

# The Sign of the Times.

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

VOLUME 9.

OAKLAND, CALIFORNIA, FIFTH-DAY, JANUARY 4, 1883.

NUMBER 1.

## The Sign of the Times.

PUBLISHED WEEKLY,

S. D. A. MISSIONARY SOCIETY.

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

Entered at the Post-Office in Oakland, Cal.

### OVERCOMETH.

To him that overcometh,  
O word divinely strong,  
The victor's palm, the fadeless wreath,  
The grand immortal song.  
And his the hidden manna,  
And his the polished stone,  
Within whose whiteness shines the name  
Revealed to him alone.

To him that overcometh,—  
Ah, what of bitter strife  
Before he win the battle's gage  
And snatch the crown of life!  
What whirl of crossing weapons,  
What gleam of flashing eyes,  
What stern debate with haughty foes,  
Must be before the prize.

To him that overcometh,  
Shall trials aye befall,  
The World, the Flesh, the Devil,  
He needs must face them all.  
Sweet sirens of temptation  
May lure with silver strain,  
And cope he must with subtle foes,  
And blanch beneath fiery pain.

To him that overcometh,  
A mighty help is pledged,  
He wields a sword of purest mould,  
By use of cycles edged.  
And prophets and confessors,  
A matchless valiant band,  
Have vanquished earth, and stormed the skies,  
With that triumphant brand.

To him that overcometh,  
O promise dearest dear!  
The Lord himself who died for him  
Will evermore be near.  
Here, dust upon his garments,  
There, robes that royal be,  
For "On my throne," the king hath said,  
"Mine own shall sit with me."

To him that overcometh,  
O word divinely strong!  
It wears itself through weary hours  
Like some rejoicing song.  
For his the hidden manna,  
And his the name unknown,  
Which Christ the Lord that day of days  
Will tell to him alone.

—Margaret E. Sangster, in S. S. Times.

## General Articles.

### The Old Year and the New.

BY MRS. E. G. WHITE.

ALREADY has the new year been ushered in; yet before we greet its coming, we pause to ask, What has been the history of the year that with its burden of records has now passed into eternity? The admonition of the apostle comes down the lines to every one of us, "Examine yourselves, whether ye be in the faith; prove your own selves." God forbid that at this important hour we should be so engrossed with other matters as to give no time to serious, candid, critical self-examination! Let things of minor consequence be put in the background, and let us now bring to the front the things which concern our eternal interests.

Christian brethren, as Christ's ambassador I entreat you to inquire into the character of your thoughts, tempers, purposes, words, and works during the past year. What has been the nature of your experience? Compare the records of your religious life with the Bible standard, and pass

judgment upon yourselves. Have the fruits of righteousness testified that you are in the faith, or have the fruits that you have borne, witnessed against you? This is a subject worthy of earnest, careful thought. Be thorough and impartial in your examination of the past year's record. Do you see the defects in your character, and are you compelled to admit that you have made no decided advance in overcoming these unholy traits? Remember that if not overcome, these will surely separate you from the presence of a pure, holy, sin-hating God, and close the doors of the heavenly mansions against you.

How many have, in the past year, cherished heart-burnings and bitterness toward their brethren and sisters in the church? How many have thought and spoken unkindly of those who, like themselves, profess to be followers of Jesus? We may think we had an excuse for this; but is there any provocation of sufficient weight to excuse us in harboring unkindness and malice in our hearts? Said Jesus, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." If we do not in our daily life exemplify these principles, we cannot be accepted before God. We must earnestly seek his grace to kill every fiber of the root of bitterness, and must let the love of Jesus take possession of our souls and reveal itself in our words and works, or we are not of Christ but of the wicked one.

The church militant is not the church triumphant, and earth is not Heaven. The church is composed of erring, imperfect men and women, who are but learners in the school of Christ, to be trained, disciplined, educated for this life, and for the future, immortal life. No one of us can in our own strength represent the character of Christ; but if Jesus lives in the heart, the spirit dwelling in him will be revealed in us; all our lack will be supplied. Who will seek at the beginning of this new year to obtain a new and genuine experience in the things of God? Make your wrongs right as far as possible. Confess your errors and sins one to another. Let all bitterness and wrath and malice be put away; let patience, long-suffering, kindness, and love become a part of your very being; then whatsoever things are pure and lovely and of good report will mature in your experience. Another year with its spotless record is before us; what shall that record be?

