

The Signs of the Times.

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

VOLUME 9.

OAKLAND, CALIFORNIA, FIFTH-DAY, DECEMBER 13, 1883.

NUMBER 47.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE
S. D. A. MISSIONARY SOCIETY.

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

Entered at the Post-Office in Oakland, Cal.

TRIBULATION.

TILL from the straw the flail the corn doth beat,
Until the chaff be purged from the wheat,
Yea, till the mill the grain in pieces tear,
The richness of the flour will scarce appear.
So, till men's persons great afflictions touch,
If worth be found, their worth is not so much
Because, like wheat in straw, they have not yet
That value which in threshing they may get.
For till the bruising flails of God's corrections
Have threshed out of us our vain affections;
Till those corruptions which do misbecome us
Are by thy sacred Spirit winnowed from us;
Until from us the straw of worldly treasures,
Till all the dusty chaff of empty pleasures;
Yea, till his flail upon us he doth lay,
To thresh the husk of this our flesh away,
And leave the soul uncovered; nay, yet more—
Till God shall make our very spirit poor,
We shall not up to highest wealth aspire;
But then we shall; and that is my desire.

—George Wither, England.

General Articles.

Efforts to Hinder Nehemiah's Work.

BY MRS. E. G. WHITE.

THOSE who were restoring the defenses of Jerusalem did not go forward in their work unmolested. Satan was busy in stirring up opposition and creating discouragement. The principal agents in this movement were Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian. These idolaters had exulted in the feeble and defenseless condition of the Jews, and had mocked at their religion, and ridiculed their devastated city. And when the work of rebuilding the wall was entered upon, they with envenomed zeal set themselves to hinder the undertaking. To accomplish this, they attempted to cause division among the workmen by suggesting doubts and arousing unbelief as to their success. They also ridiculed the efforts of the builders, declared the enterprise an impossibility, and predicted a disgraceful failure.

"What do these feeble Jews?" exclaimed Sanballat mockingly; "will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?" Tobiah, endeavoring to be still more contemptuous and sarcastic, added, "Even that which they build, if a fox go up, he shall even break down their stone wall."

The builders on the wall were soon beset by more active opposition. They were compelled to guard continually against the plots of their sleepless adversaries. The emissaries of the enemy endeavored to destroy their courage by the circulation of false reports; conspiracies were formed, on various pretexts, to draw Nehemiah into their toils; and false-hearted Jews were found ready to aid the treacherous undertaking. Again, the report was spread that Nehemiah was plotting rebellion against the Persian monarch, intending to exalt himself as king over Israel, and that all who aided him were traitors.

Emissaries of the enemy, professing friendliness, mingled with the builders, suggesting changes in the plan, seeking in various ways to divert the attention of the workers, to cause con-

fusion and perplexity, and to arouse distrust and suspicion. And the plans formed for the advancement of the work were reported, by these spies, to the enemy, and thus they were enabled to labor with greater effect to thwart the purpose of the builders.

But Nehemiah continued to look to God for guidance and support, and the work went forward until the gaps were filled, and the entire wall built up to half its intended height. As the enemies of Israel saw that all their efforts had been unavailing, they were filled with rage. Hitherto they had not dared to employ violent measures; for Nehemiah and his companions were acting by the king's commission, and any active opposition might bring upon themselves the monarch's displeasure. But now, in their blind passion, they themselves became guilty of the crime of rebellion of which they had so eagerly accused Nehemiah. Having assembled for united counsel, they "conspired all of them together to come and to fight against Jerusalem."

The experience of Nehemiah is repeated in the history of God's people in this time. Those who labor in the cause of truth will find that they cannot do this without exciting the anger of its enemies. Though they have been called of God to the work in which they are engaged, and their course is approved of him, they cannot escape reproach and derision. They will be denounced as visionary, unreliable, scheming, hypocritical,—anything, in short, that will suit the purpose of their enemies. The most sacred things will be represented in a ridiculous light to amuse the ungodly. A very small amount of sarcasm and low wit, united with envy, jealousy, impiety, and hatred, is sufficient to excite the mirth of the profane scoffer. And these presumptuous jesters sharpen one another's ingenuity, and embolden each other in their blasphemous work. Contempt and derision are indeed painful to human nature; but they must be endured by all who are true to God. It is the policy of Satan thus to turn souls from doing the work which the Lord has laid upon them.

Proud scorers are not fit to be trusted; yet as Satan found in the heavenly courts a company to sympathize with him, so these find among professed followers of Christ those whom they can influence, who believe them honest, who sympathize with them, plead in their behalf, and become permeated with their spirit. Those who are at variance in almost everything else, will unite in persecuting the few who dare to pursue the straightforward path of duty. And the same enmity which leads to contempt and derision, will, at a favorable opportunity, inspire more violent and cruel measures, especially when workers for God are active and successful.

Some of the leading men among the Jews, becoming disaffected, sought to discourage Nehemiah by exaggerating the difficulties attending the work, and representing the people as already exhausted by their excessive labor. Said they, "The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall."

Again, they attempted to intimidate the people by the report that large armies were preparing for a secret attack upon the city: "And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease." It was the help and encouragement received from traitors in the camp that emboldened the enemies of Israel to make those threats. And traitors reported the threats for the sole purpose of terrifying and disheartening the builders on the wall.

"And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us, they will be upon you." These alarms

were given by those who were taking no part in the work. They were gathering up the statements and reports of their enemies, and bringing these in to the workers to weaken courage and create disaffection. Then every word of complaint, distrust, suspicion, or unbelief dropped by the workmen, with all the additional conjectures and conclusions of the news-carriers, was eagerly reported outside the walls, and circulated among those who despised the Jews, and sought to hinder their prosperity.

The same difficulties are experienced by those who are now seeking to make up the breach in the law of God. The servants of the Lord must expect every kind of discouragement. They will be tried, not only by the anger, contempt, and cruelty of enemies, but by the indolence, inconsistency, lukewarmness, and treachery of friends and helpers. As we seek to advance the cause of truth, and prepare a people to stand in the day of God, we are led directly away from the customs and practices of the world. But there are among us pleasure-seekers, who are not laboring to meet the high standard of the divine requirements, who love the spirit and influence of the world more than they love the truth or the prosperity of God's cause. These unconsecrated elements are used by Satan to accomplish his purposes. While still connected with the people of God, they unite themselves with his enemies, and thus the Lord's work is laid open to the attacks of its bitterest foes, and the arguments furnished by professed friends of the truth are employed to destroy the confidence, courage, and faith of workers who are too easily discouraged.

Even some who seem to desire the work of God to prosper, will yet weaken the hands of his servants by hearing, reporting, and half believing the slanders, boasts, and menaces of their adversaries. Those who appear to be honest souls are sometimes deceived through the influence of ambitious and turbulent men. Satan works with marvelous success through his agents; and all who yield to their influence are subject to a bewitching power that destroys the wisdom of the wise and the understanding of the prudent. Hence they allow themselves to be prejudiced, misled, and deceived. For this reason, many whose lives are a reproach to the cause of truth, will yet succeed in arousing distrust and suspicion of those through whom God is working.

How busy, in a crisis, is the rebellious spirit, the evil tongue! How eagerly will they gather up floating rumors, and send them to the bitterest enemies of God, to be sown broadcast, like thistle seed, to produce their harvest of evil! And when the result is seen, in desolation, backsliding, and apostasy, then those who have done the very work which Satan prompted them to do, are ready to charge the result upon the faithful workers whom they have hindered, burdened, and distressed. But every man's work stands registered in the books in Heaven, and no disguise can there conceal the motives that prompt to action. Those who obey God will be honored of him.

Amid great discouragements, Nehemiah made God his trust; and here is our defense. A remembrance of what the Lord has done for us, will prove a support in every danger. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" And "if God be for us, who can be against us?" However craftily the plots of Satan and his agents may be laid, God can detect them, and bring to naught all their counsels.

The most bitter opposition, the boldest threats of the enemy, seemed only to inspire Nehemiah with firmer determination, and to arouse him to greater watchfulness. "Nevertheless," he declares, "we made our prayer unto our God, and set a watch against them day and night." "Therefore, set I in the lower places, behind the wall,

and on the higher places, I even set the people after their families with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them; remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to naught, that we returned all of us to the wall, every one unto his work. And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons." "They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded."

Beside Nehemiah stood a trumpeter, and on different parts of the wall were stationed priests bearing the sacred trumpets. The people were scattered in their labors; but on the approach of danger at any point, a signal was given for them to repair thither without delay. Then the priests sounded an alarm upon the trumpets as a token that God would fight for them. "So we labored in the work," says Nehemiah, "and half of them held the spears from the rising of the morning till the stars appeared." Those who lived in towns and villages outside Jerusalem were required to lodge within the walls, both to guard the work and that they might be ready for duty in the morning. This would prevent unnecessary delay, and, furthermore, would cut off the opportunity which the enemies would otherwise enjoy, of attacking the workmen as they went to and from their homes, or embittering with prejudice or discouraging by threats.

Nehemiah and his companions did not shrink from hardships, or excuse themselves from trying service. Neither by night nor by day, not even during the brief time given to slumber, did they put off their clothing, or even lay aside their armor. "So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing."

Nehemiah was engaged in an important work, one which concerned the prosperity of the cause of God. Every effort previously put forth to accomplish that work had failed because of a lack of true faith and union of effort among the Jews. The Samaritans, disguising their enmity and cloaking their slanders under a pretense of fidelity to the king of Persia, had succeeded in causing a discontinuance of the work. The zealous and true-hearted among the Jews had again and again been disappointed in their purposes. But in the strength of God, Nehemiah determines that the adversaries shall not again hinder the work. The despisers of the God of Heaven shall be disappointed. Their Satanic policy cannot succeed if the people of God will bar the doors against the enemy, and work harmoniously to carry out the divine will. The foe cannot enter unless the gates are thrown open by traitors within. If we are but loyal and true, every attack of the enemy will lead us to a firmer reliance upon God, and to more determined effort to carry forward his work, against all opposing influences.

War Debts.

THE national debts of the world are *war debts*. They represent, not art, science, nor improvement; not steamships, railways, commerce, nor discovery; but simply war, bloodshed, butchery, and slaughter. For the national debts of the world are almost entirely caused by the accumulated cost of wars. Most nations cannot go to war except on borrowed money; but having stirred up some internal quarrel among themselves, they sound the trumpet, beat the drums, collect a lot of baubles and gewgaws to beguile fools from their homes, and so entice and compel the young and strong, the bone and the sinew of the land, to engage in mutual butchery; and then they borrow money, issue bonds, contract debts, and mortgage the toils of future generations, in order to buy arms and accouterments, muskets and cannon, powder, shot, and shell, with which to blow out the brains of their fellow-men.

All over the civilized world is felt the pressure

of these intolerable burdens. Every man in Christendom is taxed to pay war debts. The *New York Tribune*, in the following table, gives the war debts of the civilized world, in the year 1865 and also 1879:—

| Nations. | 1865. | 1879. |
|---------------------------------|------------------|------------------|
| Germany, | \$ 610,470,000 | \$1,047,200,000 |
| Austria-Hungary, | 1,473,220,000 | 2,005,150,000 |
| France, | 2,646,560,000 | 3,927,000,000 |
| Great Britain, | 3,848,460,000 | 3,704,470,000 |
| Russia, | 990,080,000 | 2,856,000,000 |
| Italy, | 871,080,000 | 1,944,460,000 |
| Spain, | 999,600,000 | 2,499,000,000 |
| Netherlands, | 414,120,000 | 390,320,000 |
| Belgium, | 119,000,000 | 296,072,000 |
| Denmark, | 45,220,000 | 48,790,000 |
| Sweden, | 21,420,000 | 57,120,000 |
| Norway, | 9,044,000 | 24,990,000 |
| Portugal, | 190,400,000 | 302,700,000 |
| Greece, | 34,510,000 | 95,200,000 |
| Turkey, Europe, | 228,480,000 | 1,190,000,000 |
| Turkey, Asia, | 952,000 | 99,960,000 |
| Switzerland, | 714,000 | 6,664,000 |
| Total, | \$12,503,330,000 | \$20,495,096,000 |
| United States, (1865 and 1880), | 2,756,431,571 | 1,886,019,504 |

From these statistics it appears that, from 1865 to 1879, the war debt of Europe increased more than *eight billions of dollars* (\$8,081,766,000). Only two of all these nations reduced their debts during this period.—Great Britain and the Netherlands. The United States also reduced her debt more than eight hundred millions of dollars (\$870,412,067). The annual interest of the war debt of the United States has been reduced from one hundred and fifty millions—or more than \$3 per year for each man, woman, and child in the country—to seventy or eighty millions, which is from \$1.25 to \$1.50 per head; or about \$8 or \$10 for every family of six persons in the United States. This money must be earned and *paid*, whether people have clothes, shoes, books, papers, or anything else, and this, with the amount of principal on which the interest is paid, represents a portion of the tax saddled upon national industries by the expenditures of bloody war. If the United States kept up to the standard of France and Germany, she would have to support 700,000 soldiers; and one strong man in every twenty would be a paid soldier, or fighting pauper. The armies of Europe, producing nothing, cost more than all the iron miners, iron workers, and manufacturers of textile fabrics in the United States, whose labor so benefits the human family.

At the same time that war imposes taxes, it reduces the ability to pay them, by drafting, drilling, and butchering the young, strong, and able-bodied men, leaving the aged, the infirm, the cripples, the women, and the children to produce their own living, maintain the national life, and earn money to pay these dressed-up idlers for parading and marching, for drilling, and killing, and scattering blood, rapine, conflagration, and havoc, among their fellow-men in other lands.

