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The Signs of the Times.

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

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The Signs of the Times.

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(For Terms, etc., See Last Page.)

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THE LOVE OF GOD.

THERE'S a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.

There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour,
There is healing in his blood.

For the love of God is broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

But we make his love too narrow
By false limits of our own,
And we magnify his strictness
With a zeal he will not own.

There is plentiful redemption
In the blood that has been shed;
There is joy for all the members
In the sorrows of the Head.

Pining souls! come nearer Jesus;
And, O come not doubting thus;
But with faith that trusts more bravely
His large tenderness for us.

If our love were but more simple,
We should take him by his word,
And our lives would be all sunshine
In the sweetness of our Lord.

—Sel.

General Articles.

Union With Christ.

BY MRS. E. G. WHITE.

"ABIDE in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

There is a wide difference between a pretended union and a real connection with Christ by faith. A profession of religion places men in the church, but this does not prove that they have a vital connection with the living Vine. A rule is given by which the true disciple may be distinguished from those who claim to follow Christ, but have not faith in him. The one class are fruit-bearing; the other, fruitless. The one are often subjected to the pruning-knife of God, that they may bring forth more fruit; the other, as withered branches, are to be severed from the living Vine.

"I am the vine, ye are the branches." Can we conceive of a more intimate relation to Christ than this? The fibers of the branch are almost identical with those of the vine. The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branch. Such is the true believer's relation to Christ. He abides in Christ, and draws his nourishment from him.

This spiritual relation can be established only by the exercise of personal faith. This faith must express on our part supreme preference, perfect reliance, entire consecration. Our will must be wholly yielded to the divine will, our feelings,

desires, interests, and honor, identified with the prosperity of Christ's kingdom and the honor of his cause, we constantly receiving grace from him, and Christ accepting gratitude from us.

When this intimacy of connection and communion is formed, our sins are laid upon Christ, his righteousness is imputed to us. He was made sin for us, that we might be made the righteousness of God in him. We have access to God through him; we are accepted in the Beloved. Whoever by word or deed injures a believer, thereby wounds Jesus. Whoever gives a cup of cold water to a disciple because he is a child of God, will be regarded by Christ as giving to himself.

It was when Christ was about to take leave of his disciples that he gave them the beautiful emblem of his relation to believers. He had been presenting before them the close union with himself by which they could maintain spiritual life when his visible presence was withdrawn. To impress it upon their minds, he gave them the vine as its most striking and appropriate symbol.

The Jews had always regarded the vine as the most noble of plants, and a type of all that was powerful, excellent, and fruitful. "The vine," our Lord would seem to say, "which you prize so highly, is a symbol. I am the reality; I am the true vine. As a nation you prize the vine; as sinners you should prize me above all things earthly. The branch cannot live separated from the vine; no more can you live unless you are abiding in me."

All the followers of Christ have as deep an interest in this lesson as had the disciples who listened to his words. In the apostasy, man alienated himself from God. The separation is wide and fearful; but Christ has made provision to again connect us with himself. The power of evil is so identified with human nature that no man can overcome, except by union with Christ. Through this union we receive moral and spiritual power. If we have the spirit of Christ, we shall bring forth the fruit of righteousness,—fruit that will honor and bless men, and glorify God.

The Father is the vine-dresser. He skillfully and mercifully prunes every fruit-bearing branch. Those who share Christ's suffering and reproach now, will share his glory hereafter. He "will not be ashamed to call them brethren." His angels minister to them. His second appearing will be as the Son of man, thus even in his glory identifying him with humanity. To those who have united themselves to him, he declares, "Though a mother may forget her child, yet will not I forget thee. I have graven thee upon the palms of my hands. Thou art continually before me."

Oh, what amazing privileges are proffered us! Will we put forth most earnest efforts to form this alliance with Christ, through which alone these blessings are attained? Will we break off our sins by righteousness, and our iniquities by turning unto the Lord? Skepticism and infidelity are wide-spread. Christ asked the question, "When the Son of man cometh, shall he find faith on the earth?" We must cherish a living, active faith. The permanence of our faith is the condition of our union.

A union with Christ by living faith is enduring; every other union must perish. Christ first chose us, paying an infinite price for our redemption; and the true believer chooses Christ as first and last, and best in everything. But this union costs us something. It is a relation of utter dependence, to be entered into by a proud being. All who form this union must feel their need of the atoning blood of Christ. They must have a change of heart. They must submit their own will to the will of God. There will be a struggle with outward and internal obstacles. There must be a painful work of detachment, as well as a work of attachment. Pride, selfishness, vanity, worldliness—sin in all its forms—must be overcome, if we would enter into a union with Christ. The

reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is, they try to attach themselves to Christ without first detaching themselves from these cherished idols.

After the union with Christ has been formed, it can be preserved only by earnest prayer and untiring effort. We must resist, we must deny, we must conquer self. Through the grace of Christ, by courage, by faith, by watchfulness, we may gain the victory.

Believers become one in Christ; but one branch cannot be sustained by another. The nourishment must be obtained through the vital connection with the vine. We must feel our utter dependence on Christ. We must live by faith on the Son of God. That is the meaning of the injunction, "Abide in me." The life we live in the flesh is not to the will of men, not to please our Lord's enemies, but to serve and honor Him who loved us, and gave himself for us. A mere assent to this union, while the affections are not detached from the world, its pleasures and its dissipations, only emboldens the heart in disobedience.

"Every one who is born of God doth not commit sin." He feels that he is the purchase of the blood of Christ, and bound by the most solemn vows to glorify God. The love of sin and the love of self are subdued in him. He daily asks, "What shall I render unto the Lord for all his benefits toward me?" "Lord, what wilt thou have me to do?" The true Christian will never complain that the yoke of Christ is gall to him. He accounts the service of Jesus as the true joy of his life. The law of God is his delight. Instead of seeking to bring down the divine commands, to accord with his deficiencies, he is constantly striving to rise to the level of their perfection.

God has made ample provision that we may stand perfect in his grace, wanting in nothing, waiting for the appearing of our Lord. Are you ready? Have you the wedding garment on? That garment will never cover deceit, impurity, corruption, or hypocrisy. The eye of God is upon you. It is a discernor of the thoughts and intents of the heart. We may conceal our sins from the eyes of men, but we can hide nothing from our Maker.

Such an experience must be ours if we would be prepared to stand in the day of God. Now, while probation lingers, while mercy's voice is still heard, is the time for us to put away our sins. While moral darkness covers the earth like a funeral pall, the light of God's standard-bearers must shine the more brightly, showing the contrast between Heaven's light and Satan's darkness.

To talk of religious things in a casual way, to pray for spiritual blessings without real soul-hunger, and living faith, avails little. The wondering crowd that pressed close about Christ, realized no vital power from the contact. But when the poor, suffering woman, in her great need, put forth her hand and touched the hem of Jesus' garment, she felt the healing virtue. Hers was the touch of faith. Christ recognized that touch, and he determined there to give a lesson for all his followers, to the close of time. He knew that virtue had gone out of him, and turning about in the throng he said, "Who touched my clothes?" Surprised at such a question, his disciples answered, "Thou seest the multitude thronging thee, and sayest thou, who touched me?"

Jesus fixed his eyes upon her who had done this. She was filled with fear. Great joy was hers; but had she overstepped her duty? Knowing what was done in her, she came trembling and fell at his feet, and told him all the truth. Christ did not reproach her. He gently said, "Go in peace, and be whole of thy plague."

Here was distinguished the casual contact from the touch of faith. Prayer and preaching, without the exercise of living faith in God, will be in vain. But the touch of faith opens to us the

divine treasure-house of power and wisdom; and thus, through instruments of clay, God accomplishes the wonders of his grace.

This living faith is our great need to-day. We must know that Jesus is indeed ours; that his spirit is purifying and refining our hearts. If the followers of Christ had genuine faith, with meekness and love, what a work they might accomplish! What fruit would be seen to the glory of God!

The Year-Day Theory, or Does a Day in Prophecy Mean a Year?

BY WM. PENNIMAN.

THIS is a subject of great importance to Adventists, and is therefore one which demands our serious attention. If this "theory," as it is called, is wrong, it must follow that some of the leading doctrines of our faith are false.

Prof. Cowles, in his "Comments on Ezekiel and Daniel," gives a dissertation on the "Theory that a Day in Prophecy Means a Year." From the manner in which he has handled the "theory," he must have concluded that it is less than the "baseless fabric of a vision," and in his mighty efforts to demolish it, must have thought that he had left less than "a wreck behind," as in conclusion he says: "These points may, I trust, suffice to show why this theory never ought to be, and never can be, true." Pages 459-469 contain the dissertation. The proposition is that all reasonable presumption is against it. To substantiate the proposition, he says "the word lion means a lion, and the word bear, a bear. When a lion is seen in vision, we fall back upon the known qualities of the lion, and his known relations to other animals, to find the signification of the symbol." Hence he concludes that the word year means a year, and the word day, a day, etc.

Does this reasoning prove anything? In his efforts to substantiate this proposition, he admits that we have symbolic lions and bears. He is compelled to admit this; but does it follow because the word lion means a lion, and the word bear, a bear, and the word serpent, a serpent, that we must always have an exact representation of what is symbolic? Was not the brazen serpent symbolic of Christ upon the cross, and was not the goat that was slain for the people symbolic of Christ's death? Yet was Christ like a goat or a serpent? If, then, we may have symbolic serpents and goats, and objects including those without life, why may we not have symbols in time which may not have their literal counterpart, and why may not a day symbolize a year?

He further says: "When God chooses not to reveal the time, he manifestly forbears to give it; this is all-sufficient for that purpose." Very true; this is right to the point. We think God does not wish to reveal the time to all unless they will conform to his will, and become wise. A man may be wise in human learning, may be profound in the sciences, or think that he is, and yet may say as the fool hath said in his heart, "There is no God." Is such a man wise? and are such men and their followers the class of whom Daniel speaks when he says "the wise shall understand"? We think not. The truly wise are those who earnestly and prayerfully search the word of God, and conform their lives to its teachings. Then the wise are the class who understand, *not all*. Again we read: "At the time of the end shall be the vision." This evidently means that at the time or near the end the vision will be understood, and that then more light will be given upon the great prophetic truths of God's word. This is true of this age. There never has been a period when the subject of prophecy has attracted so much attention as it has within the past thirty years.

Again Mr. Cowles says: "Let us have patience to examine in sufficient detail the alleged evidence that a day in prophecy means a year." He quotes Num. 14:33, 34: "Your children shall wander in the wilderness forty years. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years." It is very plain that in this text the word days is symbolic of years, as the definition of the word symbol will prove. The word symbol, from the Greek *sumbalon*, is composed of *sun*, with, and *ballo*, to throw. The Greek *sunballo*, signifies to compare, hence the literal meaning of the word signifies to throw with, or to compare with. The

number of days in which they searched the land are compared with the number of the years in which they should bear their iniquities. If this is not a comparison, then language has no meaning. If it is a comparison, the days must be symbolic. Hence to deny that days are used for symbols of years in this passage, is to deny the plain laws of language, as the symbol is here given, and its counterpart. It is not necessary that the counterpart of the symbol should be exactly like the symbol. Yet the learned Professor, to make a burlesque of the whole, comments as follows upon the passage: "Does this mean ye shall wander 360 times forty years, 14,400 years?" He has no right to say this inference may be drawn, when the text so well explains itself.

Again, he takes up Eze. 4:4-6: "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days thou shalt lie upon it thou shalt bear the iniquity of the house of Judah forty days. I have appointed thee each day for a year." In his explanation of this passage, he admits that the act of lying on the side was symbolic. Wonderful admission! It is strange that he should admit this, and yet could not see that the day was symbolic, especially when the language is so plain. "I have appointed thee *each day for a year*." He enumerates several other texts in which a prophecy embracing time is mentioned; reduces the time, if *in years*, to days, then the days to years again, making enormous sums, so as to make the "theory" as ridiculous as possible. The learned Doctor says "the Lord through Noah predicted the flood (Gen. 6:3) after 120 years," and wants to know if it turned out to be 43,200 years, or only 120. This, and all similar prophecies where the years are specifically mentioned, are not proper examples of prophetic time as Adventists and as all candid commentators and Bible students understand it. Where the time is plainly given in years, we do not reduce them to days, and then the days to years. But when we have positive proof that "times," "days," "weeks," and "months," *do* mean years (as will be shown by the fulfillment of prophecies before the subject is completed), we take them as years; but never when years are given in so many words do we reduce them to days. Therefore those who think this inference follows, grossly misrepresent our views. Let this class bear in mind that scoffing is not wit, nor ridicule, argument. Lastly, he undertakes to demolish this "air-castle theory" of a day for a year by his own translation of Dan. 9:24-27. The following is the rendering:—

"Seventy sevens (of years) are determined in reference to thy people, and thy holy city to shut up sin, to seal transgression, to cover iniquity, to bring in everlasting righteousness, to seal up vision and prophet, and to anoint the holy of holies. Know, and understand, that from the going forth of a decree for restoring and building Jerusalem unto Messiah the Prince are seven sevens (of years) and sixty-two sevens (of years), the streets shall be restored and built again; it is decided and shall be though distress of times. And after sixty-two sevens (of years) Messiah shall be cut off, and there shall be nothing more to him. Then the people of a prince that shall come, shall destroy the city and the sanctuary; its end shall be with that sweeping flood; even unto the end of the war desolations are determined. One seven (of years) shall make the covenant effective to many. The middle of the seven shall make sacrifice and offerings cease; then down upon the summit of the abomination comes the desolator, even till a complete destruction determined shall be poured upon the desolate."

The careful reader on comparing the two renderings, the one just quoted with King James', will see but little difference in the sense, unless it is in the "shutting up of sin" (would that it had always remained "shut up"), and the idea that after Messiah is cut off "there shall be nothing more to him." We have quoted the entire rendering of these texts to show how careful he is throughout the entire translation to avoid the use of the word week. The little word week is very significant, as it includes seven days; and as they are also prophetic days, and mean years, it must be strong proof that a day in prophetic time means a year. He admits that the period is 490 years. Now what can be done to get rid of the word week? Nothing can be done but to

give a new translation, to go "point blank" against King James, and many others. If the word week is not in the original, why did the translators insert it, and why did they not put it in italics? Prof. Cowles does not say that the text will not admit of the common rendering, but that he proposes to give one, etc. But, after all, it is hard to tell how much better the Doctor's rendering makes the case, as the "sevens of years" can have no possible reference to anything else but weeks of years; and, again, what can be meant by the middle of the seven, but the termination of the three and one-half years of prophetic time, or the middle of the week of seven years in which "Messiah was cut off"?

