

The Signs of the Times.

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

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The Signs of the Times.

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

MOSES.

To his rest on the lonely hills,
To his rest, where no man knows,
By the secret birth of the rills,
And the secret death of the snows;

To the place of the silent rocks,
Where no voice from the earth can come,
But the thunder leaps, and shocks
The heart of the nations dumb;

To the long and desolate stand
On the brink of the ardent slope,
To the thought of the beautiful land,
And the woe of unanswered hope;

To the fallen fate from God
On the life yet young within;
To the sense of the smothering sod,
And the crush of remembered sin;

To the moments that gather the years,
Like clouds on the heaven afar;
To the tumult of terrible fears;
To the flush and the triumph of war;

To the plagues of the darkness and dead,
And the cry of a conquered king;
To the joy of the onward tread,
And the beat of a cageless wing;

To the march of the pillar of cloud,
And the rest of the pillar of fire;
To the song of the jubilant crowd,
And the passionate praise of the lyre;

To the mountain, ascended alone,
And the law, in its thunder given,
And the glimpse of the feet of the throne,
And the light of the shadows of heaven.

To a grave, where no marble above
Can be voiceful of peril and praise,
Where no children can weep out their love,
No widow recall the lost days.

To these—but his step is not weak,
And he moves as one moves to a throne—
Alone with the past on that peak,
With his grief and his glory alone.

—Unknown.

General Articles.

THE GLORY DEPARTED FROM ISRAEL.

BY MRS. E. G. WHITE.

"SAMUEL grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel, from Dan even to Beersheba, knew that Samuel was established to be a prophet of the Lord." From one extreme of the land to the other, Samuel's claims to the prophetic office were established, and he received further revelations of God's will in the tabernacle at Shiloh.

The messages of warning and reproof to the house of Eli were made known by him to the whole nation. By so doing he hoped to counteract, in some measure, the evil influence of his past neglect. But these warnings were disregarded by the people, as they had been by the priests. The surrounding nations also, who were not ignorant of the iniquities openly practiced in Israel, became still bolder and more determined in their own course of idolatry and crime. They felt no sense of guilt for their sins, as they would have felt had the Israelites preserved their integrity.

Again the Philistines gathered their forces for war. And Israel, without asking counsel from the Lord, without the concurrence of Eli or Samuel, rashly went out to battle. But the hand of God was not with them, and in the first engagement they were defeated, with a loss of four thousand of their number. When the people returned disheartened to their tents, the elders of Israel said, "Wherefore hath the Lord smitten us to-day before the Philistines?" The nation

was ripe for the judgments of God, yet so blinded by their unbelief and rebellion that they could not see in their disaster a token of the Lord's displeasure.

Instead of confessing and forsaking the sins that had brought defeat upon them, they now set about devising some other means by which to obtain the victory. Then they thought of the ark of God. What wonders had been wrought when the priests bore it before the people into Jordan! How its waters parted, leaving a safe path for that vast company! They remembered also how it was borne about the city of Jericho seven days in solemn silence, and then as the trumpets pealed, and the people gave a great shout, the massive walls fell flat upon the earth.

(1) [The recollection of these glorious triumphs inspired all Israel with fresh hope and courage, and they immediately sent to Shiloh for the ark, "that when it cometh among us," said they, "it may save us out of the hand of our enemies." They did not consider that it was the law of God which alone gave to the ark its sacredness, and that its presence would bring them prosperity only as they obeyed that law.] While they talked of the "ark of the covenant of the Lord," they ignored the real significance of the title. A covenant is an agreement between parties, based upon conditions. If Israel would obey the divine law and thus fulfill the conditions of their covenant with God, he would verify his promises to them. But what presumption for them to expect a blessing while they were violating the conditions upon which alone it could be bestowed!

Yet we see a similar blindness and inattention on the part of many at the present day. Having a knowledge of God's law, they are confident and boastful, as though especially favored of Heaven, while they are not from the heart obeying its precepts. God has given to modern Israel warnings, counsel, and reproof, to bring them to repentance and reformation of life. But too often these produce but a momentary impression. The persons warned soon return to their own ways. They flatter themselves that because they have a form of godliness they will be accepted of the Lord, and they go on presumptuously devising and executing plans in accordance with their own finite judgment, and giving little heed to the special manifestations of divine providence. It is one thing to acknowledge the claims of God's law, and quite another thing to render faithful and willing obedience to all its requirements. And let it be remembered that to the obedient alone will the promises of blessing, support, and guidance be fulfilled.

[The two sons of Eli, Hophni and Phinehas, eagerly acceded to the proposal to bear the ark into the camp. Without the consent of the high priest, they ventured presumptuously into the holy of holies, and took from thence the ark of God. Filled with pride, and elated with the expectation of speedy victory, they bore it to the camp. And the people, beholding, as they thought, the token of Jehovah's presence, "shouted with a great shout, so that the earth rang again."]

They overlooked the distinction between the divine presence vouchsafed to an obedient and believing people, and the ark, which was but a symbol of that presence. Hence they confidently looked to the ark for those blessings which God alone could bestow. They saw not the wide contrast between the condition of Israel when the Lord wrought so mightily in their behalf, and their present state.

They were then walking in obedience to God. The ark was borne by holy men in accordance with his express command, and the Captain of the Lord's host went before the repository of his law. Then his arm brought deliverance for them. But they were now following their own plans, in opposition to the divine counsel and authority. The ark was borne by sons of Belial who were

doomed to destruction. Yet the people were so infatuated by Satan as to imagine they could induce God to fight for them, when the law under the mercy-seat condemned them to defeat, disaster, and death!

The Philistines looked upon the ark as the god of the Hebrews. All the mighty works which Jehovah had wrought for Israel, were attributed to its power. As they heard the shouts of joy and triumph at its approach, they said, "What meaneth the noise of this great shout in the camp of the Hebrews?" "And they understood that the ark of the Lord was come into the camp. And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us, who shall deliver us out of the hand of these mighty gods? These are the gods that smote the Egyptians with all the plagues in the wilderness."

The Philistines feared for their nation; yet still they trusted to the power of Dagon their god, and sought to strengthen the courage of the people: "Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight." They well knew how bitter was the servitude which Israel had endured when in their power, and the thought of themselves becoming slaves to endure like oppression nerved them with the courage of desperation.

A fierce assault upon Israel resulted in their defeat with great slaughter. Thirty thousand men lay dead upon the field, and the ark of God was taken, the two sons of Eli having fallen while fighting to defend it.

The Lord sorely chastised his people Israel, revealing their hypocrisy and rebuking their presumption, and thus left upon the pages of history the testimony for all future ages, that the iniquities of his professed people will not go unpunished. The greater the knowledge of God's will, the greater the sin of those who disregard it. God is not dependent upon men to cause his name to be feared and honored in the earth. He accepts the labors of those who walk in faithfulness and humility before him, but he will reject all who profess to serve him, and yet follow in the course of the unrighteous. God can carry forward his work in the earth without the co-operation of those who would pervert or disgrace it.

While the army of Israel went out to battle, Eli, blind and old, remained at Shiloh. Seating himself at the gate of the tabernacle he anxiously waited for tidings from the field of conflict, "for his heart trembled for the ark of God." Days of agonizing suspense followed. At last there fell upon his ears a sound of lamentation from the town. Soon a messenger drew near, his clothing rent and dust upon his head, and repeated to the high priest his sad tidings:—

"Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead." Eli could endure all this, terrible as it was, for he had expected it. But when the messenger added, "And the ark of God is taken," a look of unutterable anguish passed over his countenance. The thought that his sin had thus dishonored God, and caused him to withdraw his presence from Israel, was more than he could bear; his strength was gone, he reeled upon his seat and fell, "and his neck brake, and he died."

The wife of Phinehas, notwithstanding the impiety of her husband, was a woman who feared the Lord. The death of her father-in-law and her husband, and above all the terrible tidings that the ark of God was in captivity, caused her death. She felt that now the last hope of Israel was gone, and she named the child, born in this hour of adversity, Ichabod, or inglorious; with her dying breath mournfully repeating the words, "The glory is departed from Israel; for the ark of God is taken."

SPIRITUALISM A SATANIC DELUSION.

SPIRITUALISTS DEIFY MORTAL MAN.

"WHO changed the truth of God into a lie, and worshiped and served the creature more than the Creator." Rom. 1:25.

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Rom. 1:21-23.

In a Spiritualist work by A. J. Davis, entitled, "The Educator," pp. 303, 526, we find the following:—

"This being called God exists, organically, in the form of the being called man. . . . Man is God's embodiment—his highest, divinest outer elaboration. God, then, is man, and man is God."

About six thousand years ago, Satan, the father of lies, said, "Ye shall be as gods," and now we see Spiritualists preaching the same old lie. They take the side of the devil every time.

In the last National Convention of Spiritualists at Chicago, Ill., Mr. Pope said:—

"I am further convinced by my inspiration that whereas the devil, in the garden of Eden, declared if man, in his compound condition of Adam and Eve, would disobey the prohibition against eating of the tree which was adapted to his tastes and his conditions, he should become as God, knowing good from evil, that voice has gone on until, in the latter days, we hear it repeating, 'Ye are gods.' We know that this divinity is in humanity, that this God is manifest in the flesh. . . . When we know that we are gods, and that we have the power, we shall advance to that position in which we shall become judges."

Judge Edmonds says:—

"The soul is a god of itself."—*Spiritualism*, vol. i, p. 10.

THEY DESPISE THE BIBLE.

Almost the first thing the spirits do with their converts is to destroy their confidence in the Bible. Why is this? Evidently because the Bible so fully advertises and warns against Satan's latter-day deceptions. Because the Bible is against the spirits, the spirits are against the Bible.

One spirit said, "The book of Genesis is the skin of the old serpent. . . . There are three hundred lies in that book alone."

Dr. Hare says: "The Old Testament does not impart a knowledge of immortality, without which religion were worthless. The notions derived from the gospel are vague, disgusting, inaccurate, and difficult to believe." *Spir. Sci. Dem.*, p. 209.

In the testimony of a spirit, given in the *Banner of Light*, Nov. 23, 1861, it is said:—

"Many times before we have said that we cannot place implicit confidence in that which we find between the lids of the Bible."

A spirit, claiming to be Rev. John Moore, says:—

"My friend asks, 'Do you believe the Bible?' I answer, No; I do not. I cannot believe one word of it as the word of God."

A spirit who claims to be Timothy M. Baker, says:—

"I've got folks in Montpelier, and . . . I want them to get my sister where I can talk to her straight as I do to you, and I'll knock her God and Bible all to nothing."

THEY JUSTIFY SIN AND CRIME.

In the *Crucible* of April 22, 1871, Mr. S. C. Huddleson justifies the transgression of mother Eve:—

"She has been of more benefit to humanity than any other person that ever existed, God not excepted; for it appears to be his intention to keep man in shameful ignorance, and who would not prefer wisdom to ignorance? Just imagine for a moment what a pitiable set of blind, naked, idiotic babies we would have been if mother Eve had obeyed God's command."

A. B. Child says:—

"The divine use of the ten commandments is in their violation, not in their observance."—*Better Views*, pp. 28, 29, 128.

The following paragraph is from a discourse, reported in the *Banner of Light*, from J. S. Loveland, once a Methodist minister:—

"With God there is no crime; with man there is. Crime does not displease God, but it does man. God is in

the darkest crime as in the highest possible holiness. He is equally pleased in either case. Both harmonize equally with his attributes—they are only different sides of the same Deity."

It is claimed that Spiritualism is a better guide for human conduct than the Bible! Strange guide indeed! always pointing the wrong way. It can only be a guide in the sense, that it is tolerably safe to go exactly opposite to what it teaches!

THEY ARE AT WAR WITH MARRIAGE.

Spiritualists openly war against the marriage institution, and advocate the doctrine of "affinities" and "free love."

A leading Spiritualist writer, in a letter to the N. Y. *Herald*, says:—

"All advancing Spiritualists—though few may have the courage to confess it—repudiate marriage in its legal sense, and believe in the doctrine of affinities."

Dr. Child, on marriage and religion, says:—

"The present laws of marriage, that now give birth to regrets and sorrows unnumbered, to prostitution, with its long train of curses and agonies, will be abandoned for a holier, purer, diviner revelation that will ere long be given to the people. . . . A religion more spiritual will be discovered and acknowledged . . . resting upon no uncertain outside standard of rectitude, upon no dogma of another, no purity of earthly life, no glory of earthly perfection. . . . This religion is simply desire. With every one, desire is spontaneous and sincere, pure and holy; no matter what the desire is, whether it be called good or bad, it is the natural, God-given religion of the soul."—*Christ and the People*, pp. 27-29.

At a Spiritualist convention, held in Ravenna, Ohio, July 4 and 5, 1858, a Mrs. Lewis said:—

"To confine her to love one man was an abridgment of her rights. Although she had one husband in Cleveland, she considered herself married to the whole human race. All men were her husbands, and she had an undying love for them. What business is it to the world whether one man is the father of my children, or ten men are?"

Mrs. V. C. Woodhull, who was re-elected President of the National Association of Spiritualists in America, is reported by the N. Y. *Herald* as follows:—

"Yes! I am a free-lover! I believe I have an inalienable right to change my husband every day if I like. I trust I am understood, for I mean what I say, and nothing else. I claim that freedom means to be free."

Judge Tilden, of Cleveland, Ohio, and the reporter, inquired of Mrs. Woodhull if the *Herald* reported her correctly, and she replied, "Yes; I said those words, and meant what I said."