People tell us of the approach of the millennium, when nations shall learn war no more. Will they compare the amount of money raised for mission purposes with the amount raised for purposes of butchery and war? It costs as much to build, equip, and manage a first-class war vessel as it does to found, endow, and sustain a college. A soldier costs more than a missionary; and yet *Christendom*—the so-called domain of *Christ*—probably sends out a *thousand soldiers* to one *missionary*; and after spending all the ready money that can be gathered, in preparing and waging war, Christendom mortgages her lands, and wastes in advance the resources of centuries in mutual and self-destructive slaughter.

The standing armies of Russia, France, Germany, Spain, Austria, Italy, and Great Britain, with British India, comprise 2,740,362 men, supported at a yearly cost of \$143,579,000; and their navies are manned by 186,696 men, at a yearly expense of \$143,579,000. More than one in each 110 inhabitants is a soldier in active service, or about one in each twenty-two able-bodied men. And with all this senseless and ungodly waste in the past, the nations, as if drunken with blood and thirsting for fresh draughts, are straining every nerve to increase their facilities for human butchery. Krupp's great gun factory at Essen in Prussia, which has ordinarily employed 8,000 men in constructing the most efficient machinery for human slaughter, as the boasted millennium is right upon us, has been obliged to *add* some *four thousand men* to its working force, making about 12,000 in all employed in a single manufactory of death-dealing artillery.

At this rate of progress, how long will it require for men and missionary societies to bring in the reign of peace on earth and good-will to men? Will not the shortest and surest way to bring in the millennial glory be to carry the gospel of the kingdom into all the world, and to continue, meanwhile, to cry, "Thy kingdom come, thy will be done in earth as it is in heaven"?—*The Safeguard*.

Why Not Be Silent?

THEY ask us to keep silent about our Lord's second coming. "The people do not like to hear it, and they won't come, and we cannot keep up our congregation, if we make that prominent." Thus a few timid ones report to us, sometimes. Keep silent about the Lord's coming! Ask nature to give birth to a head with no body! Loathsome thought, say you; but, we reply, no more loathsome than to drop Christ's second coming from the gospel. Christ is the *head*, and the church is the *body*. So Paul represents the relation of Christ to the church. Christ, the head, has been "born from the dead," or in other words, he that was dead is "alive forevermore," having been raised personally from the grave and glorified bodily at his right hand. His church—his body—are all still under death's dominion, and will ever remain so unless Christ comes to "ransom them from the power of the grave." If we leave off that coming, we have a glorified "head," but no glorified "body." We need not dream that death will glorify the church, or bring it to God's right hand. Why not? Because death did not glorify Christ, nor did it take him to God's right hand. Three days and three nights did the Son of man lie in death's power, and after he was risen from Joseph's tomb, he declared that he had not yet ascended to his Father. If death neither glorified nor translated Christ to Heaven, think not that it will do for us what it could not do for him. The resurrection, translation, glory; that was God's order for Christ, and "the body" will follow the order of its Head. If Christ comes not, then no resurrection, no translation, no glory.

Keep silent about Christ's second coming! Ask the streams to run on, and on, and on, and never rest in their mother ocean. If Christ comes not, the streams of salvation, now running, will all evaporate, leaving but a dry river-bed of scorching sand, and never reach redemption's restful ocean of glory! Ask the author to hush his theme when he has given the title page, the preface, and the introductory chapter! Redemption's story is but introduced and outlined by Jesus' first advent; his second advent will complete the volume with thrilling raptures and with hallelujah song. Ask the architect to stay his temple when the foundation stones are laid, and the rude frame work is erected, while the shining finish, the dome, and the turrets are yet all wanting!

With no second coming of our Christ, how unfinished is redemption's temple. God has promised an end of sin and Satan, and they have come to no end. He has promised an end of thorn and thistle, and curse upon earth; an end of pain and sorrow, and of death, and they have come to no end! He has promised an universal kingdom of immortality and glory, and no such kingdom has come. He has promised his saints a victorious shout over death when he shall take them out of their graves, but this song of triumph has not been permitted them yet. Must these redemptive promises fail? Yes, if Jesus comes not the second time. But he *will* come. Prophets sang it, apostles said and prayed it, angels shouted and echoed it, and Christ himself pledged it to loved and loving disciples. Ask us to be silent! Suppose we consent; we are small fry to settle with. Go hush the prophets; go keep the angels still about it; go and get Paul quiet about it; get Peter and James and John all silent about it; go, roll back in mute stillness to Heaven's bosom the voice of Alpha and Omega as he cries, "Behold, I come quickly"—roll it back until it is no more for earth to hear; then come to us and we will be silent too, but not till then.—*Pacific Missionary Advocate*.

WHEREVER we are, in the city or in the desert, in the house or in the field, in the shop or in the street, we may keep up our intercourse with Heaven, if it be not our own fault.

MANY examine their hearts as they would a den of wild beasts, only to run away affrighted.

"It Makes No Difference."

THOSE who observe the first day of the week as the Sabbath, when compelled to admit that there is no "thus saith the Lord" for its observance, will say that "it makes no difference, if we only keep one day in seven." If God has sanctified a day and made it holy, it is the only day that we can keep holy. He nowhere tells us that he has made every day in the week holy. We cannot make a day holy, therefore we cannot keep it holy.

Let us see whether or not it is essential that we agree among ourselves as to a definite day. If families were at variance in respect to a particular day, there would be discord and unhappiness. The work on the farm would be away behind the season. The son would rest while the father labored. The wife would feel unwilling to cook and wait upon the harvest laborers upon her Sabbath. Things would be out of joint in general. Schools would suffer. The teacher would find it a perplexing thing to keep up an interest, on account of the absence of his pupils. It would certainly produce a bad state of affairs. "Yes," says one, "and this is just the reason why you seventh-day folks should not be troubling the people in regard to this Sabbath question." My friend, what is a theory good for that cannot be carried out without the result being suicidal? If man can see the necessity for a particular day of the week as the Sabbath, could not the all-wise God have apprehended the same necessity? Does not this seventh-part-of-time theory impeach the wisdom of God? Did he not obviate this difficulty by saying that "the seventh day is the Sabbath?" (Ex. 20:10). Has he anywhere abrogated this command? If so, we shall expect to find a clear statement of its abolition, and as positive a command for another day.

Let us examine those texts so commonly quoted in support of the first day. "In the end of the Sabbath, as it began to dawn toward the first day of the week," &c. Matt. 28:1. This sounds as though the day before the first day of the week was the Sabbath. "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Mark 16:9. Not a word about the Sabbath. Luke says, "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 24:1. Not a syllable about holy time. John speaks of the same event in chap. 20:1, but gives it no sacred title. Also John 20:19. Here, he says they had assembled for fear of the Jews. He does not call it the Sabbath.

Again, in Acts 20:7, we find that Paul preached until midnight. If he was preaching and holding this religious meeting to set an example for all Christians to follow, by meeting together to worship on the first day of the week, then the writer of the Acts (Luke) and his companions were setting an example to desecrate the same time by sailing in a ship to Assos. Verse 13. Again, in 1 Cor 16:2, the day is appointed by Paul for the purpose of each one laying by him as God had prospered him. He gives the reason for thus appointing the day,—"That there be no gatherings when I come." No holy time is mentioned. And there is not another text in the New Testament that mentions the first day of the week.

Every generation has a testing unpopular truth, and it has always made some difference how they received it. Adam and Eve were commanded not to eat of the tree of knowledge, under penalty of death. When the serpent met the woman he inquired if God had commanded that they should not eat of every tree of the garden. Gen. 3:1. He first desired to learn if they understood God's command. It is very clear that the woman understood, from her reply: "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said ye shall not eat of it, neither shall ye touch it, lest ye die." Immediately the serpent set at work to convince the woman that it made no difference if God did say that they should surely die. He said, "ye shall not surely die, for God doth know that in the day that ye eat thereof then shall your eyes be opened, and ye shall be as gods, knowing good and evil." When the woman saw as the serpent desired to have her see, and she was anxious to exalt herself and become wise, she lost sight of God's command, and disobeyed.

It is when we have some selfish motive in view that we lose sight of a plain "thus saith the Lord," and say that it makes no difference. If Satan succeeded in deceiving our first parents in Paradise, and the whole world in Noah's day, is their not great danger of his deceiving the world to-day, when there is every wind of doctrine afloat? The only way to avoid his snares and delusions is by clinging closely to a "thus saith the Lord." God has given us just as plain a command for observing the seventh day of the week as the Sabbath as he did to our first parents not to eat of the tree of knowledge.

Korah, Dathan, and Abiram were destroyed for their disobedience. Num. 16. When Uzzah put forth his hand to steady the ark, contrary to God's command, the Lord smote him that he died. 2 Sam. 6:6, 7. It made some difference in these cases, although even David was displeased with God's dealing with Uzzah, and left the ark, and it was carried to the house of Obed-edom.

Saul was commanded to utterly destroy the Amalekites, men, women, children, oxen and sheep. He saved the best of the cattle and sheep to offer as a sacrifice to the Lord. His object was apparently good, viz., to worship by offering burnt-offerings; but was it acceptable? Was his excuse that he saved them for this purpose a good one? Hear the words of the prophet Samuel as he reproved him. "Behold to obey is better than sacrifice, and to hearken, than the fat of rams." 1 Sam 15:3, 15, 22. This very act of disobedience kept Saul from holding his position as king. He departed from the Lord, and finally committed suicide on the battle-field of Mt. Gilboa. 1 Sam. 31:4.

Reader, when God commands us to do anything, whether it be agreeable, convenient, popular, or unpopular, it is for our best interest to obey. If we disobey we are no better than our first parents, Uzzah, or Saul. If he spare not the angels that kept not their first estate, and drove Adam and Eve out of the garden of Eden for disobeying his voice, he certainly will not spare us unless we keep his commandments. E. HILLIARD.

Medford, Minn.

Atonement for the Sin of Sabbath-breaking.

SABBATH-BREAKING was once a sin. The Sabbath commandment was written in the midst of the moral law, in the former dispensation, which was placed in the ark of the covenant, and covered by the mercy-seat. No one could come to that mercy-seat but the high priest, and he could only come with the blood of a sin-offering to make atonement for the transgressions of that law which was beneath the mercy-seat in the ark. But all the blood that was there offered could not take away a single sin. The blood could only typify the blood of Christ, the real sin-offering, and the high priest in offering the blood to atone for sin, could only typify Christ as our real high priest, as offering his blood in behalf of all his people, from the beginning to the end of the world.

The Jews were often found guilty of the violation of the fourth commandment—the sin of Sabbath-breaking. Blood was offered for their cleansing; but it could avail them nothing, only to point them to the blood of Christ. The priests offered the blood for them; but this could only point them to the fact that Christ would offer his own blood for that sin. Hence, unless Christ shall offer his blood for their sin, not one of those Sabbath-breakers can be saved.

Christ shed his blood for man's violation of the ten commandments; and this act did not blot out or change any one of those commandments except the fourth. He offers his blood for the violations, in these days, of nine out of the ten commandments; and, in behalf of the ancients, for their sin of Sabbath-breaking, besides. Is it not barely possible that such sin exists at the present day? and that it consists in the same acts, viz., the profanation of that very day which God reserved to his own special honor at the beginning? There will be Sabbath-keeping in the future world. Isa. 66:22, 23. Will there be two classes of Sabbath-keepers, and two days in the week kept? "All flesh" shall observe the Sabbath—there will be none that neglect it, none will hold the doctrine of "no Sabbath" there.

May God bless these suggestions to the opening of some eyes. Is it not possible, friendly reader, that that law, for the transgression of which a real

atonement was shadowed forth in the former dispensation, is still the moral law of God, without the abatement of "one jot or one tittle"? Matt. 5:28. And does it not consequently bind us to the observance of the same day which it required the ancients to keep? Is not sin the same thing in all dispensations? and will not Sabbath-keepers in the world to come all observe the same day?

R. F. COTTRELL.

The Sabbath.

"It is God's first command. The patriarchs kept it. Sinai preached it. The holy tables gave it central place. The holy ark incased it. The Jewish church revered it. Prophets enforced it. Jesus upheld it. The apostles sanctioned it. The Christian church throughout all time has prized it. The prophetic finger still points to it as a last-day blessing (Isa. 66:23). Eternity waits to be an eternity of Sabbath. What profane indifference would tread it down? Vain is the effort. It must still live. It has an innate life. The will which made it is divine. As in the ark it rode triumphant over ungodly graves, so now it strides above ungodly foes. It must march on till time is lost in one Sabbatic rest."—Dean Law.

The preceding words of Dean Law are strong and to the point, if we make them all apply to the true Sabbath, instead of a part of them to a counterfeit. It is true, as Alex. Campbell said, "that the Sabbath never was changed, nor could it be, unless creation were to be gone through again."

But what Sabbath did Jesus uphold? Let those who believe in the Sunday prove that Jesus did not uphold the same Sabbath which his Father had instituted, "the patriarchs kept," and "the prophets enforced." It is very plain that Jesus recognized the law of the Sabbath, when he said, Whosoever shall break one of these least commandments and teach men so, the same shall be called least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven. Matt. 5:19. Therefore in recognizing the law, he upheld and enforced the Sabbath and not the Sunday.

But what Sabbath did the apostles sanction? Certainly not the first day of the week, for had Paul kept that, how could he say that he had done nothing contrary to the customs of his fathers? Acts 28:17. Surely the Jews would have accused him of breaking the Sabbath had he not kept it, and there is no proof that he kept two days in the week.

It is true that the prophetic finger points to the Sabbath as a last-day blessing; but the proof text (Isa. 66:23) must refer to what will be in the new earth, instead of the last days. The context seems to prove this; in fact, all must admit it, unless the position is taken that the new heavens and new earth are spiritualized to mean the moral condition of the church. This position is taken by some of the orthodox spiritualizing commentators.