The Bible student will please compare Cowles' with King James', and see which is the plainest and best. Leave out of the new rendering the parenthetical clause "of years," and how will the common reader understand it? If Gabriel did not design to explain the vision in prophetic time, why did he not explain it specifically in years? But has the learned commentator shown from what the seventy weeks are cut off? He says in his paraphrase of this translation that they are "cut off from course of future time," consequently it must follow that they are cut off from *all* future time. Here he finds himself in another dilemma. Not able to explain the "cut-off" theory, he is compelled to resort to paraphrase, and to "paraphrase is to translate with latitude." Truly he has given it a *wide* latitude when he says the seventy weeks are cut off from *all* time. What is the sense unfolded in this explanation? It will not do to admit that the seventy weeks are cut off from the 2300 days, for that would favor the "day for a year theory;" this would prove that the seventy weeks, or 490 prophetic days or years, were cut off from the 2300 prophetic days or years. As a part of chapter nine is a continuation of the explanation of the same vision spoken of in chapter eight, it is very evident that Gabriel had reference to the 2300 days when he said (chap. 9:24) seventy weeks are cut off from thy people. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." As Gabriel is giving a further explanation in chapter nine of the same vision of chapter eight, how easy and natural the exposition that the seventy weeks were cut off from the 2300 days.

Prof. Cowles says, in Dissertation 2, p. 470, that there is not the least hint in chapter nine which implies an allusion to chapter eight. It seems as though a school-boy might easily see the connection of these chapters. It is no wonder the Professor does not admit the connection, as if he did it would be fatal to his position that the "seventy weeks are cut off from all time." As a matter of course, this learned objector denies the starting-point of the 2300 days, and inquires: "What has the decree of Artaxerxes to do with the beginning of that vision concerning the daily sacrifice, and the transgression of desolation, and the giving of both the sanctuary and the host to be trodden under foot?" These things, it is true, have nothing to do with the decree of Artaxerxes, more than to show the starting-point of the 2300 days, which makes the decree, or the date of it, a very important item in the matter, as only by knowing the starting-point can it be known when the days will end, and the sanctuary be cleansed. The Professor's answer to his question is that the decree of Artaxerxes has absolutely nothing to do with the matter; he declares it only a fancy, a mere dream of Mr. Miller, that he might as well have proved his starting-point at the creation, or at the flood.

But does this objector fix the starting-point of the 2300 days? No; he cannot unless he fixes it according to the explanation of the angel. He has not attempted to fix the date but passes over it in silence. His silence on this subject is enough to convince the careful reader of his comments that he is tame on this point. Since he accuses Adventists of knowing nothing about the starting-point, why did he not fix the date? It was very necessary that Daniel should know the starting-point of the 2300 days in order to fully understand the vision, and to know when the time should end. Why should the angel again

appear to him to explain more, if he fully understood the vision given fifteen years before? The angel who appeared to him at this time said, "I am now come to give thee skill and understanding. This language, especially the word "now," implies that he had come to give him further information on the same subject, and to make plain what had not been previously explained. Time was, or seems to have been, the most difficult point in the prophet's mind to understand, therefore Gabriel dwells particularly upon this point. The time was not explained in the previous interview, but an interpretation of the symbols was given, including the ram, the he-goat, and the little horn. At this time the angel begins just where he left off (and it is natural and reasonable that he should, just as though only one hour had elapsed since his last appearance), and goes on with a further explanation as follows (inferring that Daniel had not forgotten the 2300 days and their closing event):—

"Seventy weeks are determined [cut off] upon thy people and upon thy holy city to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy and to anoint the Most Holy. Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and three score and two weeks, the street shall be built again, and the wall even in troublous times. And after three score and two weeks shall Messiah be cut off, but not for himself, and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

Is there no "hint or allusion" to chapter 8, in this chapter? and can any careful student of prophecy read this and not see the allusion? Is not the same little-horn power spoken of in the 26th verse of this chapter, which is so plainly described in the eighth? But the point to prove is the allusion to time. The entire explanation is quoted in this chapter to show that time is not left out of the explanation. Angels do not use unnecessary language in communicating knowledge, hence Gabriel did not say in so many words seventy weeks are cut off from the twenty-three hundred days, as that part of the vision was already in the prophet's mind, and there was no other period from which they could be cut off.

American Aristocracy.

THE following from the *Christian Evangelist* of Oct. 12, 1882, shows how rapidly the people of our nation are drifting into the aristocracy and customs of the countries of Europe:—

"As time rolls on and wealth increases, our country witnesses some changes that are not for the better. It was once believed that in a republic there should be maintained a republican simplicity, and that the castes and trappings of aristocracy were unsuited to American soil. Of late years, however, an astonishing wave of luxury and snobbery has swept over this country. Any one can see this by looking over the 'society' columns of our newspapers, or by a visit to any resort of fashion. We are gravely informed that Mr. Blank has employed a French cook at so many thousand dollars a year; great palaces are built at immense cost, in some cases reaching millions of dollars; families often keep a score of domestic servants, many of them men who wear luxury in the style of an old-world aristocrat; or coats of arms are quartered upon the panels of the carriages, and no possible pains are spared to imitate the ways of the upper classes in Europe. The history of every great nation describes a period of rugged simplicity during which it developed its greatness, followed by the growth of wealth, the increase of luxury, effeminacy and corruption, and these have gradually worked its decay. There are too many signs that our own country is following in the beaten course."

If you intend to do a mean thing, wait till to-morrow. If you are to do a noble thing, do it now.

ADVENT HYMN.

LORD of the darkness and the day,
To thee thy waiting people pray;
Perplexed, assaulted, hard-beset,
Faithful we grasp thy promise yet.

Dimly our homesick eyes descry
The signs that fleck earth's sunset sky;
But, while we strive to read aright,
The evening deepens into night.

Come, Prince of Life! Come, even so
As thou from Olivet didst go;
Make good the word, for honor's sake,
The twain in white apparel spake.

With cleansing fire our work to try,
Discerner of the heart, draw nigh!
Swing east, swing west thy winnowing fan,
Till judgment thoroughly search out man.

So melts at last the twilight gray;
So broadens luminous the day
When, stern to punish, swift to bless,
A King shall reign in righteousness.

—Rev. W. R. Huntington.

"Her Spirit Came Again."

BY W. N. GLENN.

A CERTAIN ruler named Jairus, once called upon Jesus to come and heal his sick daughter. But when the great Healer arrived at the house the maiden was dead, and a demonstrative scene of mourning was presented. However, as stated in Luke 8:54,55, Jesus "took her by the hand and called, saying Maid, arise; and her spirit came again, and she arose straightway."

This text has been cited as positive proof that the spirit of man is an independent entity, which leaves the body at death, and, maintaining conscious existence, goes somewhere else to dwell; and which, in this instance, returned at the call of the Master.

I do not presume to discuss the nature of the spirit of man, in all its varied phases; we have books and tracts which treat that subject to the satisfaction of any one who will read them with unbiased desire for truth. But to answer a friend (and others of like mind), who evidently deems this a clincher for the doctrine of inherent immortality, I will merely refer to two other instances mentioned in the Bible.

After Samson had ended his terrible conflict with the Philistines, in which he slew a thousand with the jaw-bone of an ass, he "was sore athirst," and called upon God in his distress. "But God clave a hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived." Judges 15:19.

The Amalekites had smitten Ziklag and burned it, and David, with four hundred men, was pursuing them. "And they found an Egyptian in the field and brought him to David, and gave him bread and he did eat; and they made him drink water, and they gave him a piece of a cake of figs, and two clusters of raisins; and when he had eaten, his spirit came to him again." 1 Sam. 30:11,12.

Here are two instances of men's spirits going and coming again, without the intervention of death. To come again, these spirits must have departed in some sense, and yet these men had not died nor lost their reason. Do these instances show that man has within him two conscious entities? or that the popular idea of the spirit is unscriptural?

Speedy Retribution.

MEN are sometimes taken at their word. God sometimes visits blasphemy and irreverence with speedy punishment, in order that it may be seen that judgment, although delayed, is sure. The following incident is given by a writer in a recent number of the *Christian at Work*:—

"There was a protracted religious meeting being held in the Methodist Episcopal church near me. Many remarkable conversions took place, and much good was done. As was not at all strange, the 'revival' was the subject of conversation in stores and shops, and wherever men congregated in the village. In the shoe shop, one day, several were standing about the store, and were talking of the 'meeting' and its successes.

"Presently a man who was at work volunteered to say: 'It's all humbug. I don't believe anything of it. I don't believe there's any

truth in religion, anyhow. While man lives make him as comfortable as you can; let him have all the enjoyment possible; but when he dies, that's the end of him; we don't know anything more about him—no more than about the beasts.'

"Then," said one of the company, 'you might as well die with the beasts.'

"The answer came boldly, though it shocked those who heard it: 'It makes no difference to me. I'd as leave die that way as any other.'

"The conversation was not pursued, though the skeptic (who was a comparative stranger in the place), had completely made known his religious sentiments. Mark the sequel.

"In less than two weeks he went with the team for a load of coal. During the day a violent snow-storm came on, and the snow gathered very fast. As night approached it was supposed that he would leave his load and come home. But darkness came; bed-time came; and then it was supposed that he had 'put up' along the road; and his family retired. Early in the morning the loaded wagon was seen near the house, and, on further investigation, the horses were found in the stable, but untied and yet harnessed. The man lay outside, in the cow-yard, yet alive, though he died before he left the yard, in his neighbor's arms.

"I only relate the facts as they occurred. Let every one draw his own conclusions."

"Thy Will Be Done."

BY ELD. R. F. COTTRELL.

SELFISHNESS and self-will are very nearly related to each other; each sin is of the same family. Selfishness covets that which is not its own, and leads to theft and murder and almost every variety of crime. Self-will seeks to have its own way, and its natural fruit is injustice and hatred. It exalts itself and will not yield; and if it cannot rule, it will seek to ruin.

Christ came from heaven to earth to save men from their sins. He set an example for us to follow. He laid aside his glory, and took the form of a servant. He was with his disciples as one that served. He came not to do his own will, but the will of Him that sent him; and in his deepest trial and sorest temptation, when his soul was exceedingly sorrowful, even unto death, he could say, "Thy will be done," not as I will, but as thou wilt.

The great lesson for the disciples of Christ to learn is to follow him. "Learn of me," he says, "for I am meek and lowly of heart."

He gave himself for us. We owe our all to him, and we should willingly give him all. He was a servant to us, and we should cheerfully serve him. And to serve him is to serve those for whom he died. He bids us work in his vineyard. He yielded his will, and drank the bitter cup. It is those who renounce and subdue self-will that will have a part in his inheritance. When we say, *I will*, and *I will not*, we do not follow Christ, nor exemplify his meekness and gentleness. The apostle Paul followed Christ. Said he, "I Paul myself beseech you by the meekness and gentleness of Christ." "I beseech Euodias, and beseech Synuche, that they be of the same mind in the Lord." When we have the same spirit, we shall be able to follow such advice. Let all be of this mind.

It is a common mistake to suppose that a fine education unfits for the common walks of life; it is certainly a great mistake. Any man can handle a hoe better for knowing something of mechanics; any girl can cook a breakfast better for knowing something of chemistry. You cannot educate one faculty without developing them all. Many a young girl without household training has after her marriage at once mastered the art of housekeeping; her college did not teach her to cook, but it taught her to think, and the cooking followed as a matter of course. Intellectual development is physical development; by refining and strengthening the nervous system it gives power of recuperation to the body. The war statistics show that delicately-bred college boys stood the hardships of camp and field and hospital far better than roughs, whether from the wild woods or the great cities.—*Christian Union*.

OFTEN, when we are the readiest to condemn, we are the nearest to sinning ourselves.

The Sovereign Pontiff, and the Church of Rome.

They Vindicate the Truth by Fulfilling the Prophecies.

A DISCOURSE DELIVERED BY PROF. GAUSSEN, AT THE RE-OPENING OF THE SCHOOL OF THEOLOGY AT GENEVA, OCTOBER 3, 1843.

(Continued.)

Fifth mark. The territorial acquisitions of this power. Here is something marvelous! Three of the first horns (says Daniel, verse 8) were plucked up before the little horn! and these horns, John represents to us as each wearing a crown. Take now a map of Italy; look for the popes domains, and find how many of the ten kingdoms the pontifical territory now occupies. You will see that it has supplanted three, the Heruli, the Ostrogoths and the Lombards. And if you will then go to Rome, and see him there this very year, upon the banks of the Tiber, in his pontifical robes, trample upon the ashes of Romulus, or see him in the Church of St. Peter, or in his palace in the Vatican; you will see him bearing upon his Babylonish tiara (for he is the only king on the globe who places upon his head this prophetic covering)—you will see him, I say, bearing upon his Babylonish tiara three crowns of horns plucked up before him, the crowns of Odoacer, Theodoric and Alboin. Find me on earth another prince who covers his head with three crowns! And this prince is a priest-king; this prince is in Rome; this prince has grown great as a horn grows; this prince began about the sixth or seventh century; this prince still exists! It is written: "Three of the first horns were plucked up before it," and "He shall subdue three kings!"

Sixth mark. The extraordinary sagacity, consummate skill, incomparable policy, constant vigilance of this power. How admirably is this mark portrayed in the symbols of the vision! Whence, according to Daniel, the great power exercised by the little horn, to rule the whole Roman Catholic empire and to agitate the world for so many, many ages, since it comes after the other ten, and is also the least? Listen: it had eyes, Daniel tells us, like the eyes of a man! Its eyes, there is the secret of its power! A horn having eyes! strange conception truly, but admirable when we take the meaning! For 1200 years, what has given Rome her power, is that extraordinary sagacity, that worldly policy, of which the eye is emblematical; that vigilance which she exercises over every part of the earth by her religious orders, by her Jesuits, her apostolical prelates, and especially by her confessionals; it is that penetrating eye always open, and which never sleeps; it is that consummate knowledge which it has of human weaknesses, and of which the confessional has been the great school for 800 years; it is its tricks and profound subtleties, "those depths of Satan, as they speak," says John. (Rev. 2:24)

Seventh mark. Its deceivableness, its falsehoods and lying wonders. This is a striking mark, and without a parallel in history. I would have referred it to the preceding; but Paul has so well described it in his second Epistle to the Thessalonians, when he says, of "the Man of sin" that "his coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness" (2 Thess. 2:9, 10), that I thought I should give it a distinct place. To this head we must refer the false legends, false books, false relics, the wonder-working medals, false cures, and more especially the false decretals, that surprising falsehood, which has never had its like in the world for hardihood and success; for these false decretals deceived all Europe for 500 years, and availed alone to the success of the monstrous usurpations of the popes.