Dr. Potter, who has had a long experience in Spiritualism, thus speaks of its nature and tendency:—

"Parting husbands and wives is one of the notorious tendencies of Spiritualism. . . . When one of the most eloquent trance speakers left her husband, he came out and stated that he knew sixty cases of media leaving companions. We heard one of the most popular impressional speakers say to a large audience that she was compelled by spirits to secede from a husband with whom she was living very happily. We lately heard a very intellectual, eloquent, and popular normal speaker say, in an eloquent address to a large convention of Spiritualists, that 'he would to God it had parted twenty where it had parted one.' In short, wherever we go, we find this tendency in Spiritualism."

"After years of careful investigation, we are compelled, much against our inclination, to admit that more than one-half of our traveling media, speakers, and prominent Spiritualists, are guilty of immoral and licentious practices that have justly provoked the abhorrence of all right thinking people."—*Spiritualism as it Is*, pp. 10, 11, 20.

SUBLIMITY (?) OF SPIRITUALISM.

Spiritualists have much to say about the "beauties" of their "sublime philosophy," and loudly rant against the Bible, as containing absurd and ridiculous things. We should suppose, from their talk, that the visions and doctrines of Spiritualism were a perfect model of dignity and sublimity. Let us judge them by their fruits.

Dr. Gridley describes the sufferings inflicted by the spirits upon a medium sixty years of age in Southampton, Massachusetts.

"These spirits would pinch and pound him, twitch him up and throw him down, yell and blaspheme, and

use the most obscene language that mortal can conceive; they would declare that they were Christ in one breath and devils in the next; they would tie him head to foot a long time together, in a most excruciating posture; declare they would wring his d——d neck off because he doubted them or refused obedience."—*Astounding Facts from the Spirit World*, pp. 253, 254.

Judge Edmonds is taken away in vision and shown some of the beauties (?) of their heaven. Among other things he sees an "old-fashioned" house, stairway, rag carpet, and a new-fashioned saw-mill! He also saw an old lady, in an old-fashioned cap, busy churning. After an interesting visit with the old lady he left and thus describes his departure:—

"We turned to take our leave, for it was time for me to go. The matron invited me to call on her again, and she would, she said, give me a drink of buttermilk" ! ! !—*Spiritualism*, vol. ii, pp. 135-144.

The judge also describes a "dark, gloomy country" that "looked as if the air was full of that black sand, and a smoke, as if from bituminous coal, was all over it." After describing a "dirty-looking hovel," and "two men fighting," he gives the following:—

"I observed what seemed to be a full-grown boy, who had caught a dog, had split open his tail and put a stick in it, merely to enjoy the sport of seeing his suffering. He then turned the dog loose, and stood enjoying the scene. The attention of the owner of the dog was drawn to the cries, and, discovering the cause, he beat the boy, who being as cowardly as he was cruel, fled, but was pursued, and beaten, and kicked far up the road."—*Ibid.*, pp., 181, 182.

Amherst, in *Spiritual Telegraph*, No. 182, declares that he has "seen mediums rolling on the floor, uttering grunts like swine; giving vent to the most hideous yells; and at times beating their bodies and tearing their hair like lunatics."

They have communications, and unmistakable identifications from "woodchucks," the "dog Pip," and "Balaam's ass."

A. J. Davis says the evil spirits are the "diakka," and W. F. Jamieson, in *Woodhull and Claflin's Weekly*, calls the diakka "a troop of devils," and then quotes Judge Carter: "There is one thing clear, that these diakka or fantastic or mixed spirits, are very numerous and abundant, and take any and every opportunity to obtrude themselves."

Hudson Tuttle, one of their leading writers, refers to a "communication through a noted medium from his 'dog Pip,' to Gerald Massey, the said Pip 'licking the slate,' and writing with a good degree of intelligence," and adds, "Mr. Davis would say that 'Pip' was a 'diakka,' and to-morrow he will communicate as George Washington, Theodore Parker, or Balaam's ass. This diakka is flesh, fish, or fowl, as you may desire."

NOT YET.

A DISCHARGED prisoner had been helped by some Christian people to good employment, and was frequently urged by them to give himself to Christ. "No," he said, "not yet; the world must see that I am a reformed man before I can be a good Christian." But the fascinations of the city and the influences of pleasure proved too mighty for him, and he not only ceased attending the house of God, but in every way possible sought for a long time to avoid meeting his Christian friends and benefactors. One Saturday evening he went to the young people's prayer-meeting. The Spirit of God touched many hearts, and the young man's among the rest. After the meeting a gentleman, who relates the incident, said to him: "God calls you to-night, my brother. Will you give up now and wait no longer?" His lips trembled as he said: "The time hasn't quite come yet," and walked away. On the following Tuesday he was dying. The gentleman who had previously spoken to him being hastily summoned, found the young man pale and gasping for breath. He asked him: "The soul, Armstrong—the soul; is it safe?" He could only shake his head and look imploringly into his friend's face who said, "It is not too late now; remember the dying thief; put your whole trust in Jesus now." He shook his head and then his lips moved. He whispered hoarsely, "Do you think I would give him the dregs of my life?" They were his last words.—*Selected*.

It is not in the bright day, but only in the solemn night, that other worlds are to be seen shining in the long, long distances.

POVERTY AS A DISCIPLINE.

WE often hear it said of a man that he has had great advantages. We have meant by this simply the advantages which wealth could buy—university training, travel, high society, unlimited books, etc. It is not often that we hear poverty spoken of as an advantage, yet we believe it to be demonstrably true, that, of all the advantages which come to any young man, this is the greatest. The young man who is saved from the effort of making his own way in the world, and the necessity of establishing his own position, is denied the most powerful stimulus to labor and development. The young men who are coming every year out of the colleges and the professional schools of the country, and starting into active life, will win success or sink into failure, mainly in accordance with the amount of stimulus under which their education has been acquired. If they have been obliged to labor until they have learned the value of money; if they have been forced into close economies, and learned, also, how difficult it is to keep it; if they have grown up with the consciousness upon them that everything they hope for in the world must be won by their own unaided force and industry; if they have acquired thrifty habits and self-helpfulness and self-trust—they enter life with great and most assuring advantages. No amount of wealth given to a young man can possibly give him so good a prospect of a true success as poverty that has secured such advantages as these.

Twice within the easy memory of this generation, a man who started at the lowest extreme of the social scale, has risen to be the President of the United States. Abraham Lincoln rose from his nest of leaves in a Western log-cabin, to be twice the elected ruler of the nation, at a most momentous period of the national history, traversing in the passage every degree of the social scale. The poor frontiersman's child, the flat-boatman, the day-laborer, the indigent student, the humble country lawyer, the politician, the stump-speaker, the legislator, the statesman, the President, and chief of one of the greatest armies the world has ever seen—who believes for a moment that, had he been rich at the start, he would have ended where he did? It was the discipline of poverty that made him what he was. It gave him a profound sympathy with the people, most of whom are engaged in a struggle with poverty from the cradle to the grave. It stimulated and trained his powers to their highest development, and it helped him to form those habits of industry and economy that are essential to the best success.

James A. Garfield, whom we have just laid in the tomb with tears of affectionate reverence, was another instance of the beneficial influences of poverty. He rose from as low a place as Lincoln, and took even a higher flight than he. The most brilliant man who ever occupied the presidential chair, and rapidly becoming the most admired and best beloved ruler in the world, he was mourned when, in realizing one of the many coincidences that existed between his life and that of Lincoln, he was murdered by an assassin, as man was never mourned before. His marvelous accomplishments and powers won for him the respect of the great, and his sympathy with the humble drew to him the hearts of the world.—*J. G. Holland.*

DON'T BEGIN TO DOUBT.

THE beginning of doubt is the time of danger. The first doubts are the ones to be put down and crushed out. Thus Prof. Heman Lincoln says:—

The history of our age is full of admonitions. Theodore Parker entered on his public ministry with a strong faith in the inspiration of the Bible and in the miraculous birth and character of Jesus Christ. He began to doubt, first, the inspiration of the sacred writers at all times; then their inspiration beyond the best men of other ages; then the infallible inspiration even of Jesus; and finally the miraculous work and character of Christ. The doubts of universal inspiration led the way to general unbelief. Frederick Robertson was traveling rapidly on the same road, held back only by his fervid and reverent love for Christ, when an early death saved him from an utter wreck of faith.

The two great questions of our day are: Have we a divine Bible? and, Have we a divine Saviour? If the Bible be divine only in its origin, and subject to all human limitations in the utterance of revealed truths, it is no adequate authority or guide for men. And if the Saviour were divine only in his mission, and had in his person no essential

deity, he is not an adequate Redeemer for a lost race. When Theodore Parker lost faith in his miraculous birth, he said very naturally: "I think a careful study of the Gospels will force us to the conclusion that he was sometimes mistaken. When he was a boy, I suppose he stumbled in learning to walk, miscalled the letters in learning to read, got wrong conclusions in his thoughts. When he reached the age of thirty, he must have made mistakes in his intellectual processes and in his moral and religious processes." Mr. Parker was consistent in his logic. If Jesus were not divine, he was liable, like other men, to mistakes of judgment; and if the Bible be not divine, it partakes of human infirmities. If God did not guard its authors from communicating untruths in secular matters, the inference is quick and almost inevitable that he did not guard them from misapprehension in religious matters.

EXAGGERATION.

SOME habits are so unconsciously practiced that a movement to mend them is the only way to detect them. The beam in one's own eye is less noticed than the mote in another person's eye.

A family while at the breakfast table one morning pledged to observe the strictest veracity for that day. A member of the family tells the "consequences."

As a first-fruit of the resolve, we asked the one who suggested it:—

"What made you so late at breakfast this morning?"

She hesitated, began with "Because I couldn't"—and then, true to her compact, said, "The truth is, I was lazy and didn't hurry, or I might have been down long ago."

Presently one of them remarked that she had been very cold, adding "I never was so cold in my life."

An inquiring look caused the last speaker to modify her statement instantly with "Oh, I don't think it was so cold after all."

A third remark to the effect that "Miss So-and-so was the homeliest girl in the city," was recalled as soon as made, the speaker being compelled to own that Miss So-and-so was only rather plain, instead of being excessively homely.

So it went on throughout the day, causing much merriment, which was good-naturedly accepted by the subjects, and giving rise to constant corrections in the interest of truth.

One thing became more and more surprising, however, to each of us, and that was the amount of cutting down which our most careless statements demanded under this new law.—*Youth's Companion.*

THOUGHT IT MADE NO DIFFERENCE.

"THAT tenon does not fit the mortise by a quarter of an inch," said an employer to a young carpenter who had just begun to work for him.

"I thought that for a garden gate you would not be particular, and it would make no difference," answered the young man.

But it did make a difference. It made just the difference between the young man having a steady summer job at good wages, and having his time unoccupied upon his hands. The employer found no further fault; but when the gate was finished, he paid the maker, without a word, and dismissed him.

The next day there was another man in his place. He happened to be a man who thought it did make a difference how everything was done; he always did his best, and he kept his situation till the end of the season.

So it happens. Frequently some little thing which was not expected to attract attention is noticed by some one to whom the excellence of the work has commended itself, and the man who has made painstaking the rule of all his labor, is surprised by a sudden and unlooked-for accession of good fortune. He has been brought into notice by some unconsidered trifle, which was well done, merely because it was his habit to do everything as well as possible.

On the other hand, many a man who is lamenting his ill-fortune, and doesn't know what to attribute it to, owes it to some such carelessness in the way of doing his work as that which doomed the young carpenter to a summer of profitless idleness. Men are by no means always told by what particular act they are judged; but any good performance is always liable to make, and any bad performance is always liable to mar, a fortune.

OUR GUIDE.

MOSES sought to secure Hobab for a guide because he was a native of the desert, and had traveled all over it. His experience was his qualification. We have a brother who has himself traveled every foot of the road by which we have to go, and his footsteps have marked out with blood a track for us to follow, and have trodden a footpath through the else pathless waste. He knows "how to encamp in this wilderness," for he himself has "tabernacled among us," and by experience has learned the weariness of the journey and the perils of the wilderness.

His life is our pattern. Our marching orders are brief and simple: follow your leader, and plant your feet in his footprints.

That is the sum of all ethics, and the *vade mecum* for practical life. However diverse our duties and circumstances are, the principles which come out in the divine record of that fair life and wondrous death, will fit with equal closeness to us all; and so divine and all-comprehensive is it that it abides as the sufficient pattern for every class, for every stage, for every variety of character, for every era, and every land, till the end, and beyond the end.

Our poor, weak hearts long for a brother's hand to hold us up, for a brother's voice to whisper a word of cheer, for a brother's example to animate as well as to instruct. An abstract law of right is but a cold guide, like the stars that shine keen in the polar winter. It is hard even to find in the bare thought of an unseen God guiding us by his unseen Spirit within and his unseen Providence without, the solidity and the warmth which we need. Therefore we have mercifully received God manifest in the flesh, a Brother to be our guide and the Captain of our salvation.

To him then transfer all those feelings of confidence and affection too often lavished on men. The noblest use for the precious ointment of love, which the poorest of us bears in the alabaster-box of the heart, is to break it on his head.