Dan. 7:25, plainly refers to the Sabbath in the last days, and other texts which might be quoted. How true it is that the Sabbath is now marching above "ungodly foes." Is not the dragon waging his most skillful warfare against those "who keep the commandments of God, and have the testimony of Jesus Christ"? But notwithstanding this opposition, commandment-keepers are increasing; for "truth is mighty and will prevail."

WILLIAM PENNIMAN.

Woodburn, Ill.

THERE is a large class of professing Christians whose Christianity is limited to a desire to be saved. They are always anxious about the extent of indulgence in worldly pleasure allowed to the Christian. Their burden consists of a dread lest they exercise a little more self-denial than is absolutely necessary, and thereby lose some coveted pleasure. A lady of this class once asked her pastor if he really thought it would be wrong for her to attend a certain dancing entertainment. She wanted to go ever so much, but would not go if she were right sure that it would be wrong. The minister replied, "My dear sister, when you become converted you won't ask such questions." And that sentiment covers the whole ground.

If we would obtain a blessing of our Heavenly Father, we must come for it in the garments of our elder Brother, clothed with his righteousness who is the first-born among many brethren.

The Son of God Died.

SOME affect to think it derogatory to the character of God that his Son should suffer for us—the innocent for the guilty. But all such must have views of the divine Government unworthy of the subject; unworthy of the eternal truth and infinite justice of a holy God. The Lord has said that death was the penalty of transgression, and that his law should not be set aside, nor its penalty relaxed; for he would *by no means* clear the guilty. Ex. 34:7. Was it necessary for God to keep his word? If so, in order to man's salvation, it was necessary to clear man *from guilt*—to save him *from sin*; for, *as guilty, in sin*, he could *by no means* be cleared. Reason attests that the salvation of a sinner can only be effected by providing a willing and honorable substitute. The Bible attests that God gave his own Son, and the Son gave himself to die for us. What reason, in the name of justice and mercy, demands, the Bible reveals in the gift of that holy One in whom infinite justice and mercy unite.

We think that all who have read carefully our remarks upon the requirements of the moral system, must accept the conclusion, that a substitutionary sacrifice is the only means whereby the broken law may be vindicated or the honor of the Government maintained and a way opened for the pardon and salvation of the sinner.

The Scripture plan of atonement has this peculiarity, that it presents one offering for many offences, or, in truth, for many offenders. And this is true whether we consider it in the light of the Old or the New Testament; of the type or the antitype. Their sacrifices under the Levitical law were, indeed, "offered year by year continually" (Heb. 10:1), but on the day of atonement, the offerings of which were the heart and substance of the whole system, a goat was offered for all the people. Lev. 16:15.

The declaration of the apostle Paul, in Heb. 10:4, is too reasonable to admit of any dispute. He says, "For it is not possible that the blood of bulls and of goats should take away sins." A bull and a goat were offered on the day of atonement, on which day the high priest took the blood into the most holy place. To these the apostle refers. His statement is founded on what may be termed the law of equivalents. While the greater may be accepted for the less, strict justice would forbid that the less should be accepted for the greater. A goat is not as valuable as a man. Its blood or life is not as precious, or as great worth, as the blood or life of a man. How much less could a goat answer as the just equivalent of a whole nation! If your neighbor owed you an ounce of silver, you would feel insulted if he offered you in payment an ounce of brass; but, on the contrary, you would consider him both just and generous if he offered to pay you with an ounce of gold. Even so, a man might consider himself demeaned, were he under sentence of death, if the Government should offer to accept the life of a goat in his stead. "Am I," he might inquire, "of so little worth that I can be ransomed by a goat?"

Again, it would not only lower the dignity of a man, but it would give us a mean idea of the justice and importance of the law. If the broken law can be vindicated by the sacrifice of a goat, a dumb animal, the law itself could not be considered of great value or importance.

But how different would the case appear if the Government should announce that the law was so just, so sacred, and its violation so odious in the sight of the lawgiver and of all loyal subjects, that nothing less than the life of a prince royal could be accepted as a substitute for the transgressor. The announcement of the fact that no less a sacrifice would be accepted, without any reason being given, would at once raise the law in the estimation of every one who heard it, and overwhelm the transgressor with a sense of the enormity of his crime. Now he might inquire, "Is it possible that my sin is so great that I can be saved only by such a great sacrifice?" By this it will be seen, as we shall yet more fully consider, that the value of the Atonement—its efficacy as a vindication of the justice of the law and the honor of the Government—consists entirely in the dignity of the offering.

And this is by no means a reflection on the requirements or the sacrifices of the Levitical system. If considered as a finality—as having no relation to anything to follow—they do indeed appear insignificant and entirely worthless. But

if considered as types of a greater offering yet to be made; as illustrations of man's desert for his transgression, and of God's abhorrence of sin, by which the sinner subjects himself to the penalty of death, they served a useful purpose. And in the prophecies of the Old Testament we find that a greater and more honorable sacrifice was set forth to Israel, as in Dan. 9:24-26, where it was announced that the promised Messiah should be cut off, but not for himself; and in Isa. 52 and 53, where he who was to be exalted very high, before whom kings should shut their mouths, was to be "wounded for our transgressions, and bruised for our iniquities." How impressive are the words of the prophet: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he has poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

We insist, and we think with the very best reason, that the Mosaic law reaches its logical conclusion only in the Christian system, even as the prophecies of an exalted sacrifice find their fulfillment in Jesus of Nazareth, the son of David. And the objection raised against the idea of the Son of God dying for man, for the transgression of his Father's holy law, is as contrary to reason as it is to the Scriptures. Were all men thoroughly imbued with a sense of the justice and the just requirements of the law of God, and would accept just conclusions in regard to those requirements, they could not fail to admire, with wonder and with awe, "the mystery of godliness" as presented in the offering of the Son of God as our ransom.

The law of God must be honored and vindicated by the sacrifice offered for its violation; therefore the death of Christ, the Son of the Most High, shows the estimate which he places upon his law. We can have correct views of either, the offering or the law, only as far as we have correct views of the other. Now, as the glory of God was the first great object of the gospel, Luke 1:14, and, as we have seen, the honor of the law must be the chief object of an atonement, we shall best be able to estimate the value of the law of God by having just views of the price paid for man's redemption from its curse. And it is also true that they only can properly appreciate the gift of Christ who rightly estimate the holiness and justice of that law for which he died. They who accuse us of lightly esteeming the Saviour because we highly esteem the law of God, only prove that their study of governmental relations, and of the Bible conditions of pardon, has been exceedingly superficial.

What, then, was the sacrifice offered for us? the price paid to rescue us from death? Did Christ, the Son of God, die? Or did a human body die, and God's exalted Son leave it in the hour of its suffering? If the latter be correct, it will greatly detract from the value and dignity of the Atonement; for the death of a mere human being, however sinless, would seem to be a very limited sacrifice for a sinful race. But, however that might be, we should not question God's plan, if that was the plan. But what say the Scriptures? This must be our inquiry. To these we appeal.

It is by many supposed that the pre-existent being, the Son of God, could not suffer and die, but that he left the body at the moment of its death. If so, the only humiliation the Son manifested was to leave Heaven and dwell in such a body; and so far from the death of the body being a sacrifice on the part of the higher nature, it was only a release and exemption from the state of humiliation. This would hardly justify the Scripture declarations of the amazing love of God in giving his Son to die for the sins of the world.

The Methodist Discipline has a statement concerning the Son of God, which we think is quite in harmony with the Scriptures. "Two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, *never to be divided*, whereof is one Christ, very God, and very man, who truly suffered, was crucified, dead and buried." We can only regret that we seldom meet with a Methodist author who takes a position as Scriptural as this of the Discipline.

The view which we call in question supposes that there were two distinct natures in the person of Christ; but we do not so read it in the sacred oracles. But if it be so—if there were two dis-

tinct natures united for a season, and separated in death, we must learn it in the revelation concerning him. What, then, are the terms in which this distinction is revealed? What terms express his higher, or divine nature, and what terms express his mere human nature? Whoever attempts to answer these questions will find the position utterly untenable. "Christ" expresses both combined. "Christ, the Son of the living God"—"The man Christ Jesus," both refer to the same person or individual; there are no forms of speech to express his personality higher than the Son of God, or Christ; and the Scriptures declare that Christ, the Son of God, died.

The divinity and pre-existence of our Saviour are most clearly proved by those scriptures which refer to him as "the Word." "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." John 1:1-3. This expresses plainly a pre-existent divinity. The same writer again says: "That which was from the beginning, . . . the Word of life." 1 John 1:1. What John calls the Word, in these passages, Paul calls the "Son," in Heb. 1:1-3. "God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power." In other places in this letter this same exalted one is called Jesus Christ. In these passages we find the divinity or "higher nature" of our Lord expressed. Indeed, language could not more plainly express it; therefore it is unnecessary to call other testimony to prove it, it being already sufficiently proved.

The first of the above quotations says the Word *was* God, and also the Word *was with* God. Now it needs no proof—indeed it is self-evident—that the Word *as* God, was not the God whom he was *with*. And as there is but "one God," the term must be used in reference to the Word in a subordinate sense, which is explained by Paul's calling the same pre-existent person the Son of God. This is also confirmed by John's saying that the Word "was with the Father." 1 John 1:2; also calling the Word "his Son Jesus Christ." Verse 3. Now it is reasonable that the Son should bear the name and title of his Father, especially when the Father makes him his exclusive representative to man, and clothes him with such power—"by whom he made the worlds." That the term God is used in such a sense is also proved by Paul, quoting Ps. 45:6, 7, and applying it to Jesus. "But unto the son, he saith, Thy throne, O God, is forever and ever, . . . therefore God, even *thy* God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1:8, 9. Here the title of God is applied to the Son, and *his* God anointed him. This is the highest title he can bear, and it is evidently used here in a sense subordinate to its application to his Father.

It is often asserted that this exalted one came to earth and inhabited a human body, which he left in the hour of its death. But the Scriptures teach that this exalted one was the identical person that died on the cross; and in this consists the immense sacrifice made for man—the wondrous love of God and condescension of his only Son. John says, "The Word of life," "that which was from the beginning" "which was with the Father," that exalted, pre-existent One "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled." 1 John 1:1, 2.

This testimony of inspiration makes the Word that was with the Father from the beginning, a tangible being appreciable to the senses of those with whom he associated. How can this be so? For an answer we turn to John 1:14: "And the Word *was made flesh* and dwelt among us." This is plain language and no parable. But these are not the only witnesses speaking to the same intent. Says Paul, "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself; more literally, *divested himself*, i. e., of the glory he had with the Father before the world was. Phil. 2:5-8.

Again Paul speaks of him thus: "Forasmuch

then as the children are partakers of flesh and blood, *he* also *himself* took part of the same." Heb. 2:14. The angel also announced to Mary, that her son Jesus should be called the Son of the Highest; and, "That holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. Not that the "Son of the Highest" should dwell in and inhabit that which should be born of her, but her son was the holy, pre-existent one, thus by the energy of the Holy Spirit "made flesh." Now if the human nature of Christ existed *distinct* from the divine, the foregoing declarations will not apply to either; for, if that were so, the pre-existent Word was not made flesh; it was not the man, nor in the fashion of a man, nor did the man, the servant, ever humble himself, or divest himself of divine glory, never having possessed it. But allowing that the Word—the divine Son of the Most High—was made flesh, took on him the seed of Abraham, and thus changed the form and manner of his existence by the mighty power of God, all becomes clear and harmonious. EDITOR.

(To be Continued.)

The Sabbath-School.

Lesson for Pacific Coast.—December 22.

1 COR. 16; 2 COR. 1-4.

NOTES ON THE LESSON.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:1, 2. Paul does not here command the church at Corinth to make a collection, but simply gives them directions as to the manner of making it; the text shows that they had previously understood the necessity for such a collection. When Paul was at the council at Jerusalem, and received "the right hand of fellowship" from the apostles and elders there, that he should go unto the heathen, it was desired of him that he should remember the poor (Gal. 2:9, 10); it was in accordance with this wish that he had previously asked the Corinthian brethren to give of their means.

This text is considered by first-day writers as the end of controversy on the Sunday question. Dr. Barnes remarks: "There is here clear proof that the first day of the week was observed by the church at Corinth as holy time." It is not claimed by him or any one else, so far as we know, that there is here anything like a commandment for Sunday observance, but simply that Paul recognizes the observance of Sunday as something already established. Now we wish to call attention to two things: 1. If the Sunday-Sabbath was then a fixed institution in the church, there must have been a time when it originated,—a time when the commandment was given. This cannot be denied, for it is well known, and admitted by all men of judgment and candor among first-day people themselves, that there was a long period when the first day of the week was considered only a working day, and the seventh was the only recognized day of rest. See Ex. 20:8-11, and others. We repeat, then, that if this order of things were changed, a commandment to that effect must have been given. But since no one can find such a commandment, or any hint of such a thing, we deny that any such change was made. 2. From Dr. Barnes himself we will show that his "clear proof" that Sunday was observed by the Corinthians as a day of rest is an assumption unwarranted by the facts in the case. After quoting the Greek of the phrase, "lay by him in store," he says: "Let him lay up at home, treasuring up as he has been prospered. The Greek phrase, 'by himself,' means, probably, the same as 'at home.' [All the best authorities agree on this; they make no question but that the apostle's words literally mean that the offerings should be laid by and treasured up at home.] Let him set it apart; let him designate a certain portion; let him do this *by himself*, when he is at home, when he can calmly look at the evidence of his prosperity." Now the moment it is admitted (and it cannot be denied) that the laying by was a personal affair with each individual at home, and not

at church, then all that is assumed for first-day observance vanishes into nothingness. Moreover, to "calmly look at the evidence of his prosperity" is not generally considered to be the proper manner in which to keep the Sabbath. The Bible teaches a different way. See Isa. 58:13. The passage under consideration is the last place in the Bible where the first day is mentioned; there are seven other places where it is found, and all of them give just as much support to the Sunday cause as this one does, and no more.

