divorce to seventeen marriages, and in New Hampshire and Maine it has been about the same, while in Rhode Island the proportion is one divorce to fourteen marriages, and in Connecticut one to eleven marriages. One divorce to every twenty-three, seventeen, fourteen or eleven marriages all over New England, Connecticut being the loosest and lowest in the scale! To the foregoing humiliating figures add the hard fact, that while in New England the actual number of marriages has very

much decreased within the last twenty years, notwithstanding the increase of population, the divorce rate has considerably more than doubled within the same period. The nearer to the present date we bring the figures the more startling they appear. In 1860 there was in this State but one divorce to fifty-one marriages; in 1878 there was one divorce to 21.4 marriages. At this rate of demoralized legislation, it would not be difficult to predict the time when marriages and divorces will be about equal.—*New York Evangelist*.

The *California Christian Advocate* expresses the opinion that "Sara Bernhardt and her illegitimate children are a fair representation of the moral condition of the theater. She is and has been in open revolt against morality and decency, and yet is the most popular actress in the world. Her abandoned character adds to the enthusiasm of patrons on the stage. They like all her acting on and off the stage."

The *Maine Christian Mirror* calls attention to the small number of additions to some of the stronger churches in that State, which had able pastors during the past year. Ten churches are named, with a membership of from 100 to 400 each, which, altogether, have received only twelve additional members during the year, several having received none and others but one. These churches, it says, represent about 1200 families and about 1500 Sunday-school children, so that there has been but one addition out of 100 families and out of the 125 Sunday-school children. At that rate religion would become extinct in those communities in two generations. Their only resource is "periodic revivals."

INDUCEMENTS TO WORKERS.

To any person who will send us three new subscribers to the SIGNS, we mail, post-paid, a package of selected Tracts, 800 pages.

To the person sending us six new subscribers, we will mail, free of cost, a copy of Geikie's Life of Christ.

For ten new subscribers, your choice of *Pilgrim's Progress*, 12mo., illustrated, and richly bound; *Cruden's Complete Concordance*; or the *Works of Flavius Josephus*.

For fifteen new subscribers, your choice of *Hand-book of Bible Geography*, *Hand-book of Bible Manners and Customs*, or *Barrow's Sacred Geography*.

For twenty-five new subscribers, *Rollin's Ancient History* in two royal octavo volumes.

Geikie's Life of Christ, will be sent as premium to each new subscriber whenever \$2.10 is received. The prizes offered to the canvasser will be sent post-paid.

Send in the names at once.

PUBLISHERS "SIGNS."

Appointments.

THE State quarterly meeting of the California T. and M. Society will be held at Napa next Sabbath and Sunday, Jan. 29 and 30. We hope to see as general an attendance of the directors and officers of the different districts as possible, and especially the brethren of Sonoma county, St. Helena, and Vallejo. Brn. Rice, E. J. Waggoner, and W. C. White will be at the meeting. Let us come, praying for the blessing of God, that we may have his council, and know what we can do to advance the work of the Lord.

M. C. ISRAEL,
Vice Pres. T. and M. Society.

Business Department.

By a reference to the label on your paper, you will readily see to what time you have paid your subscription. Money received for the SIGNS will not be receipted in the paper, as a change of figures on the address labels will in all cases be a sufficient receipt. If these changes do not appear in due time, or if books ordered by mail are not received, notice should be given. All other business will be acknowledged in this column.

RECEIPTS.

CAL. CONFERENCE. Arbutle church 4.10, Pacheco 3.60, Oakland 6.20, Placerville 5.55, Petaluma 23.30, Red Bluff 239.45, Chico 64.75.
RESERVE FUND. John Wool \$25.00.
TENT FUND. L M Whisby \$10.00.
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