As a people we have not realized the work which should have been done in the last days of the old year, and much of it is left undone. The excitement of the Christmas holiday is now in the past, and what has been the record that has passed up to God? As we have professed to celebrate the birth of our Saviour, have our hearts been filled with gratitude for the infinite gift of God's dear Son? Have our thoughts and affections been such as God can accept? Has Jesus been revered and honored? Has he been made prominent in our thoughts and plans? and have our gifts flowed into his treasury? Is it not true that in many instances Christ and his claims have been forgotten in the feasting and merriments, and that the honor due to him has been given to man? Have not the thoughts, the labor, and the means been diverted from the proper object, and turned into a channel to please, honor, and exalt the human, rather than the divine?

I have felt most keenly our danger as a people on these occasions. I have feared that selfishness would be strengthened, that idolatry would be encouraged, and the love of God be crowded from our hearts; that the record borne to the heavenly courts would show that Christ was made of less consequence than earthly friends. I have feared that feasts and social gatherings would prove to be a snare of Satan to divert the mind from Christ and his great sacrifice in our behalf; that the very associations which should lead us to contemplate the work of redemption would be

lost sight of in the observance of worldly customs, and that there would be less thought of Jesus and the mansions he has gone to prepare for those who love him, than upon common occasions.

I see no objection to placing even in our churches a Christmas or New Year tree bearing fruit in gifts and offerings for the cause of God. We may thus take advantage of the occasion to turn the customary gifts of the season into the right channel. And such a holiday celebration is a useful lesson to our children, teaching them to bestow their gifts in a manner to honor their Redeemer. But when we devote our means and labor to feasting ourselves, we fail to render to God that honor which is his due.

I have resolved from this time to make Christ first and last and best in everything. I will not sanction feasts made to celebrate birthday or marriage anniversaries, but will bend all my energies to lift up Jesus among the people. I will seek to impress upon the minds of my brethren and sisters the great necessity of preparation of heart, by confession and humiliation, to be accepted of God and acknowledged as his dear children. My heart has ached as I have seen men honored, while Jesus was neglected and almost forgotten,—liberal gifts for earthly friends, but poor and meager offerings for him to whom we owe our all.

Christ opened before us the bright path of peace, of joy, of Heaven; and what have we done for him on these occasions when every word and act should express our gratitude for his wondrous love? How stands the record of the past Christmas? Have we given to Jesus all that there is of us? Have we denied self that we might show our affection for our best friend? Have we made a record that we shall not be ashamed to meet in the day of final accounts? If all realized as they should the shortness of time, the backslidings of our people, the perils which beset our pathway, the deceptions of Satan, and his victories over unguarded souls, there would be no feasting, no mirthful gatherings to pay honor to the human; but there would be a great humbling of heart before God, and earnest prayer for pardoning and sanctifying grace.

Peter, who once denied his Lord, was afterward forgiven by our Saviour, and entrusted with the work of feeding the flock of God. Yet when condemned to death, and about to suffer for Christ's sake, the apostle begged that he might not be crucified in the same position as his Lord and Master, but that he might be nailed to the cross with his head downward. He felt that it was too great an honor for him to be put to death in the same manner as his Saviour whom he had denied. Would it not be well if our consciences were more sensitive? if we could possess more of the same spirit of contrition and humility? At a time when we are professedly celebrating Christ's birth, should we not keep self in the background? Would it not be more appropriate to abase self and to exalt Jesus?

The perfection of our Saviour's character awakens the admiration of angels and of men. Here is an exhaustless theme for thought. The brightest and most exalted of the sons of the morning heralded his glory at creation, and announced his birth with songs of gladness. They veil their faces before him as he sits upon his throne; they cast their crowns at his feet, and sing his triumphs as they behold his splendid glory. Our souls are cold and dull because we do not dwell upon the matchless charms of our Redeemer. If we occupy our thoughts in contemplating his love and mercy, we shall reflect the same in our life and character; for by beholding, we become changed. Oh, the mysteries of redemption! Only by exalting Jesus and abasing self can we celebrate aright the birth of the Son of God.

As we stand on the threshold of a new year, there is need of an impartial examination of our hearts to dispel the pleasing illusions of self-love. Our condition is helpless and hopeless unless infinite mercy is granted us daily, and pardon is written against our names in the heavenly records. Those only who see and feel their spiritual necessities will go to Jesus for that help which they so much need, and which he only can give. He alone can cleanse us from all sin. He alone can place upon us the robe of righteousness.