"I BESEECH you, brethren (ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints), that ye submit yourselves unto such, and to every one that helpeth with us, and laboreth." 1 Cor. 16:15, 16. Paul here shows that those who are *addicted* to the ministry of the saints are worthy of the highest regard; others are to submit themselves to such. There is consistency in this, for Paul says that those who sow bountifully shall reap also bountifully; not simply in temporal things, but in spiritual. The amount given does not matter; that will depend on circumstances; but those who devote themselves to the service of the Lord, by caring for his saints, are by him especially honored even here.

THE reader must not fail to compare the two verses just quoted, with the 16th verse of the 1st chapter. Paul says there that he baptized the household of Stephanas, and our Pedobaptist friends find in that statement proof that Paul baptized infants; "for it is not probable," say they, "that there were no children in the family; and if there were, then of course they must have been baptized, since they formed a part of the household." This is to many sufficient evidence in favor of so-called infant baptism. But let us apply the same reasoning in 1 Cor. 16:15, 16. Here the word "house" is used instead of "household," but no one will dispute that in both instances family is meant. Paul says in this place that the house of Stephanas "have addicted themselves to the ministry of the saints." Consistency requires that those who find infant baptism in 1 Cor. 1:16 should on this text reason thus: "Of course there were infants in this family, and consequently we have here undoubted proof that in the early church children were so precocious that from their earliest infancy they worked diligently for the support of the saints." Remember that Paul is speaking of the same family in both instances. But concerning the latter text Pedobaptists would say, with all reason, that if those of the family who had come to years of discretion were given to hospitality, and to the service of the church, it is all that is required by the text; and thus they demolish their previous argument for infant baptism; for in order to reap any benefit from the statement that a household was baptized, they must prove that in *every* instance where something is predicated of a *household*, the same action is predicated of all the infants of that household, should there be any. This they would not attempt to do. When we remember that the strongest proof for infant baptism is found in the baptism of the households of Lydia and the jailer, we see that nearly the whole theory is evaporated by the consideration of this one text.

"FOR as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Cor. 1:5. There is in this verse a wonderful amount of comfort to the Christian, if it only be appreciated. It is simply a fulfillment of the promise, "As thy day, so shall thy strength be." Dr. Clarke well says, that from this "we learn that he who is upheld in a slight trial, need not fear a great one; for if he be faithful, his consolation shall abound as his sufferings abound. Is it not as easy for a man to lift one hundred pounds' weight as it is for an infant to lift a few ounces? The proportion of strength destroys the comparative difficulty." The angel said to Daniel, "The people that do know their God shall be strong, and do exploits." Dan. 11:32. The Lord himself said to the Jews that if they would obey him, five of them should chase an hundred, and an hundred of them should put ten thousand to flight. Lev. 26:8. Would there be anything that the people of God could not do or endure, if they only had faith in God? With each new trial, fresh consolation would come, and each new duty en-

tered upon would bring strength for its own accomplishment. What reason is there, then, in discouragement? Suppose the way is rough; "as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." If a man be in Christ, he can do all things. Phil. 4:13. Christ himself said, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." John 16:33. Why should the fact that Christ has overcome the world, impart courage to us? Because it is an assurance that we can do the same, for all his strength is freely given to us, if we will but accept it. "This is the victory that overcometh the world, even our faith." 1 John 5:4. Is it, then, proper to say of any one, man that he is a "weak Christian"? To be a Christian is to be in Christ, and those that are in this condition are partakers of his power, which is infinite. Just to the extent then that a man is weak in the Christian life, is he out of Christ, and, consequently not a Christian. This does not mean, however, that a man must be strong in himself; "our sufficiency is of God."

"BUT we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. 4:7. This shows that there is a purpose in our being weak. We are compared to frail earthen vessels, that might be easily broken. If such vessels were subjected to rough usage, and were still preserved intact, it would indicate that some special care had been exercised, for the destruction of the vessels would be the natural result. So if we are preserved from the snares of the enemy, it will indicate that some power far superior to ourselves is entitled to the credit. But Christ cannot work in us, if we feel so strong as to make the attempt to do the work ourselves. And since, having no strength, we often act as though we had it, it is certain that if we *had any* strength of our own, we would not give the Lord a chance to work at all, and we would be lost. We therefore repeat that it is a wise providence that has made us as weak as we are, in order that the power of Christ may rest upon us. Instead of becoming discouraged over our natural weakness, we ought rather, with Paul, to take pleasure in the fact, and "glory in infirmities; for when I am weak, then am I strong." E. J. W.

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OAKLAND, CAL., FIFTH-DAY, DECEMBER 13, 1883.

"A Check on Adventism."

THE teachings of the Saviour in the sermon on the mount, in regard to the law, ought to be noticed a little further. As we said, Wesley wrote that Matt. 5:17-19 referred to the decalogue, and only those basely interested to make a point, even though they pervert the words of Christ, could say otherwise. Jesus spake "as one having authority," and it was fitting that he should announce his position, as a reformer, in reference to the recognized constitution of the divine Government. He said he came to fulfill—keep—it, and not to subvert or destroy it. And to give assurance, he pronounced a woe upon the person who should break one of the least of the commandments in the law, and promised blessings in the coming kingdom of Heaven to those who do and teach them; and that not even a jot or tittle should pass from the law, till heaven and earth pass away. If Mr. Woodward, or any other, can complacently fight against these commandments, or any one of them, we would refer him to chapter 7:21-23, where "many" who profess great faith in him are told to depart as workers of iniquity; literally, lawless or law-breakers.

Again, in giving the "golden rule," he teaches to do unto others in all things as we would that others should do unto us, and adds: "For this is the law and the prophets." That is, the law which restrains others from infringing on our rights as to life, chastity, property, and reputation, also forbids our infringing on the rights of others in the same respect. The law is based upon love to God, and to man, and the golden rule is the outgrowth of the law in its relations to our fellow-men. No part of the law is excepted in this sermon, but every commandment enforced, as it is in other places. As to the idea presented by Mr. Woodward that Christ set aside the fourth commandment, we are willing to leave him to the mercies of John Wesley and Bishop Haven.

We have so often exposed the sophistry of those who try to turn the testimony of Paul to the Galatians and the Colossians against the Sabbath of the Lord God, that to many readers it may seem a weariness to hear the evidence repeated. But we must briefly notice his efforts on these letters. He writes:—

"In Gal. 4:9-11 we read: 'But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.' This is a rebuke for going back to the observance of certain days by which they will again fall into bondage. There was no day in the Jewish economy that was so heavy laden with rites and ceremonies as their Sabbath. It was a load too heavy for them to carry and remain free."

Several points may be briefly noticed in this:—

1. The apostle is here speaking to those who formerly "did service to them which by nature are no gods." To this service they were inclined to turn back.

2. In confirmation of this view we learn in Deut. 18:9-12 that *observing times* was a heathen practice, forbidden as an abomination to the Lord.

3. This *may* refer to the Sunday, that being a heathen festival, as all authorities attest; but it cannot refer to any days which were ever commanded by the true God.

4. Mr. Woodward's position is that the seventh-day Sabbath was classed with these heathen abominations; one of the days or times kept in obedience to them which by nature are no gods!

5. The Lord told his people Israel that if they called the Sabbath a delight, and honored God in its observance, then they should delight themselves in the Lord, Isa. 58:13, 14. This does not well agree with Mr. Woodward's estimate of it. If he had in any instance showed any respect for the word of God, we should expect he would be ashamed of his scandalous comment on Gal. 4. And on Col. 2 he does no better.

Four things are specified in Col. 2:16, namely (1) Meats and drinks; (2) Feast days, called here holy

days; *heortees* has no other meaning than feasts. (3) New moons; (4) Sabbaths. Some say, and Mr. Woodward is one, that the annual sabbaths were included under the head of "a holy day," that is, the feast days, and that "the sabbaths" mean the weekly Sabbath. The fallacy of this is easily shown.

There were three annual festivals in the Levitical law: the passover, pentecost, and the feast of tabernacles; and each new moon throughout the year was likewise a feast day. Each day of these feasts, as the seven days of the passover, was a feast day; two of them were sabbaths. Therefore there were many more feast days in the law than there were sabbaths. Hence the apostle's specification. And Col. 2:17 shows positively that these feasts and sabbaths were among the Levitical types, and that the apostle does not include therein "the Sabbath of Jehovah thy God." Now we will examine Mr. Woodward's comments:—

"The word *days*, as has been stated, does not appear in the original, hence, 'sabbath' stands alone, and is in the genitive plural, 'sabbaton,' 'of the sabbaths,' and hence must have, in order to complete the grammatical construction, as well as the sense, a governing word. This word must be 'hemeran,' day; supplying this governing word, the passage reads, Let no man judge as respects the day of the Sabbaths."

Neither the grammatical construction nor the sense demands the insertion of the word "day" before sabbaths. Where *sabbatone* has the meaning of week, and has a numeral prefixed to it, then the construction demands the insertion of *hemeran*, day; it could not convey the idea of the original without it. And hence, in the Greek Testament, in every instance of that kind, there is placed in the margin, "*hemeran* understood." But this is not a case of that kind, and there is no such marginal reading. The addition of the word "days" in the Authorized Version was evidently euphonic, as the pronunciation is easier, and more easily understood by the hearer if we say "sabbath days," than "sabbaths." Here is one misrepresentation of the Greek of this text by Mr. Woodward. Again he says:—

"This clause is translated in the revised version of the New Testament, 'of a sabbath day.' The revisers saw the mistake of supplying 'days,' as this is the Greek form of expression for the Sabbath day; so they give us the correct translation, but place the article 'a' before 'sabbath day.'"

On this we say, (1) If the revisers have given us the correct translation, then Mr. Woodward must confess that his construction is wrong. Every one can see that "a sabbath day," as the revisers have it, is not the equivalent of "the day of the sabbaths," as Mr. W. has it. As it stands in his book he would make both of them right! but they are not the same, and do not convey the same idea. (2) He says "the revisers saw the mistake of supplying 'days,' as this is the Greek form of expression for the Sabbath day." If that were so we should find this form invariably in the Greek where "the Sabbath day" is mentioned, *but we do not*. But again he says:—

"The expression that St. Paul uses here, 'the day of the Sabbaths,'—*hemeran sabbaton*—is the exact Greek expression in the Septuagint, found in the Decalogue, and is translated 'the Sabbath day.'"

The above is simply an untruth, and every one who has ever read the texts knows it to be so. We will place side by side the expression of Paul and that of the decalogue, and the reader may judge for himself. The decalogue says: "*Teen hemeran ton sabbaton.*" This is an exact rendering of the Hebrew. But Paul has only, "*E ton sabbaton,*" that is, "or the sabbaths." "*Teen hemeran*" is in the Septuagint, and not in Col. 2:16. It is not a pleasant task to expose such willful misrepresentations of the originals of the sacred records as we have to do when reviewing those who fight against the Sabbath of Jehovah. Mr. Woodward has perverted and falsified the Greek of Col. 2 as badly as Mr. Armstrong did the Hebrew of Ex. 16.

On this text Dr. Barnes says:—

"But the use of the term in the plural number, and the connection, show that he had his eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial or typical law, and not on the *moral* law, or the ten commandments. No part of the moral law—no one of the ten commandments could be spoken of as 'a shadow of good things to come.' These commandments are, from the nature of moral law, of perpetual and universal obligation."

And Dr. Clarke on the same text says:—

"There is no intimation here that *the Sabbath* was done away, or that its moral use was superseded by the introduction of Christianity. I have shown elsewhere

that, *Remember the Sabbath-day to keep it holy*, is a command of *perpetual obligation*, and can never be superseded but by the final termination of time."

The *italics* above are Dr. Clarke's own, and seem to have been placed there for Mr. Woodward's special benefit. Both Dr. Barnes and Dr. Clarke, and every writer "of sound judgment," as Dr. Haven has it, affirm that the fourth commandment is not typical. Mr. Woodward says it is, and affects to find it in verse 17, in the words, "which are a shadow of things to come." Against his bare assertion we produce the testimony of Jehovah himself. The Sabbath and the fourth commandment are based upon certain facts. Are they typical, and, when ordained or established, did they point forward to Christ? The Lord God gave the reason, the foundation of the Sabbath in the commandment. "The seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it." And when the Lord declared that the Sabbath was a sign, he gave the reason and the nature of the sign thus: "For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

The Sabbath is a *memorial only*, and a memorial of creation. (Bear in mind, this is the Sabbath given to the Jews in the fourth commandment, of which Jehovah speaks thus). It was made, blessed, and sanctified before sin came into the world. If man had never sinned these facts would have forever stood the same, and the Sabbath would have been, as it is now and ever will be, a memorial of these eternal facts. Such is the truth against which puny man dares to raise his arm. We do not envy him in the prospect that, by his commandments God will bring every work into judgment. Eccl. 12:13, 14.

On John 21 he is peculiarly happy. Hear him:—

"But the Seventh-day Adventists, anxious to throw aspersion on the Christian Sabbath, call this day Sunday, and that it is a good fishing day, and that the disciples all went fishing, hence, had no respect for it. In the first place, it was not a good fishing day, for they toiled all night, and caught nothing—a rebuke for their wrong-doing. Jesus, in the morning, full of compassion for his erring, hungry children, appears on the shore, and calls to them, saying: 'Children, have ye any meat? And they answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find; and they did, and were not able to draw it for the multitude of fishes.' John 21:4-6. And after they had dined, Jesus rebuked Peter severely for leading the others astray. Had it been an ordinary day, there seems no reason why they should not catch something to eat. They were not yet fully commissioned to preach, and were not until after the baptism of the Holy Ghost; hence, it seems that during the week, on any day except the Christian Sabbath, they would be allowed to fish without bringing upon them the rebuke of the Saviour."