Eighth mark. Its more than royal pomp. Daniel tells us (verse 20) that although this horn was "the least," "his look was more stout than his fellows." The pomp of Charlemagne, Charles V., Louis XIV., and Bonaparte were very great; but was it comparable to that of the Roman pontiff? The greatest kings must hold his stirrup, serve him at table (what do I say?), must prostrate themselves before him, and kiss his feet; or even put their necks under his proud foot! Go yet this year to view him in the Vatican, as I myself have done. You will see hanging in the "royal hall" where all the ambassadors of Europe pass, a picture representing the great Emperor Henry IV., uncovered before Gregory VII. You will see in another picture, the heroic and powerful

Emperor Frederick Barbarossa upon his knees and elbows, before Pope Alexander III., in the public square of Venice; the foot of the pope rests on his shoulder; his sceptre cast to the ground; and under the picture, these words: "Frederick, a suppliant, adores, promising faith and obedience!" You must see with your own eyes this priest-king in his palaces and temples, to form an idea of his pomp, and to understand the full meaning of these words of Daniel: *His look was more stout than his fellows.* What eastern king was ever borne like him upon men's shoulders, decked with the plumes of the peacock? Incense is burnt before him as before an idol; they kneel on both knees before him; they kiss the soles of his feet; they worship him! *Venite adoremus!* (Come let us adore) exclaim the cardinals when they go to him. The present pope caused to be sold in Rome, this year, among the numerous medals which the pontiffs have successively struck, to perpetuate in brass the exploits of their history, a medal which I had a few days ago in my hands, and where you read these words above the portrait of Adrian VI., crowned by his cardinals; "*Quem creant, adoran.*" (Whom they create, they adore). How often when viewing him with my eyes amidst his pomps, has this oracle of the Holy Spirit sounded in my ears: *He, as God sitteth in the temple of God, showing himself that he is God.*

Ninth mark. Its LANGUAGE, his great swelling words. The little horn had a mouth (says Daniel), and this mouth spake very great things. It would seem that nothing in the vision struck more forcibly the prophet than the violence, the pride and malignity of this language. He expresses more than once his astonishment at it. Verse 11: "*I beheld, then, because of the voice of the great words which the horn spake.*" I would know the truth (he adds, verses 19, 20,) touching this mouth that spake very great things." Surely, gentlemen, this mark alone would be sufficient to designate the pontiff of Rome. Let the most superficial scholar in history in one of our schools, be asked to search in the whole course of the 900 years of the dark ages, and the 400 years of modern history, for the power which has increasingly filled the world with the noise of his great swelling words, words of threatening, words of pride, words of command, words of cursing, and also words of fire, sending the nations obedient to him on remote expeditions and exterminating wars? Is there a scholar who does not at once reply: It is the pope; it can only be the pope? In this respect the pope is without his like in history. For 1,200 years the world has resounded with his great swelling words; words of threatening and anathema; he himself calls them "thunderbolts." Gregory XVI., now reigning, speaking in his book "of the triumphs of the church," borrows the language of Jupiter and says that he fulminates words of command and of violence; he opposes kings, he condemns them, he deposes them; words of hatred and murder; for two centuries he overturned in Asia, by the crusades, all the Western nations; he destroyed afterwards the Christian empire of the Greeks; he effected them, during 27 years, by crusades of Christians against Christians, the extermination of the south of France; words of pride; all historians, Christian or infidel alike, tell you that, for great words, the pontiff never had his equal on earth. How much reason had not Daniel than to say, "*I considered because of the voice of the great words which this horn uttered?*"

Tenth mark. The duration of this language. According to Daniel it must last till the coming of the Son of man in the clouds of heaven, and you see gentlemen, it lasts still! Who could have believed beforehand, that in Europe, after so much civilization, after the blessed Reformation, after twelve hundred years of scandals, a priest-king in Rome could continue with impunity such language among the nations. God is great!

(To be Continued.)

THERE'S a hush before the tempest,
But that hush is the hush of fear,
And the heart of the world is troubled,
For the day of the Lord is near.
I hear the beat of the tide of time,
And resistless its throbings be,
And its wavelets dash with a rhythm sublime
On the shores of eternity.

AN observing teacher says those girls who break down in the public schools are not usually the ones who get up in the morning and make their own beds, dust their rooms and help wash dishes.

Admiral Hope and the Swearer.

ADMIRAL HOPE's Christian firmness in rebuking swearing and improper language when uttered in his presence is familiar to many. Not many years back a gentleman in a London omnibus was using very violent language, swearing and taking the name of the Lord Jesus Christ in vain, when he was quietly rebuked and requested to desist by an elderly gentleman sitting opposite. The first named having resented the interference, the old officer added, "Well, sir, I am extremely sorry you resent my words, simply requesting you to forbear insulting a very dear and precious name which I honor and love; and I can only say that if you are dead to all feeling or consideration of common courtesy, and will persist in using the language you have used, you will compel me to do that which I shall be sorry to be obliged to do."

Upon this the angry man broke out afresh and defied him, when the Admiral stopped the omnibus and got out, the other watching him, expecting he would call a policeman; but seeing him walk quietly away, he remarked to another passenger about his impertinence, when the person whom he addressed asked if he knew who it was that had been induced to remonstrate with him. He replied, "No; nor do I care, except he was very impertinent for threatening me in that way." The other remarked that he was mistaken, for there had been no threat, but a meek and courteous remonstrance; that the man was a most kind and benevolent man and a gallant officer, who was quite incapable of any mean act.

"What right had he to threaten me? Did he not say he would do something if I did not desist?" said the other.

"Yes," replied the gentleman; "but that was no idle threat, and he did what he said he would be obliged to do."

"And what was that?" asked the angry man.

"Why, get out and walk, which his age and infirmities would hardly allow him to do, for he spends a great part of his income in succoring the afflicted and the destitute, and he would not like to throw away even a six-pence."

"You don't mean to say that was what he meant?" asked the angry man. "What is his name?"

"I am quite positive it was all he meant," replied the other; "and his name is Admiral Hope—a true-hearted Christian man."

The angry man looked puzzled, then thoughtful, and at last cried out, "God forgive me! What a fool I have been! Give me his address, in case I should miss him." He stopped the omnibus and jumped out to seek his faithful reprover, adding that he hoped it would make a new man of him, for he never should forget the lesson to the last day of his life. This anecdote was related by the gentleman himself, who became a humble follower of the Lord Jesus, but who has since gone to his rest, trusting only in that blessed name which he had so blasphemed and lightly spoken of.—S. S. Visitor.

A Contrast.

THE Church of Rome claims to be the church. Its pope is called the vicar of Christ, the representative of God on earth. Read the following description of one who is less than the pope in authority, and see how it compares with the account we have of Jesus, who was so poor that he had not where to lay his head. It is from the description of the dedication of a Catholic church in New York:—

"Bishop O'Farrell, of Trenton, preached the dedicatory sermon. As he concluded, Cardinal McClosky entered the sanctuary from the sacristy. His trailing red silk soutane was covered with a lace surplice, bound about the waist with a heavily-fringed red silk sash. His mantle of red watered silk flowed many yards behind, and was upheld by tiny pages, in white cassocks and albs. The broad, half-opened hood of the mantle was lined with ermine. A jeweled pectoral cross shone upon the Cardinal's breast, and his signet, a sapphire encircled with diamonds, flashed upon his left hand. His venerable head was covered with a red silk berretta. He ascended his throne," etc.

As we read this, these words of Christ come to mind: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God alone?"

The Sabbath-School.

To the Sabbath-school Officers and Teachers of California.

REGARDING the Sabbath-school as an institution of primary importance to the spiritual interests of our churches and scattered brethren, we feel anxious to do all in our power toward securing the best possible results in this branch of our work. To this end we make the following suggestions.

1. Endeavor to secure the attendance and membership of all adults and children of every family in your vicinity who is in sympathy with the present truth, and as many beside as you can reasonably influence to attend.

2. Officers and teachers should, if possible, meet every week to examine the lessons and consider the general interests of the school. Thoroughness in the preparation and recitations of the lessons can be secured in no better way.

3. Look after the financial interest of your school. No organization can prosper without funds. You may now be in need of maps or other helps. We recommend that the *Instructor* and all other supplies be paid for by weekly contributions. Let us labor to secure uniformity.

4. Order all supplies, *Instructor*, lesson-books, maps, reward cards, etc., through your librarian. Scattered families and those companies which have no T. and M. organization should order of Alice Morrison, Pacific Press, Oakland, Cal.

All contributions should be reported, and all tithes and donations to the State Association should be sent, with the quarterly report to the Secretary of the State Association, Mrs. G. D. Ballou, Pacific Press, Oakland, Cal.

6. Study carefully the directions and suggestions found in the record books. Secretaries should examine their quarterly reports after they are filled out to see that all is correct, and forward promptly to the State Secretary.

7. Remember that the great object of all Sabbath-school work is to secure growth in grace. The Sabbath-school, if properly conducted, is the school of Christ, and all, both teachers and scholars, should seek to have his Spirit to aid them in all their relations to the church.

Do not be mechanical in your labor and teaching. Let a spirit of diligence and earnestness characterize all your work. Labor for the spiritual advancement of every one connected with the school, especially for the conversion of the youth and children. Unless teaching tends to refine and ennoble the minds and convert the hearts of the scholars, it will at last prove in vain. Kindness and courtesy growing out of love will make the Sabbath-school a cheerful place, to which every one connected with it will look with joyous expectation. Make prayerful and earnest preparation to labor, by example as well as precept, to encourage this most important means of grace and make it effective in converting souls to Christ.

We earnestly recommend that all the scattered families of Sabbath-keepers that have not already done so, subscribe at once for the *Youth's Instructor* and send for "Bible Lessons for Little Ones," and start a family school with the new year.

We shall be glad to hear from all such. Let the State Secretary know you have a school, and you will receive blanks for reporting.

G. D. BALLOU,
Pres. of State Association.

Notes on Lesson for December 30.

JESUS APPEARS TO HIS DISCIPLES.

LATE in the afternoon of the day on which Christ rose, two disciples started to return to their home at Emmaus, about eight miles from Jerusalem. The crucifixion of Christ and the exciting news of the morning had destroyed their interest in the passover, and, confused and discouraged, they wished to leave the crowd, and be where no one could witness their humiliation. They did not credit the story that Christ had risen from the dead. They still believed that he was a mighty prophet, but thought he had been deceived in regard to his Messiahship.

"AND it came to pass, that, while they com-

muned together and reasoned, Jesus himself drew near and went with them." These disciples were anxious to know the truth in regard to what had just happened; it filled their minds completely. Jesus, knowing their perplexity and their honesty of purpose, drew near to enlighten them. In like manner he will ever guide those who candidly and seriously desire to know the truth. He will ever guide those who sincerely try to serve him. These disciples were talking about Jesus, and he came into their company; if Christians would make Christ and his truth the subject of conversation when they are together, they would not so often be in darkness. His presence would accompany them, and would fill their minds with light. This truth always holds good: "If any man will do his will he shall know of the doctrine."

"BUT we trusted that it had been he which should have redeemed Israel." Here is shown the condition of mind of the disciples. Their hope that Jesus was the Messiah was gone, and yet they had no word of unbelief in him and his work. They knew that he had been "a prophet mighty in deed and word before God and the people." The evidence of his miracles and teachings could not be denied; they unmistakably proved him to be more than a mere man. Both God and man had honored his work, and they would not detract from the honor due him. Indeed they had no idea of denying anything; their minds were simply confused, and they did not know how to properly connect the events that had transpired.

"TO-DAY is the third day since these things were done." The question has been asked, "How can the fact that Christ was in the tomb only a part of three days be harmonized with Matt. 12:40, where it is said that he would be in the heart of the earth three days and three nights?" In view of this seeming discrepancy, some have endeavored to show that Christ was crucified on Wednesday or Thursday, instead of Friday. But we think such a position is untenable; the crucifixion evidently took place on Friday, and the resurrection on Sunday. We think an explanation of the difficulty may be found in Christ's own words. In Matt. 12:40, as before quoted, he stated that the time would be three days and three nights. But in Mark 9:30 he said, "The Son of man is delivered into the hands of men, and they shall kill him, and after he is killed, he shall rise the third day." See also Matt. 16:21; 20:19; Mark 10:34; Luke 18:32, 33. To show how long a time is meant by the expression "the third day," see Luke 13:32: "Behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." This corresponds exactly with the length of time Jesus lay in the grave, so that his words in Mark 9:30, and the other passages referred to, were exactly fulfilled; the disciple himself said "to-day is the third day since these things were done," thus agreeing with the predictions of Christ. We are then forced to the conclusion that among the Jews the expressions, "three days and nights," or, "three days and three nights," and "the third day," are used to designate the same period of time. At any rate they were so used by Christ in reference to his burial.

We find examples of this in the Old Testament. Esther told Mordecai to gather the Jews together that were in Shushan, and fast, neither eating nor drinking night or day, and she would do the same and then go in to the king. Esther 4:16. Here we have an expression equivalent to that in Matt. 12:40. Now mark the fulfillment of her promise. In chapter 5:1, we read that "on the third day" Esther put on her royal apparel, and went to the king. Again in Gen. 42:17-20 we read that Joseph put his brethren in ward three days, that he released them on the third day. From these examples it appears that, according to Jewish custom, it did not require three full days, or seventy-two hours, to meet the expression "three days and three nights;" but that it was applied to a period of time covering a part of one day, the whole of another, and a part of the third.

For a full exposition of this subject, see Volume 7, No. 5, of the SIGNS, bearing date of Feb. 3, 1881.