What fruit have we borne during the year that is now past? What has been our influence upon others? Whom have we gathered to the fold of Christ? The eyes of the world are upon us. Are we living epistles of Christ, known and read of all men? Do we follow the example of Jesus in self-denial, in meekness, in humility, in forbearance, in cross-bearing, in devotion? Will the world be compelled to acknowledge us to be the servants of Christ? What is our past record? What will be our future record? If we cannot without pain trace the workings of our own hearts and review the record of our lives, how can we stand before the Judge of all the earth, who is infinitely pure and holy, and who will determine our cases by the unerring standard of his perfect law?

Shall we not in this new year seek to correct the errors of the past? It behooves us individually to cultivate the grace of Christ, to be meek and lowly of heart, to be firm, unwavering, steadfast in the truth; for thus only can we advance in holiness, and be made fit for the inheritance of the saints in light. Let us begin the year with an entire renunciation of self; let us pray for clear discernment, that we may understand our Saviour's claims upon us, and that we may always and everywhere be witnesses for Christ.

Our time and talents belong to God, to be used for his honor and glory. It should be our earnest, anxious effort to let the light shine through our life and character to illumine the pathway Heavenward, that souls may be attracted from the broad road to the narrow way of holiness. Oh, that the followers of Christ had less desire to devote labor, time, and money, to feasts and celebrations in honor of earthly friends, and a greater desire to honor Jesus! I entreat you to bring to him your gifts and offerings, and withhold not yourselves. Strong men are needed in the church, successful workers in the Lord's vineyard, men and women who will labor that the church may be transformed to the image of Christ, rather than conformed to the customs and practices of the world. We have everything to gain or to lose. Let us see that we are on the side of Christ—the gaining side; that we are making sure work for Heaven.

"Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand"

"Strong in the strength which God supplies  
Through his eternal Son."

### Work for Children.

In a recent address to the London Sabbath-school teachers, Mr. Spurgeon said, in extolling the dignity of work for children:—

"He who made the heaven and earth—infinite, eternal, almighty—he cares for the lambs. There is a long distance—imagination cannot bridge it—between the Infinite and the infant; and yet there is no distance, for love hath bridged it. He comes in contact with the lambs. He carries the lambs. What noble work is yours and mine, since Christ does the same. He is the great carer for the little ones, and we follow in his wake. If any shall despise the teacher of the young, he shall despise the Lord himself, for he is at our head. . . . Let none of us go to our classes as though we were insignificant, and were doing a second-rate and minor service in the house of God. We are doing what it is his delight to do. He whom the angels worship, cherubim and seraphim adore, head of all the hosts of Heaven, and of all the elect—he cares for the lambs. See that, in following him, we do it well."

To read, to think, to love, to hope, and to pray—these are the things that make men happy. They have power to do these things; they never will have power to do more. The world's prosperity or adversity depends upon our knowing and teaching these few things, but upon iron or glass, steam or electricity, in nowise.—*Ruskin.*

### Short Sermon on Doctrine.

BY ELD. R. F. COTTRELL.

TEXT.—"Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:16.

It appears from the text that doctrine is of some importance. That doctrine, a continuance in which will save the preacher and the hearers, must be of great value. I remember of hearing it said, when I was young, that no one ought to preach doctrines or tenets in time of reformation or revival; that such a course was sure to kill the revival. I thought at the time that a doctrine that would have that effect should never be preached. It is true that when men quarrel about their doctrines, the effect is always pernicious; but the doctrines of the religion of the Bible are always saving and never destructive. They promote all true and valuable revival. Doctrine is simply teaching. And what is it that distinguishes the religion of truth from all false religions but the truth which it teaches? Truth is saving; and there can be no harm from its doctrines. The religious feeling or instinct is the same in pagans, Mohammedans and Christians. The superiority of the Christian religion arises from the truth of its doctrines. The truth may be held in unrighteousness; but still the truth is valuable. There can be no Christianity without its doctrines. It is objected that "doctrine is only the skin of truth set up and stuffed." The doctrines of the day might be called the stuffed skin of error, or the sloughed skin of the old serpent. But the "doctrine that is according to godliness" is important, we might say all-important. The apostle John has left us this testimony: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." 2 John 9, 10. Surely, the doctrine of Christ is of the greatest importance. Hence Paul says to Timothy: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." The doctrine must be specially guarded. Then he speaks of all sorts of sins as things that are "contrary to sound doctrine." Purity of doctrine leads to purity of life. The doctrines of God are practical; and as holiness is essential to salvation, so are the doctrines that teach it. 1 Tim. 1:3, 10.