Reader, where do you think this information was obtained that the Saviour rebuked the disciples for fishing on Sunday? It can be found *only* in the *New Gospel according to Woodward*. We make no comments; they are unnecessary, and we cannot do justice to the subject. A man who will thus falsify and willfully misrepresent the gospel, and yet have the effrontery to put "Rev." to his name, well deserves the scorn of every person who has any regard for truth and honesty.

With a few quotations in regard to the first day of the week, we dismiss Mr. Woodward. We shall copy without comment:—

"Any reference to the first day of the week as the day on which the early church met and worshiped should have great weight." Page 55.

"The sub-apostolic Fathers . . . all admit that the first day of the week was universally observed by all Christians as the Sabbath." Page 92.

"Who keeps the first day of the week? Nobody. Who has got the mark of the beast? No one. Did anybody ever keep the first day of the week? No." Page 89.

"If they say that the change of the Sabbath is not the mark of the beast, then none of us poor mortals that keep the first day of the week bear it." Page 88.

"We have shown that the mark of the beast is not the keeping of the first day of the week as Sabbath by the fact that, according to the Seventh-day Advent figures and statements, the first day of the week was observed 217 years before the beast (the Roman Catholic Church) had an existence, and also by the fact that no people under the sun ever kept the first day of the week." Page 92.

And so the final summary of his argument is this.

1. All Christians have kept the first day of the week.
2. The mark of the beast is not the first day of the

week. 3. Nobody ever did or does keep the first day of the week! Therefore nobody has or can have the mark of the beast. And so Adventism is checked!

We repeat our statement, that for weak sophistry, for contradictions of the Bible, for contradictions of their own church standards, and for self-contradictions, we have never seen the equal of this work of Mr. Woodward.

The Coming Conflict.

FOR more than thirty years Seventh-day Adventists have held that the people of the United States would make a law for the enforcement of Sunday observance upon all classes of persons, regardless of their nationality or religious belief. Although for many years there was no indication of such a movement, and the idea that such a thing could ever be done in this country was ridiculed, this denomination did not cease nor change their preaching, knowing that time would prove its truth. Their confidence did not arise from any fanaticism, but was based on a fair interpretation of the sure word of prophecy.

It was this belief that led them to be so zealous in presenting the claims of God's law, especially of the fourth commandment. Knowing that the Bible recognizes no Sabbath but the seventh day, and that the only authority for Sunday observance is that of the Catholic Church, which regards the change it has made in God's law as the badge of its power, they justly concluded that the enforcement of Sunday observance would be causing all to receive the "mark of the beast." But those who receive this are threatened with a most terrible punishment, and it is plainly declared that those who are prepared for the Lord's coming will be the ones who have kept "the commandments of God, and the faith of Jesus," and "have the father's name in their foreheads." With this knowledge, they could do no otherwise than to earnestly proclaim the truth, not with any hope of hindering or preventing that which they saw must take place, but in order that all who wished to obey God rather than men, might know what his will is.

Time has made the study of the above-mentioned prophecy almost unnecessary, except for the purpose of showing the exact fulfillment of God's word. The thing which was predicted is now upon us. There is a thoroughly organized party now in existence, whose sole object is to "maintain existing Christian features in the American Government, and to secure such an amendment to the Constitution of the United States as will indicate that this is a Christian nation, and to place all the Christian laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the land." This may not seem so bad to the casual reader, but when he learns that some of the "existing Christian features" are in direct opposition to the Bible, he cannot fail, if he be indeed a Christian, to regard it as a serious matter. It has been claimed, and is still by some, that it is not the design of this party to do violence to anybody's religious convictions, but we have seen too much to be deceived. In California and some parts of the East, the spirit of the movement has been clearly manifested. The zeal of very many arises, not so much from love to the Sunday, which is the only "Christian usage" that is made much of in this contest, as from hatred to the Sabbath of the Lord.

We do not believe that even Seventh-day Adventists, as a general thing, realize the gigantic proportions to which this movement has grown, or the long and rapid strides with which it is now going forward. In the East, conventions are constantly being held; many men spend their entire time in advocating the measure. One Synod of the Covenant Church, in Pennsylvania, pledged \$10,000 for the support of the "National Reform Party" during the coming year. Their missionary efforts are very similar to those of our people; and when we remember what an amount of men and means the party has at its disposal, and that its views are by no means so unpopular as those we advocate, we can imagine the progress which is being made. One convention of two or three days' continuance, is usually all that is needed to settle the movement in a place. The local clergymen then take it up, and keep it before their people. They also take advantage of the temperance sentiment of the people, making them believe that this movement is the only hope for prohibition. The publishers of the *Christian Statesman* the organ of the party, are urging

their subscribers to send them names of those who are not receiving the paper, and then to follow up the sample copies which will be sent, by letters or visits, urging the parties to subscribe.

In view of these things the General Conference, at its recent session, passed the following resolution:—

WHEREAS, We, as students of prophecy, have for years anticipated the present Sunday movement, and understand that there is a conflict before us, the magnitude of which can scarcely be appreciated; and,

WHEREAS, Thousands of earnest Christians are laboring sincerely for the enforcement of the Sunday Law, who would not do so if the claims of the true Sabbath were placed before them; therefore,

Resolved, That we remind our people of their duty to place the great light which God has given them upon the Sabbath question before others; and we urge that this be done before the leaders of this Sunday movement have opportunity to represent the issues of this question in a false light."

If this resolution is complied with, we have not much time to spare. Next year will be a great year in politics, being the time of the national campaign, and the "Reform Party" will not be silent. Our people will be brought face to face with this question, and how are they prepared for it? There are many who might do a great deal of good in their own neighborhood, by holding Bible-readings, if they only were qualified; but they do not feel that they are able to bring out the truth as it should be. Many believe the truth, but yet could not give a satisfactory reason for their belief. Such cannot hope to be able to benefit others, or even to hold their present position very long against the sophisms of the opposition. None should rest satisfied until they are intelligently sound in the faith. We quote from an article by Mrs. E. G. White, in the last *Review*: "Our people, who are expecting such great and important events soon to transpire, should know the reasons of their faith, that they may be able to give an answer to every man that shall ask them a reason for the hope that is in them, with meekness and fear. In his word God has revealed truths that will benefit his church. As a people, we should be earnest students of prophecy; we should not rest until we become intelligent in regard to the subject of the sanctuary, which is brought out in the visions of Daniel and John."

These prophecies, and the sanctuary question, have been the subject of especial study in the Bible-class at Healdsburg College. Next term, beginning January 2, it is the design to connect with these the subject of the Sabbath, in all its bearings,—considering the Bible evidence for the seventh-day Sabbath, the claims and objections of the opposition, the Sabbath in prophecy, the change, and the restoration,—in short, all that pertains to this vital question. This will be done with special reference to the struggle into which, as upholders of Bible truth, we may expect to be forced very soon. The investigation will be very thorough, and all will have an opportunity to be sure that they understand what they believe. Shall we not anticipate the coming conflict, and fortify ourselves in our position? Those who hold these truths are but a little company, and there is a place in the work for every one. Even should our service be to "only stand and wait," let us wait as minute-men, ready for instant action wherever the Master may call us. And do not delay in your preparation, for the demand for laborers is urgent, and "the King's business requires haste." Now is the time.

E. J. W.

How It Was Told.

THE following interesting item we clip from "denominational" news:—

"A young Jewess residing at Pesth was lately about to marry, and when she was putting her papers in order it was discovered that, without the knowledge of her mother, she had been baptized shortly after birth, with the connivance of the midwife. The mother thereupon made representations against the validity of the baptism, but the minister of public worship, agreeing with the ecclesiastical authorities, decided that the act was perfectly legal and that the girl was a Christian."

Quite similar to the process in this country. Many a person is "made a Christian" in infancy, without his or her knowledge or consent, and the only possible method of finding out the fact is to look up the records. If the "Religious Amendment" would only make provision to sprinkle the whole population of the United States, what a deal of labor it would save in efforts to evangelize the people by the slow and uncertain process of preaching and teaching. But they have in con-

templation a plan equally efficient and certain. It is to be taken as sufficient evidence of Christian character that a person keeps Sunday. This is the "one thing needful" which will hide a multitude of sins.

Does the Apocalypse Speak of the Papacy?

BY ELD. J. N. ANDREWS.

WE find an article in the journal *L'Eglise Libre* of Jan. 20, published at Nice, entitled, "L'Apocalypse parle-t-elle de la Papauté?" The writer quotes from our journal of August, 1881, the statement that the great red dragon with seven heads and ten horns, of Rev. 12, signifies pagan Rome; and that the beast with seven heads and ten horns, of chapter 13, signifies Rome papal.

The writer, M. C. B., thinks that opinions so erroneous ought not to be permitted to be introduced among the Protestant churches of France. He therefore proceeds to refute them, by attempting to establish the proposition that the great red dragon of Rev. 12 is Satan himself, and that the beast like a leopard, in Rev. 13, represents the Roman empire during its entire history. In our age the idea has become prevalent, we might say almost universal, that there is no personal devil. It is therefore interesting to find one man who believes in the actual existence of Satan.

The writer bases his argument, that Satan in person is intended by Rev. 12, on the declaration of verses 7-9: First, that there was war in Heaven, which he supposes to be the war which occurred when Satan and his angels rebelled against God. Second, that the dragon and his angels were cast out, which he supposes to signify the expulsion of Satan and his angels from Heaven. Third, that the dragon is said to be that old serpent called the devil and Satan. This is the substance of the argument of M. C. B., that Rev. 12 cannot relate to pagan Rome, and must relate to Satan in person.

But we shall show by incontrovertible proofs that the heaven where this war took place is not the Heaven where God resides, and that those who overcame Satan in this conflict were not literal angels, but the servants of Christ who overcame through the blood of the Lamb, and at the expense of their own lives. We shall also show that though Satan is called the dragon because he had absolute sway in the Roman Empire, yet the seven heads and ten horns do not belong to the person of Satan, but symbolize the Roman empire through which he acts. In like manner he is called the old serpent, not because he was literally a serpent, but because he acted through the serpent to ruin man, though himself an angel.

It will aid us very much in understanding Rev. 12, if we can ascertain at what epoch this prophecy commences. The first event noted in this chapter is the birth of a man child, who was to rule all nations with a rod of iron, and who was caught up to God and to his throne. Verse 5. Who is this man-child? The second psalm speaks of the Son of God as the one that should rule all nations with a rod of iron. Ps. 2:7-9. This declaration is repeated in Rev. 2:26, 27; 19:11-15. The Son of God was caught up to his Father's throne. Mark 16:19; Heb. 8:1; Rev. 3:21. There can be no doubt, therefore, that this man-child is our Lord Jesus Christ, and that this prophecy commences with the birth or first advent of Christ.

Who is intended in this prophecy by the woman, or mother of whom Christ is born? If it was a literal woman it was the virgin Mary. But it is not true that the virgin Mary was clothed with the sun and that she had the moon under her feet; nor is it true that she had a crown of twelve stars upon her head, nor that she had two wings of a great eagle which enabled her to fly into the wilderness where she was fed 1260 days. Verses 1, 6, 14. The woman of this chapter is not, therefore, the virgin Mary nor any other literal woman.

But in the prophecies the people of God are many times represented under the figure of a woman. Jer. 3:6-14; Isa. 37:21, 22; Lam. 2:13; Micah 4:8; Zeph. 3:14; Zach. 9:9. There can be no question that the woman of this chapter signifies the church of God. The sun with which she was clothed must signify the gospel, for it is the light of the gospel which illuminates the church. The moon beneath her feet must signify the past dispensation, which had no light in itself, but shone by the light of the gospel. The crown of twelve stars upon her head must represent the twelve apostles; and the distress of this woman signifies the earnest,

agonizing prayers of the people of God as they waited for the coming of the Redeemer. Matt. 13:17; Mark 15:43; Luke 2:25-38; 23:50, 51; 1 Pet. 1:10-13.

John said that he saw this woman in heaven. He said also that he saw a great red dragon in heaven, who stood before the woman ready to devour her child as soon as it should be born. What did John mean by the word heaven? He could not mean heaven literally, for Christ was not born in the heaven where God resides, but he was born in Bethlehem of Judea. The heaven, therefore, of which John here speaks is situated upon our earth, for Christ was born in this heaven, and was afterward caught up to God and to his throne. Verse 5. The heaven where Christ was born, and where the great red dragon sought to destroy him, is not the Heaven where God resides.

The heaven of this chapter must, therefore, represent the exalted sphere in which the church of the primitive ages moved and acted; and it must be situated upon our earth, as the facts already cited clearly prove. This shows that the war between Michael and the dragon is not, as M. C. B. supposes, the war which took place between Christ and Satan at the time when Satan rebelled against God; for the heaven where this war took place is the one where Christ was born, and cannot be the one where God resides.

We have another fact equally decisive that this war took place upon our earth; for it is said of the army of Michael who were victors over the army of the dragon, that they overcame him by the blood of the Lamb and by the word of their testimony, and that they loved not their lives unto the death. Verse 11. This shows that the victors were not literal angels, but men of God who laid down their lives for the cause of Christ; for the word angels, like the other terms used in this chapter, is not literal, but symbolic.