"AND beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Here again we have divine authority as to the inspiration of the Old Testament. The Old Testament is filled with

prophecies concerning Christ. If the disciples had read and understood these prophecies, they would not have been so confused. So Christ calls them fools (thoughtless persons) because they had not discerned the import of that with which they had all their lives been familiar. Take away the Old Testament, or destroy men's confidence in it, and you have destroyed the whole Christian system. The New Testament is of no value, if the Old be not true.

We might notice here that men may have the Bible and be familiar with it, and yet fail to understand some of its plainest teachings. It was so with the Jews, and especially with those whose business it was to teach the people. It is often the case now. No one, however learned, or however much he has read the Bible, should hold himself aloof from receiving more light.

We should not fail to mark the way which Christ took to convince these disciples. It was not by revealing himself to them suddenly, and then teaching them. In that case the word and presence of Jesus would have convinced them, and his exposition of the Scriptures would have been lost. But first he caused them to understand the prophecies, so that afterwards they might be able to expound them to others; then when they fully comprehended them, and had an intelligent faith in them, he made himself known.

COMPARE the account in Luke 24, especially verses 33-35, with Mark 16:12, 13. When the two disciples reached the house in Jerusalem where the eleven abode, they were met with the words, "The Lord is risen indeed, and hath appeared to Simon;" but when they told their story, "how he was known of them in breaking of bread," Mark says, "neither believed they them." Their minds were still so unsettled that they knew not what to believe. One moment they would feel assured that Christ had risen; the next moment they would doubt. This state of things causes the oft-repeated theory that the eleven were assembled in prayer-meeting to celebrate Christ's resurrection, to fall to the ground. Men do not celebrate that which they do not fully believe. Their condition was more nearly like that of children excited over some strange occurrence, than of men met together for worship. Besides we are not left to conjecture what they were doing. Luke goes on to say that while they were thus assembled Christ came into the room. Mark, in speaking of the same event, chapter 16:14, says that he appeared unto them "as they sat at meat." The occasion, then, was simply this: Christ made himself known to the two disciples at Emmaus, during the evening meal. Having done so, he disappeared, and the disciples immediately left their supper and hastened to Jerusalem, where they found the eleven also at supper. Then Christ came in, and ate with them to prove that he was a real, substantial being. E. J. W.

Story of the Roman Guards.

THE story which the Roman guards were bribed to circulate, that the disciples came by night and stole the body of Jesus, was so absurd that it must have materially aided the spread of the truth that Jesus had really risen from the dead. Here are some of the absurdities: 1. That Roman soldiers should be found asleep, when Roman discipline was so strict. 2. That, even if they had fallen asleep, they should all sleep so soundly that the noise of the disciples removing the stone should not awaken them. 3. That they should acknowledge that they had been asleep, if such had been the case. 4. That they should be able to tell who stole the body of Jesus, if they had been asleep at the time. 5. Body-snatchers do not usually leave things in such good order as was the case with the things in which Jesus had been buried. If the disciples had stolen the body, they would not have taken the trouble to fold up the grave-clothes. 6. It is absurd to suppose that the disciples, few in number and timid, should dare attempt to face the Roman guards, especially as they had no reason to suppose that the guards would be asleep. 7. The fact that the Jews did not apprehend the disciples, and punish them for the offense, shows that they did not believe that the body had been stolen. The tomb had been sealed, and the breaking of this would have been an additional crime, but the action of the chief priests belied their testimony. E. J. W.

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
J. N. ANDREWS, }
URIAH SMITH, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 21, 1882.

From Oakland to Rome, N. Y.

ON the 23d of November we left Oakland, Cal., by the Arizona route to the East, our destination being Rome N. Y., where the General Conference was appointed to be held. We were very much worn with labor when we left Oakland, and finding it necessary to do considerable writing for the SIGNS on the way, we were not in a good condition to resist the effects of sudden changes of temperature, and consequently took a severe cold, and have coughed much for a week past. Making a short stop at Battle Creek, we arrived in Rome the afternoon of Dec. 6, and found a large number of delegates arriving and already here.

Our trip, on the whole, was a pleasant one. Bro. W. C. White was our traveling companion, and the company in our car was mostly temperate and agreeable. We found very little snow on our journey, but it stormed the night we passed through Canada, and after we arrived in Rome we had as severe a storm, with driving wind, as we have seen for many years. It was almost impossible to walk against the wind and blinding snow. But with good fires and agreeable company we enjoyed the time very well.

The Conference was promptly opened by the President at the hour appointed. Much of the first day was taken up in the organization, appointments of Committees, etc., and with statements concerning the condition and wants of the cause in various fields. A partial report on the European missions led to the appointment of a committee to consider the relation of the organizations in Europe to the General Conference of the Seventh-day Adventists. Elder Van Horn preached in the evening.

A good social meeting was held on the morning of the 8th. At the morning session of the Conference, Bro. Haskell spent some time in explaining the state of the missions in Europe, relating many facts and incidents of much interest. At the close of his remarks the Committee on Resolutions presented the following:—

WHEREAS, We have listened with deep interest to the report given by Bro. Haskell of the European missions, showing the importance of the work, the necessity of maintaining it, and the need of further assistance in this direction, therefore,

Resolved, That we recommend that Bro. B. L. Whitney and family go, at their earliest convenience, to the assistance of Eld. Andrews, by connecting themselves especially with the work in Switzerland, laboring also to help other missions as opportunity may offer.

Remarks on this resolution were made by a number of delegates, those from New York and Pennsylvania manifesting very deep feeling at the thought of having Bro. Whitney leave them. But the best feeling prevailed, and it was evident that the Spirit of God was leading the minds of the brethren in this matter. This was considered by all one of the most important questions which will come before the Conference. The resolution was adopted without a dissenting vote, which evinced a noble spirit of sacrifice on the part of the brethren of New York and Pennsylvania.

The consideration of resolutions concerning a German paper in Europe and a paper in England, ended the work of the first two days of the Conference.

This is a most important meeting, and there is every indication that we shall have a harmonious session, resulting in great good to the cause. EDITOR.

Right or Wrong? Information Wanted.

"CHRIST's day in the tomb was the end of the Jewish Sabbath. After that the Lord's day gradually took its place as the Christian representative of the Sabbath, and a memorial of our Lord's resurrection."—*Independent*.

And in this case we think more wrong than right. In the first place, the "Jewish Sabbath" is not the Jewish Sabbath at all, but "the Sabbath of the Lord (thy God)," "the holy of the Lord." In the second place, the first day of the week is not the Lord's day, since that honor belongs alone to the seventh-day Sabbath.

See Ex. 20:8-11; Isa. 58:13; Mark 2:28; Rev. 1:10. The first day is "the venerable day of the sun," which did indeed "gradually" take the place of the Sabbath of the Lord.

And now, O *Independent* (or any one in whom the spirit of wisdom is found), deign to enlighten us on these few points:—

1. Are laws ever gradually enacted? Is a law placed on the statute books gradually, by the custom of the people, or is it by a single act of the law-making power? If the latter, is there any law for the observance of Sunday? At what time did laboring on Sunday become sin?

2. When did this custom commence? We know it was not immediately, for the following reasons: (1) The Sunday gradually took the place of the original Sabbath; this *you* admit. That means that first a few persons kept the day, then a few more, until gradually the custom became general. (2) But "the multitude of them that believed were of one heart and of one soul;" this the Bible says. Then if one of the early disciples had kept Sunday, all would have done so; but in that case it would not have been gradually introduced. Therefore the beginning of Sunday observance was at a later period than the time of the apostles. We know, then, that the early disciples and apostles did not introduce Sunday observance. The question we ask is, Who did?

3. Since, as you say, the Sabbath ended at the death of Christ, what filled the interval between that event and the time when the Sunday had, by a gradual process, usurped its place? There was a day that was recognized as the Sabbath, for the writer of the book of Acts frequently speaks of services held on that day. Acts 13:27, 42, 44; 15:21; 16:13; 17:2; 18:4. What day was this? If we are to follow apostolic example, it seems absolutely necessary that we know.

4. We know that the seventh-day Sabbath was a part of the moral law. Ex. 20:8-11. Now since you affirm with such confidence that a *part* of the moral law ended at the death of Christ, are you certain that it was not *all* abolished at that time? We don't read anything about any part of the law being done away; indeed, we distinctly remember having read a positive statement of Christ that he did not come to do away the law, and that heaven and earth should pass before one jot or one tittle should pass from the law; but you doubtless have means of information of which we know nothing. Please refer us to the records, that we may read for ourselves. We do not believe that any part of the law was done away; but if one part did slip away so easily, there is not much use trying to hold on to the rest. And if the law really passed away then, were there any sinners after that time? "By the law is the knowledge of sin," and "where no law is there is no transgression." And does this state of things exist to-day? We really think that this is a vital question.

5. And lastly, of what use was the ordinance of baptism after the Sunday had finally come to be quite generally observed? Paul teaches that baptism is the memorial of Christ's death and resurrection (Rom. 6:3-6; Col. 2:12), but you say that the Sunday occupies that position. Paul, we remember, lived and died before Sunday observance was introduced into the church, so of course he could not be expected to know what office it would hold, or what would become of the ordinance of baptism; but, since he had the gift of prophecy, it is strange that a matter of so great importance was not revealed to him. Tell us where the information may be found. And we would add just one more question to the above. We are under the impression that while the Sunday was being gradually introduced to serve as a memorial of Christ's resurrection, the ordinance of baptism was gradually being changed from immersion—a fitting representation of Christ's burial and resurrection—to sprinkling, which has no significance whatever, and that thus the way was prepared for Sunday to take its place. There was a necessity for some memorial of our Lord's resurrection, and, since the divinely appointed memorial had been lost sight of, men seemed to be under the necessity of making one. Thus apostasy grows; negligence to perform one duty correctly leads to a neglect of other duties. Are we correct in our supposition? If not, may we be informed on this point also?

And now we have done for the present. We confess to being inquisitive, and shall not resent the charge of ignorance. If our questions are satisfactorily answered, we may not be so ignorant as we are now. These questions are not confined to the *Independent*. That journal

will probably not have time to answer them, but we are willing to receive information, from whatever source it comes. We have read the Bible carefully, and think we understand its teachings on these subjects; but if anybody has any later and better source of knowledge, we want to know it. Meanwhile we shall continue to read our Bible with just as much confidence as though Christ and Paul were accepted on all sides as good authority on religious matters. We shall not loose from our present moorings till we have found a better anchorage.

English Sabbath-keepers.

MR. UTTER mentions the next Sabbatarian minister as follows:—

"Theophilus Brabourne, a learned minister of the gospel in the Established Church, wrote a book, which was printed at London in 1628, wherein he argued 'that the Lord's day is not the Sabbath day by divine institution,' but 'that the seventh-day Sabbath is now in force.' Mr. Brabourne published another book in 1632, entitled, 'A Defense of that most Ancient and Sacred Ordinance of God's, the Sabbath day.'"

Brabourne dedicated his book to King Charles I., requesting him to use his royal authority for the restoration of the ancient Sabbath. But those who put their trust in princes are sure to be disappointed. Dr. F. White, bishop of Ely, thus states the occasion of his own work against the Sabbath:—

"Now because this Brabourne's treatise of the Sabbath was dedicated to his Royal Majesty, and the principles upon which he grounded all his arguments (being commonly preached, printed, and believed throughout the kingdom), might have poisoned and infected many people either with this Sabbatarian error, or with some other of like quality; it was the king, our gracious master, his will and pleasure, that a treatise should be set forth, to prevent further mischief, and to settle his good subjects (who have long time been distracted about Sabbatarian questions) in the old and good way of the ancient and orthodox Catholic Church. Now that which his sacred Majesty commanded, I have by your Grace's direction [Archbishop Laud] obediently performed."

The king not only wished by this appointment to overthrow those who kept the day enjoined in the commandment, but also those who by means of Dr. Bound's new theory pretended that Sunday was that day. He therefore joined Dr. Heylyn with Bishop White in this work:—

"Which burden being held of too great weight for any one to undergo, and the necessity of the work requiring a quick dispatch, it was held fit to divide the employment betwixt two. The argumentative and scholastical part was referred to the right learned Dr. White, then bishop of Ely, who had given good proof of his ability in polemical matters in several books and disputations against the papists. The practical and historical [was to be written], by Heylyn of Westminster, who had gained some reputation for his studies in the ancient writers."

The works of White and Heylyn were published simultaneously in 1635. Dr. White, in addressing himself to those who enforce Sunday observance by the fourth commandment, speaks thus of Brabourne's arguments, that not Sunday, but the ancient seventh day, is there enjoined:—

"Maintaining your own principles that the fourth commandment is purely and simply moral and of the law of nature, it will be impossible for you either in English or in Latin, to solve Theophilus Brabourne's objections."

But the king had something besides argument for Brabourne. He was brought before Archbishop Laud and the Court of High Commission, and, moved by the fate of Mrs. Trask, he submitted for the time to the authority of the Church of England, but sometime afterward wrote other books in behalf of the seventh day. Dr. White's book has this pithy notice of the indefinite-time theory:—

"Because an indefinite time must either bind to all moments of time, as a debt, when the day of payment is not expressly dated, is liable to payment every moment; or else it binds to no time at all."

Mr. Utter, after the statement of Brabourne's case, continues thus:—

"About this time Philip Tandy began to promulgate in the northern part of England the same doctrine concerning the Sabbath. He was educated in the Established Church, of which he became a minister. Having changed his views respecting the mode of baptism and the day of the Sabbath, he abandoned that church and 'became a mark for many shots.' He held several public disputes about his peculiar sentiments, and did much to propagate them. James Ockford was another early advocate in England of the claims of the seventh day as the Sabbath. He appears to have been well acquainted with the discussions in which Trask and Bra-

bourne had been engaged. Being dissatisfied with the pretended conviction of Brabourne, he wrote a book in defense of Sabbatarian views, entitled, 'The Doctrine of the Fourth Commandment.' This book, published about the year 1642, was burnt by order of the authorities in the Established Church."