Again, the apostle exhorts, "Give attendance to reading, to exhortation, to doctrine." Chap. 4:13. And again, "Let the elders that rule well be accounted worthy of double honor, especially they who labor in the word and doctrine." Chap. 5:17. But while "sound doctrine" is of importance, the apostle teaches that there will be, especially in the last days, some that "will not endure sound doctrines," and that "fables" and "doctrines of devils" will be taught instead; and this constitutes the reason for strictly charging the minister of Jesus Christ to guard with care the doctrine—to charge some that they teach no other; but that he should "be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4:1-3.

Now since sound doctrine is of such inestimable value, since it is to be guarded as a priceless treasure with jealous care, since by continuance in it both preachers and hearers will be saved, according to our text, it is of the first importance that we know how to find the true, and escape the ruinous consequence of embracing the false. Where shall we find the true?

The answer is, In those "Holy Scriptures" which were "given by inspiration of God," and are "profitable for doctrine," &c., so "that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15-17. But the question may be asked, How shall the Scriptures be interpreted?—whose interpretation shall we take?

Let them interpret themselves. Take them in their most obvious meaning. We do not say that the literal meaning is always the true one; for there are figures used in the Bible, as well as in every other book. It should be interpreted just as we would interpret the language of any other book. Admit the right of one to give the Scriptures a mystical interpretation, and every

other one must have the same right; and as the consequence we should have as many contradictory doctrines, all laid to the charge of God's holy book, as there are at the present day. This is the origin of the fables suited to the itching ears of these last days. The opposite and antidote of these fables is the preaching of the word of God. The apostle charges Timothy in the most solemn manner, "Preach the word;" and adds as a reason, "For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." The "sound doctrine" is the word of God in its obvious sense, the "fables" to which those turn who will not endure it, are the thousand and one mystical and fanciful interpretations by which it is set aside.

Again we ask, What is sound doctrine? We answer, "The words of our Lord Jesus Christ;" and not some mystical interpretation of them, foreign from the signification of the words themselves. "If any man teach otherwise, and consent not to the wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself." 1 Tim. 6:3-5.

This may be illustrated by the doctrine of the second coming of Christ. Said Jesus, "I go away, and come again unto you." "I go unto the Father." "I go to prepare a place for you." "I will come again and receive you unto myself." How did he go away? "While they beheld, he was taken up; and a cloud received him out of their sight." How shall he come again? The testimony of the angels is, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Said Jesus himself, "And they shall see the Son of man coming in the clouds of heaven with power and great glory." These are wholesome words, sound doctrine. Jesus is really coming to earth again. As a cloud received him out of sight, so will he be seen coming in the clouds of heaven. Those who make his coming again to be a mystical, or spiritual coming "consent not to wholesome words, even the words of our Lord Jesus Christ."

Again, as his coming is to be real, so the signs in the heavens of his coming have been literally fulfilled. The sun and moon have been darkened and the stars have fallen, according to his word; and when all these things should transpire, he has assured us in the most positive terms of which language is capable that his coming would be even at the doors; so near that this generation should not pass away before his coming; but that some who should witness the fulfillment of the signs, should live to witness the fulfillment of his promise that he would come again. Those who explain these words to mean something that they do not say, do not consent to wholesome words. They are doting, or sick, "about questions and strifes of words." "From such," says the apostle, "withdraw thyself."

From what has been said, it is evident that doctrine is fundamental. To attempt to build up the Christian church, ignoring, or making non-essential or of little importance the revealed doctrines of Christianity, is like building a house in the air with no foundation upon the earth. These doctrines distinguish the religion of truth from all false systems; and should not only be preached, but guarded with jealous care. Preach the word. Take heed to the doctrine. The salvation of souls is depending upon it. But "profane and old wives' fables," "vain babbling," and "foolish and unlearned [untaught] questions avoid, knowing that they do gender strifes." All that is taught in the Scriptures is essential and of vast importance; but doctrines not therein clearly revealed are worse than non-essential—they are pernicious.