Who is intended by the great red dragon of this chapter? M. C. B. says that it is dragon is Satan in person. We say that it signifies the pagan Roman Empire, used by Satan as his chief agent in the government of the world. If M. C. B. is correct, then we have in this chapter an exact representation of the personal appearance of Satan. He has several heads and ten horns; he wears seven crowns; his color is red; and his tail enables him to cast down the stars. If he was the highest of the angels before his fall, he has undergone a surprising transformation.

But we think that on reflection M. C. B. will see that these heads and horns are used as prophetic symbols, and that they do not pertain to the person of Satan. This must be the truth, as we will now show. It is said that the dragon who had seven heads and ten horns gave his power and his throne to the beast like a leopard, which also had seven heads and ten horns. Rev. 13:1, 2. And in chapter 17 this beast with the seven heads and ten horns is again brought to view. Verse 3. These heads are explained in verse 10, to signify seven kings, five of which had fallen, one of which then existed, and one had not yet come. The heads, therefore, represent successive forms of government before the empire was divided, for only one head existed at a time.

The ten horns are explained in verse 12 to signify ten kings who had not yet arisen, but who were all to reign at the same time. These must, therefore, represent the empire after it was divided into ten kingdoms. The distinction between the dragon of chapter 12 and the beast of chapter 13 is marked by the fact that the dragon had crowns upon his heads and not upon his horns, which signified that he bore rule while the empire existed in its undivided state, for there was but one head at a time.

The beast like a leopard, on the contrary, had crowns not upon its heads but upon its horns, which signified that he bore rule after the empire was divided into ten kingdoms. The dragon must represent the empire through which Satan ruled the world at the birth of Christ, and which sought to slay him as soon as he was born. We know that it was a Roman governor who sought the life of Christ. Matt. 2.

In our next number, D. V., we will continue this subject.—*Les Signes des Temps*.

On the night of the 2d inst., a mob took possession of the town of Wexford, Ireland. They attempted to burn the theater, where Major Whittle was holding revival services, and broke the windows of Protestant houses. Dresses were torn from ladies attending the services, and gentlemen were stoned, several being severely injured.

The Missionary.

General Conference.

IN addition to items given last week, we condense the following matters of general interest from the report in the *Review and Herald*.—

It was resolved that Eld. B. L. Whitney take editorial charge of *Les Signes des Temps*, and all other papers that may be published at Bale, Switzerland.

A resolution was passed favoring the opening of reading-rooms in the leading cities of this country, as soon as proper persons can be found to take charge of them.

A Central Committee, consisting of Elds. U. Smith, W. C. Sisley, W. H. Littlejohn, E. B. Miller, and sister M. J. Chapman, was appointed for the newly-established Bible-reading Bureau. The conditions of membership are the payment of one dollar a year, and the furnishing of one or more original readings a month, to the committee. Such members shall receive a printed sheet monthly, containing one or more lessons for each week. Those who do not become members may receive the lessons by subscribing \$5.00 a year.

A committee of ten, appointed to consider a new view of the seven trumpets of Rev. 8 and 9, reported that they "see no occasion to change from the views we have formerly entertained."

In view of the fact that thousands of earnest Christians are laboring sincerely for the enforcement of a Sunday law, who would not do so if the claims of the true Sabbath were placed before them, it was resolved to remind our people of their duty to place the light God has given them upon the question before others. And it was also resolved to publish a monthly paper in opposition to the Sunday-law movement.

A resolution was adopted recommending that men of means, who have experience in the truth, visit or locate in prominent islands of the Pacific, that they may become acquainted with the customs of the people, learn the wants of the field, maintain colporteur work, and thus prepare the way for more direct missionary effort.

Elds. Geo. I. Butler, Uriah Smith, J. H. Waggoner, S. N. Haskell, and W. C. White were selected as a committee to supervise the republication of "Testimonies to the Church."

The following officers were elected for the ensuing year: President, Geo. I. Butler; Secretary, U. Smith; Corresponding Secretary, Mrs. F. H. Sisley; Treasurer, A. R. Henry; Executive Committee, Geo. I. Butler, S. N. Haskell, W. C. White, J. Fargo, O. A. Olsen.

Special Instruction.

SINCE camp-meeting we have enjoyed the privilege of attending the special instruction for those who are preparing for greater usefulness in the Master's work. This course is well adapted to the wants of those who are advanced in life, whose time and circumstances will not admit of lengthy drill, who still feel the need of special preparation, that they may labor successfully in the cause.

The Bible-reading is the most important of these exercises. This class numbers about thirty-five, ranging in ages from 17 to 60. A deep interest is taken in the study of the sanctuary, the prophecies, and history connected with them. The method employed is such that older people, whose habits of life seem to shut out the idea of school and study, need have no fear of not being able to learn,—short lessons, with plain talks, and frequent reviews until the subject is mastered, in the order, so that all may receive lasting benefit. Besides the study of the Bible we have a missionary class for teaching the practical working of T. and M. societies, the art of canvassing, missionary visiting, and letter-writing. A course of special instruction is given in reading the Bible and hymns, also in singing, for the benefit of those who can remain but a short time.

Several entered these classes with doubts, in regard to their ability to learn; but after a short time they have succeeded in conquering the imaginary giant, thus showing that perseverance and earnest effort will give victory.

We are sorry that more of our brethren and sisters who are advanced in life are not here to enjoy these benefits. Surely our best efforts should be put forth, in the cause of our soon coming Lord. God would have us "Workmen

that need not be ashamed." This institution has been unmistakably planted by him. It is *your* school as much as your children's.

North College Hall is a pleasant, inexpensive home, one in which you would do well to spend some time, for the sake of association and experience. We hope with the beginning of a new term that many will come and receive the benefits of these special privileges.

Come and fit yourselves to hold Bible-readings with your neighbors and friends, and God will bless you in future labor as you have never been blessed before.

N. C. McCURE.
Healdsburg College, Dec. 4, 1883.

Timidity of Pastors.

A YEAR since, two friends of a pastor were discussing the liberality of his people in providing for his comfort. "Why is it," said one, "that they are so much more generous toward their pastor than other churches, in proportion to their means?" "Because," said the other, "he has schooled them to such liberality toward the various benevolent causes of the day that they have come to apply the same scale of giving to himself and family." The answer was correct, and the principle is one of universal application. Another pastor, at a meeting of the Presbytery held in his own church, and with many of his people present, gave a timid apology for having neglected an important collection in which other churches had joined. His people were indignant. "It is not true," said the leading men after the meeting, "it is not true that the money could not have been raised. Our pastor knows that he had but to ask for it, and it would have been cheerfully contributed. We never knew of this matter, and are ashamed that such an impression of us should go abroad." The principle here involved is also of universal application. Will it not be found true that one of the greatest obstacles to the beneficence of the churches is the timidity of the pastors? Ministers are afraid to ask them to give. —*Religious Herald.*

A Case in Point.

THE Sandwich Islands are a perpetual monument of what mission work can do. The late Charles Darwin was by no means a Christian, but he was a close observer, and he always recognized good springing from agencies in whose religious phases he had no sympathy. In comparing the condition of the Sandwich Islands, when he visited Tahiti in 1842, he says of the critics who were hostile to the missionaries:—

"They forget, or will not remember, that human sacrifices, and the power of an idolatrous priesthood; a system of profligacy unparalleled in any other part of the world; infanticide, a consequence of that system; bloody wars, where the conquerors spared neither women nor children, that all these have been abolished; and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast he will most devoutly pray that the lesson of the missionary may have extended thus far." This is both candid and just, and will serve to perpetuate recognition of the grand work accomplished by the missionaries in the Sandwich Islands.—*Christian at Work.*

WHILE the Israelites dwelt in the house of bondage, and their Canaan was only the land of promise, the Edomites dwelt in their own habitations, and Seir was in their possession. The children of this world have their all in hand, and nothing in hope (Luke 16:25), while children of God have their all in hope, and next to nothing in hand. But all things considered, it is better to have Canaan in hope than Mount Seir in possession.

"THE sun shall no more go down, for the Lord shall be thine everlasting light." That is the believer's promise. "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." "The nations of them that are saved shall walk in the light of it, and the gates shall not be shut at all by day" (no sudden sunset shall cause alarm), "for there shall be no night there."

Temperance.

The Liquor Interest.

TRAMP, tramp, tramp, the boys are marching; how many of them? Sixty thousand! Sixty full regiments, every man of which will, before twelve months shall have completed their course, lie down in the grave of a drunkard! Every year during the past decade has witnessed the same sacrifice; and sixty regiments stand behind this army ready to take its place. It is to be recruited from our children and our children's children. "Tramp, tramp, tramp"—the sound comes to us in the echoes of the footsteps of the army just expired, tramp, tramp, tramp,—the earth shakes with the tread now passing; tramp, tramp, tramp, comes to us from the recruits. A great tide of life flows resistlessly to its death. What in God's name are they fighting for? The privilege of pleasing an appetite, and conforming to a social usage, of filling sixty thousand homes with shame and sorrow, of loading the public with the burden of pauperism, of crowding our prison-homes with felons, of detracting from the productive industries of the country, of ruining fortunes and breaking hopes, of breeding disease and wretchedness, of destroying both body and soul in hell before their time.

The prosperity of the liquor interest, covering every department of it, depends entirely on the maintenance of this army. It cannot live without it. It never did live without it. So long as the liquor interest maintains its present prosperous condition, it will cost America the sacrifice of sixty thousand men a year. The effect is inseparable from the cause. The cost to the country of the liquor traffic is a sum so stupendous that any figures which we should dare to give would convict us of trifling. The amount of life absolutely destroyed, the amount of industry sacrificed, the amount of bread transformed into poison, the shame, the unavailing sorrow, the crime, the poverty, the pauperism, the brutality, the wild waste of vital and financial resources, make an aggregate so vast, so incalculably vast, that the only wonder is that American people do not rise as one man, and declare that this great curse shall exist no longer. Dilettante conventions are held on the subject of peace by men and women who find it necessary to fiddle to keep themselves awake. A hue-and-cry is raised about woman suffrage, as if any wrong which may be involved in woman's lack of the suffrage could be compared to the wrongs attached to the liquor interest.

Does any sane woman doubt that women are suffering a thousand times more from rum than from any political disability?

The truth is that there is no question before the American people to-day that begins to match in importance the temperance question. The question of American slavery was never anything but a baby by the side of this; and we prophesy that within ten years, if not within five, the whole country will be awake to it and divided upon it. The organizations of the liquor interest, the vast funds at its command, the universal feeling among those whose business is pitted against the national prosperity and the public morals—these are enough to show that, upon one side of this matter, at least, the present condition of things and the social and political questions that lie in the immediate future are apprehended. The liquor interest knows there is to be a great struggle, and is preparing to meet it. People, both in this country and Great Britain, are beginning to see the enormity of this business—are beginning to realize that Christian civilization is actually poisoned at its fountain, and that there can be no purification of it until the source of the poison is dried up.

Meantime, the tramp, tramp, tramp sounds on—the tramp of sixty thousand yearly victims. Some are besotted and stupid; some are wild with hilarity, and dance along the dusty way; some reel along in pitiful weakness; some wreak their mad and murderous impulses on one another; or on the helpless women and children whose destinies are united to theirs; some stop in wayside debaucheries and infamies for a moment; some go bound in chains, from which they seek in vain to wrench their bleeding wrists; and all are poisoned in body and soul, and all are doomed to death. Wherever they move, crime, poverty,

shame, wretchedness, and despair hover in awful shadows. There is no bright side to the picture. We forget; there is just one. The men who make the army get rich. Their children are robed in purple and fine linen, and live upon dainties. Some of them are regarded as respectable members of society, and they hold conventions to protect their interests! Still the tramp, tramp, tramp, goes on.—*J. G. Holland, in Scribner's Monthly.*

NO DRUNKARDS ARE THERE.

THERE is a beautiful land, we are told,
With rivers of silver, streets of gold,
Bright the beings whose shining feet
Wander along each quiet street;
Sweet is the music that fills the air—
No drunkards are there.

No garrets are there, where the weary wait,
Where the room is cold and the hours are late;
No pale-faced wife, with looks of fear,
Listens for steps she dreads to hear.
The hearts are freed from pain and care—
No drink is sold there.

Father, look down from thy throne, I pray,
Hasten, oh, hasten a better day;
Help us to work as a temperance band,
To drive the demon from the land.
Help us to wipe away every fear
Which drink brings here. —*Selected.*

Youthful Cigarette-Smokers.

THIS is a nuisance against which brokers and others have protested in vain. "We suffer more from the intolerable nuisance of cigarette-smoking than any other business men," said a Broad Street broker yesterday, "because there are so many boys and young men, messengers, runners, and clerks, constantly eddying in and out of the office. Few people know how general the habit of smoking cheap paper cigarettes has become, and fewer still know how disagreeable and obnoxious it is to men who sit in their offices and receive the smoke in their faces all day long."

Scattered about the walls on all sides of the office were signs: "No cigarette-smoking here!" "Leave your cigarettes with the janitor!" "Put out that cigarette!" "No smoking of cigarettes!" Some of the signs were new and bright, while others were dim and dusty. In spite of them every third or fourth boy of the stream that constantly passed in through the swinging doors puffed a paper cigarette.

"They are used to the signs now," said the broker, with a surly frown toward the careless offenders, "and don't pay any attention to them. Nearly all the offices in this district have made an effort to stop the vice. Both my partner and myself smoke cigars—you see I'm smoking now—but we can't stand the cigarette nuisance. If the boys smoked tobacco it would be all right, but the infernal mixture of sea-weed, burned straw, old rags, and gutta-percha, with which common cigarettes are filled, makes the smoke disagreeable to the last degree."

"Do you think the habit is still spreading?"
"It increases every day. We began a crusade against it five years ago or more, and we were joined by every broker's office of importance in New York, but the smokers increase constantly. You see, the cigarettes are now sold as cheap as nine cents a package, there being twenty in a package. This price is within the means of every boy, and, as it is the fashion to smoke, the youngsters all fall in line."