The famous Stennett family furnished, for four generations, a succession of able Sabbatarian ministers. Mr. Edward Stennett, the first of these, was born about the beginning of the seventeenth century. His work entitled, "The Royal Law Contended For," was first published at London in 1658. "He was an able and devoted minister, but dissenting from the Established Church, he was deprived of the means of support." "He suffered much of the persecution which the Dissenters were exposed to at that time, and more especially for his faithful adherence to the cause of the Sabbath. For this truth he experienced tribulation, not only from those in power, by whom he was kept a long time in prison, but also much distress from unfriendly, dissenting brethren, who strove to destroy his influence, and ruin his cause." In 1664, he published a work entitled, "The Seventh Day is the Sabbath of the Lord." In 1671, Wm Sellers wrote a work in behalf of the seventh day in reply to Dr. Owen. Cox states its object thus:—

"In opposition to the opinion that some one day in seven is all that the fourth commandment requires to be set apart, the writer maintains the obligation of the Saturday Sabbath on the ground that 'God himself directly in the letter of the text, calls the seventh day the Sabbath day, giving both the names to one and the self-same day, as all men know that ever read the commandments.'"

J. N. A.

Second Coming of Christ.—Is it Near?

Not long since a religious journal, in stating some of the things believed by Seventh-day Adventists, said: "The Adventists believe that the coming of Christ will be personal and visible, and may occur at any moment." The first part of this statement is correct, but as far as Seventh-day Adventists are concerned, the latter part is a mistake. We believe that Christ's coming will be literal; that he will appear in person in the clouds, with power and glory. In the face of such texts as Acts 1: 9-11, and Rev. 1: 7, and many others, we cannot believe otherwise. We also believe that his coming is very near; the signs given in Matt. 24 have been fulfilled; and Christ said that when all these things should be seen, we might know that his coming was near, even at the doors, just as surely as the near approach of summer is indicated by the putting forth of leaves in the spring.

While we know that Christ's coming is near, we are prevented from setting any time for that event, by the statement, "But of that day and hour knoweth no man." Those who profess to be able to locate the time are assuming the possession of knowledge which God has expressly declared is not revealed to man. Man has a right to search into anything concerning which God has spoken, but he need not concern himself about those things which God has not made known, or has said cannot be known. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deut. 29: 29.

But although the last prophecy relating to time has long since been fulfilled, there are certain things yet to transpire before the coming of the Lord. By tracing down the lines of prophecy, we can easily tell what yet remains to be accomplished. All the particulars given in Nebuchadnezzar's dream of the great image have been fulfilled, except the last; the stone has yet to smite the image on the feet, and grind all to powder. The same is true of Daniel's vision related in chapter 7. The four kingdoms indicated by the lion, the bear, the goat, and the dreadful and terrible beast, have passed away. The fourth kingdom was divided into ten, and the little horn, the papacy, has come up and run its career of bloodshed, lawlessness, and blasphemy. His dominion has been taken away, "to consume and to destroy it unto the end." Verse 26. All of that prophecy that now remains to be fulfilled is that the beast should be destroyed, and his body given to the burning flame, and that "the kingdom and dominion and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." The 2300 days of Dan. 8, at the close of which the Sanctuary was to be cleansed, expired in 1844. Nothing of that chapter remains yet to be fulfilled except the great consummation of all things.

As far as these prophecies are concerned, we might

look for the coming of Christ at any minute; but there is one point in the line of prophecy, contained in Rev. 12-14, that has not yet been fulfilled. We can easily trace it out. All commentators are agreed that the great dragon of Rev. 12 symbolizes pagan Rome; and the leopard beast to whom he gave his power and his seat and great authority," Rev. 13: 2, represents papal Rome. These, as has been seen, have had their day. Then "another beast" was seen "coming up out of the earth." To those who have carefully traced the prophecy down to this point, the conclusion is irresistible that this beast represents our own country, the United States of America. For a full and detailed exposition of this prophecy, see "Thoughts on Revelation," and "The United States in the Light of Prophecy," published at the office of the SIGNS.

Of this beast it was said that it should make an image to the first beast. This we understand can be done in no other way than by bringing about such a state of things that certain ecclesiastical dogmas shall be upheld, and their observance enforced, by the secular government. This state of things is contemplated by the National Reform Association, which is working for "such a Religious Amendment to the Constitution of the United States as will indicate that this is a Christian nation, and place all Christian laws, institutions, and usages on an undeniably legal basis in the very Charter of the Government." The enforced observance of Sunday as the Sabbath is the main point hoped for by the adoption of this amendment. The prophecy plainly indicates that this will yet be accomplished, and that before the coming of the Lord men will actually be persecuted for rendering obedience to the law of God. The spirit to do this now exists, and the power will not be long delayed. The National Reform Association numbers among its members some of the most influential clergymen, statesmen, and jurists in the land, and its ranks are rapidly filling. The Sunday question is beginning to occupy a prominent place in politics; and although it has met with some rebuffs, these only make its friends the more determined. The gigantic proportions which this matter has assumed within a few years, and especially within the last, show that a few years at most will suffice to bring it to completion. When that takes place, the world will have been fully warned, and the harvest of the earth will be reaped. Matt. 13: 24-30, 36-43; Rev. 14: 9-15.

Here, then, is where we stand. We are not momentarily expecting the coming of the Lord, for something still remains to be done. We cannot be deceived by those who set time, because no one can tell how long it will take for the image to be fully set up. Yet we know that it is just at the door, on the threshold, so that the removing of a very thin barrier will cause it to burst on our sight. We have no time to spend in idle conjectures. A work is given us to do, which we must faithfully perform, with watchfulness and prayer, that we may be accounted worthy to escape all these things that shall come to pass, and stand before the Son of Man. E. J. W.

Preparation for Active Labor in the Cause.

BY PROF. C. C. RAMSEY.

Now that a college is established by our people on the Pacific Coast, it is a matter of no inconsiderable solicitude on the part of those who have the best welfare of the cause at heart, lest it will not be properly appreciated by the class among us for whom it is especially designed. While the attendance of all worthy persons is desired, those who should prepare for ministerial and missionary labor are urgently invited to come and enjoy the benefits of the school. And those who have already been engaged in the work, but who need a better mental preparation for the same, should also come. For both of these classes, the college affords excellent advantages.

It need not be repeated that a certain amount and quality of intellectual preparation, such as only a good school can furnish, is of great consequence to one who would labor successfully in the great harvest field in whatever capacity. The advantage to the minister or missionary worker of being an agreeable reader, a clear and forcible speaker, a legible writer, and a fair accountant, is unquestioned. This argues the importance of the study and practice, under competent instructors, of the several branches which are conducive to these results; such are elocution, English language, penmanship, arithmetic, and the elements of book-keeping. Before and above all these, however, must be placed the study

of the greatest of all text-books, the Word of Life, a familiarity with which is absolutely necessary to the successful laborer for the Master. Nor is this neglected at the College, even in the case of those who have no such object specially in view. Its study forms a portion of every day's work.

All of these may be studied alone, or gathered here and there by experience, with fair success. But an acquaintance with such attempts and the capabilities of the average student, leads to the conclusion that little is accomplished in this way. It is only after considerable preliminary training and mental development that one gains the power to study and investigate without the aid of an instructor.

But far more important than the valuable knowledge obtained from the study of these few practical branches, is the acquisition of the ability to think, to study. This constitutes the *working power* of the man, and is the chief factor of success in any calling. If the artisan, who acts on matter alone, hopes to produce an article worthy of his skill, his tools must have keen edges; so the minister, who acts upon minds, cannot expect to reach hearts and touch consciences unless his mental faculties are well sharpened. This will result from hard study and severe application. It is needless to affirm that fertility of thought, systematic and profound, is a very desirable and necessary attainment for the successful laborer in the cause of God; for it must be evident to every thinking mind that such is the case. The mental awakening, and the release from intellectual bondage, which accompany the birth of thought, and which are necessary to this end, will of themselves be of great gain to the aspirant in any field of effort. A knowledge of proper methods of study and investigation, and of the use of books, is of vast importance to the minister. Coupling with this knowledge that of correct and clear expression of thought, and he is intellectually equipped. If the student improve his opportunities at our College, he will not fail of great progress in these respects. In the class-room and in the library, which is now becoming an important facility he will acquire proper habits of thought and expression.

It is no small advantage to one who is fitting for a given work, to be surrounded by influences which tend in the direction of his future labors. In case of one who expects to enter upon active labor in the cause, these influences should be both intellectual and religious. A good school never fails to create a strong intellectual atmosphere; and it is believed that our College has accomplished more than this. Strong moral and religious influences have, by the blessing of God, also been generated within its walls.

What has been said with reference to a preparation for work in the cause must not be construed as being in any way derogatory to the power of the Spirit of God in fitting up laborers for his vineyard. It is acknowledged by all who candidly read the Scriptures, that we are to work with the Spirit, we are to obey its promptings and follow its leadings. There is no reason to believe that it ever discourages the acquirement of useful knowledge, or the proper culture of our God-given powers.

Again, the *law of use* governs in the determination of the *value* of any given process or thing. It will not be denied that sanctified knowledge and mental culture are of great utility, though never a proper substitute for spiritual power, in spreading present truth by human instrumentality in this intellectually enlightened age. Therefore their value is beyond question.

There are, doubtless, a large number of young men and women, and those more advanced in years also, in California, Oregon, Nevada, and Washington Territory, who are deeply interested in the progress of the truth, and who perhaps have some intention of actively laboring in its behalf at some future time, or when they become better prepared. Perhaps there are others also who could be useful in the cause in some way, if their interest and sense of duty to prepare for the work were by some means aroused. The more influential brethren and sisters of all our churches in these States, should look after such persons, and urge them to attend the College. To both of these classes we would say, Make up your mind to come to our school, and decide to come *now*. Be on hand to commence work at the beginning of next term (Jan. 3). Time is short and rapidly fleeting. Opportunities are quickly vanishing, and responsibilities before God are fast increasing. Shall we not decide now, before another year is ushered in, that we will make more strenuous efforts to become instrumental in the salvation of souls, by obtaining a better preparation in every way for the work? May God grant that immediate and right decisions shall be made.

Healdsburg College, Dec. 12, 1882.

The Missionary.

THRUST in your sharpened sickle,
And gather in the grain;
The night is fast approaching,
And soon will come again.
The Master calls for reapers,
And shall he call in vain?
Shall sheaves lie there ungathered,
And waste upon the plain?

How to Be Missionaries.

WE have already seen that every Christian must be a missionary. We might add much more evidence on this point, but it is hardly necessary. And now the question to be considered is, How can we act as missionaries? We cannot all go to foreign lands, nor would it be best if we could. God has work to be done at home as well as abroad, and the qualifications which would give a person success as a foreign missionary, will enable him to do good service at home. There is not so much difference in the two kinds of missionary labor, after all. The one who goes from home has, perhaps, a wider field, but his work consists simply in doing the work which he finds to do, heartily, as unto the Lord. We shall first consider a branch of missionary work which is of prime importance. It lies at the foundation of all missionary effort, and is one that everybody can do. In fact, it is absolutely necessary that everybody should be a missionary of this kind, or else any other efforts put forth will be unavailing. We find the directions given in the Bible as follows:—

"Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." This seems a very simple thing to do, so simple that many who have no other way of doing missionary work think that they are useless branches. But like everything which is of great importance, it is not the easiest thing in the world to do. To fulfill the requirements of this text it is not necessary that we be preachers, or that we go from house to house as colporters, but that we simply live consistent Christian lives. If we do this, it will have a greater effect than we can imagine. Our Lord plainly says that others seeing our good works will be led to glorify God. Notice that it is our good works, not our good words. Christians should understand that they are watched by the world, and that the world is a good judge of what constitutes true Christianity.

And it is not enough that our lives are correct according to the commonly-accepted standard of right and wrong. A man may not do an act that is in any way contrary to human laws or customs, and yet be no better than his neighbors who make no profession. Now it is evident that unless a Christian is better than his unchristian neighbor there is no inducement for that neighbor to become a Christian. Religion is to make men better, and if it does not accomplish this, it is of no use whatever.

Nor is it necessary for the Christian to call attention to himself in order that men may see his light. If there were any necessity for this, it would argue the absence of light. A candle makes no noise, and yet its influence is felt by all. A lantern that is to give light to the traveler in the night, rings no bell to announce its presence. It shines because it has light, and it can do nothing else but shine. If a street lamp required a gong attached to it, so that people might know its location, we would say that it needed oil. So if the professing Christian is not known to be such without an examination of the church record, he needs the gift of God's Spirit. If we are Christians indeeds, our influence will surely be felt.

Because the text says "that they may see your good works and glorify your Father which is in Heaven," it does not follow that all who see the Christian's light will follow his example. All who hear the voice of the missionary in foreign lands do not accept the gospel. Worldlings may glorify God by acknowledging the power of a godly life, thus condemning themselves.

Letting one's light shine includes also speaking for the truth whenever it is necessary. "A word spoken in due season, how good is it!" But great

care is necessary in speaking on Bible subjects. There is "a time to keep silent, and a time to speak;" but it is a very difficult matter to properly distinguish between these times. In all cases the words spoken should be prompted by the Spirit of God. This will be the case if we abide in Christ and his words abide in us. Peter gives the rule: "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear, having a good conscience; that whereas they speak evil of you as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ." 1 Peter 3:15, 16. Here we learn that we are to have a good conscience; we are to have our conversation, that is, our whole daily life—not simply our words—in Christ. This is letting our light shine so that men may see our good works. Then we are to understand the word of God, so that when men ask why we live so much different from the world, we may be able to give a reason for the hope that is in us. It is very easy for men to argue against religion, and to turn aside every truth that be presented to them; they may be able to explain everything to their own satisfaction; but there is no argument which they can offer against a godly life. It is unanswerable. It testifies to the truth of the Bible, and condemns the wicked course of the unbeliever.

There is no better way that Christians can let their light shine than by their perfect unity; and there is no quicker way to quench the light and destroy their influence with the world, than to indulge in strife. There should not be the slightest difference between Christians. In Christ's prayer for his disciples he said: "And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me." Here certainly is an incentive for all who profess to love Christ to sink all differences of whatever nature. Only by so doing can they convince the world of the truth of the gospel, and gather them to Christ. It takes self-denial to yield our own wills to others, but self-denial is one of the prime requisites of a missionary. We have not yet been called to give up all our earthly possessions or lay down our lives for the sake of Christ; but we are all called upon to give up our own wills. Self-denial takes a wide range, and there is a chance for us to exercise in this respect, as there was for the reformers. We admire the bold stand taken by Luther, and doubtless many of us have thought that we would have done the same; but the conquering of ourselves often calls for more strength than Luther required in order to stand before the Diet at Worms. "He that ruleth his spirit is greater than he that taketh a city." This is the first thing that is required of every worker for God. Many are never called upon to do anything more; but if they make a success of it, their influence will not be lost. And if those who have a wider sphere do not do this, their work will be in vain. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." It is only by the aid of the Spirit of God that anything can be done in his service. And we read: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15. Every act and every word, in order to be blessed of God to the conversion of souls, must be prompted by his Spirit. Let us then seek humility, that he may give us his Spirit.