Truth is saving; but it will not save those who are not truly converted to it. One may professedly hold, and may talk the true doctrines of the Bible; and yet be as "sounding brass or a tinkling cymbal." If the truth does not have the sanctifying effect to produce the fruit of good works, it will only prove the condemnation and destruction of those who professedly hold it. And the works which result from sound doctrine

must be done from the heart, or from pure love to God and man. Thus the pure doctrines of the Bible purify the heart, sanctify the affections, and elevate the receiver to the exalted plane of true godliness. The fruit will be unto holiness, and the end everlasting life.

### "O To Be Nothing!"

AN EASY SONG BUT A HARD LESSON.

It is easiest to say and to sing it, than to feel and to be it. A lady, gorgeously arrayed in the latest fashion, may play it on an instrument with jewelled fingers, and at the same time be as proud as Lucifer of her person and performance. It is not the easiest thing in the world to be emptied of self, and to lie humbly at the feet of the Master, to be unused or used only as he may see best, giving all the glory of whatever we may do to him, willing to be nothing, that he may be all in all. It is human nature to crave and to claim at least a share in the glory. It would even divide the honor with the great Supreme, and sit on the same throne with the Lord of all. It is indeed the hardest thing in the world to be willing to take one's own proper place before God and man, and to be unthought of if the Lord will. Human nature is self-exalting. It desires and seeks pre-eminence. It courts position above others. It likes glorification. It would have the credit of all that it does or is instrumental in doing. We see the manifestation of this spirit even in the chosen twelve. They desired the honors in that temporal kingdom, that in their ignorance they supposed Christ was about to set up in the world. They disputed among themselves which of them should be the greatest. "O to be *something*" is the aspiration of our proud hearts.

And the same unhallowed spirit has prevailed amongst the disciples of Christ ever since. It is still manifest in the Church. The deacons, the elders, and the ministers are not all superior to it. It is a great attainment, the height of attainment to be humble. But few comparatively reach it. But few are disposed to say with the greatest of the apostles, that they are "less than the least of all saints." It is only the first-class of saints, as the saintly Edwards, that attain to this. Thus he writes on a certain occasion: "I have greatly longed of late for a broken heart, and to lie low before God; and, when I ask for humility, I cannot bear the thought of being more humble than other Christians. It seems to me, that though their degrees of humility may be suitable for them, yet it would be a vile self-exaltation in me, not to be the lowest in humility of all mankind. Others speak of their longing to be 'humbled to the dust,' that may be a proper expression for them, but I always think of myself that I ought, and it is an expression that has long been natural for me to use in prayer, 'to lie infinitely low before God.'"

The true way to honor is humility. And there is no other way. "He that humbleth himself shall be exalted; but he that exalteth himself shall be abased." Spurgeon has truly said: "The way to be very great is to be very little." And this greatest of the world's preachers seems to be an example in point. Amongst his recent utterances may be found the following: "I told my people the other morning, when preaching from the text, 'My grace is sufficient for thee,' that for the first time in my life I experienced what Abraham felt when he fell on his face and laughed. I was riding home, very weak with a long week's work, when there came to my mind this text: 'My grace is sufficient for thee;' but it came with the emphasis laid upon two words; 'My grace is sufficient for thee.' My soul said, 'Doubtless it is. Surely the grace of the infinite God is more than sufficient for such a mere insect as I am,' and I laughed, and laughed again, to think how far the supply exceeded all my needs. It seemed to me as though I were a little fish in the sea, and in my thirst I said, 'Alas! I shall drink up the ocean.' Then the Father of the waters lifted up his head sublime, and smiling, replied: 'Little fish, the boundless river is sufficient for thee.'"

Alas! Why should a mortal man ever be otherwise than humble? Why should a poor sinner ever exalt himself, either before God or man? What garment more becomes us than the garment of humility? The Lord gives us each and all grace to put it on, and to keep it on at all times, and on all occasions.—*Rev. H. Seymour.*

### ADVENT HYMN.

O KING of kings, thou Lord of all,  
Whose righteous rule in Heaven is known,  
When wilt thou list thy people's call,  
And here on earth erect thy throne?

Our hearts believe thy promise, Lord;  
We gaze expectant toward the sky;  
We read with joy th' unfailing Word,  
Trusting the longed-for day is nigh.