There are a number of business men who make it a rule never to employ cigarette-smokers. The rules in the messenger service stations are also very severe.

"If you start a boy out," said the manager of a station near the Fifth Avenue hotel, "with a message in one hand, and twenty cigarettes in the other, the message will never get to its destination before at least half the cigarettes are smoked. So we make stringent rules concerning smoking, and punish the boys if they break them. I can pick out a cigarette-smoking boy any time. The habit makes them pallid, lazy, and impudent." —*New York Sun.*

THE New Orleans *City Item* notes the increased interest in the cause of temperance in North Louisiana and other parts of the South, and says, "If the progress in public sentiment now going on continues for another year or two, we shall see a great change for the better, and the twin curses of the South, the pistol and drunkenness, abolished from the land."

Protection.

It is admitted on all sides that society may protect itself against vagrancy. Rum is the mother of vagrancy!

It is admitted that society may protect itself against theft, robbery, burglary, and arson. Rum is the mother of these also. It is admitted that society may protect its members against the contaminating touch of prostitution. Rum is the mother of this.

It is admitted that society may protect itself against murder. Rum is the prolific mother of this most barbarous and horrible of crimes. I have passed forty-five years of my life upon the outermost rim of the blood-draggled frontier, and in that time have witnessed or been cognizant of the facts of one hundred murders; and every one of these murders was the fruit of strong drink; every murderer was inspired and driven to his ghastly work by rum. But its sale must not be prohibited, because to do this would interfere with some people's business.

A Tippler's Prayer.

I REMEMBER a poor victim of drink telling a Christian woman how he had been struggling against the desire for it, and had prayed to God, with the tears streaming down his face. The good woman turned round on him, saying, "I'll tell you how it was your prayer was not answered." "How was it?" "Because the desire for grace was not so strong as the craving for drink. If you really renounce the cup, your prayer will be heard." There is a good truth here—safe and wholesome. What should we think of a man who should deliberately thrust his head into the lion's mouth, or his hand into a den of rattlesnakes, and then pray God to keep him from being harmed? Prayer is a duty, undoubtedly; so also is the admonition to "Flee from evil and pass by it." —*Baptist Weekly.*

POMEROY'S *Democrat* tells the following unique story: Some years ago we had in our employ a man who several times a day ran out of the office to buy a drink of whisky. Every time he went out the cashier was instructed to drop ten cents in the drawer to our credit. At the end of seventeen months the man who had gone out so often had drank himself out of a good situation, and the drawer when opened was found to contain \$409, which we loaned to a young mechanic at seven per cent. interest; he used it to purchase a set of tinner's tools. On the 15th of February, 1876, he returned it to us with interest, saying in his letter that he had a wife, two children, and property worth \$5,000. The other fellow is a bummer hunting food.

It is a great mistake to say: "If you let whisky alone it will let you alone." Now here is Dr. Jenkins, who has not drank any whisky for fifty-three years, who can't get a furnace set up in his house on account of whisky. "The men in the shop are on a spree; everything has to stop." This is the reason given by the helpless contractor who is as innocent of any tampering with whisky as the editor of this paper. But it won't let him alone. It has attacked his business so as to cause a loss of hundreds of dollars this fall. So it is everywhere, whisky lets no one alone. The waste and loss it occasions in one way or another is charged up against all honest effort, and no man can estimate how great that loss is.

NEVER in all time was there so debasing and detestable an enslavement of a people as that now projected in this country by the makers and sellers of liquor. Never in all history did such greedy and unscrupulous hands seize the reins of power as now stretch out from every brewery, every saloon, every dive, every brothel, every deadfall where thieves and thugs lie in wait for their prey. Never were there such despicable plots against the liberties of a people as those hatched amid the reeking fumes of the "gin mill" by men puffed and bloated with the gains of making drunkards and impoverishing the poor.—*Toledo Blade.*

TEMPERANCE people will not be satisfied, though saloon-keepers pay all the expenses of building work-houses, jails, prisons, insane asylums, and of running them, if their own fathers and sons and husbands and brothers must fill them.

The Home Circle.

WORK WHILE IT IS CALLED TO-DAY.

Up! there's no time for rest to-day!
There's stubborn work to do
For every willing heart and hand
The blessed daylight through.
Nor must we loiter, slack, or sleep,
Save in the friendly night,
Which hides beneath its grateful shades
The labors of the light!

Up! there's no chance for rest to-day!
Brothers of human kind,
In many a dark and sterile spot,
Are groping, halt and blind.
And there are burdens to be borne,
And fetters to be broke;
And trees of evil to hew down
With many a toilsome stroke!

Up! for the world is full of strife,
The earth is sown with sin,
Quick springing, like the noxious tares
A noble field within.
And, though at first but tiny blades,
Of shower and sunshine born,
The laborer needs but rest and straight
They overtop his corn!

Then up! nor dream of rest to-day!
The foes are all around;
And some concealed in ambush lie,
And some dispute the ground.
Then let us gird the harness on
To wrestle or to toil;
The laborer reaps the golden grain.
The conqueror wins the spoil!

Influence of Example.

SAID a lively little boy to his mother, I wish you would hire Sally again, I don't like to work so much. And why not, my son? Work is good for us; work makes us happy. It does not make me happy, and it does not make you happy, was the prompt reply. That mother saw her error. Tender and devoted as she was, she had often been grieved by the indifference which her children manifested when required to share with her those labors which her circumstances made it needful for her to perform. But the secret was now told; she had come herself with a disquieted mind to the performance of her task; and although she had not suffered her lips to utter the truth that labor was painful, the lineaments of her face, and the tones of her voice, had conveyed to their young minds this impression more deeply than any words she could have uttered. That children are good physiognomists, is a common remark; but few realize how well they read the mother in her eyes. Her looks make a deeper impression than her words—her spirit than her precepts; and when her instructions are neglected, her example is never forgotten. When all these are at variance, the quick eye of childhood detects the inconsistency; and true to the impulse of feeling, he at once decides that truth is falsehood, or that his mother is not sincere; and thus he early learns either to despise the truth or to reject that authority which he cannot respect. I believe many of our sons learn their first lessons in infidelity on their mother's lap; and far better had it been for those sons had they learned those lessons in the school of Hume or Voltaire. Better put into our children's hands the writings of Paine, than fill their minds with objections to the truth derived from the inconsistency of parental example.

When mothers learn to bear the necessary toils and trials of life, not only with meekness and patience, but with cheerfulness and composure, they will meet in the bright eye and happy faces of those for whom they labor, the reward of whatever of self-denial or self-control it may have cost them. The man whose hands are red with the blood of his fellow-man, is called a hero; many speak his praise; but the word of wisdom tells us that he that ruleth his own spirit, is greater than he that taketh a city—and those who have achieved this triumph find in their own experience that curse from which they may not escape converted into choicest blessings.—*Advocate and Guardian.*

God asks of us prompt, and willing obedience. You perhaps have heard of the little lad who, looking thoughtfully at his dog, said: "I wish I could mind God as doggy minds me; he always looks pleased to mind, and I don't." Are you "pleased to mind"? Is yours ready obedience to father and mother?

A Lesson for All Girls.

"WHAT we need," said a gentleman in private conversation, "is concentration of energy, and application of it in the right direction." The person who spoke is a manufacturer of art furniture, and it was by mere accident that he took as an illustration the example of his fore-woman in the embroidery room. "She is a stout German-American girl, with a heavy face and a dumpy figure. She always attends to business. I have known her ever since she was a young girl doing embroidery for an up-town firm. We used to send her extra pieces to do, and she finally came to us altogether, because we paid her better. She has been in demand, personally sought after by employers ever since she began, for she spends her whole strength in her work. Her dress is extremely plain, and she does not care for gayeties. She has no ruinous diversion of interest to prevent her from attending to the matters of first importance."

"On the other hand," he continued, "we have, off and on, in our embroidery room, a pretty girl who will never amount to any thing. Her ideas of life are misshapen. She is a clever enough embroiderer, but she works half-heartedly, and only when she feels inclined. She won't undertake this piece, and she can't do that. She is always asking favors and doing little irregularities that are harmless enough but disturbing to business. Her one ambition is dress. She really is in her way, a lady-like person. She is neat and clothes herself in good taste, with no display, but in a style far above her condition in life. Not a lady does she see in the streets but she looks at her dress and her manners, and even listens to her speech, to see what she can pick up to improve herself. The result is, the poor girl has cultivated sensibilities which make it unlikely that she will ever be contented with any home that might be offered her, and she has no strong-minded aspirations to independent prosperity. By devoting her energy to unproductive channels the girl has made herself useless and unhappy. She is not thinking of how her work appears, but of how she herself appears, and tries to gain admiration and ingratiate herself personally, when what we want from her is not pretty manners, but a good piece of embroidery."—*Boston Courier.*

What a Woman Can Do.

As a wife and mother, woman can make the fortune and happiness of her husband and children; and, if she did nothing else, surely this would be sufficient destiny. By her thrift, prudence, and tact, she can secure to her partner and to herself a competence in old age, no matter how small their beginning or how adverse a fate may be theirs. By her cheerfulness she can restore her husband's spirit, shaken by the anxiety of business. By her tender care she can often restore him to health, if disease has overtaken his powers. By her counsel and love she can win him from bad company, if temptation in an evil hour has led him astray. By her examples, her precepts, and her sex's insight into character, she can mold her children, however adverse their dispositions, into noble men and women. And, by leading in all things a true and beautiful life, she can refine, elevate, and spiritualize all who come within reach; so that, with others of her sex emulating and assisting her, she can do more to regenerate the world than all the statesman or reformers that ever legislated.

She can do much, alas! perhaps more, to degrade man if she chooses to do it. Who can estimate the evils that woman has the power to do? As a wife she can ruin herself by extravagance, folly, or want of affection. She can make a demon or an outcast of a man who might otherwise become a good member of society. She can bring bickerings, strife, and discord into what has been a happy home. She can change the innocent babes into vile men, and even into vile women. She can lower the moral tone of society itself, and thus pollute legislation at the spring-head. She can, in fine, become an instrument of evil instead of an angel of good.

Instead of making flowers of truth, purity, beauty, and spirituality spring up in her footsteps, till the earth smiles with a loveliness that is almost celestial, she can transform it to a black and arid desert, covered with the scorn of all evil passion, and swept by the bitter blast of everlast-

ing death. This is what woman can do for the wrong as well as for the right. Is her mission a little one? Has she no worthy work as has become the cry of late? Man may have a harder task to perform, a rougher road to travel, but he has none loftier or more influential than woman's.—*Selected.*

A Word to Fathers.

WE have read a story of a little boy who, when he wanted a new suit of clothes, begged his mother to ask his father if he might have it. The mother suggested that the boy might ask for himself. "I would," said the boy, "but I don't feel well enough acquainted with him." There is a sharp reproof to the father in the reply of his son. Many a father keeps his children so at a distance from him, that they never feel confidentially acquainted with him. They feel that he is a sort of monarch in the family. They feel no familiarity with him. They fear and respect him, and even love him some, for children cannot help loving everybody about them some; but they seldom get near enough to him to feel intimate with him. They seldom go to him with their little wants and trials. They approach him through the mother. They tell her everything. They have a highway to her heart on which they go in and out with perfect freedom. In this keeping-off plan, fathers are to blame. Children should not be held off. Let them come near. Let them be as intimate with the father as with the mother. Let their little hearts be freely opened. It is wicked to freeze up the love-fountains of little ones' hearts. Fathers do them an injury by living with them as strangers. This drives many a child away from home for the sympathy his heart craves, and often into improper society. It nurses discontent and distrust, which many a child does not outgrow in his lifetime. Open your hearts and your arms, fathers; be free with your children; ask of their wants and trials; play with them; be fathers to them truly, and then they will not need a mediator between themselves and you.—*Selected.*

True Courtesy.

GENUINE politeness is not any too common, for this quality is not a matter of mere form or ceremony, but comes from that sincere kindness of heart that tenderly regards the rights and the comfort of others. There is a class of people who are very scrupulous as to certain forms, and would rather violate one of the ten commandments than disregard a rule or practice of table etiquette. Such persons regard it as a grave impropriety to raise the knife to the lips in eating, instead of the fork. A beautiful fact on this subject is related of Prince Albert, the excellent husband of Queen Victoria. On one occasion a humble, worthy man, who had befriended the prince in early life, called to see him, and was invited to come to the family table. He began to eat with his knife, as he had been accustomed, and the young people smiled. Prince Albert looked around upon them as if to say, "Stop that," and at once he himself began to eat with his knife, and did so to the end of the meal. After dinner one of the children asked him why he did so. Prince Albert replied, "It is well enough for us to observe the etiquette of the day, but it is far more important to avoid insulting people. I wanted my old friend to enjoy his dinner, which he could not if he had seen you laughing at him. He is accustomed to use his knife, and it would be quite difficult for him to use the fork instead." This was genuine politeness. The world would be happier and better if there were more of it. There may be the most scrupulous following out of forms where the very essence of politeness is lacking. And parents make a great mistake who insist upon their children observing the forms of etiquette, while they neglect to inculcate that kindness of heart, that unselfish regard for the welfare of others, which is the only source from which genuine courtesy can come.—*Christian at Work.*

SILENCE never shows itself to so great an advantage as when it is made the reply to calumny and defamation.—*Addison.*

DEFERENCE is the most delicate, the most indirect, and the most elegant of all compliments.—*Shenstone.*

News and Notes.

—O'Donnell is to be hanged in London on the 17th inst.

—The French have bombarded several Madagascar ports.

—Cows are still used to draw plows in central Germany.

—A dozen negro Mormons arrived at Salt Lake last week.