In the next article, we shall speak further of how to do missionary work. E. J. W.

"All This for Me."

A GENTLEMAN, a merchant of large fortune, had built for himself a beautiful and costly residence. The grounds were extensive, and tastefully laid out and adorned with arbors and statuary. The building was furnished throughout in a style corresponding with its own elegance, and the fortunate proprietor was duly settled in it with his happy and much-envied family.

It was not long before he was visited by an old friend, recently from California, who had there acquired great wealth, and had returned to the more eastern States to enjoy it. He was shown

through the elegant establishment and beautiful grounds, and was so much pleased with the whole, that he immediately proposed to purchase the entire property, offering a liberal price for it.

"No," said the merchant, "nothing would induce me to sell it. I have expended upon its plan much thought, and given its execution much careful attention, in order to adapt it, as far as possible, to the convenience and comfort of my family, and here I expect to spend with them the remainder of my days." His friend retired, convinced that it was useless to urge the matter.

That evening, as the merchant, surrounded by his family, sat in his sumptuous apartment, engaged in family worship, he read the chapter containing that touching declaration of our dear Redeemer respecting his own extreme poverty: "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head."

As he read, his attention was arrested as never before by the latter clause, "the Son of man hath not where to lay his head." He paused, gazed around upon the splendid walls and furniture, and his heart smote him. "All this for me," he said to himself, "and yet the Son of man had not where to lay his head." He was greatly troubled. He felt sorely rebuked by his own selfish prodigality. He saw, as never before, that in his case the servant was indeed not as the Master; that he had utterly failed to imitate his blessed Lord in the denial of self; but, on the contrary, in all his expenditures was chiefly intent upon his own selfish gratification. As well as his state of mind would permit, he closed the evening service, and retired to his private apartment.

Here again as he looked around upon the luxurious couches and various arrangements for comfort, the thought occurred to him, "All this for me, and yet the Son of man had not where to lay his head." He passed a sleepless night, this one idea constantly in his mind, and rose feverish and unrefreshed.

Descending to his dining-room, as he surveyed the elaborate table furniture and expensive food, his heart again smote him, and he mentally exclaimed, "All this for me, and yet the Son of man had not where to lay his head."

He walked forth into his garden. There the rare exotics, the beautiful statuary, the arbored walks, rebuked him as he thought, "All this for me, and yet my divine Lord and Redeemer had not where to lay his head." He went to his office, but found himself incapable of attending to business, this one thought being ever present to his mind, "The Son of man had not where to lay his head."

As the day wore on he became more vividly impressed with the thought of his own unfaithfulness as a steward of God, and his extreme selfishness in expending so much for himself, and comparatively so little for that dear Saviour who had sacrificed so much for him. He saw that this same selfish and extravagant expenditure must prove a snare to his soul, estranging him still more from Christ, and greatly increasing that love of the world which already had much too strong a hold upon him.

Toward the close of the day he sent for his friend of the previous evening, and said to him, "Sir, were you in earnest in offering me the sum you did for my residence?" "Yes," said his friend, "I should be but too happy to purchase it." "Then," said the merchant, "the place is yours. I dare not keep it, for the Son of man had not where to lay his head."

The property was soon transferred, and a comfortable but far more humble residence secured, into which the merchant and his family cheerfully removed.

The large sum received for the splendid mansion was as cheerfully given to that Redeemer "who had not where to lay his head," now ten thousand times more precious from a new and wonderful manifestation of his love filling his soul with a peace and joy before unknown.—*American Messenger.*

NOTHING is easier than fault-finding. No talent, no self-denial, no brains, no character are required to set up in the grumbling business. But those who are moved by a genuine desire to do good have little time for murmuring or complaint.—*Robert West.*

THE just shall live by faith.

Temperance.

THE last wan petals leave the rose,
The latest swallows preen for flight,
The summer's gone where no one knows,
With dead men's love, and spent years' light,
And warm hearts buried out of sight.

Cling to the flying hours; and yet
Let one pure hope, one great desire,
Like song on dying lips, be set,
That 'ere we fall in scattered fire
Our hearts may lift the world's heart higher.

Here in the autumn months of Time,
Before the great new year can break,
Some little way our feet should climb,
Some little mark our words should make
For liberty and manhood's sake!

The Tobacco Habit.

THE tobacco habit has become an evil so great in many ways that serious efforts ought to be made to check it, if not to eradicate it from good society. I do not think there is in the world any custom or habit more absurd than this, or with less reason to be. There is none which shows its victims to be more the abject slaves of foolish example than this.

A great many years ago there was cast away at Nootka Sound, on the northwest coast of America, an American ship, of which an account was published under the title of "Jewett's Narrative." At that time all that region was an unknown land. Among the curious customs of the Nootka Sound savages, Jewett says, was that of wearing a stick, about eight or ten inches long, thrust horizontally through the gristle of the nose, projecting about four or five inches on each side. The sailors called it the "spritsail yard," and sometimes, accidentally, would hit one end of it, almost tearing it away from its insertion. The natives of some regions have in the under lip a long, horizontal slit, into which is inserted a broad piece of wood, which extends the lip and makes a sort of shelf of it. The negroes of some African tribes have the two upper front teeth extracted. Of some other tribes the front teeth are filed to exactly resemble saw teeth. Some savages are tattooed, and others have the head flattened by compression, in infancy, between two pieces of board. Not one of these customs is more absurd and without reason than the tobacco habit.

It is far more absurd than the liquor habit. I do not say more injurious to society or to the victim, but more absurd. The victims of the latter are originally, in most cases, drawn into the habit by the example and influence of others, which it is hard to resist. But the moderate indulgence in alcoholics is pleasant to the taste and agreeable in its effects from the very first glass, so that it is easy for a weak or thoughtless youth, without experience or the opportunity for observation, to be drawn on, step by step, until he finds retreat so difficult as to be practically almost impossible.

But it is not so with the tobacco habit. At the very first the use of tobacco is a dreadful disgust. It is even worse than this. It inflicts upon its future victim a nausea, a retching, a vomiting, a headache, to which the horrors of sea-sickness are not to be compared. There is the blue upper lip, the livid, ghastly hue of the face, the eye like that of a dead fish, the limbs limp and powerless, the muscles pulpy and flaccid, a violent and painful vomiting, every symptom of death, which it would soon be in reality if the unutterable horror of the suffering did not compel the poor fool to postpone the attempt to become a man in that way. Here endeth the first lesson. The silly youth always resolves that he will never touch tobacco again, and holds to the purpose until he has entirely recovered from the effects of the first lesson. Then he sees other youngsters like himself who have succeeded in conquering their disgust of tobacco. They have done it. Why not he? They laugh at him as white-livered; they assure him that the worst of it will be over in a few days, or, at most, in a few weeks. They strut through the streets or in other public places so grandly; they have such a manly way with them; there is such a grace in their style of holding the cigar between finger and thumb, and striking off the ashes with the little finger. When they put the cigar into their mouths again, it is with such a flourish, and their heads are thrown back, a little on one side, with so much self-consciousness, their eyes at the same moment cast slyly right

and left, to see who observes and admires them! Ah! this is quite irresistible, and our poor, foolish youngster goes off behind the barn, or into some other out-of-the-way place, and takes the second lesson. All this is carefully concealed from the parents, so the tobacco pupil must go to bed before supper, under pretense of headache. Pretense? It is no sham. He has a racking and splitting headache, with the return of dreadful nausea. In a few weeks, more or less, our youngster has learned to smoke or chew, as the case may be.

Now, in doing this, he has expended far more resolution and right-down hard work than would be necessary to acquire a fair knowledge of geometry, French, German, or Italian. But what has he acquired, in fact? Any good? None whatever. Any means of good? None. Any pleasure or means of gratification of any kind? None whatever. Then what has he really acquired? The tobacco habit. Is that all of it? Yes; that is absolutely the whole of it. But, surely, there must be some result to it, else we should not see people smoking or chewing through life. Yes, there is a result to it. What is it? This, and only this, that the victim of the tobacco habit has acquired an absolute need, which he cannot forego. He is in agony if by any mischance he loses his tobacco. The need of it to him is as imperious as that of food or drink to others. He suffers more cut off from tobacco than if he were cut off from food or drink. On an expedition of any kind, to lay in a store of tobacco is an absolute necessity to him, as a store of food and drink is to others. But then, surely, he derives a great pleasure from tobacco? No; there is no pleasure in it whatever. The smoking or chewing does this to him and only this: It prevents the suffering he would experience without it, or he is relieved from the suffering if it has already set in.

A gentleman told me this story, which exactly illustrates the condition of the victim of the tobacco habit. He was subject to headache. In a small spot over the right eye the pain was excruciating, but it disappeared instantly when his wife laid her hand upon it. I was in his house one day, when he came in and threw himself down in the rocking-chair, in an agony of pain, with his feet upon a stool. His wife ran to him and put her hand upon the spot. Instantly he exclaimed: "How delicious that is. The dreadful pain is all gone, and I am so comfortable."

"But how long must your wife's hand remain there to drive off the headache?" I asked.

"Perhaps fifteen, twenty, thirty minutes," he said.

Now that describes exactly the condition of the tobacco victim. Without his smoke or chew he is in an agony of pain; but with his tobacco there is no pain, or the pain, if any, passes away. Here are two men just from the dinner-table—one with a cigar, the other with none. Why is this? One has acquired the tobacco habit; the other has not. One would be most miserable without his cigar, in spite of the good dinner; the other is perfectly comfortable with the dinner, without a cigar. The one would take the cigar, without the dinner, if he could not have both, because he would suffer far more from want of the tobacco than from want of food. The other would not accept a ship-load of the best cigars in the world for his own use. The one would give his last dime for a cigar, and go without food, if he had fasted for a day; the other would sooner put into his mouth a pebble from the roadside than a cigar.

But, surely, there must be some pleasure, some real gratification in the use of tobacco, else sensible men would not addict themselves to so nasty a habit? No; there is absolutely no pleasure, no gratification whatever in the use of tobacco, except that which results from preventing or relieving the great suffering that would come from the want of it. Here we are on a steamer on a fine summer's day, upon an excursion up-river, across the lake, or among the islands, a large company of gentlemen and ladies. We see some gentlemen (?) around the deck smoking. Why do they do this? Because they would be most uncomfortable, or, in fact, in great suffering, without it. They cannot endure abstinence from tobacco until the return home. They are tobacco slaves without knowing it.

Some of them are around among the ladies and other non-smokers, with their disgusting smell. Why is this?

These are men whose moral sense is dulled, if

not deadened, by the tobacco habit. They do not even consider, they do not think of it, that these people have a right to the pure, fresh air, so important to their comfort and health, and they poison it with tobacco-smoke. The pure air is as much their right as the purse in their pocket, and the forcibly taking it away by the tobacco-smoke is as much stealing in the moral sense as picking the pocket; but these tobacco victims do not think of it, or do not heed.

The eminent English Dr. B. W. Richardson says that lying is a symptom of the alcoholic habit—an utter disregard of truth, a perfect indifference to it. In the same way and to the same degree the tobacco habit so deadens the moral sense that its victim will not hesitate to inflict any amount of discomfort upon others in gratifying his sensual appetite. He does not even think of the comfort or rights of others, or he has become indifferent to them.

Why should not the Sabbath-schools be increased in value and importance to the young by utilizing them in teaching, at proper times and in a proper way, the great evils in many ways coming inevitably from the tobacco habit, while no good whatever results from it?—*Hon. Neal Dow.*

THE *Monitor Journal* says: "There were shipped to Morgan and Brown Counties, Indiana, arriving the preceding week to prepare for the election, one hundred and thirty-eight barrels of whisky and several hundred half-gallon jugs. It was divided up so as to give to Morgan County one hundred barrels, Nashville, Brown County, thirty-one barrels, and to each township in these counties, fifty jugs."

This is a fair sample of the way elections are carried. The man who is elected by such means should remember that his real constituents are not the reading, thinking, respectable citizens of his district, but whisky jugs and beer barrels. It must be a great honor to hold office under such circumstances.

"Run over and her head smashed to a jelly as she lay across the track, and nothing was found in her pockets except a half-filled flask of whisky." Thus the record of a San Francisco horror; and the reporter adds that nothing is known of the cause of the "accident." Heavens, man; did not the half-empty bottle of liquor give all the information needed? Did it not tell the story more fully and tragically than you could if you had seen the poor wretch crushed beneath the locomotive wheels? Who wants to know more, when the whisky bottle has once spoken?—*Record-Union.*

DR. OTIS, who compiled the medical records of the Union army, said on the subject of using liquor medicinally: "A few years ago I shouldn't have agreed with you on that point, but now I do. Since I have compared in this office the health rolls of regiments where the surgeon refused to give whisky, with those of regiments where whisky was given freely, I am so impressed with the proof of gain from total abstinence that I wonder how so many of our soldiers lived through our whisky treatment of them."

THE *Colusa Sun* says that "drunkards are not made by home drinking." The simple fact is that drunkards are made by drinking, whether at home or abroad. Liquor is just as intoxicating if drunk at home as it is when taken in a bar-room. It has no respect for places. Hundreds of drunkards acquired the appetite for liquor at home. The only persons who are sure of never becoming drunkards are those who never taste intoxicating liquor of any kind.

A MAN down in Kentucky, when at the point of death told his wife to empty a certain jug, which she did, and found the contents to consist of \$1,200 in gold and silver. This is told as a very remarkable story when everybody knows that bigger fortunes than that are poured out of jugs every year in Kentucky and one or two other places.

"THE strongest argument urged against the prohibition of traffic in alcoholic beverages is that it would contravene the rights of citizens to vend and to use such beverages." It is open to that objection. So the laws that prohibit murder run against the liberty of men to kill each other. And such "rights" should be contravened.—*Presbyterian Journal.*

The Home Circle.

FAREWELL, OLD YEAR.

BY MARY A. DAVIS.

A LONG farewell, old year, to thee,
With thy days of sorrow, thy days of glee;
We part with thee regretfully.

How many who greeted us with thy dawn,
In life's twilight gray, in the flush of morn,
From their place in our circle to-day are gone.