The church on earth waits thy return;  
Their sad dissensions then shall cease,  
And all who name thy name shall learn  
To live and serve in love and peace.

The nations still refuse thy sway,  
And faithless kings in council meet.  
Thy coming haste; thy might display,  
And bring them subject to thy feet.

The groaning earth repeats her sighs,  
Waiting release from sin's embrace;  
And upward toward the silent skies  
She turns an eager suppliant's face.

We plead thy sure prophetic word,  
Lifting our heart in prayer to thee;  
Let now the herald cry be heard;  
Let us thy advent glory see.

In glorious majesty descend,  
Thy rightful power on earth possess,  
The reign of sin and sorrow end,  
Begin the reign of righteousness.

O, quickly come. Let earth behold  
Her Sovereign Lord with glory crowned;  
O, bring the day so long foretold;  
Let us thy advent praises sound.

—*John G. Ames, in Christian Union.*

### Be Ye Also Ready.

BY MRS. L. D. A. STUTTLE.

ROLLING over the dim centuries of the past, like peals of loudest thunder, we hear those solemn, those earnest words of warning and entreaty, "Be ye also ready." Ready for what? The coming of the Blessed One. Yes, he is coming—coming to judgment. Then shall my name be read before the assembled hosts of Heaven, and I must stand for myself. Woe is me if I be not ready; if the stain of sin be found upon me in that trying hour; if I be not prepared when the Judge of all the earth is about to render a decision in my case.

Thanks be to God, it is my privilege to be ready—yea, even to be waiting and watching. If we are not ready, it will be on account of our own neglect. Christ speaks to us daily, by the wars and commotion of the nations; by fearful signs and great sights from heaven; by floods, famine, and perplexity; by increasing disaster on land and sea; by the signs of the times—he speaks to us, "Be ye also ready." We hear his voice mid the din and bustle of a careless, busy world; mid the scoffing of the unbeliever, and the curses of the blasphemer; mid the insincere prayers of the bigoted Pharisee, and the increasing worldliness of his professed church—we hear him speaking, yea, pleading and entreating, knocking at the door of our doubting hearts, and whispering, "Be ye also ready."

Life is uncertain; wealth and prosperity are uncertain; earthly pleasure and joy are uncertain; fame and popularity are but the fleeting baubles of an hour. The Judgment is certain; Christ's coming is certain; the punishment of the wicked is certain, and the reward of the righteous sure.

Oh! my soul, make ready for the future. Make not half-way work. Be thorough. Be earnest. Be ready. "For in such an hour as ye think not, the Son of man cometh."

And oh! when he cometh to Judgment,  
Who then may the day abide,  
When our names shall be called by the Master,  
And our trembling souls be tried?

Vernon, Mich., Dec. 20, 1882.

HERE is a hint to housekeepers, which is very important. Merely covering up a bed with blankets and counterpanes will no more protect it from dampness or keep it dry than a pane of glass will keep out light. The atmospheric moisture will penetrate all woven fabrics. Hence the importance of keeping the beds in spare rooms regularly aired. Many a dear friend or welcomed visitor has been sent to an untimely grave, or afflicted for life with disease by being put into a bed which had been permitted to stand unoccupied. Keep the spare beds, when not in use, free from all covering but a light spread.

### Future of Russia.

THIS Turko-Egyptian embroilment is backed up by a history which must be understood in order to comprehend the significance of events and acts. Russia has not yet for one day taken her eye from St. Sophia and the Bosphorus. She means one day to have Constantinople for her winter capital. Nature has decreed it. The edict is published in the physical geography of Europe and Asia. Courts and capitals and diplomats may postpone the realization of that splendid dream for one decade or five. The Cossack stretches his imperial arm from the Baltic Sea across Asia to China, and from the Arctic Ocean down to Afghanistan, and almost to the shores of the Persian Gulf. Three hundred years ago he was as much of a barbarian in Europe as the Apache or Seminole is in America to-day. A half-dozen years ago the rattle of his artillery made half of Europe tremble with apprehension, and the Great Powers caught their breath lest he should break their balance of power forever by throwing his sword into the scale. He belongs to a virile and conquering race. The centuries are his allies. Francis Joseph is an old man, sitting on a throne made of mosaic, whose bits he holds together by his weight. Frederick William is tottering on the verge of the grave, and Bismarck is an invalid at the head of a Germany that endures them both with a sullen determination to be free. Great Britain has read the handwriting on her palace wall. If Russian statesmanship shall prove equal to the opportunity, he would be bold indeed who should challenge the prediction that the next Emperor of Russia will celebrate his coronation under the dome of St. Sophia.—*N. Y. Star.*