Thus loving and following him, we shall be set free from undue dependence on human helpers whilst they are with us, from eagerness to secure them, from dread of losing them, from despair when they depart. Perplexities will disappear. Duty will become plain. Life will not be a weary march through an unknown land where we have to choose our path by our own poor wisdom, and death is often the penalty of a blunder. All our duty and joy lie in the one command: "Follow me;" and if we only ask him to be with us "instead of eyes," and accept his gentle leading, we shall not walk in darkness, but may plunge into thickest night and the most unknown land, assured that he will "lead us by a right way to the city of habitation."—*Dr. Maclaren.*

MINISTERIAL LAZINESS

OFTEN empties the churches of auditors. Hearers who are intelligent through reading newspapers, and by active association in business circles, will not on the Sabbath sit and listen to platitudes. Hearers will not come to sermons which have in them no facts, no information, no stirring power, no adaptation, no fire. The pew will not listen to the pulpit unless, at least on the subject that day under discussion, the pulpit knows more than the pew. Ministerial laziness has cleared out many churches. Such ministers saunter around from parlor to parlor under the name of pastoral visitation, and go gadding about through the village or the city on errands of complete nothingness, and wrap their brains around a cigar and smoke them up, and then on Saturday afternoon put a few crude thoughts together, and on Sunday morning wonder that the theme of Christ and him crucified does not bring a large audience.—*Talmage.*

It is good for a man to be checked, disappointed, crossed, made to feel his own ignorance, weakness, folly—made to feel his need of God—to feel that in spite of all his cunning and self-confidence he is no better off in this world than a lost child in a dark forest, unless he has a Father in heaven who loves him with an eternal love; and a Holy Spirit in heaven who will give him a right judgment in all things; and a Saviour in Heaven who can be touched with the feeling of his infirmities.—*Sel.*

THAT which is called considering what is our duty in a particular case is very often nothing but endeavoring to explain it away.—*Bishop Butler.*

THOUGHTS ON DANIEL.

BY ELD. U. SMITH.

CHAPTER VIII.—THE SANCTUARY.

AN important distinction between the two ministrations must here be noticed: In the earthly tabernacle a complete round of service was accomplished every year. For three hundred and fifty-nine days, in their ordinary years, the ministration went forward in the first apartment. One day's work in the most holy, completed the yearly round. The work then commenced again in the holy place, and went forward till another day of atonement completed the year's work. And so on, year by year. This continual repetition of the work was necessary on account of the short lives of mortal priests. But no such necessity exists in the case of our divine Lord, who ever liveth to make intercession for us. See Heb. 7:23-25. Hence the work of the heavenly sanctuary, instead of being a yearly work, is performed once for all. Instead of being repeated year by year, one grand cycle is allotted to it, in which it is carried forward, and finished, never to be repeated.

One year's round of service, in the earthly sanctuary, represented the entire work of the sanctuary above. In the type, the cleansing of the sanctuary was the brief and closing work of the year's service. In the antitype, the cleansing of the sanctuary must be the closing work of Christ, our great High Priest, in the tabernacle on high. In the type, to cleanse the sanctuary, the high priest entered into the most holy place to minister in the presence of God before the ark of his testament. In the antitype, when the time comes for the cleansing of the sanctuary, our High Priest, in like manner enters into the most holy place to make a final end of his intercessory work in behalf of mankind. We confidently affirm that no other conclusion can be arrived at on this subject, without doing despite to the holy word of God.

Reader, do you see the importance of this subject? Do you begin to perceive what an object of interest for all the world is the sanctuary of God? Do you see that the whole work of salvation centers there; and that when the work is done, probation is ended, and the cases of the saved and lost are eternally decided? Do you see that the cleansing of the sanctuary is a brief and special work by which the great scheme is forever finished? Do you see that if it can be made known when this work of cleansing commences, it is a solemn announcement to the world that salvation's last hour is reached, and is fast hastening to its close? And this is what the prophecy is designed to show. It is to make known the commencement of this momentous work: "Unto two thousand three hundred days, then shall the sanctuary be cleansed."

In advance of any argument on the nature and application of these days, the position may be safely taken that they reach to the cleansing of the heavenly sanctuary, for the earthly was to be cleansed each year; and we make the prophet utter nonsense, if we understand him as saying that at the end of 2300 days, a period of time over six years in length, even if we take them literally, an event should take place which was to occur regularly every year. It is the heavenly sanctuary, in which the decision of all cases is to be rendered. The progress of the work there, is what especially concerns mankind to know. If people understood the bearing of these subjects on their eternal interests, with what earnestness and anxiety would they give them their most careful and prayerful study. See on verse 20 and onward, of chapter 9, an argument on the 2300 days, at the end of which this sanctuary is to be cleansed.

VERSE 15. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then behold, there stood before me as the appearance of a man. 16. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

We now enter upon an interpretation of the vision. And first of all we have mention of Daniel's solicitude, and his efforts to understand these things. He sought for the meaning. Those who have had most experience in reference to prophetic subjects, are not the ones who are unconcerned in such matters. They only can tread with indifference over a mine of gold, who do not know that a bed of the precious metal lies beneath their feet. Immediately there stood before the prophet as the appearance of a man. It does not say it was a man, as some would fain have us

think, who wish to prove that angels are dead men, and who resort to such texts as this for their evidence. It says, The appearance of a man; from which we are evidently to understand an angel in human form. And he heard a man's voice, that is, the voice of an angel, as of a man, speaking. The commandment given was, to make this man, Daniel, understand the vision. It was addressed to Gabriel, a name that signifies, "the mighty one." He continues his instructions to Daniel in chapter 9; and under the new dispensation, he was commissioned to announce the birth of John the Baptist to his father, Zacharias, Luke 1:11; and that of the Messiah to the virgin Mary, verse 26. To Zacharias he introduced himself with these words: "I am Gabriel that stand in the presence of God." From this it appears that he was an angel of a high order and superior dignity; but the one who addressed him was evidently above him in rank, and had power to command and control his actions. This was probably no other than the archangel Michael, or Christ, between whom and Gabriel, alone, a knowledge of the matters communicated to Daniel existed. See chapter 10:21.

VERSE 17. So he came near where I stood; and when he came I was afraid, and fell upon my face; but he said unto me, Understand, O son of man; for at the time of the end shall be the vision. 18. Now as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me and set me upright. 19. And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be.

Under similar circumstances to the ones here narrated, John fell down before the feet of an angel; but it was for the purpose of worship; Rev. 19:10; 21:8. Daniel seems to have been completely overcome by the majesty of the heavenly messenger. He prostrated himself with his face to the ground, probably as though in a deep sleep, but not really so. Sorrow, it is true, caused the disciples to sleep; but fear, as in this case, would hardly seem to have that effect. The angel gently laid his hand upon him to give him assurance (how many times have mortals been told by heavenly beings to "fear not"!) and from his helpless and prostrate condition set him upright. With a general statement that at the time appointed the end shall be, and that he will make him know what shall be in the last end of the indignation, he enters upon an interpretation of the vision. We understand that the indignation covers a period of time. What time? God told his people Israel that he would pour upon them his indignation for their wickedness; and thus he gave directions concerning the "profane, wicked prince of Israel:" "Remove the diadem, and take off the crown. . . . I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Eze. 21:25-27, 31. Here is the period of God's indignation against his covenant people; the period during which the sanctuary and host are to be trodden under foot. The diadem was removed, and the crown taken off, when Israel was subjected to the kingdom of Babylon. It was overturned again by the Medes and Persians, again by the Grecians, again by the Romans, corresponding to the three times the word is repeated by the prophet. The Jews then having rejected Christ, were soon scattered abroad over the face of the earth; and spiritual Israel has taken the place of the literal seed; but they are in subjection to earthly powers, and will be till the throne of David is again set up, till he who is its rightful heir, the Messiah, the Prince of peace, shall come; and then it will be given him. Then the indignation will have ceased. What shall take place in the last end of this period, the angel is to make known to Daniel.

VERSE 20. The ram which thou sawest having two horns are the kings of Media and Persia. 21. And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king. 22. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

As the disciples said to the Lord, so we may here say of the angel who spake to Daniel, Lo, now speakest thou plainly, and speakest no parable. This is an explanation of the vision in language as plain as need be given. See on verses 3-8. The distinguishing feature of the Persian empire, the union of the two nationalities which composed it, is represented by the two horns of the ram. Grecia attained its greatest glory, as a unit, under the leadership of perhaps as vile a man and as great a king as the world has ever seen. This part of her history is represented by the first phase of the goat, the one notable horn,

symbolizing Alexander the Great. Upon his death the kingdom fell into fragments, but almost immediately consolidated into four grand divisions, represented by the second phase of the goat, the four horns, which came up in the place of the first which was broken. These divisions did not stand in his power. None of them possessed the strength of the original kingdom. These great waymarks in history, on which the historian bestows volumes, the inspired penman here gives us in sharp outline with a few strokes of the pencil, and a few dashes of the pen.

VERSE 23. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. 24. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. 25. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand.

This power succeeds to the four divisions of the goat kingdom in the latter time of their kingdom, that is toward the termination of their career. It is, of course, the same as the little horn of verse 9, and onward. Apply it to Rome, as set forth in remarks on verse 9, and all is harmonious and clear. A king of fierce countenance. Moses, in predicting punishment to come upon the Jews from this same power, calls it "a nation of fierce countenance." Deut. 28:49, 50. No people made a more formidable appearance in warlike array than the Romans. "Understanding dark sentences." Moses, in the scripture just referred to, says, "Whose tongue thou shalt not understand." This could not be said of the Babylonians, Persians, or Greeks, in reference to the Jews; for the Chaldean and Greek languages were used to a greater or less extent in Palestine. This was not the case, however, with the Latin.

"When the transgressors are come to the full." All along, the connection between God's people and their oppressors is kept in view. It was on account of the transgressions of his people that they were sold into captivity. And their continuance in sin brought more and more severe punishment. At no time were the Jews more corrupt, morally, as a nation, than at the time they came under the jurisdiction of the Romans.

"Mighty, but not by his own power." The success of the Romans was owing largely to the aid of their allies, and divisions among their enemies, of which they were ever ready to take advantage. "He shall destroy wonderfully." The Lord told the Jews by the prophet Ezekiel, that he would deliver them to men who were "skillful to destroy." How full of meaning is such a description, and how applicable to the Romans! In taking Jerusalem they slew eleven hundred thousand Jews, and made ninety-seven thousand captives. So wonderfully did they destroy this once mighty and holy people.

And what they could not accomplish by force, they secured by artifice. Their flatteries, fraud, and corruption, were as fatal as their thunderbolts of war. And Rome, finally in the person of one of its governors, stood up against the Prince of princes, by giving sentence of death against Jesus Christ. "But he shall be broken without hand"; an expression which identifies the destruction of this power with the smiting of the image of chapter 2.

VERSE 26. And the vision of the evening and the morning which was told is true; wherefore shut thou up the vision; for it shall be for many days. 27. And I, Daniel, fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

The vision of the evening and the morning, the 2300 days. In view of the long period of oppression, and the calamities which were to come upon his people, Daniel fainted and was sick certain days. He was astonished at the vision, but did not understand it. Why did not Gabriel at this time carry out fully his instructions, and cause Daniel to understand the vision? Because Daniel had received all that he could then bear. Further instruction is therefore deferred to a future time.

God walks with the simple; he reveals himself to the lowly; he gives understanding to the little ones; he discloses his meaning to pure minds, and hides his grace from the curious and proud.—*Thomas à Kempis.*

As the sun-dial cannot make known the hour when the sun does not shine upon it, so conscience is not a safe guide to duty unless enlightened by God's word.

The Sabbath School.

LESSON FOR PACIFIC COAST. DEC. 31.

The Blind Man Healed—His Confession.—John 9:1-34.

LESSON COMMENTS.

THE following comments on this most interesting and instructive chapter, are taken from "Clarke's Commentary." The account of this miracle and its attendant circumstances, furnishes a very profitable lesson. It should be carefully studied. In connection with this, the chapter in "Geikie's Life of Christ" on this subject will be found of value.

VERSE 2. *Who did sin, this man, or his parents?* The doctrine of the transmigration of souls appears to have been an article in the creed of the Pharisees, and it was pretty general both among the Greeks and the Asiatics. The Pythagoreans, believed the souls of men were sent into other bodies for the punishment of some sin which they had committed in a pre-existent state. This seems to have been the foundation of the disciples' question to our Lord. Did this man sin in a pre-existent state that he is punished in this body with blindness? Or, did his parents commit some sin, for which they are thus plagued in their offspring?

VERSE 3. *Neither hath this man sinned, nor his parents.* That is, the blindness of this person is not occasioned by any sin of his own, nor of his parents; but has happened in the ordinary course of divine providence; and shall now become the instrument of salvation to his soul, edification to others, and glory to God. Many of the Jews thought that marks on the body were proofs of sin in the soul. From a like persuasion, probably, arose that proverb among our northern neighbors—*Mark him, whom God marks.*

VERSE 11. *A man that is called Jesus.* The whole of this relation is simple and artless in the highest degree. The blind man had never seen Jesus, but he had heard of his name—he felt that he had put something on his eyes, which he afterward found to be clay—but how this was made, he could not tell; because he could not see Jesus when he did it;—therefore he does not say, he made clay of spittle—but simply, he made clay, and spread it upon my eyes. Where a multitude of incidents must necessarily come into review, imposture and falsehood generally commit themselves, as it is termed; but however numerous the circumstances may be in a relation of fact, simple truth is never embarrassed.