On the lone hillside, 'neath the cypress bough,
Their lifework closed, they are sleeping now,
The seal of death on each pallid brow.

Perchance ere long we too may stand,
With failing heart and powerless hand,
Beside the gate of the silent land.

What promise of life would we leave unbroken?
What words we have said would we have unspoken?
What shall we ask for as a sign or token?

To-day let the noble deed be wrought,
To-day be uttered the kindly thought,
To-day be the precious token sought.

We are sweeping on with life's rushing river—
Our frail boat thrills like an aspen's quiver—
On to the sea of the vast forever.

Would'st thou, fellow-sailor, the storm outride?
Choose the Mighty One as thy friend and guide,
For the raging torrent is deep and wide.

Wreck not thy hopes on the shifting sand,
Nor stay thy course at an earthly strand;
Seek thou a port in the better land.

There's a fount thy soul-thirst to allay,
There are treasures that know naught of decay,
There the loved pass not from thy grasp away.

Soon shall the weary there find release,
Soon shall the soul's deep yearnings cease,
In joy unending, and perfect peace.

Farewell, old year, a glad farewell;
Thy faintly dying echoes tell,
We are nearing the land where our fond hopes dwell.

Mabel's Christmas Dream.

TEN, nine, eight, seven, six, five, four, three, two, one.

Mary had been reading the days backward, like a little Oriental; and now only one was left—one long, long day—and Christmas would have come again. It seemed a whole year of years since the last; yet some of its brightness had lasted even until now.

Yes, Christmas was really coming. If she doubted it for a moment, she had only to run to the window and look down the back area. Lying there, in the light of the street-lamp, just where the round-faced market-boy had dumped it from his wagon yesterday—waiting for the lights and perfumes and splendors which should atone, in one delightful hour, for its wounded bark and wrenched fiber and all the wonderful forest-life left behind forever—was the real story-telling spruce, the Christmas tree to be! The wind soughed through its prostrate branches, lifting the dark tassels, where a few crisp snow-crystals still sparkled, and disclosing little green nooks, which might have held each one a snow-bird lodger, wrapped in his blanket of grey down. What a bit of the country it was, let down between those smoky brick walls.

Mabel had not forgotten her one Christmas at grandpa's. The great pure fields of snow, with here and there a bush crowned with its tuft of winter berries; the pretty white hoods on all the fence posts; the glittering icicle-fringe hanging from the stable roof; the yellow sheaf fastened at the gable of the old barn—for grandpa had copied the beautiful Swedish custom of giving a Christmas dinner to the birds—all these and much more she could see plainly, as if the little spruce tree had been a magic-glass.

Eight o'clock struck—Mabel's bed-time, at last; and she went upstairs with her curly head one whirl of delightful excitement. Nora undressed her and tucked her in; then she turned down the night lamp, and bade her "Be still, now, and go to sleep; there's a dear!" Mabel shut her eyes fast. It was of no use; they flew open every other minute. Then she put her fingers on the lids, and held tight. By and by the little hands slipped away slowly, and lay with their pink palms upward on the pillow; and that was the way mamma found them when she came into the nursery to kiss her little daughter, and make sure that she was snug and quiet in her warm bed. No need to hold the blue-veined eyelids

now, for their brown lashes swept the rosy cheeks, and the breath came softly from the parted lips. Mabel was smiling in her sleep.

"I wonder what she is dreaming about," said mamma to herself.

This was Mabel's dream:—

She stood on the polished floor of a building far vaster than anything she had ever imagined. There was nothing to bound her vision, as she looked up, up, so far that her eyes ached with straining; for no roof rested on the wonderful carved columns, whose capitals lost themselves in the blue heaven, where the moon hung like a golden horn overflowing in a foam of stars.

In the center of the vast hall there stood a wonderful tree, spreading its green boughs far on every side, and lifting its top so high that the very stars seemed to hang amid its branches like glittering dew. Strains of soft music rose and fell, and the air was dense with the perfume of rare flowers, unclosing, one by one, their delicate petals, and breathing out their souls in exquisite fragrance. But most marvelous of all was the fruit of the magical tree. All Wonderland seemed to have emptied itself upon the branches, blazing with thousands of many-colored lights. Toys and bon-bons; pictures, books and costly garments; half-open caskets, where priceless jewels lay on silken cushions; ivory keys and tremulous strings, whence the spirit of music panted to be free; all things rare and beautiful from land or sea. There was room for all, and none were wanting; for this was the Christmas Tree of the world!

And now a long procession of gaily-dressed children entered the wide doorway. Denser and denser grew the throng. The very lamps seemed pale in the light of so many sparkling eyes, and the fairy-like music could scarce be heard for the echoes of happy laughter.

And suddenly, responsive to the fluttering of shining curls and costly robes, the tree stirred, as if to the touch of invisible fingers. Here a branch shook lightly, there a twig trembled, and softly as the first snow-flakes of winter the rare gifts floated down to the thousand white hands which flashed upward to receive them.

Mabel held fast her own. All she had wanted most was in her arms—the blonde-haired doll which smiled on her from the toy-shop window yesterday; the little bracelet, pearl and gold, like cousin Nell's; the set of ermine, with its heavy blue tassels. She could not speak for very rapture.

At last the tree was emptied of all but lights and flowers. Then a great hush fell upon the place, and some strange, irresistible influence drew all eyes upward. A moving trail of strange white light crossed the deep blue of the starlit sky. Nearer and nearer it came; and now, in the midst of the colorless radiance, she saw a floating, childlike form. A whisper, like the wind in fallen leaves, ran through the great room; "It is the Christ Child!" And by one common impulse the throng swayed to right and left, and the stranger, white-robed and crowned with light, walked between the parted ranks. There was no smile on the beautiful face. Straight forward, far beyond them all, gazed the clear eyes, darkened, it seemed, by some mournful shadow. Mabel, too, looked, with a sudden tremor and doubt at her heart, and saw, outside the happy crowd, other children, cowering in the half-gloom, clothed in rags, grimy with dirt. Little pinched faces, lined with the old story of want, misery and sin, looked out from wild Medusa locks of unkempt hair, despair and disappointment in their eager hungry eyes. No room for them within the charmed circle of joy and beauty! No little gift from all that store to fill one empty, outstretched hand!

And now she thought: Yes, surely among those shrinking forms were some not wholly unfamiliar. Little Joe, whom she had seen stagger up the back-stairs under his heavy laundry-basket; Susy and Jemmy, who begged every day at the kitchen-door for the cold pieces the cook threw away; that little girl whom she saw when she went with Uncle Will to the Mission School, whose eye was black and swollen, where her drunken mother struck her; the bare-foot news-boy who cried the Sunday-morning papers—how strange that she had not noticed them sooner!

Still onward moved the celestial presence, radiant, awful in its unsmiling sweetness; and now, for the first time, Mabel saw how the wonderful light which shone around it illuminated through and through all upon whom it fell, until gar-

ments and flesh became only a filmy veil, through which the soul appeared. It paused, at last, before the wretched group. The clear eyes looked backward now. Mabel felt their tender, reproachful gaze read her very heart. No word, no breath was heard in all the vastness of the place. Then, while the strange, undazzling radiance grew and grew about him, the Child turned and touched the outcasts one by one. O marvelous transfiguration! Seen through each tear-marked face and shrinking form, a white-robed angel stood with folded wings! Once more the Child looked back on Mabel—on them all; then, rising slowly, slowly, vanished in the upper blue, and she awoke.

The house was very still, and the moon-light shone about her in the room. One moment more, and a little, white, bare-foot figure slipped past the crib where baby Willie lay sleeping softly; past Nora, breathing heavily upon her cot beside him, across the dim passage-way, in through the open door of the adjoining room.

"Mamma, mamma!"

"Why, my darling! You?"

Mabel crept softly between the warm, folding arms.

"Oh, mamma! the Christmas tree—you know—I don't want it!"

"Not want it, Mabel?"

"Not for my own self, I mean! We must have it, though; and never so splendid! And you mustn't give me anything—not the littlest bit, mamma! But we'll have little Joe, and Jemmy, and Susy—you know Susy?—and those Irish children down the alley, and—and—somebody that Uncle Will knows about at the Mission. And we'll buy the prettiest things. And I don't want the doll, mamma; indeed I don't!"

"My child, what has come to you?"

"O, if you had been there, mamma. If you had only seen!"

And so, in broken sentences, Mabel told her dream.

"Cook might clear the kitchen," said mamma, thoughtfully. "There would be plenty of room."

"Oh, no, no, mamma!" Mabel almost screamed. "Not there! Why, our parlor would be like Heaven to Susy! If you had only seen the angels *inside*, you would think our very best things weren't half good enough!"

"Give the child her way!" said papa, with something shining on his cheek in the moonlight.

Papa, mamma, and Mabel went down town together next morning; and all day the shop-boys kept the bell of the street door ringing, till the hall-table was one pyramid of paper parcels, in all shapes and sizes. Warm jackets, and bright frocks, caps, shoes, and mittens; toys, candies, and picture-books—no wonder that mamma despaired of loading all that reckless abundance upon one small tree! But papa and Mabel managed it somehow, and just at seven o'clock on Christmas Eve, the guests began to arrive. Mabel brought them into the back parlor, where their worn shoes and bare feet sank into the velvet carpet, and their eyes were dazzled with all the unwonted light and color, driving quite away all their shy, frightened looks with her bright smiles and welcoming words.

But what shall I say of that moment when the folding-doors were thrown wide open, and the full blaze of the great chandelier revealed the Christmas tree, in all its unimagined splendor? Or of the cry of rapture, so strange to that score of little voices, which must have flown up to the very ear of the Christ Child of Mabel's dream? Or of the tears of joy, the long-drawn breaths of incredulous happiness, the "Thank yous!" and "God bless yous!" when Mabel handed round the gifts papa took down for her? Or of the long supper-table, set with all the best china and cut-glass and silver, where they all sat down and ate their fill—some of them for the first time in all their lives—and of which not a single spoon or fork was missed, not one delicate cup broken?

At ten o'clock the last child had gone away, with heart and hands full, and the house was quiet. Mabel carried her one gift upstairs—an illuminated text, in a pretty carved frame: "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

The blonde-haired doll, the pearl bracelet, and the ermine set really were locked away in mamma's closet. I think they were meant to come out at New Year; but not for all the world would papa and mamma have lessened to-night the perfect blessedness of Mabel's sacrifice.—*Independent*.

Religious Notes.

—A pastor in New Britain, Conn., on a recent Sunday, had, by means of a telephone, attentive hearers in another city, forty miles away from his church.

—The *Witness* notes the fact that thirteen new theaters and only two new churches have been built in Berlin in ten years, as marking the downward progress of morals in that city.

—The attempt to close the Sunday theaters in Cincinnati is a failure. The Mayor of the city seems to have made an effort to keep the doors closed, but has finally weakened, and the large theaters have been reopened and packed full.

—The officers in charge of the Salvation Army in New York City, claim that they have already secured more than three thousand converts there. They say, however, that the converts are so afraid of being "chaffed" that not one-twentieth of them are willing to appear in public.

—The *Monitor* asks its readers to pray "for the repose of the soul of Mrs. —, that God, in his infinite mercy, may admit her purified soul into the possession of that sweet peace which pervades alone in Heaven." It strikes us that there is more need of prayers for the unpurified souls of those now living than for the purified souls of the dead.

—The Calvary Baptist Church, of New York has given \$307,304 during the past year. Of this, \$113,000 was for a new building, and for running expenses. The remainder was charity, missions, education, etc. That is a good record, but if the contributions of many smaller country churches could be seen, we doubt not that they would show a greater amount in proportion to members and wealth.

—We are glad to reprint this good confession from the *Independent*: "The Holy Spirit of God and the divine providence which have given us the sacred Scriptures are not to be rudely questioned. They have given us what we have, and we are to be satisfied with it. They have not gratified all our curiosity; but they have given us enough not merely to save our souls, but abundantly to minister to our spiritual wants." To this we respond a hearty Amen.

—Quite a number of the colored Baptists of Georgia propose to establish a new denomination, with Baptist principles and the Methodist system. Rev. George R. Jackson, the founder of the new church, says that independence may do very well for white Baptists; but among colored Baptists it leads to divisions and fightings. These colored brethren are beginning to learn the force of Paul's statement that "We are members one of another." A correspondent of the *Examiner* states also that "independence" has impaired the influence of many Baptist churches in New York.

—Father O'Connor, of the Independent Catholic Church, New York, disclaims all connection with those anti-Roman lecturers who do not offer pure Christianity in the place of Catholicism. He says: "Such persons have no connection with the Independent Catholic Church. No one desires the overthrow of the Romish system of religion more ardently than I do. I believe it to be in its distinctive features opposed to the religion of the Bible, and I shall labor all the days of my life for its utter annihilation; but I hope God will help me to do so as a Christian and an honorable man."

—At the recent Baptist Conference held in Brooklyn, N. Y., Rev. G. D. Boardman, the presiding officer, said: "Creed should be adjusted to growth in the apprehension of truth. Possibly the day is not far distant when the thoughtful exponents of Christendom will assemble as at Nice and Westminster and, irrespective of denominational differences, will restate the old truths in new forms." But each individual must hold to his present form of belief until the divines tell him just what he may safely accept. We believe, however, with him, that the day is near at hand when this will be done.

—One of the English Baptist missionaries says of the steady increase of his work during the last six months: "The number of converts, learners, adherents, and stations, has itself made it impossible that we, either foreigners or foreign paid men, could visit and control these stations, and so it had to be moved on to the shoulders of the influential native members, and those who had gifts for evangelization. The result is that, independent of the foreign mission, there are numbers of voluntary evangelists whose services are in continual demand among the new learners. They invite them once to the various villages, they provide for them while with them, and the men come back when they see fit; and so the work goes on until these become regular stations under pastor, elder, and deacon."

News and Notes.

—Red Bluff, Cal., has shipped 1,526,000 pounds of wool this year.

—The False Prophet of the Soudan is said to have been repulsed in two engagements.

—Toledo, O., had a \$500,000 fire the 15th inst. The finest business block in the city was destroyed.

—Dec. 13 a very heavy gale, followed by an unusually high tide did great damage along the coast of New Foundland.

—The French Minister of Finance has stated that the amount of public debt that has been redeemed is 104,000,000 francs.

—Work on the Hudson River Tunnel between New York and Jersey City, has been stopped on account of lack of means to carry it on.