### "Man Has but One Chance."

"GENTLEMEN, this universe, up to the edge of the tomb, is not a joke. There are in this life serious differences between the right hand and the left. Nevertheless, in our present career, a man has but one chance. Even if you come weighted into the world, as Sinbad was with the Old Man of the Sea, you have but one chance. Time does not fly in a circle, but forth, and right on. The wandering, squandering, desiccated moral leper is gifted with no second set of early years. There is no fountain in Florida that gives perpetual youth; and the universe might be searched, probably in vain, for such a spring. Waste your youth; in it you have but one chance. Waste your middle life; in it you shall have but one chance. Waste your old age; in it you shall have but one chance. It is an irreversible natural law that character attains final permanence, and in the nature of things final permanence can come but once. This world is fearfully and wonderfully made, and so are we, and we shall escape neither ourselves nor these stupendous laws. It is not to me a pleasant thing to exhibit these truths from the side of terror; but, on the other side, these are the truths of bliss; for, by this very law through which all character tends to become unchanging, a soul that attains a final permanence of good character runs but one risk and is delivered once for all from its torture and unrest. It has passed the bourn, from behind which no man is caught out of the fold. He who is the force behind all natural law is the keeper of his sheep, and no one is able to pluck them out of his hand. Himself, without variability or shadow of turning, he maintains the irreversibility of all natural forces, one of which is the insufferably majestic law by which character tends to assume final permanence, good as well as bad."—*Joseph Cook.*

FOR over forty years Buffalo, now a city of one hundred and fifty thousand inhabitants, has been without a Congregational Church. Somewhere in the thirties—two or three—there was one in existence there, quite flourishing. The celebrated evangelist Burchard came along and held one of his exciting protracted revival meetings, and large numbers rushed into the church. But no great time elapsed before exclusions commenced and, in the end, after two or three years, the reaction was so great that the church as a Congregational organization went out of existence, and the Lafayette Street Presbyterian Church rose upon its ruins.—*Standard.*

WHEN a man has not one good reason for doing a thing, he has an excellent reason for not doing it.



## The Sovereign Pontiff, and the Church of Rome.

They Vindicate the Truth by Fulfilling the Prophecies.

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

(Concluded.)

*Eleventh mark.* ITS BLASPHEMIES. Daniel says (verse 25): He shall utter blasphemies against the Most High. But where is there anything more blasphemous than the pretensions of the Roman pontiff? To call himself "the Holy Father!" (the name which Jesus gives to his father) "the most Holy Father!" "the Church's spouse!" "the head of the Universal Church!" (the incommunicable name of the only Son of God!) To call himself "His Holiness!" "the vicar of Jesus Christ, God's vicegerent, God on earth!" To declare himself infallible, to dare to put his decrees above even the word of his God; to pretend to release men from the commands of their Creator! To maintain that he alone creates priests, who alone in their turn create their God in a bit of bread, by three Latin words, that he may be eaten by the people! to pardon sins committed against the Lord of lords! to open to men at his pleasure the gates of heaven! Are these blasphemies enough, on the part of a worm of the dust? Was there ever under heaven any power which, in this respect, is comparable to the pope? Do you find anywhere its like in the history of the folly and pride of man? And to assume these prerogatives, when it is known (and all the world agree) that the priests capable of this audacity were, for the most part, for many generations, the scandal of the universe, by their luxury, their dissoluteness and their cruelties!