VERSE 17. *He is a prophet.* They had intended to lay snares for the poor man, that getting him to acknowledge Christ for the Messiah, they might put him out of the synagogue, verse 22, or put him to death; that such a witness to the divine power of Christ, might not appear against them. But as the mercy of God had given him his sight, so the wisdom of God taught him how to escape the snares laid for his ruin. "On all thy glory there shall be a defense," says the prophet Isa. 4:5. When God gives any particular mercy or grace, he sends power to preserve it, and wisdom to improve it. The man said, He is a prophet. Now, according to a Jewish maxim, a prophet must dispense with the observation of the Sabbath. See *Grotius*. If they allow that Jesus was a prophet, then, even in their sense, he might break the law of the Sabbath, and yet be guiltless; or if they did not allow him to be a prophet, they must account for the miracle some other way than by the power of God; as from Satan or his agents no good can proceed:—to do this it was impossible. So the wisdom of God taught the poor man to give them such an answer, as put them into a complete dilemma, from which they could not possibly extricate themselves.

VERSE 22. *Put out of the synagogue.* That is excommunicated—separated from all religious connection with those who worship God. This was the lesser kind of excommunication among the Jews, and was termed *nidui*. The *cherem* or *anathema*, was not used against the followers of Christ, till after the resurrection.

TEACH positively. Hesitancy and indecision are weakness. Teach what you feel assured is true, and leave the questionable and doubtful. Christ in the temple heard, answered, and asked questions; these three elements should be developed in the teacher, and by him in the class. Awaken the class to ask as well as to answer. Never, never, NEVER, use a list of printed questions in the class.—*Sabbath Recorder*.

REGULAR ATTENDANCE OF SABBATH-SCHOOL TEACHERS.

IRREGULAR attendance of the teacher is a source of multiplied evils in the school, besides those produced in his own class. Eight or ten scholars left to themselves, without any one to engage their attention or keep them in order, are a source of annoyance to all the classes in the neighborhood. If the superintendent distributes them, they still constitute a discordant and disturbing element in every class to which any portion of them is assigned. The superintendent is generally obliged to dispose of vacant classes in this way, in order to prevent disquiet. But it puts a heavy drag upon some three or four other classes. Let every teacher, then, who is absent, remember, first, that all benefit to his own class for that week, and almost all for the week to come, is lost; secondly, that his class will receive a positive injury; thirdly, that he puts a heavy weight and hindrance upon at least three or four of his fellow-teachers; fourthly, that he adds grievously to the cares and perplexities of the superintendent; fifthly, that he contributes more directly and efficiently than any other cause to the promotion of disorder and disquiet in the school; and finally, that it will take him at least three Sabbaths of faithful and diligent attendance to repair the evils of one day's absence.

What would be thought of a preacher who should fail to meet his congregation at the appointed hour?—of a physician who should neglect to visit his patient?—of a clerk who did not attend the appointed hours of business?—of a lawyer who was not in court when his case was called up?—of a servant who should neglect to prepare the family dinner?—of a man or woman in any relation of life, who should fail to meet a stated engagement, and not only make no provision for the contingency, but neglect even to apprise the parties concerned of the failure, until it was too late to make other arrangements? There is not a business in life that would not be utterly disarranged and brought to a stand-still, if the parties engaged in it were to pursue the course adopted without apparent compunction by some teachers of Sabbath-schools. Such a course adopted by an employé in a bank, a counting-house, a day-school, or in any other public or private business, would insure immediate dismissal from service. It would ruin any man in any of the public professions. It would imply a breach of contract, and entail inevitable loss of character.

Is the obligation of a teacher to meet his class any less binding because it has been voluntarily assumed, and because the labor is not performed for a pecuniary equivalent? Is a service in which one engages for the sake of Christ any less obligatory than one entered upon for a worldly advantage? May a teacher with good conscience be absent from his class for any cause that would not justify him in failing to meet a business engagement? In case of such necessary absence, is he not bound to give timely notice to the superintendent and to procure a substitute, just as a lawyer, a physician, or a minister would do, in a similar case? If at half past ten on Sabbath morning, when the people were all assembled for public worship, the elders or the sexton were to receive a message that the minister did not feel very well and would not be there that morning, or that he had been called out of town the day before, and they must get somebody else to preach for them, would the congregation be well satisfied with such a course? The unfaithfulness of a teacher to his class may not be as grave an offense as the one supposed. But is it any less truly a sin in the sight of God? Is there any difference in kind, except as there is a difference between a fraud of a thousand dollars and a fraud of a hundred?

I urge these questions with earnestness. No one can visit a large school and see—as he will see—class after class vacant, sometimes half a dozen at once, without feeling that the attention of those who undertake to teach in the Sabbath-schools needs to be directed seriously to this point. Every superintendent who reads these remarks knows, from painful experience, that I have not beaten the air.—*Hart*.

An old preacher once said: "You might as well try to cure a sick man by throwing an apothecary shop at him, as to expect to save a soul by mere generalities."

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OAKLAND, CAL., FIFTH-DAY, DECEMBER 22, 1881.

CLOSE OF THE VOLUME.

WITH this number volume seven of the SIGNS OF THE TIMES ends. Of our labors we have little to say. The past is known to our readers. While we are deeply sensible of our inability to make the paper as perfect as we desire, we are thankful for the numerous assurances that we have received that it has been a blessing to many souls in almost every quarter of the globe. It has been our firm belief that the SIGNS has "a mission" to fulfill, and with the visible omens of the coming crisis of the Third Angel's Message, the conviction presses upon us that more than ever before should we all be diligent in our efforts to send the light of the truth "to every nation, and kindred, and tongue, and people." Prophecy is very fast fulfilling. The perils of the last days are already here, and the "time of trouble" is impending. We pray that God may impart both strength and faithfulness that we may fulfill our calling in this important time and place, and "finish our course with joy."

We have no special promises to make, but we shall do all in our power to make the SIGNS an acceptable medium for the dissemination of the truth for these last days. The best possible assistance will be called to our aid. We will only express the hope that the next volume may be some improvement on the past. We realize that the work is not of man, but of God, and we earnestly desire the prayers of his people that the Lord will not forsake us in his work, "even unto old age and gray hairs." And may the blessing of Heaven attend us all; may the grace of our Heavenly Father sustain us; his Spirit guide us into all truth; his truth sanctify us wholly, and may we have an abundant entrance "into the everlasting kingdom of our Lord and Saviour Jesus Christ."

ENFORCEMENT OF THE "CHRISTIAN SABBATH."

HAVING compared the claims of the Sabbath and the Sunday, we must return to the consideration of the prophecies. We regret that so few take any interest in this important and interesting part of the sacred Scriptures. They who do not examine our position on this point cannot appreciate the stand we take upon the fourth commandment. They think the subject of this commandment a matter of comparative indifference. We firmly believe that the restoration of the Sabbath of the Lord is the great religious reform of the age. The Sunday has long usurped its place in the Christian world. And this elevation of the day of the sun to the honors of the Sabbath of the Lord, has been attended with the most disastrous consequences to the churches. Not willing to acknowledge that the Roman power has authority "to command holy days under sin," and not willing to reform their practice and exchange popular tradition for the commandment of God, they have been reduced to the greatest straits in their vain efforts to uphold Sunday by the Scriptures. To do this they have not only done violence to the language of the commandment, but, again, to justify this they have adopted rules of interpretation which make the Bible a plaything for their fancies, and cause it to be scorned by many thinking men. If, in as plain a matter as *law*, words may be made to mean the opposite of what they say, and applied to anything except that of which they speak, what is the value of the Bible as a revelation?

In speaking of the prophecies we quoted from 2 Tim. 3:1-5 to show Paul's estimate of the prevailing religion of the world in the last days. With all other Bible writers he gives it a low place. Having said that they who will have the form of godliness will be despisers of those that are good, and false accusers, he adds, that "all that will live godly in Christ Jesus shall suffer persecution." It cannot be questioned that there have been many godly people in this favored land who have lived respected, and quietly and peaceably served God to the end of their days. Has the prophecy, therefore, failed? By no means. We must look at it right where Paul placed it—"in the last days." The evidence is so strong and so clear from the "sure word of prophecy," and its fulfillment even to the present hour, that we are in the last days, that it is more than a mere belief; it has the force of a demonstration. Our Saviour, speaking of his second coming, gave certain signs (a-

unmistakable in their import as the budding trees are evidence of coming summer), and said, "So likewise ye, when ye shall see all these things, *know* that it is near, even at the doors." We have seen "these things" and do not doubt the ability and duty of the disciples of the Lord to "know that it is near." And no parts of the prophecies are more clear to us than those which point to a persecution for the truth—the truth of the commandments of God.

In Rev. 14 is a prophecy of the coming of the Son of man to reap the harvest of the earth. Jesus said, "The harvest is the end of the world," or age—the gospel age. Matt. 13:39-41. Preceding the advent a message of warning is given to the world to which is added: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. It is a significant fact that *patience* is so often spoken of in connection with the near coming of Christ. Compare Heb. 9:28; 10:25, 35-37; Jas. 5:1-9; Rev. 3:10, 11. Patience is called for, not in prosperity, but under afflictions. This accords with the statement of Paul that all the godly will suffer persecution in the last days; also with the text first quoted in Isa. 66.

There is much evidence on this subject which we would be pleased to present, and it would give clearness and strength to our argument could we present it all. But our limited space will only permit us to give a compend of it. The following points may easily be verified by any one who will read the Scriptures to which reference is made. Very little knowledge of history is needed to see the correctness of our applications.

1. Nebuchadnezzar's dream, with Daniel's interpretation, revealed the succession of the empires of Babylon, Persia, Greece, and Rome, with the breaking up or division of the Roman empire. Dan. 2.

2. Daniel's vision in chapter 7, explained by an angel, gives the same succession of kingdoms, and, in addition, the rise of a "diverse" power, after ten kingdoms had arisen on the Roman territory.

3. The explanation shows that governments or nations are represented in the prophecies by "beasts;" the term "beast" being no index to their character.

4. A "horn" is also used to represent a kingdom or power.

5. "Horn" is a comprehensive term, not only used as a symbol of governments or powers, but is used as a figure or emblem of power, no matter what may be its nature. See the Psalms, etc.

6. The terms "king" and "kingdom" are used interchangeably in the prophecies. As a king represents the kingdom in which he rules, the word king is sometimes used when the kingdom is meant.

Rome was broken up, and ten kingdoms had arisen on its territory before the close of the fifth century. At this time a power "diverse" from those kingdoms was becoming prominent. It was an ecclesiastical power, which, in the words of the prophecy, became "more stout than his fellows," becoming even so strong as to rule over all the other kingdoms. Of the action of this power it is said:—

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."

In Dr. Scott's Commentary on this text are these words, speaking of Papal Rome:—

"It had also a mouth speaking great things, and we shall have frequent occasion to speak of the arrogant claims, blasphemous titles, and great swelling words of vanity of this horn. The style of 'his holiness,' and the claim of infallibility, and of a power to dispense with God's laws, to forgive sins, and to sell admittance into heaven, may serve as a specimen of the great things which this mouth hath spoken."

The reader will find copious extracts from Scott on this subject, in Dr. Nelson's work, "Cause and Cure of Infidelity." Dr. Clarke on this verse says:—

"'He shall speak as if he were God.' So St. Jerome quotes from Symmachus. To none can this apply so well and so fully as to the popes of Rome. They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut Heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go beyond God, in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them. And they go against God, when they give indulgences for sin. This is the worst of all blasphemies.

"And shall wear out the saints. By wars, crusades,

massacres, inquisitions, and persecutions of all kinds. What, in this way, have they not done against all those who have protested against their innovations, and refused to submit to their idolatrous worship? Witness the exterminating crusades against the Waldenses and Albigenses. Witness John Huss, and Jerome of Prague. Witness the Smithfield fires in England. Witness God and man against this bloody, persecuting, ruthless, and impure church."

This is strong language, but perhaps none too strong, considering the tortures of the Inquisition; the millions immured in its dungeons and put to death; and the martyrs at the burning stake. To no power but the Papacy, "diverse" from all kingdoms, will this symbol apply.

On the expression: "He shall think to change times and laws," Dr. Clarke says:—

"Instituting new modes of worship utterly unknown to the Christian church; new articles of faith, new rules of practice; and reversing with pleasure the laws both of God and man."

Alexander Campbell, in his celebrated debate with Bishop Purcell, said:—

"I have here two Catechisms published by the authority of the church. They have both wholly expunged the second commandment."

On being told that it was not expunged from the Douay Bible, he replied as follows:—

"It is a poor apology for this expurgation of the decalogue, that it is not so done in the Douay Bible. [Because so many have the Catechism who never read the Bible.] What myriads then, through this fraud, must have lived and died in the belief that the second commandment was no part of God's law. It is clearly proved that the pastors of the church have struck out one of God's *ten words*, which, not only in the Old Testament, but in *all revelation*, are the most emphatically regarded as the synopsis of all religion and morality."

And again:—

"License is given to violate in some way or other every precept of the decalogue. The Sabbath, as a divine institution, is set aside."

In harmony with this is the proof offered from Catholic books wherein they claim that "the church" substituted the Sunday for the Sabbath of the fourth commandment of the decalogue. This tampering with the decalogue, the only instrument which Jehovah ever revealed in person, is the boldest act of treason which a mortal could commit, and in releasing (or professedly releasing) man from obligation to this law, or any part of it, that power has well earned the title which inspiration has conferred upon it—"that man of sin," 2 Thess. 2:1-8.