—A man 99 years of age was naturalized at Marysville last week.

—All Americans landing in Ireland are closely watched by the police.

—More than 18,000 homesteads were entered in Florida the past year.

—An effort will be made in Congress to stop the coinage of silver dollars.

—The canton of Valois, Switzerland, has restored the death penalty for murder.

—The Salvation Army is now under the ban of expulsion in four Swiss cantons.

—A ten-story tenement house is to be erected in New York City, costing \$350,000.

—Ten men were lost in a hurricane off the coast of Nova Scotia, on the 3d inst.

—It is estimated that 500,000 alligators were killed in Florida during the past year.

—A chair of German and German Literature has been established in the State University.

—Punta Arenas, in Patagonia, is a Chile convict settlement, and has a population of 30,000.

—English capitalists are preparing to develop the gold-fields of Lumpkin and White Counties, Ga.

—In six years the trades' unions of England have spent \$10,000,000 for the relief of men out of work.

—A fire in Constantinople, on the 6th inst., destroyed 600 houses, the Greek Church, and four synagogues.

—Scarlet fever is said to be raging in Salem, Oregon, and the public schools have been closed in consequence.

—The Presbyterians have an eye and ear charity hospital in Baltimore. In five years 15,000 cases have been treated.

—North Iowa makes \$2,000,000 worth of butter annually. Creameries are preparing to ship to the Pacific Coast.

—The report comes from Gloucester, Mass., that three fishing schooners and twenty-eight men have been lost in a storm.

—Two teamsters from Tombstone, A. T., were seriously wounded, last week, by ambushed Apaches, near Fronteras, Mexico.

—About 3,000 discharged railroad Chinamen are reported to be in a destitute condition on the mainland opposite Victoria, B. C.

—Prominent parties in Texas will bring suit against the Government to recover the value of slaves emancipated during the war.

—The Woman's Christian Association of Chicago has, in six years, assisted over, 1,000 young women to attain self-supporting positions.

—The President recommends revision of our legislation upon the subject of paupers being sent to this country from Great Britain.

—Geo. A. Wheeler, who strangled Della Tillson, his sister-in-law, three years ago in San Francisco, has been sentenced to be hanged Jan. 23.

—Joseph Foster and wife celebrated the seventy-fifth anniversary of their wedding at Cairo, Ill., two weeks ago. He is aged 97, and she 95.

—The National Temperance Society has adopted a resolution asking Congress to add a prohibition amendment to the Federal Constitution.

—The Dickey Bird Society of northern England comprises 80,000 children, who are pledged to feed birds in winter and protect them in summer.

—A piece of an apartment house property, 100 feet square, on Seventy-third avenue, New York, has been bought by U. S. Grant, Jr., for \$140,000.

—A vessel which arrived at New Bedford, Conn., last week, brought an eagle which alighted on the mast-head when the vessel was 1,500 miles from land.

—Five lines of narrow-gage railroad, aggregating 775 miles, are projected from Albuquerque, N. M., to coal mines and timber regions of the Territory.

—Controller Knox fears that the present financial policy of the Government will effect the demonetization of gold and the establishment of a silver standard.

—In Columbia County, Georgia, on the 2d inst., two colored children were burned to death in a cabin, where their parents had left them while absent at church.

—In the event of war between France and China, the United States, England, Germany, and Russia will unite in protection of their subjects in Chinese ports.

—While destroying an illicit distillery in Durham County, N. C., on the 4th inst., the Deputy Collector was shot and seriously wounded by parties in ambush.

—As a result of the alarming dissatisfaction in Manitoba, the tide of immigration for some time past has been turning from the Canadian northwest to Dakota.

—Reports of murder, robbery, suicide, defalcation, etc., come in rather numerous from all parts of the country to justify the theory that the world is growing better.

—The Adjutant-General of the army has received information of the surrender, at Camp Poplar River, of five lodges of Sitting Bull's forces from the British provinces.

—President Arthur recommends that Congress assume the entire political control of Utah, and establish a commission with such powers as may be delegated by law.

—At Water Valley, Miss., a few days ago, while trying to amuse a sick child, one lady snapped a pistol at another lady's head. It went off, and the victim lived but a few minutes.

—The Musselman fanatic, Khof Seyd, has entered Persia with 2,000 Ottomans. He is preaching a holy war against Russia. Two smaller bands have also entered Persia.

Five young men, who had just arrived from Kansas City, died of yellow fever at Mazatlan last week. It is said that the real extent of the disease in Sonora has been covered up.

—Another girl has been found murdered in a mysterious manner. This time it occurred near Orange, N. J. The girl's name was Phebe Paulin, aged 17, and she was found in a field with her throat cut.

—Mrs. Ruth Everett, of Salt Lake City, recommends the abolishing of woman suffrage in Utah as the first step toward putting down polygamy. The men compel their wives to vote the Church ticket.

—One of the forty train robbers, whose depredation on the Mexican National Railroad was noted a few weeks ago, has been arrested, and under threats of hanging, has divulged the names of the entire gang.

—The New York police recently raided an opium den, where they found twenty-six customers. A brother and sister were among the company, who had come from Greenville, N. J., to try the experiment of a smoke.

—The Piute Indians of Nevada complain of the new railroad regulations, which require that they shall pay freight for the game they catch and kill. Heretofore the roads have been carrying their game without charge.

—Miss Purriance, a school teacher at Indiana, N. Y., stepped on the porch of her residence on the evening of Nov. 27, and was instantly seized, silenced, and carried a mile by two men. She was found insensible next morning.

—J. W. Niles, the colored separatist, in a petition to the Senate, sets forth that he and his people are prevented from exercising their right to enter public lands by white citizens of Arkansas. He avers cruelty, and asks for relief.

—There is great complaint of monopolies in Manitoba and the Canadian Northwest, indignation meetings and resolutions being directed against railroad monopoly, manufacturers' monopoly, land monopoly, elevator monopoly, etc., etc.

—The present Congress will be noted for efforts to declare forfeited all unearned railroad land grants. More than a score of bills are being prepared; whether any of them pass, remains to be seen. The power of the corporations is immense.

—The Japanese Government has elaborated a scheme for creating Courts of Justice which, if the interior of Japan is opened, will try cases in which foreigners are concerned. The scheme has been submitted to the Western Powers. America and Germany favor it.

—A young Jew of Berditschew, Russia, has invented a watch that goes by electricity. It is very simple, having no spring and only two wheels. It keeps accurate time, is very cheap, and is expected to revolutionize the watch business, besides being applicable to other purposes.

—An inquiry into the pension agency business in Washington, has exposed some peculiar features of the calling: Among other practitioners, were found two hardware merchants, two grocers, one pressman, a tailor, an inventor, a copyist, a shoemaker, and a colored rag-picker.

—Fifty persons attacked by trichinosis in the city of Thorn, West Prussia, November 20. Moral to people of all countries: Cook your pork thoroughly.—*N. Y. Tribune*. A better moral would be, Don't eat pork. The idea of eating such a disease, even when "thoroughly" cooked, is repugnant.

—The U. S. Minister at Constantinople still complains of the inaction of the authorities at Bitlis in regard to furnishing names of the parties who assailed American missionaries. He demands that the trial of the offenders shall take place at Constantinople, as no confidence can be placed in the Governor of Bitlis.

—A delegation of fourteen Congressmen, headed by S. S. Cox, and several citizens, waited upon President Arthur, on the 8th inst., and asked that the Government intercede in behalf of O'Donnell, to obtain a commutation of sentence. The President promised to inquire into the matter, through Minister Lowell.

—A young woman in Erie, Pa., recently hired a stranger to marry her and then "go about his business," she to "go home and live as she had always lived." The ceremony was performed by a Justice, and the woman gave as a reason for the act, that she wanted a permanent excuse for refusing a man whom she loved but for some reason did not want to marry.

—A few weeks ago, Mr. Geo. F. Parsons, formerly editor of the *Sacramento Record-Union*, published to the world his conversion to Spiritualism, based upon the materialization of his daughter, at various times, to the entire satisfaction of himself and wife. A Mrs. Reynolds was the successful medium; but now we have a full expose of the fraud, through the confessions of confederates and assistants at the seances. The expose includes several other prominent cases.

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The Signs of the Times.

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ONE more number completes volume 9 of the SIGNS OF THE TIMES. Important improvements will be made in the next volume.

WE regret that the reports of the meetings of the Missionary Society, and of other general meetings in Battle Creek, were not received in time for notice in this paper.

HAVE you procured or ordered your holiday books? If not, do not delay another day. See our list, both of Bibles and miscellaneous works. All offered at this office are first-class, useful books.

Healdsburg College.

LAST week we took a run up to Healdsburg, and spent a night at North College Hall, with, what may in very truth be called, "a happy family." About fifty in the house, all told; everything moving in perfect order; the students work as if they enjoyed it, and we really believe they do; and we believe they enjoy their study, as well as their excellent food, better for the work. With one feature we were specially pleased: Prof. Brownsberger says there is no lack of punctuality at family prayers. All are present in good season, old and young, every time. This is cheering.

The Bible work in the College is bearing good fruit. The students are taking the truth into both their heads and hearts. Dr. E. J. Waggoner, who is conducting the Bible studies there, baptized six students on Sabbath, Dec. 1. In the providence of God this school was established, and his blessing is with it. We expect it will prove a great aid and blessing to the cause of Bible truth on this coast.

Good News from the East.

A TELEGRAM received from Eld. Haskell, dated Wellsville, N. Y., Dec. 7, says: "Lancaster meeting closed Sunday. Best ever held in New England. Preaching evenings; Bible-readings during the day; after Bible-readings, praise service. Thanksgiving day twenty-eight gave themselves to God.

"Twelve thousand five hundred dollars raised for the school; twenty acres bought in the village. Missionary work double that of any previous year. Brethren encouraged and all harmonious. To God be the praise."

We respond with a hearty, Amen. The purchase of twenty acres of ground insures the carrying out of the original purpose in regard to the school. The location is favorable; it will be emphatically a manual-labor school: just what is wanted to train the young people to habits and avocations of usefulness. Success to the school in South Lancaster.

Meetings in California.

In the telegram from Eld. Haskell, are the following words:—

"Appointments recommended: State meeting and Bible-readings, Healdsburg, Jan. 3 to 13, 1884. Sister White and Elder Corliss will be present. Church quarterly meetings, Dec. 22."

In regard to these meetings we have no time to consult with anybody in California before this paper must go to press. But as we know of no reason why the appointments cannot stand as recommended, we publish the telegram as received. If any change is thought best, information may be given in next paper. In the meantime let preparations be made for a grand rally at the State meeting. All the churches should be well represented there. There is no time to be lost in our work, and such a favorable opportunity may not be presented again soon. Representatives of the churches, church officers, missionary society officers, and all workers should attend that meeting, both for the spiritual

benefit to be received, and for the instruction they may receive in regard to proper methods of labor. Do not fail to go. Time is short, the harvest is plenteous, and the laborers are few.

Three Sundays!

THE following deeply interesting item we find in an exchange:—

"In the city of Jerusalem three Sundays are observed every week. The Mohammedans observe Friday, not by closing their shops and resting, but by going to the mosque at certain hours and reciting prayers. The Jews observe Saturday, being very strict as to their conformity to ancient custom and ordinance. They close their shops and are not often seen in the streets until afternoon. Then they appear in their best clothes. Sunday is observed by the Christians of various denominations. On that day the flags fly from the consulates of the Christian nations."

Why say three Sundays, rather than three Fridays or three Saturdays? The writer says some keep Friday, some keep Saturday, and some keep Sunday, and so all together they keep three Sundays, and all in one week! Verily, we should think by his speech the writer had been in Babylon and mistaken it for Jerusalem.

IMITATORS generally surpass their models in their faults, and fall short of them in their excellences.—
E. O. Haven.

\$25,000 Wanted.

WE, the undersigned, hereby give the sums set to our names, to raise the sum of \$25,000 to be placed under the control of trustees chosen at the annual session of the California Conference. Said sum to be loaned to some of our Institutions at 5 per cent., the proceeds of which shall be used to assist those who are seeking an education at the Healdsburg College, to fill positions in the cause of God. Said individuals must be recommended by the Conference Committee and the College Faculty.

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The Signs of the Times for 1884.

VOLUME 10.

THE publishers take pleasure in calling the attention of the public to this popular journal. Its rapidly increasing circulation, and the many words of commendation that have come in from all quarters, prove that the paper is meeting with approval. The following are some of the features which have gained for it its present high standing:—

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The EDITORIAL DEPARTMENT of the SIGNS contains live articles on every Bible subject. The prophecies of the Old and the New Testaments receive especial attention. Every question that from time to time agitates the religious world, is treated as fully as the interests of the reader demands. Much care is also given to the answering of questions on religious subjects of general interest, that may be asked by subscribers or friends.

Under the heading "GENERAL ARTICLES" will be found a great variety of subjects, both original and selected. The articles found on the first page of each paper, have everywhere been highly appreciated, and pronounced of great interest. They alone are worth the price of the paper.

On the subject of TEMPERANCE the SIGNS occupies no neutral position. It is outspoken and radical, not confining its advocacy of temperance to the mere abstinence from intoxicating liquors. This feature of the paper has met with the greatest favor, and has been highly commended.

The SABBATH-SCHOOL DEPARTMENT is conducted by those actively engaged in Sabbath-school work. It contains a Bible Commentary on the lessons. Every possible effort will be made to increase the interest in this department the coming year.

Much attention is given in this paper to the subject of MISSIONS both home and foreign. It will contain sketches from the lives of great Missionaries in the past, and also reports from Missionaries now laboring in different parts of the world. It has special correspondents in Switzerland, England, France, Germany, Norway, and Sweden.

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