—The wine yield of Napa County for this year has been ascertained to be 2,644,000 gallons. Only once previous has this amount been exceeded.

—Last week the entire Board of Aldermen of Brooklyn, N. Y., served five days imprisonment in the county jail, for ignoring a court's injunction, and voting away a railroad franchise.

—A space in the south-west corner of the Government reservation at Hot Springs, Ark., has been selected as the site for the Army and Navy Hospital, for which Congress has appropriated \$100,000.

—At the Kingston, Ontario, Medical College, only ladies are now in attendance. The male students demand the expulsion of the lady students, or they will abandon the college. Let them go, by all means.

—Since the adoption in New York of the amendment making the Erie Canal free, the Canadian papers urge the same policy in respect to the Welland and St. Lawrence canals, in order to enable them to compete with the Erie.

—Judge Hunt, of the Superior Court of California, has decided that if a nuisance is maintained by a tenant on a piece of property, damages may be recovered from the landlord. This decision affects chiefly those whose property is rented to the Chinese for wash-houses.

—Two young roughs who recently maltreated and robbed a Chinaman in New York, were sentenced to fifteen years' imprisonment. This is as it should be; a few such sentences will add materially to the comfort of Chinamen, and will help to give them a more favorable view of Christianity.

—It is said that George M. Robeson's canvass for election to Congress cost \$70,000. And the pay of a congressman is \$5,000 a year, which might set some people to wondering how he expected to meet the expense. At any rate, there will be few who will be sorry that he was defeated.

—A fire broke out in the business quarter of Kingston, Jamaica, Dec. 11, which was not extinguished until the 13th. Four hundred stores were destroyed. Nearly every building that was considered fireproof was destroyed. The loss was \$15,000,000. Five persons are known to have burned to death.

—Letters from Chiapas, Mexico, state that the cholera has raged with such violence that in some places the owners of, and laborers on, plantations have all died, and it is not possible to bury them. The bodies have been burned. Sixty deaths a day have occurred in Tonalar, and a terrible panic has ensued.

—The Sultan has had built for his use an armored carriage, bullet and grenade proof. His palace is practically in a state of siege. Nobody is allowed entrance unless summoned. There is sedition among the troops, because the palace guards are well paid while they are in rags. The appointment as Minister of War of Osman Pasha, who is unpopular in the army, has increased the dissatisfaction.

—The House Committee on Education have reported favorably on the bill appropriating \$10,000,000 annually for the next five years, to aid in public education. It is proposed that this sum shall be distributed among the several Territories by the Secretary of the Treasury, in the ratio of illiteracy. It is also provided that a sum not exceeding 5 per cent. of the appropriation may be expended annually for the education of teachers.

—There is an exceedingly bitter feeling against England now growing in France. The French Government has been notified that England must not be interfered with in her conduct of affairs in Egypt. If they accept the situation in a friendly spirit England will allow them to annex Madagascar; otherwise she will oppose everything. The French are wishing for an army with which to give emphasis to their diplomatic negotiations.

—A shameful state of affairs has been discovered as existing among the detectives of Washington, D. C. Ten of them were recently discharged for aiding the Star-route conspirators, and now it is found that the remainder of the force have been systematically engaged in stealing. They were subsidized by the thieves and gamblers of the city, who paid the detectives 20 per cent. of their stealings. The detectives, it is said, even planned some of the large robberies, and selected the men to execute them. Yet all these men are still on the force.

Obituary.

DOWNING.—Died at Vallejo, November 30, Clarence V. B. Downing, aged 32 years and 6 months. He was the son of the former Elder of our church in Healdsburg, where his mother still resides and abides in the faith. The funeral took place here and called together many sympathizing friends. We tried to present the duty of each to the living; as life is short and may end at any time, we should never miss an opportunity of doing good.
W. M. HEALEY.

LIFE SKETCHES.

THE EARLY LIFE, CHRISTIAN EXPERIENCE, AND EXTENSIVE LABORS OF

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 21, 1882.

A LETTER addressed A. R. Toss (or Coss) lies unclaimed at the SIGNS Office.

TO OLD SUBSCRIBERS.—If you want to know how you can get a valuable book for next to nothing, read our offer on the next page.

THIS issue completes the present volume of the SIGNS. Our next paper, Jan. 4, 1883, will begin Volume 9. We make no great promises as to what will be done the coming year, but simply say that the managers will spare no effort to keep the SIGNS up to the standard which it has reached. We hope to greet, with the New Year, all our old friends and many new ones.

READ the advertisement of Healdsburg College, in another column. We can vouch for the truth of all that it says. Much more might be said within the bounds of truth. We think it is in the providence of God that this school was established, and believe it will do a great work. There is much to be done, and time is short. If you are going to do anything in the cause, now is the time to prepare. Do not delay to secure the advantages that are placed within your reach.

Good Work.

A BROTHER who is doing missionary work in one of the northern counties of this State, writes that he visited nine families and obtained seven subscribers—three for the SIGNS and four for *Good Health*. With the magnificent premium offer which we make for the coming year, it will not be a difficult matter to secure subscribers for the SIGNS.

LAST week we noted the fact that a member of the pope's household had been sued at law. The following from the *Osservatore Romano*, the official organ of the Vatican, will show how the matter is viewed in Rome.

"Thus it has been declared, in the most definite manner, that the pope in Rome is a subject; that his legal position is exactly on a par with that of any private person; and that the sovereignty and rights of the Supreme Pontiff, as regards the extra-territoriality of the Vatican, expressed in the famous Law of Guarantees, are nothing more than an artifice, a mockery."

If the pope understands the Scriptures, he must know that such things presage his speedy destruction. See Dan. 7:11, 26; 8:25.

WHEN Joseph Cook was in San Francisco a reception was given him, at which he answered about fifty questions propounded by the audience. Among others he received these: "Why change from the seventh to the first day?" "What is your opinion of modern Spiritualism?" "Is man by nature immortal, and do the wicked live at all after death?" We know his answers to the last two, but would be pleased to learn his answer to the first, which it is said he "promptly and decidedly answered." We would like to know if he offered any better reason than, "We do it because we want to, and think we have the right to." That, after all, is the sum of all reasons for keeping Sunday instead of Sabbath.

Sabbath-School Lesson.

OUR next lesson is one of deep interest. It is concerning the appearance of Christ to his disciples, on the morning of his resurrection. Let no one think he understands it fully, and give it a hurried glance, nor be content with the mere words of the lesson. Study it carefully and prayerfully. There are many profitable lessons to be learned from it. There are false ideas in regard to this event, which are quite generally held; these we should be able to correct from a Bible stand-point. We call special attention to the "Spirit of Prophecy," volume 3, chapters 15 and 16. It throws much light on many points, and impresses some valuable lessons. We would like to give these chapters to all the readers of the SIGNS, but our space will not allow us to do so. We could only give a part, and the connection would be lost. Get the book and read them for yourselves. When you have read that much, you will not want to lay the book down till you have read it through.

Question and Answer.

"A READER of the SIGNS" writes:—

"How could Moses be on the mount at the transfiguration? We read in Acts 26:23 that Christ should be the first that should rise from the dead."

Since Moses died and was buried, Deut. 34:5, 6, we know not how he could have appeared on the mount except by a special resurrection. The fact that Moses appeared and talked with Christ is of itself positive proof that he had been raised from the dead, for dead men are incapable of holding conversation or performing any act. See Ps. 146:4; 115:17; Eccl. 9:5, 6, 10, and many other passages. In Jude we learn that Michael the archangel (Christ) disputed with the devil about the body of Moses. This evidently refers to the resurrection of Moses. It was an example of the great controversy between Christ and Satan. Satan has the power of death, Heb. 2:14, and claims dominion over men on account of his conquest of Adam. But Christ has gained the right to take men from under the power of Satan, because he has conquered death and the one who has control of it.

The "reader" evidently understands this, but cannot reconcile the resurrection of Moses with Acts 26:23. But there is no more difficulty in the case of Moses than in that of Lazarus, the widow's son, the ruler's daughter, and many others. All these were raised before the resurrection of Christ. But the whole of Acts 26:23 is not quoted above. Paul did not say absolutely that Christ was the first that should rise from the dead. The text reads: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people." The New Version renders verse 23 more correctly, thus: "How that Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles." The idea is that Christ was the one who brought light and immortality by means of the resurrection. Christ's resurrection was the pledge of a future life to all who should believe. Others had been raised before this time, but it was only on the strength of the promise that Christ should be crucified, buried, and should rise from the dead. He is the first-fruits, because he is the chief.

For an extended comment on this passage, and others of a similar nature, see book entitled, "Man's Nature and destiny," by Eld. U. Smith, for sale at this office.

Do They Believe It?

IN an exchange we find the following item:—

"It is estimated that the heathen world numbers 700,000,000, and altogether only \$7,000,000 are expended by the Christian societies in mission work among them. About one-third of this sum is contributed by Americans."

It will be seen at a glance that this sum allows just one cent a year for the conversion of each individual heathen. Besides these, there are millions who are not counted as heathen, not because their deeds are not as bad, but because they know more. These are more difficult to reach than the heathen who have not become hardened. Now it would be interesting to know how long the Christian would expect to be converting these heathen, for they say it must be done. No missionary work can be done without means; hence the rank and file of the church are really the ones upon whom this work of conversion depends. And judging from the contributions, we should say that they do not take much stock in the doctrine of the world's conversion, or else they think that when the Lord gets ready to have them converted he will do it without any effort on their part.

Appointments.

WE expect to hold meetings on Sabbaths and Sundays with churches as follows: At Fresno City, Dec. 23, 24; at Temperance Colony, Dec. 30, 31; at Lemoore, Jan. 6, 7; and at such times during the week as may be thought best. We see no reason why the business of the quarterly meetings may not be transacted at these appointments, so we invite all the brethren, as far as they can consistently, to be present.

G. D. BALLOU.
M. C. ISRAEL.

AH me! How fast the years go on,
The gray hairs mingle with the brown!
And yet these whitening hairs should be
A chain of silver links to me,
Forged by the gentle hand of love,
To lift my earth-bound heart above!

God can take from me all my store,
Yet leave me richer than before!
Trustful, through life his hand I'll take,
And Time's sad changes He will make
My stepping-stones to that blest shore
Where change is gain and time is o'er.

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THE SIGNS OF THE TIMES

PROSPECTUS FOR 1883.

THE SIGNS OF THE TIMES has reached the close of its eighth volume. It has proved of unusual interest to its thousands of readers, who everywhere pronounce it *a live religious paper*; a reliable expositor of Scripture; an energetic defender of the truth of the Bible, and a household paper the contents of which, in every department, are pure and elevating. By the events of the past year the SIGNS has been called out to defend with boldness the true principles of Religious Liberty which were held so sacred by the founders of our Government. And the future promises to be still more exciting in this respect, as the rights of minorities are more and more disregarded. Such a paper cannot fail to be both interesting and useful.

With the commencement of the year 1883 the SIGNS will enter upon its mission with a stronger editorial staff, with increased facilities for publication, and with a larger list of subscribers than any previous volume. Its success in the past has been remarkable, and many expressions of approval and encouragement are received from every quarter of the globe.

We confidently announce that the columns of the SIGNS will be, as heretofore, filled with interesting and instructive matter, profitable to all classes of readers. Editors whose names and pens have given character and value to the paper in past volumes, will continue their efficient labors during the year 1883. Also, all the leading contributors in Europe and in various parts of our own country, who have added so much to its value heretofore, will continue their favors in Volume Nine. And in addition to this, valuable aid has been secured for its office and local editorial work, which cannot fail to increase its interest and usefulness.

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General Articles.—This will embrace a wide variety of subjects, in articles both original and selected; practical, doctrinal, expository, and miscellaneous. Prominent among these we would make special mention of the series of articles on Bible history, found on the first page of each paper. These have always and everywhere proved of the greatest interest to all classes of readers.

Temperance.—The SIGNS will always be an ardent advocate of temperance, from a Christian stand-point; advocating, not only abstinence from intoxicating drinks, but that Christian temperance which is worthy to be associated with the subjects of righteousness and judgment to come. Acts 24:25.

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TESTIMONIALS.

[From Eld. J. H. Waggoner.]

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J. H. WAGGONER.

[From Mrs. E. G. White.]

THE Life of St. Paul by Conybeare and Howson, I regard as a book of great merit, and one of rare usefulness to the earnest student of the New Testament history.

ELLEN G. WHITE.

[From Rev. G. S. Abbott, D. D.]

It is always a duty as well as a delight to recommend a good book. Full as the world is of book-making, standard books, the books that wear, the books that carry with them "the life-blood of master spirits," such as the world will not let die, do not come from the press every day. Many lives of St. Paul have been well written; but none that begin to compare in scholarly fidelity, and in literary interest, with the Life of St. Paul by Conybeare and Howson. This book was first recommended to us by Rev. H. B. Hackett, D. D., LL. D., than whom it is safe to say America never had a superior Oriental linguist. Its recommendation could easily be obtained from any one of the finest teachers of Christian truth in our land. It has the charm of fiction, with no one of its perils. It holds the reader from first to last. It associates a thousand and one facts of contemporaneous secular with sacred history, which adds beauty and richness to the narrative, brings fully to view the scenes in the life of the mighty Apostle, who, like an Atlas, not of fable, bore the world for Christ's sake on his shoulders. It shows us Paul making the tour of the world for him whom he had persecuted. The book should be owned and read by everybody who has interest in the growth and progress of Christianity in the first century. Now that it is within everybody's reach, and now that the International Bible Lessons for 1883 begin with the Acts of the Apostles, its purchase at once will be exceedingly timely and profitable. One could desire that its sale this year might be immense, insuring thereby so much addition to Christian knowledge, all over the world.

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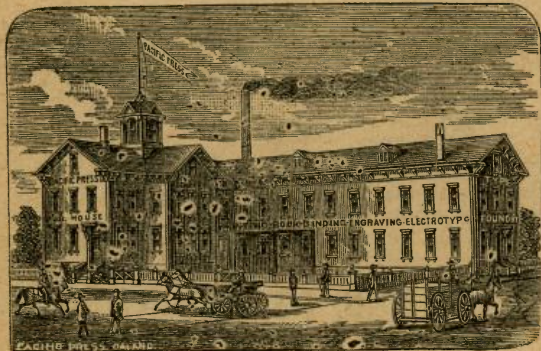
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