Protestants have been nearly unanimous in applying the symbol of the "little horn" of Dan. 7 to Romanism; and it is equally evident that Paul's man of sin has the same application. 2 Thess. 2. The man of sin was to be revealed by reason of a "falling away" in the church—it is a church power. The influences were already working in Paul's day which brought it into existence; it was developed at an early age in the church. He was to sit in the temple of God, "setting himself forth as God." (Revised Version). He should exalt himself above all that is called God. And surely, if he has authority to revise the law of Jehovah, and to absolve men from its claims, no higher position in the universe than his can be found. Yet this he claims. No power but the Papacy ever fulfilled this prophecy.

We now turn to the book of Revelation. This book of symbols is given mostly in series, as the seven churches, the seven seals, and seven trumpets, each series reaching to the second coming of Christ. The fourth is a series of beasts. This we now briefly examine.

The first in this line is a great red dragon. Rev. 12. This has been applied, by a well-known writer on Romanism, to the Catholic church, but the application is not correct. It represents the Roman Empire before the church obtained supremacy. It was Pagan Rome that put the man-child to death—that stood ready to devour him as soon as he was born. Matt. 2. This child was Jesus Christ, for to no other will these words apply—"her child was caught up unto God, and to his throne." The empire gave civil authority to the Bishop of Rome, (see letter of Justinian, A. D. 535), which laid the foundation of all his usurpations. Paganism exalted the church, and affiliated with the church; it infused its principles into the church; it was honored upon the altars and in the institutions of the church; its spirit pervaded the church throughout its long and bloody reign. Hence the dragon, with other earthly powers, is said to persecute the people of God even to the end of time. It makes war with the "remnant"—the very last stage of the church—which "keep the commandments of God, and have the testimony of Jesus Christ." This coincides with Rev. 14:

12. "The patience of the saints" indicates affliction; they "keep the commandments of God, and the faith of Jesus;" and this also just before the Son of man comes to reap the harvest of the earth.

The second of this series is a beast, which has all the characteristics of the four beasts of Dan. 7, namely, the lion's mouth, the bear's feet, the leopard's body, the ten horns of the terrible beast, with the blasphemous arrogance of the "little horn" of that chapter. This description proves its location and the extent of its power. It is the inheritor of the power possessed successively by Babylon, Persia, Greece, and the Roman empire; not on their several seats of empire, but, as they, so strong that "no beast might stand before him." Dan. 8. "All the world wondered after the beast," and they said, "Who is able to make war with him?" Rev. 13:3, 4. It had ten horns, showing its supremacy over the kingdoms. "The dragon [Pagan Rome] gave him his power [civil power], and his seat [the city of Rome], and great authority." All this was literally fulfilled. The dragon transferred his seat to Constantinople, and gave his seat, Rome, to the Popes. "And he opens his mouth in blasphemy against God, to blaspheme his name [for he bore that name himself,] and his tabernacle [claiming that the seat of his Pontificate is the temple of God,] and them that dwell therein;" degrading the holy angels, by making the "ministering spirits" to be the souls of dead men.

"It was given unto him to make war with the saints, and to overcome them;" and this power was to continue forty-two months—twelve hundred and sixty days, or years. The time, times, and half a time allotted to the little horn in Dan. 7:25, is the same period. Comp. Rev. 12:6. This computation may be found in the comments of Clarke, Scott, Sir Isaac Newton, Bishop Newton, and others. Justinian's letter to the Bishop of Rome in 535, taking effect in 538, was really the beginning of his power—the foundation was then laid. One thousand two hundred and sixty years from 538 brings us to 1798, at which time Pius VI. was taken prisoner by the French, a blow from which the papacy never recovered, so far as the civil power was concerned. Pius VI. died in exile, and the power to "wear out the saints of the Most High" was taken away. Nominally, a little civil power was left to the pope, when another was created, but this was taken from Pius IX. The prophecy says the beast received a deadly wound, and yet lived. A deadly wound, when its head was forcibly removed, and its power to "correct heretics" entirely destroyed.

We regret that these comments must be so brief; but our limits make this necessary. We pass to the third of this series, which more particularly interests us now.

"And I beheld another beast coming up out of the earth." Verse 11. The first beast came out of the sea. Waters represent peoples and nations. Rev. 17:15. The first ruled the nations; this grows up as a tree comes up from the earth. So did our country, of which this beast is clearly a symbol. Its rise and progress was by immigration and growth—not by subduing nations, or ruling over them. Where no government existed, there it sprang up and grew.

"And he had two horns like a lamb." We have seen that horns represent powers of any nature—civil or ecclesiastical. The first beast was a union of Catholicism and Paganism. The second a union of Protestantism and Republicanism. We owe our remarkable growth and prosperity as much to the former as to the latter. "A State without a king, and a church without a pope," or earthly head, was the ideal of our fathers. Lamb-like in profession and appearance.

"And he spake as a dragon." This is mostly yet to be developed. Yet it is worth while to raise the question whether the civil policy adopted by our fathers (to the deep sorrow of the present generation), was consistent with their Declaration of Independence; and whether the Protestant avowal that all in this land might worship God according to the dictates of their own consciences, was consistent with their treatment of Baptists and Quakers and of Seventh-day Baptists.

"And causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." An important point to notice is, that the action here pointed out occurs after the first beast is wounded to death, or this side of 1798. The worship here referred to—the worship of the first beast enforced—is the great point of interest in this inquiry. 1. He causeth the earth—to worship the first beast. The earth may be, and sometimes is, used for its inhabitants; but

it is not here, as both are mentioned. The earth is caused to worship, and them that dwell in the earth are caused to worship. How can this be? Consider the evidence which has been produced, that the Sunday festival is a Catholic institution, and the following words from a Catholic author: "Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church." This is true. And in this manner the very earth is made to worship that power. Baptists and others have tried to apply this prophecy to various papal institutions, as to infant baptism, and to sprinkling for baptism; but all in vain. God commanded that man should rest upon the Sabbath, in seed time and in harvest. But now, according to an ordinance of "the church" the land must be neither sowed nor reaped on the Sunday. The earth must thus do homage to the papal power. In this, and in this alone, can the prophecy be fulfilled. No other institution of Catholic appointment can meet the case. We may reasonably ask two things of those who dissent from this; 1. Show that the Sunday is to be observed by divine appointment. 2. Produce some institution, or something, wherein the earth, as well as them that dwell therein, is caused to worship that power. Here we have a most important prophecy, coming home to every one of us, in process of fulfillment by the enforcement of the Sunday-Sabbath, in Protestant-Republican America. True, it is mild and lamb-like yet, even in this; but the dragon spirit is fast asserting itself wherever the issue is made.

We have not space to notice all the points of this prophecy, but the following assists in identifying this power, and must be noticed.

"And he doeth great wonders, . . . and deceiveth them that dwell on the earth by those miracles which he had power to do." The wonders of "Modern Spiritualism" sprang up in this country. They are not all mere pretence; they are just what this scripture says they are—miracles to deceive; to turn man away from God and the Bible. As these take part in this work it is well to remember that hosts of church members and many ministers, even eminent ones, are firm believers in the phenomena of Spiritualism.

"Saying to them that dwell on the earth that they should make an image to the beast which had a wound by a sword and did live." The first beast was a union of church and State. An image of that will be the same. There seems to be a great and general misapprehension of what constituted a union of church and State. It consisted in an arrangement by which the State was so far subservient to the church that it enforced the decrees of the church, and punished those who dissented—who were heretics. And in times of persecution minorities are always heretics, no matter how strongly they sustain themselves by the Bible. It was an arrangement by which "police regulations" were made to enforce religious observances. The church excused herself in the iniquity because it was a "police regulation" which the State alone enforced. And the State excused itself because it was persuaded that the peace and welfare of society required it. When the National Association, which is now clamoring for a Religious Amendment to the Constitution of the United States, shall be successful and the General Government is called upon to enforce the "Christian Sabbath," that, too, will be a police regulation, but who instigates it? Let no one be deceived. The "Christian Sabbath" is a church regulation enforced by the police of the State! It is to all intents a union of church and State; it is a complete image of the first beast. Here are facts which cannot be met, nor fairly evaded. And when religious bigotry is once let loose, where will it stop?

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." It is easy to show by the Scriptures, as Rom. 4:11; Rev. 7:3; Eze. 9:4-6, etc., that sign, seal, and mark are used as equivalents, in the Bible. God gave the Sabbath as a sign of his work of creation, and of himself as Creator. Ex. 31:13-17. Eze. 20:11, 12, 19, 20. In six days the Lord made heaven and earth: the seventh day—the rest day or Sabbath—commemorates that work. It is a sign of the Creator; a perpetual reminder of his power; a safeguard against heathenism, if observed by the nations. Had not man turned away from the Sabbath he could not have forgotten God. "The things that are made" attest "his eternal power and Godhead." Rom. 1:20. He

himself gave the Sabbath as a sign of this. How presumptuous is feeble man to treat with contempt this God-given sign, and displace it by another sign without a sentence of Scripture to warrant the action. We will listen again to a Catholic Catechism:—

"Ques. How prove you that the church hath power to command feasts and holy days?"

"Ans. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Ques. How prove you that?"

"Ans. Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin," etc.

That is, they virtually acknowledge that that church has power to make that sinful of which God has never spoken, and to make it right to neglect that which God has commanded and never repealed. This is the highest possible assumption of power, and "the church" offers the church festival of Sunday as a standing monument of that power. The Sabbath is Jehovah's sign of power; the Sunday is the Pope's sign of power. In this the very earth is caused to worship Papacy; this is his peculiar mark of allegiance, for in this (they say) the Protestants, "in spite of themselves," do homage to "the church." Who can gainsay the declaration?

We are watching with interest those passing events which show that this image will soon be made, and this mark or sign will be enforced. Prejudice is proving stronger than reason, and men refuse to be warned. But our Heavenly Father, who watches over every step of his people, and notes every weapon formed against them, has inspired his prophets to speak on this subject. A solemn warning has been put on record against the very work which is already being started and pushed forward to completion. Just before the Son of man comes, the following message is given:—

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

This is the most solemn warning—the most terrible denunciation—to be found in the Holy Scriptures. And it is easy to see why it is given in such terms. It is founded upon the most daring usurpation of the rights and prerogatives of the divine government that the world has ever seen. And it is in close proximity to the coming of the Lord, when he shall have ceased to act as a priest or mediator between God and man. The judgments threatened are to fall "without mixture" upon the incorrigible and presumptuous. No mercy can reach them in that day, and they will call upon rocks and mountains to shield them from "the wrath of the Lamb." Terrible day when he that is filthy must remain filthy still; Rev. 22:10-12; and the blessed Son of God, who is now pleading for all, shall come to take vengeance on his foes. 2 Thess 1:7-9.

While this article is longer than we desire for one number of our paper, we regret that it is not possible to give more fully the proof of our position. The reader will find a work at our office entitled, "The United States in the Light of Prophecy," to which we refer him. It is a small book, but big with facts and strong in argument. No one can read it impartially, divested of prejudice, and not feel that we have a reason for the hope that is in us.

Now the reader can judge something of our feelings in regard to the impending crisis and to the present state of the "Sunday Law" question. It would be a pleasure to us to act in harmony with our fellow citizens, especially that class who love order and sobriety. But while their action requires of us to violate our convictions, based on the plain reading of the commandment of God, we dare not do different from what we are doing.

We have carefully, for a long time, even for more than a quarter of a century, and with many prayers, examined the ground covered by the present Sunday-enforcement excitement. We have anticipated it, and have announced its coming to those who persisted in their incredulity. And even now, those who are engaged in arousing the popular enthusiasm in its behalf have no idea of the lengths to which it will be carried when once it is fairly set in motion. Every Catholic in the land is watching the issue with interest. They all favor it, but are politic enough to say little, satisfied that what they so strongly desire will be done more readily in their absence than with their presence.

Our patriotism is appealed to. Alas! we tremble for our country when we see what is coming. But more than all we "tremble at the word" of God. We plant ourselves on the commandment of God, and with Luther we say—We cannot go back!

SIN DOES NOT PAY.

THOSE who think it to their advantage to sin are deceived. Many think they will some day forsake their sins and turn to God; but they are not ready to do so at once, because they cannot afford to part with the pleasures of sin. They think they will be gainers to pursue a course of sin for a time, and afterward they purpose to secure eternal salvation. This is on account of the "deceitfulness of sin." No one is a gainer by living in sin. It is always only a loss, and a fearful one too. Moses made a wise choice when he chose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season. Sin never pays; and the person, young or old, who thinks it an advantage to continue in the ways of sin a little longer is under a sad deception.

And they run a fearful risk; for the probabilities that they will finally be lost are rapidly increasing with every sinful indulgence, and also by every day's delay of so reasonable a requirement as repentance of those acts that caused the sufferings of the Son of God, and which are daily grieving him who showed such great love for us, and thus crucifying him afresh.

Oh! that all might see how exceedingly hateful sin is, and how perfectly deceptive. Those who view it as it is will flee from it as from a deadly viper. To dally with it and delay repentance and obedience, is to grieve the Son of God, make light of his sufferings in our behalf, and to treasure up wrath against the day of wrath. The dreadful gulf that separates the sinner from God and Heaven is widening as long as he willingly remains in sin. Fellow-mortals, seek pardon and peace with God, through our Lord Jesus Christ, while he may be found. Soon it will be too late!

R. F. COTTELL.

A PECULIAR PEOPLE.

TURN to Titus 2:14. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority." A peculiar people. Now I think you know that we don't like to be considered peculiar. We are so afraid of it, that we want to be like the world, and just mingle with the world so that people won't consider us peculiar. Very often we hear people say, "Yes, she is a very good woman, but she is very peculiar; yes, he is a very good man—Oh, yes, but he's very peculiar." I tell you I'd be willing to make one journey around the world to find one church full of peculiar people. Why, that church would stir the world. The very thing we consider peculiar is the thing we need to-day. I believe Elijah was the most peculiar man of his day; but he was better than those thousands who followed Baal; he held the keys of Heaven, and could stand fearlessly before Ahab, because God was with him. Enoch was a peculiar man in his day, but of course he was different from other people; and undoubtedly Daniel was the most peculiar man Babylon ever had. Why, if we had only just a few peculiar people in New York, we should have a wonderful result. If God has got a great work to do he will take some peculiar man who separates himself from the world, and sets his face like a flint toward Heaven, and use him for himself.—D. L. Moody.

MODESTY.

"MODESTY is itself a power in a public man," says a recent writer on homiletics in his counsel to young ministers. And modesty is a power in a man, or in a woman, in private life also. No person gains, in the long run, through telling what he or she has done that is noteworthy; or in stating his or her claims to respect or admiration. It may be that one has less praise than he deserves, but that lack will never be supplied by his own assertion of unrecognized worth. Solomon says, "Let another man praise thee, and not thine own mouth; a stranger and not thine own lips;" and Solomon had a very wise way of looking at things, even though he did not always do as well as he knew how.—Sel.

MEDITATE daily on the things of eternity; and by the grace of God do something daily, which thou wouldst wish to have done when the day of Judgment comes. Eternity fades quickly from sight, amid the mists and clouds of this world. Heaven is above our heads, yet we see it not with our eyes fixed on the earth.

The Missionary.

WHOM SHALL I SEND?

"Whom shall I send, and who will go?
Whose lips are touched, whose feelings glow?
Who long to tell how much they owe?"
"I'll go, my Lord, for thee."

Though oft this heart asks, Who am I?
Yet whilst I can on thee rely,
And "Abba, Father," I can cry,
"I'll go, my Lord, for thee."

And should the seed be sown with tears,
My faith oft struggling hard 'gainst fears,
Yet whilst thy smile my spirit cheers,
"I'll go, my Lord, for thee."

Then, when I from my labor rest,
Grant, if my efforts have been blessed,
This thought may calm my peaceful breast,
"I've been, my Lord, for thee."
—Selected.

GENERAL CONFERENCE.

CONFERENCE assembled Dec. 1, 1881. Delegates presented credentials from Michigan, Vermont, Ohio, Minnesota, Iowa, Pennsylvania, New York, California, Kansas, Wisconsin, Texas, Illinois, and Indiana. Invitations were given to brethren present to represent New England, Province of Quebec, Scandinavians in the West, Colorado Mission, Kentucky and Tennessee. Whole number of delegates, 38.

Reports were received from Eld. J. N. Andrews, Switzerland; Eld. J. G. Matteson, Norway; Eld. G. W. Colcord, Upper Columbia; Eld. Wm. L. Raymond, Oregon; Eld. I. D. Van Horn, now of California; C. M. Kinney and J. W. Allen, Nevada; Eld. L. P. Hodges, North Carolina; Eld. C. O. Taylor, Alabama; and A. C. Neff, Virginia.

The following resolutions were adopted at the second session of the first day:—

Resolved, That we express it as the opinion of this Conference that no person should presume to go to any of the European missions, with a view to connecting themselves with these missions as laborers, until they have first received from the General Conference Committee credentials which will show to the brethren to whom they are accredited that they are worthy of their confidence and support.—Adopted.

WHEREAS, The recommendation of this Conference concerning the annual election of church officers has in some instances, through misapprehension of the design of this recommendation, resulted in changes which have proved detrimental to the interests of our churches; therefore—

Resolved, That while we recognize the importance of this arrangement as a means of relieving the churches of such officers as are not serving them to the best advantage, we most earnestly recommend that such changes be made only in cases where there exists an evident necessity for such change, and then only with the advice and counsel of the Conference Committee.—Adopted.

Resolved, That in the selection of new officers great care should be exercised that those chosen to these responsible positions be sound in the faith, and in all points in harmony with the spirit of our work.—Adopted.

At the other meetings resolutions were presented as follows:—

WHEREAS, In the providence of God, Eld. James White has, during the past Conference year, been removed by death from the labors and responsibilities which have devolved upon him for so many years; therefore—

Resolved, That while we feel that words are inadequate to express the sense of loss which we feel at his death; and while we are deeply conscious that there is no one among us who can fill as he did the position of counselor and laborer in the work of the third angel's message, we will nevertheless earnestly pray that the same God who helped him to devise and execute the plans which have contributed so much to the prosperity of the cause of present truth, may permit the mantle of his faithfulness and power to fall upon others, whose devotion to the cause of God shall be characterized by the same spirit of self-sacrifice and be crowned with the same marked success as that which distinguished his life and labors.

Resolved, That we hereby express to our afflicted sister, Ellen G. White, and the other members of her family, our sincere and heartfelt sympathy in this great bereavement which has fallen upon them; and that we assure them of our earnest prayers that our Heavenly Father will graciously sustain them under the deep affliction and great loss which they have experienced.

This and the preceding resolution were adopted, not by the Conference only, but by a rising vote unanimously given by the whole congregation.

Resolved, That we renew the expressions of our confidence in the spirit of prophecy, which has acted so prominent a part thus far in directing the efforts of

our people in giving the last message of mercy to the world; and that we will earnestly pray that God in his infinite mercy may remember the humble instrument he has employed in connection with the same, and impart to her in her present enfeebled condition the strength necessary to enable her to visit the different parts of the field, and actively participate in such general gatherings as may be held from time to time.—Adopted.

WHEREAS, The College at Battle Creek was founded for the especial purpose of fitting young men and women for usefulness either in the ministry or in fields of missionary labor, and—

WHEREAS, In our judgment, the children's department, which is at the present time connected with the College, interferes materially with the success of the institution in that direction; therefore—

Resolved, That we most respectfully recommend the Educational Society to take into consideration the propriety of making such provisions that the children's department shall be either wholly separated from the College, or so conducted that it will not interfere with the usefulness of the same in the accomplishment of its specific work.

Resolved, That we express it as our conviction that the College at Battle Creek could greatly advance the interests of the cause of God by preparing young men and women to act as teachers, and that we earnestly recommend the faculty of that institution to spare no pains to secure that end, by giving particular attention to the interest of that department of the school which is devoted to the instruction and drill of those who design to act in that capacity.

Resolved, (1) That we recommend the establishment in States where the same can be done to advantage, of schools where students can pursue such branches of study as it will be necessary for them to master before entering the College at Battle Creek; (2) That these preparatory schools be established in such places, and conducted on such principles as the General Conference may recommend.—Adopted.

WHEREAS, It is in the highest degree important that our churches should enjoy, as far as possible, the labor and watchcare of our ministers, and—

WHEREAS, The church in Battle Creek cannot be materially aided by the presence of ministers other than those who are connected with the institutions located there; therefore—

Resolved, That we recommend our brethren in the ministry to find homes in the vicinity of churches which have need of their labor and oversight.

We regret that the report received in the Review of Dec. 13, was incomplete. We will give any items of interest in the proceedings hereafter.

NEVADA CITY AND ROCKLIN, CALIFORNIA.

DIRECTLY after the Sacramento camp-meeting, I visited the church at Nevada City. Each member of the church was visited; several public services were held; the internal affairs of the church received especial attention; three brothers and two sisters were baptized, and all expressed themselves as being much encouraged.

The company at Newcastle was found to be in good condition, and two members thereof were baptized.

I found the church at Rocklin had discontinued meetings for several months past. After much visiting, and several preaching services, the church was thoroughly reorganized with thirteen members. A club of twelve SIGNS was ordered; one person was baptized, and two made a start to keep the commandments of God and the faith of Jesus.

E. A. BRIGGS.

NAPA, CALIFORNIA.

THE interest in this place is quite encouraging. Twenty-three discourses have been given by Elder Van Horn. Commenced on the Sabbath question last evening.

Sister White spoke in the M. E. Church yesterday on Christian temperance to quite a large number who were very much interested. She will speak again this evening in our own church, on the same subject, more especially to mothers. Audiences average about 40. M. C. ISRAEL.

Dec. 19, 1881.

MILAN, KANSAS.

I HAVE been in this place four weeks. Eleven have covenanted together to seek the Lord with their faces Zionward. I want to get near the Lord, and pray that his truth may prevail.

The truth was never heard here, but little missionary labor having been done; but the people have listened to the truth. They were steeped in tobacco, tea, coffee, and pork. They have laid these aside, cleaned up their houses, signed the pledge, and organized a T. and M. Society of nine

members, taking eleven copies of SIGNS for missionary use.

I hope great good may result, and can ask the brethren to pray for them with faith, nothing wavering. Pray for me that utterance may be given me in defense of the gospel.

G. H. ROGERS.

"LET HIM TRY."

"SOME years ago, it is said, an insane man in a New England town, once rose from his seat in the midst of a large assembly, and seizing with a great deal of energy one of the pillars that sustained the galleries of the church, declared aloud that he was going to pull it down. Had another Sampson Agonistes suddenly appeared, and declared himself just ready to bow between the pillars of another of Dagon's temples, there could hardly have been a greater consternation. If the people had but stopped to consider, their good sense as well as their confidence in the architect of the edifice, would have assured them of the man's utter impotence to execute his threat. But amid outcries and faintings and general confusion, they yielded to the most foolish fears. Nor did they recover their self-possession, and quietly resume their seats, until another man, significantly pointing to the large and strong pillar which had been threatened, calmly said, 'Let him try; let him try.'

"This proposition restored order and confidence at once; the house did not fall, and the services went on. 'And so, to compare great things with small; when men insanely threaten to pull down the pillars that the skill of the Divine Architect has reared, and holds up, we are too easily moved with alarm, and too slow to consider the strength of the structure. When God pleases he can indeed make the pillars of heaven to tremble, and to be astonished at his reproof.' But so long as it is a feeble mortal who undertakes to shake them, our confidence in the Omnipotent Ruler would do well quietly to 'let him try.' This seems to be the very object of that assurance of God to the trembling inhabitants of the earth in a time of great fear: 'The earth and all the inhabitants thereof are dissolved; that is, melted with fear, trembling with dark forebodings; but 'I bear up the pillars of it.'

The skeptic, the scoffer, the blasphemer, or the persecutor, boasts of his power, and threatens to overturn Christianity, explode religion, confute the Bible, and introduce a new order of things. We have heard of such threats before. Let him try. Let everything that can be shaken, shake, and everything that can be overthrown, tumble; something has hitherto survived such assaults, and there may be some of God's work left after the devil has done his worst. If a man thinks to bombard Gibraltar with boiled potatoes, 'let him try!' One who knew man in his weakness and his strength, has said, "Heaven and earth shall pass away, but my words shall not pass away."—*The Christian*.

Temperance.

MEDICAL AUTHORITY AGAINST SMOKING.

WE take the following paragraphs from the New York *Tribune's* account of interviews with Dr. William A. Hammond, and Prof. Lewis A. Sayre, M. D. Both these men are eminent in their profession, and what they have said will be corroborated by every intelligent physician. And yet in spite of all the testimony as to the injurious character of tobacco—that it is simply a poison and nothing else—there are hundreds of men who will virtually claim that they are exempt from the laws which govern other human beings, by saying that tobacco doesn't hurt them:—

"If children smoke cigars they destroy their nervous systems before they are fully formed, and render themselves liable to neuralgia and various functional diseases of the brain, which are certainly calculated to destroy their mental force. There is also some evidence to show that tobacco in young persons actually interferes with the development of the body in regard to size—that it stunts their physical system. It certainly impairs digestion, for they cannot use tobacco without spitting inordinately. The saliva expelled from their bodies is one of the most important of the digestive fluids, and the proper digestion of the food in the stomach is materially in-

terfered with when there is not enough saliva left to mix with their food before it is swallowed. Again, it certainly impairs hearing and eyesight. I have seen several instances of young children having their eyesight injured seriously, if not irreparably, by the use of tobacco. The excessive use of tobacco is injurious to everybody, adults as well as infants, male as well as female.

"Now as to cigarette-smoking. It is injurious to everybody, practiced as it ordinarily is, by inhaling the smoke in the lungs. The use of cigarettes has been increasing to a most extraordinary degree in this country in the last ten years. I have already seen the ill effects of it in my practice, in the production of facial neuralgia, insomnia, nervous dyspepsia, sciatica, and an indisposition to mental exertion. In young persons all these effects are seen with much greater intensity, and, consequently, the effect upon them is very much worse than upon adults. In France, the difference between those who smoked cigarettes in the polytechnic schools and those who did not, as regarded their position in their classes, was so great that the government has prohibited absolutely the use of tobacco in all the government schools. Some time ago I was consulted by Commodore Foxhall Parker, then superintendent of the Naval Academy at Annapolis, relative to the advisability of allowing the cadets to smoke. He stated in his letter that it was almost an impossibility to prohibit the practice, and he put the question whether it wasn't better to allow them to smoke under regulations than to punish them constantly for violation of rules. I replied that that was a matter of discipline; but that, so far as the effects of tobacco were concerned, I had no hesitation in saying that its influences would be injurious to the cadets and that I had constant evidence of it in my private practice and in the course of my observations otherwise. Commodore Parker replied that he thought what I said was right.

"I see boys in the street, three and four years old, smoking. To-day I stopped a little wretch, and took away from him a long, strong cigar, that would have made me quail. As to the practice of smoking cigar-stumps, it is simply villainous. A cigar is a kind of a retort and the oil condenses in the stump. . . . It is undoubtedly highly injurious to persons whose nervous systems are not developed, or to women, who naturally have more delicate nervous organizations than men and, consequently, are more susceptible to sedative or exciting influences."

"Cigarettes are worse for boys than pipes or cigars. The nicotine absorbed from the cigarettes has a very bad effect upon the nervous system, and, taken in excess, weakens the action of the heart and in that respect diminishes the force of the circulation of the blood. This necessarily impairs nutrition of the tissues and of the brain itself, independent of the poisonous influence of the nicotine upon the brain and nerve tissues. Dryness in the mucous membrane of the fauces and larynx is produced, and boys who smoke cigarettes are mostly in the habit of expelling the smoke through the nostrils, which produces the same dryness, in the mucous membrane of the nares. Boys make chimneys of their noses by exhaling this dry, hot air, and destroy the natural sweetness and liquidity of the tones of their voices. Every boy who expects to become an orator, with a liquid voice, should never smoke a cigarette. The habit also causes loss of appetite. If boys smoke cigarettes over night, they have no appetite for breakfast, and a growing boy who has no relish for his meals is being retarded in his growth and development. It results in a nervous trembling of the hands, and, carried to excess, cigarette-smoking affects the memory. I think paper cigarettes are worse than tobacco cigarettes. It may be because the paper absorbs more of the nicotine, which is thence carried into the system. Certainly the paper cigarette has the worse odor."

I CHALLENGE any man who understands the nature of ardent spirits, and yet for the sake of gain continues to be in the traffic, to show that he is not involved in the crime of murder.—*Dr. Lyman Beecher*.

THERE are few things which make a man more utterly selfish than the smoking of cheap cigarettes. The more odious the cigarette the more regardless of the comfort of his fellow-creatures is he who smokes it.—*Ex.*

EFFECT OF THE MAINE LAW.

AS AN illustration of the general effect of the law in Maine, I repeat a story told me by an eminent Presbyterian clergyman, of Newark, N. J., when I was his guest, some time ago. He said he spent six weeks of the preceding summer at Kennebunkport, in Maine, at a large hotel there. In the old rum time that town was a very drunken place, as all great shipbuilding towns in Maine were. My informant said, when he was there, there were several great ships on the stocks, in process of construction. He took especial and constant pains to observe; but he saw no indication of strong drink anywhere. He took especial pains to inquire; but could not learn that intoxicating liquors were sold in the town, and he did not believe there was a grog shop there, either secret or open. That town, in this respect, is not exceptional. The same story would be true of the smaller towns in the State generally. The friends of the licensed traffic point exultingly to Bangor, and exclaim: "Ah! bah! The law is a failure." No; it has only failed of execution there temporarily, I think, as all the indications there point in that direction. Young men from other States come here as to an asylum for shelter from the temptations to drink by which they are surrounded at home; and they remain here many months, until weaned from their dreadful appetite. One of them, whom I know, has been here two years, from Boston. There is one young man here now from England, sent to my care, to be sheltered from temptation. He was an abject slave of drink.

The drink bill of Maine, in proportion to its population, would be now about thirteen million dollars; and we used to drink our full share of the vast national aggregate. But now I am confident that half a million will cover the cost of all that is smuggled into the State for illegal sale. Ex-Gov. Dingley, in a speech in Portland city hall, some time ago, said we could afford to set the amount down at a million dollars, and the difference would overwhelmingly vindicate the policy of prohibition and the wisdom of the law. No man of character has ever ventured to take issue on that point with the Governor.—*Hon. Neal Dow*.

PROTECT THE BOYS.

You cannot, under our laws, cruelly kick your own dog; because we have a statute prohibiting cruelty to animals. You cannot get a license to kick dogs; it makes no difference how great a petition you present; it makes no difference how much money you may offer, you cannot get a license for any such purpose. Just a little further over in this statute book it tells you that at all seasons of the year you are prohibited from killing turkey buzzards. Is it not high time we were giving as great protection to the boys of Kansas as we give to the dogs and turkey buzzards of the State? We protect the buzzards—we protect the dogs—but we have been licensing the destruction of the boys. In this triangular fight between the buzzard, the dog, and the boy, I am for the boy all the time.—*Governor St. John*.

A DRUNKARD's home in New York was entered by the officers of the Society for the Prevention of Cruelty to children on March 29. A more deplorable spectacle than that which met their eyes can scarcely be imagined. They found a man and his wife lying on the floor drunk, while their four children, varying in age from nine to two years old, were playing about the room. The woman was so drunk that she could not be roused, and was taken to the station-house in a cart. The room was filthy in the extreme, and very scantily furnished. The children were filthy and dressed in rags, and had a half-starved appearance. The youngest child was found to be suffering from severe burns on the lower portion of his body, which it is said, were received by his having been dropped on a hot stove by his mother. Yet these people once moved in respectable society, and were connected with a Christian church. What a terrible indictment is accumulating against this traffic in intoxicating liquors! Satan has no more efficient ally on this earth than this liquid fiend.

CONCERNING the alleged decrease of population in Kansas in consequence of the prohibitory amendment, Gov. St. John replies: "The only place where there has been a decrease of population is in the penitentiary, where there are sixty-six less now than there were six months ago."

The Home Circle.

CHRISTMAS CAROL.

Songs of joy be thine, O earth!
As we celebrate the birth
Of the Babe at Bethlehem born,
While was ushered in the morn.
As the angel band proclaim—
"Peace on earth, good will to men;"
While to God who reigns in heaven,
"Glory in the highest given."

Let us catch the joyful sound,
Waft it all the earth around;
May each heart with holy joy
All its nobler powers employ,
Still the tidings to proclaim,
Still to bear the Saviour's name,
Till each kindred tongue and tribe
Praise and majesty ascribe.

Gather round the Christmas hearth,
Mingle there thy social mirth;
Children, once more welcome come
To the loved paternal home;
Ring the glad and gleesome song
Loudly from the merry throng,
As the beams of joy ye trace
In each dear familiar face.

Pause amid the festive scene;
Ponder there the wondrous theme;
Think of him, the lovely child,
Patient, humble, meek, and mild.
As the bright and Bethlehem star
To the wise men shone afar,
Promised signal of his birth
To a dark and fallen earth.

Think of him, the tidings brought,
Of the miracles he wrought,
Of his mercy, truth, and grace
To a lost and fallen race;
Of his love beyond degree
On the cross of Calvary;
As he yielded up his breath
In the agony of death.

Christmas day! O, joyful sound!
Here my smiles and tears abound—
Smiles that thou may joyful be,
Tears for him who died for me.
Celebrate the Saviour's birth,
All ye nations of the earth;
Songs of praise and glory be
His through all eternity.

—O. A. Pratt.

THE CHRISTMAS BOX.

It was a bit of a house in a new western town. A town so new that many of the houses had as yet only had time to throw out a wing or kitchen part, and even many of these fragmentary structures had not yet donned a coat of paint. There were two little churches, of a freshness to correspond with everything else, and the tiny house I have spoken of was one of the parsonages. Now the word "parsonage" suggests a gray old house, shaded by great trees, half hidden by the embrace of sweet swaying vines; a house whence the white-haired old minister of our childhood went out from his flock and labors on that silent journey; a house whence kindly offices and ministries have come for generations. But the plaster on the Bayton parsonage was hardly dry when the Rev. Mr. Hosmer moved in, and though there were trees and vines, the one were but whips with a cluster of leaves for heading, and the other had hardly begun to stretch their tendrils towards the lattice they were to cover. But to the minister and his wife, who had learned to look at the blessings instead of the discomforts of life, it seemed a cozy little spot, for they were Home Missionaries, and the way they came to Bayton, the people there wrote to the Society in New York that they needed a church and a pastor, but were too poor to build the one or support the other without help. So the Home Missionary Society helped them to build the neat little church, and sent Mr. Hosmer, who preached to the people of Bayton every Sunday morning; at the North school-house, three miles over the prairies, one Sunday afternoon; at Hopkins, five miles away, the next; at Prairie Grove, nine miles, the third, and at West Point, seven miles, the fourth, in succession. Receiving from the Society two hundred dollars and the church at Bayton one hundred and fifty dollars a year, while these other stations, that were not churches at all, but simply waste-places, he was trying to cultivate for the Master, that churches might spring up there, contributed now and then a bag of wheat or a few bushels of common potatoes, as the spirit or convenience of the hour might move. Not a very large amount to support a family, where ten-year-old Annie was growing so fast her dresses could not keep pace with her, and Tommy and Jack

were continually bursting out at toes, or elbows, or knees, and Baby Bessie's sweet helplessness demanded the softest and warmest of folding; and all the four small mouths were as voracious as young robins. But when Mr. and Mrs. Hosmer left their comfortable Eastern home to carry the "glad tidings of great joy" to the great West, they accepted the cross of hardship and privation, and as the early Christians "took joyfully the spoiling of their goods," these modern saints accepted in the same spirit the having of few goods to spoil. True, this was sometimes an effort of grace, for missionary flesh is humanly weak, after all. This was especially the case last autumn, when there were but ten dollars in the family purse, and the Society, which owed them a quarter's salary, was itself out of funds and depending on the contributions of the faithful to supply the deficiency. And the chill winds from over the wide prairies were whistling around the little parsonage a warning that winter was coming, and the necessity for warm flannels, strong shoes, and thick comforters—all of which were lacking.

So, with all their trust in Providence, it was not strange they should feel this burden of wants press heavily. Debt was not to be thought of. Retrenchment there seemed no room for. Mrs. Hosmer was wearing the same winter bonnet in which she came west, a bride, eleven years before, and Mr. Hosmer's Sunday coat had already been cleaned and mended, and the seams (that would grow threadbare) inked, times without number. So Mr. Hosmer said: "Mary, there is nothing we can do but to wait patiently on the Lord."

And they knelt down and commended not only themselves, but the daily needs—the flannel, the shoes, and the comforters, to the hand who gives the young ravens their food, and in whose eyes we, though of so little faith, are of much more value.

But a few days had passed when there came to Mrs. Hosmer a letter from an unknown Ohio town, where some of the ladies had formed a Home Missionary Society, and sent to the Society in New York for the name of some missionary for whom their work might be done, receiving in reply Mr. Hosmer's; whereupon the secretary wrote a letter of inquiry to Mrs. Hosmer, as cheering as the grasp of a friendly hand. Sympathy, fellowship, what elixirs of hope and courage they are to the sad, the disheartened, the weary! And the pulses of this lake-shore town beat against those in the far-off western parsonage, and they took up their work anew, feeling that it was not unknown that they were remembered not only by their heavenly Father, but by his earthly followers. Mrs. Hosmer answered the letter in the spirit in which it was written. There was no whining, no begging. In a half-merry strain she told them of the home, its cares and needs, and the work that was given into their hands. And many an eye, when the letter was read, grew moist at the pathos that revealed, under all the gentle gaiety, the delicate, cultured woman, treading rough paths, and bearing heavy burdens, for the sake of that Master they were content to serve in ease and luxury. For this little society in Clifton was made up chiefly of young girls, members of the large and prosperous church, who, having known no burden of service, were, from very inactivity, fast drifting into passive, idle selfishness, when a few of the church workers who had the interests of these bright young lives at heart, persuaded them to form this little Home Missionary Society. Most of them had yielded with but languid interest, till the receipt of Mrs. Hosmer's letter. Before it had been an abstraction, now it became a reality. The little house, the busy father, the no less busy mother, gentle, studious Annie, the bright, romping boys, the winsome baby were at once taken to their hearts. There was eager discussion of ways and means. One had a dress that could be cut over for Annie; another a little brother whose out-grown ulster would be just the thing for one of the boys; and every one was ready with her offering, some made sweeter still for the self-sacrifice they cost. So they were gathered in—the strong boots, warm caps, and soft dresses, with some pretty baby garments, from a home where the baby music was stilled, and a lonely mother gave the dainty hood and cloak and socks, in the hope they would gladden some happier mother's darling. The father and mother were, however, not forgotten.

"Fancy our minister with his Sunday coat inked, and just think of her who has worn one bonnet eleven winters!" And a flutter of white hands went up in amazement.

There were busy workers in Clifton in those days, for all agreed the box must go before Christmas. True, many cherished bits of fancy-work had to be laid aside because of it, and some home friends go without their usual remembrance. But they could better do without the intended stand-spread or tidy, though of gracefulest design and finish, than this poor minister's family without the warm clothing that was to make them comfortable. Fortunately there were some older heads to watch that the girlish enthusiasm was directed in practical ways, to see that comfortables were made, as well as ruffled aprons, and to suggest that a plain felt bonnet would be more suitable than a velvet one with jet passementerie, and the surplus be invested in a serviceable dress. But at last the box, so precious in their eyes, was finished, and delivered to the express company, with numberless charges concerning care and speed.

Meanwhile in the parsonage, nothing had been said to the children, as Mr. and Mrs. Hosmer had learned from experience that missionary boxes were often delayed, and sometimes disappointing in result. And the late autumn chilled and whitened into early winter, nipping little ears and pinching little bodies, but yet bringing the Christmas-time so near, that Tommy began to wish for a cap with ear tabs, Jack for some copper-toed boots, and Annie for a new school dress, to take the place of that grown so shabby. Mrs. Hosmer heard and sighed, as she tried to freshen the dress that refused to look anything but worn-out, and told the boys she was afraid their old caps would have to do, and they be content with shoes instead of boots. But at last, over valley and prairie the eve gathered, so dear to childish hearts, with hanging of stockings and lighted tapers on Christmas trees, and the glad morning dawned, with joyful greeting ringing like a sweet *Jubilate* through all the waking world. In Bayton parsonage, however, the minister was shaded with disappointment—nothing had been heard of the expected box, the letter which should have foretold its coming having been delayed, and though the best had been done, it was so little. However, just as Mrs. Hosmer was deep in the mysteries of plum-pudding that was to crown the day, an express wagon drove up to the door, and tumbled out a heavy box. Instantly a reign of excitement began, the children shouting, "A box—a Christmas box! O, where is it from? What is in it?" And Mrs. Hosmer hardly less eager, as they hastened to remove the cover.

There are missionary boxes and boxes, and never before had the Hosmers, young or old, seen one like this. A magic box, the children thought it must be, since every one drew from it just what they most wanted, Tommy and Jack going through a series of executions that would have graced Piute braves at a war dance over the new caps (with ear-tabs), the boots and the ulsters; Annie in an equal transport of delight, at sight of the bright soft dresses, and dainty white aprons; and Baby Bessie looking like a tiny princess as she crowed in the down-trimmed cloak and hood; while Mr. Hosmer declared he hardly knew himself in the new coat, that fitted him so perfectly, he said the Lord must not only have known his need, but his measure; and Mrs. Hosmer's eyes filled with happy tears as she saw not only the new-bonnet and dress for herself, but the warm flannels and stockings, and bedding, and under-clothing, that would save her so many a weary hour, and felt her heart lighten as the burden of anxious care was lifted. The pudding was forgotten, but pudding was voted a superfluity, with all the gifts of these far-away and in the flesh unknown friends, that had made their Christmas indeed a merry one, and who in return found their own gifts dearer, their hearts more gladsome, for the sweet service, the sacrifice, the sympathy, with which they had so heavily freighted their Christmas-box.—Ela Thomas.

IT WILL COME OUT.—Peter the Great, emperor of Russia, was one day in a sailing boat, when he became so angry with one of his companions that he seized him with the intention of throwing him overboard. "You may drown me," said his subject, "but your history will tell of it." The reminder was effectual, and the emperor pardoned the man.

AS WATER runs down from the swelling hills, and flows together in the lowly vale, so grace flows not but into humble hearts.—Augustine.

ITEMS OF NEWS.

—Severe storms of wind and rain have been raging again in England.

—Twenty-five thousand persons are employed in manufacturing tobacco in New York.

—Ex-Senator Frelinghuysen of New York has been nominated and confirmed as Secretary of State.

—Benjamin H. Brewster of Philadelphia has been confirmed as Attorney General of the United States.

—One gentleman of Vienna has contributed \$62,500 to the fund for the relief of the sufferers by the theater fire.

—Quite recently \$10,500 were sent to Ireland from Chicago as her first contribution to the Anti-Coercion Fund.

—Among the Indians in the Indian Territory there are ninety Baptist churches, and nearly six thousand church members.

—The dams near Algiers, on the line of the railway, have burst and the tracks are flooded. Fifty-four persons were drowned.

—It is said that in one square mile in London, where the poorest people congregate, over \$2,000,000 a year is spent in strong drink.

—Fowler's Steam Plow Works at Leeds, England, were burned recently. The loss is £60,000. Three hundred persons are out of employment.

—Within eleven months permits have been given in New York for nearly 4,000 structures, which cost in the aggregate about \$43,900,000.

—Dr. Isaac I. Hayes, well known in connection with Arctic exploration, died Dec. 17. His first exploring voyage was in 1853, under Dr. Kane.

—The number of wrecks reported by the English Lloyds from January 1 to November 1, was 883. The estimated loss to commerce is \$650,000,000.

—Another mine association plot has been discovered at the Russian Imperial Palace at Gatchina. Several persons were arrested, and a large quantity of bombs were seized.

—A cargo of 116 tons of beef and mutton was recently received in London, from Sydney, Australia. The meat was shipped in a frozen state, and was as fresh on its arrival as when shipped.

—A dispatch from Dublin says that the reluctance to pay rent is more extensive and truculent than usual, and that there is good reason to believe that the Land League is as flourishing as ever.

—The correct list of the victims of the Vienna fire has been issued by the police. It puts the number at 794. This catastrophe has served to materially diminish the attendance at theaters at present.

—There is now a firm conviction at Constantinople, that an offensive and defensive alliance will shortly be concluded with Germany, that State having the commanding political influence that England once possessed.

—Near Bradford, Pa., recently, an explosion occurred in a magazine containing 1,300 pounds of nitro-glycerine. The magazine was in the woods, and no damage was done except that for a radius of two acres, the trees were stripped.

—A New York dispatch says the Southern Pacific Railroad Company is making arrangements for a very heavy traffic. It expects to convey wheat from San Francisco to Liverpool in 33 days, as against 150 days by the Cape Horn route.

—The Hongkong Press says: It has been reported to us from Peking that the Hon. James B. Angell, before he left China, had succeeded in obtaining the permission of the Government to lay an American cable between this country and the United States.

—A special dispatch from London says: Reports are just received of a terrible typhoon which visited the country around Harfong and Fermony, in China, raising the waters of the sea and driving them inland four miles. One town was entirely submerged and swept away, with all its inhabitants, numbering 3,000.

—The Supreme Court, of California, holds that it is the duty of a landlord to repair the leased premises on notice by the tenant, and if he does not perform this duty he can be compelled to pay by deduction from the rent, to the extent of a month's rental, or, at the option of the tenant, the term be concluded without redress to the landlord.

—The American Book Exchange, which reprinted foreign works and standard home books unprotected by copyright at an exceedingly low price, no longer exists. The margin over actual cost of production, which includes no authors' percentage, was too small to compensate for the dead stock, which is the necessary accompaniment of the book trade.

—A London telegram says: There is intense excitement in Europe regarding the activity manifested by France in increasing its armament. France has just ordered 900 new cannon of Hotchkiss, the American armorer, for the French Navy, and other purposes. The French Government has requested Hotchkiss to double the capacity of his works at St. Denis. The Germans are making several hundred new cannon at Magdeburg. The French are building several new ironclads. Heavy special appropriations for ordnance have just passed the French Chambers.

—The electric railway in Paris has been so successful that it has found capitalists who are ready to support a scheme for its permanent establishment, and arrangements have been made for an elevated electric railway around the city. The proposed railway is to be about fifteen feet wide, carried on pillars 130 feet to 160 feet apart, which would occupy but a comparatively small proportion of the total width of the boulevards. The proposed gauge is four feet, and there are to be stations at intervals of 400 yards, so arranged that an intending passenger would not have to traverse more than 200 yards to reach a station.

—In a recent speech at Leeds, Henry Richard said that the war with Afghanistan cost the British taxpayers \$120,000,000. Careful statisticians on the continent estimate the cost of the six great wars amongst the nations of Christendom, within the last twenty-five years, at \$15,000,000,000, to say nothing of the 2,000,000 of men whose lives were a part of the price. It is also computed that there are now in Europe nearly 13,000,000 of trained soldiers, and that between four and five millions of these are actually under arms every day, and costing altogether something like \$2,500,000,000 per year. These figures are reached without making any allowance for the cost of ammunition, arms, etc., and ironclads. The cost of one of the latter in these days would start five and twenty large factories. Nor is anything added for the enormous loss of the productive labor of all these millions of able-bodied men.—*Alta.*

Obituary.

THORP.—Died of typhoid fever, at Jay Eu, Republic Co., Kansas, Nov. 8, 1881, after a long and painful illness, our beloved brother, Wilmot P. Thorp, aged 32 years, 10 months, and 16 days. The subject of this notice was converted in his youth, and united with the Missionary Baptist church, with which he remained until 1871. He then united with the First-day Adventists, and remained with them until about four years ago, when he commenced the observance of the Sabbath of the Lord, which he continued to keep until the time of his death. He came to this country eleven years ago, to secure a home, and endured all the privations and hardships peculiar to pioneer life. His life has truly been one of toil, anxiety, and care. But he rests from his labor. He leaves a wife and two children, a mother, one sister, and five brothers to mourn his loss. Again our number is broken by the tyrant death, and our brother sleeps beside his aged father. While we mourn the vacant places, we rejoice that the time is not far distant when all the righteous shall rise victorious over death and the grave. God grant that we may meet, an unbroken band, in the earth made new.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 22, 1881.

WE regret that we are not able to present in full the proceedings of the General Conference at the close of the volume, but the Conference was not expected to adjourn before the time of our going to press. Elder Butler has been prostrated with malarial fever, and is very feeble. He does not expect to be able to resume labor for several months, owing to the condition of his brain, which must have rest. We are pleased to learn that he has been re-elected President of the Conference.

TRACT AND MISSIONARY SOCIETIES.

OUR T. & M. Societies are no longer to be treated as an experiment. The fact of their usefulness is well established. It has become a saying with those who have been close observers of our work that the prosperity of the cause in any State is to be measured by the energy and efficiency of the T. & M. Societies. The work is spreading, and the fields are opening too fast to be occupied by our ministers, few as they are. Our periodicals, books, pamphlets, and tracts, have an important place to occupy in this cause, and nothing but organized and systematic efforts will meet the demand. Where society efforts are feeble and inefficient, the cause cannot greatly prosper at this stage of the work. Not only does the cause need the service, but the people need the labor for their own spiritual strength and growth. The church is prosperous when all are workers; it is weak when the labor is left to a few, and the many remain inactive. Inactivity induces laziness; a lazy Christian is an "unprofitable servant;" and the unprofitable servant shall be cast "into outer darkness." Matt. 25:30.

What is now transpiring in California shows how speedily the prophecies, toward which we have been looking for a third of a century, may be fulfilled. When the enforcement of the Sunday law has been spoken of, California has been supposed to be the last State in which such a work would find favor. But an excitement has been raised on the subject as sudden and intense as it was unexpected. Mass meetings are being held, and the influence of pastors of churches and of State and city officials is brought to bear in favor of the movement. Considerable enthusiasm is manifested, and the public is becoming aroused on the subject. The opponents of the law are also earnestly working, and the strife promises to be fierce and bitter. We deplore it and its consequences, but we cannot avert it. As a political and partisan question we are neutral; we cannot join in the enforcement of the law, nor will we unite with those who are leaguering together to oppose it. There is every indication that we shall soon see, that which we have long believed, that the Sunday question will prove the most prominent and exciting political question of the day. "A little while," and the time will come "when man's work is done." We hope to see a general revival of interest in the Missionary Societies and missionary work.

We suggest to the Presidents and Directors to look well to the spiritual condition of their charges. No work can prosper—no energy can be efficiently put forth—without spiritual strength and zeal. "It is not by might nor by power, but by my Spirit, saith the Lord."

WORK FOR CANVASSERS.

OUR offers are liberal, and our premiums are valuable. The very best books which the market affords, always useful to the Bible student, have been selected as premiums with the paper, and to canvassers. The highest inducement which we offer is the opportunity to have a part in the work and cause of God at this important time. Not long will this privilege be extended to us. We must improve the present hour or suffer an irreparable loss.

We ask our friends in California to remember Brother Haskell's appeal in behalf of "The Signs in California." The cause of present truth must have the support of your efforts, and you and your neighbors need the paper and the truth it contains. Let us all be "diligent in business"—especially that business which will aid the spread of the Third Angel's message—"fervent in spirit, serving the Lord."

"To be good is to be happy." Try it!

DYING DECEMBER.

Revive the embers of the fire,
And sing a happy song;
The bell tolls nine beneath the spire
And winter nights are long;
The world is cold and we grow old,
But loving hearts are strong.

The love that lives beyond the tomb
Burns brighter at the last;
Then let the heart-light banish gloom
And care go down the past;
The glad New Year will soon be here,
The old is flying fast.

THE "religious sentiment" which the *Christian Statesman's* S. F. Correspondent says is the only hope of the success of the Sunday cause, is *cacheing* itself, as the Spaniards would say. It is now prudently hidden in the mass meetings. "Police regulation" is the watch-word; "patriotism" is the ruling motive; and "the American Sunday" the object. But the law enforces the keeping of the "Christian Sabbath" all the same, and that is the sole intent of those who pull the wires.

THE assassin, Guiteau, insults the public with another "statement." In proof of his insanity at the time of the murder he says: "Only a miracle saved me from being shot then and there. It was the most insane, foolhardy act possible, and no one in his right mind could have done it." This does not at all agree with the surprise he manifested when he learned that the "stalwarts" denounced the act, and that the papers united in his condemnation. He planned as coolly and deliberately as a reckless man could, and only tried the inspiration and insanity dodge when disappointed in not being sustained by other disappointed office seekers. He has also proved himself as cowardly as he is villainous, which is not a trait of insanity.

AFTER a sermon recently preached by an Oakland D. D., in favor of enforcing the Sunday law, some of the members of the congregation were heard giving utterance to strong commendations of the sermon and of the law. Said one: "I am glad the Seventh-day Adventists will have to come to time." We are well aware that this pious feeling is strong in some, and is pleased at the opportunity to show itself. But if these over-religious ones will take pains to read the law of God, which Paul says "is holy, and just, and good," they will learn that the Seventh-day Adventists have come to time, to God's own time, for He himself declared, "The seventh day is the Sabbath of Jehovah, thy God." He calls it, "My holy day." Whose time is the Sunday, to which they have come? To whom and to what is that time sacred? If any are in doubt upon that question we recommend to their attention the proof given in the article in this paper, on the "Enforcement of the Christian Sabbath."

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