*Twelfth mark.* His homicidal HATRED and his persecution of TRUE CHRISTIANS. Daniel tells us (verse 21): *I considered that this little horn made war against the saints and overcame them:* and he adds (verse 25): *He shall destroy the saints of the Most High!* Alas! here the voice of history responds loudly to that of prophecy. All its pages, even to the last century, when it speaks of the popes, shows you them persecuting men who would live according to the word of God, and putting them to death like sheep for the slaughter. Who may tell what passed for six hundred years in all the dungeons and autodafes of the "Holy Inquisition" that horrid tribunal, all whose acts for these six hundred years were directed and regulated by the bulls of the Court of Rome? Other earthly governments have caused men to die by thousands (for the natural man has feet swift to shed blood); but the pontiff of Rome has put to death the saints. His decrees cursed and condemned to the flames every man caught reading his Bible in the vulgar tongue. And remark here that it would serve nothing to weaken the testimony of history in this designation of the Roman pontiffs to allege the cruelties committed elsewhere for the cause of religion. These cruelties are disavowed, they are condemned, they are detested now, in all other communions; but it cannot be so in that of the pope; for they are not only narrated in history, they are part of the doctrines of popery! The duty of putting heretics to death is among the infallible and irrevocable decrees of its general councils, like those of the Mass and Purgatory; and when Luther dared to say that "it was against the will of the Holy Spirit, to burn with fire men convicted of error," the court of Rome, in its bull *Exsurge*, placed his opinion among the number of the forty-one propositions for which it condemned Luther, and ordered, under severe penalties, that he should be seized and sent to the pope.

*Thirteenth mark.* His audacious HERESIES. This perhaps is the most striking mark of all, and in which the Roman pontiff has never had his equal. Daniel says of the little horn: *a king diverse from the other ten, shall think to change times and laws.* This denotes the unparalleled attempt which the pope has made upon the laws of his God; pretended to change the law in its sovereignty, in its sanction, in the extent of its promulgation, in its contents, in its morals, and in its doctrine. I say in its sovereignty; he alone on earth, proclaiming himself infallible, has dared to put his decrees and his traditions on a level and above the Scriptures. I say in its sanction; he alone on earth, has pretended to pardon the sins which the

law condemns and to dispense from the duties which the law commands. I say in the extent of its promulgation; he alone on earth, for six hundred and fourteen years, (I mean to say, since the council of Trent in 1229), has forbidden the people of God to read the holy books. Never was anything like it seen in Christendom. The churches of the East, corrupt as they are, have enthroned the Scriptures in all their councils; the pope is the only priest who has dared publicly to withhold from man the law of his Judge and his God. I say in its contents; he alone on earth has added to the oracles of the Old Testament, (for example, the Maccabees, regarded as human compositions in the time of Jesus Christ). I say in its morals; read what the Jesuits propagate; read the directions given, this very year, to the confessors at Friburg, Grenoble, Strasburg, and in all popish countries; read the three hundred and twenty-six authors of the society of Jesuits, which were condemned in the last century by the tribunals of all Europe as encouraging every sort of crime, and which the parliament of Paris caused to be burnt in 1762 by the public executioner. All these abominations are allowed, recommended, sanctioned by the Roman pontiff; by his formal restoration of the order of Jesuits in 1814; by Pius VII's beatification of the Jesuit Liguori, the great advocate of the immoralities of probabilism, and by his more recent pompous canonization under the reigning pope, who thus canonized the detestable maxims exposed in vain by Pascal, two hundred years ago, and burnt in vain by the executioner of Paris, eighty years ago (on "mental reservation," on "probabilism" and on "philosophical sins"). I say, lastly, in its doctrine; since he avows, by his plenary authority, heresies most opposite to the word of God, respecting image worship, exaltation of the priests, compulsory celibacy, auricular confession, an ecclesiastical priesthood, and a sacrifice in the mass; respecting prayers to the dead, the use of an unknown tongue in worship, the adoration of Mary, relics, purgatory, the universal dominion of the pope; but especially (mark this well) by his professing precisely the four doctrines which Paul points out as the mark of the Man of Sin; 1. lying wonders; 2. the worship of demi-gods, or deified dead men, which were worshiped by the Romans and Greeks under the name of demons; 3. the doctrine of ecclesiastical celibacy; 4. the prohibition of meats. Read the words of Paul (1 Tim. 4:1, 3): "The spirit speaketh expressly (he refers to Daniel) that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth."

*Fourteenth and last mark.* The exact duration of his persecutions against the people of God. Daniel and John declare several times that it shall be "until a time, times and a dividing of time," or twelve hundred and sixty prophetic days, which are taken, with strong reason, for so many years. Who would have believed beforehand that a priest-king so violent, so proud, so cruel, so blasphemous, so contrary to the Scriptures and so well described by them, so outrageous against nations and kings, would last twelve years? and the Holy Spirit tells us that it shall twelve hundred and sixty! and this is seen to be so! I will not attempt gentlemen, to tell you any of the calculations which have been made upon the beginning and end of this period; but I will ask you to admire this fourteenth prophetic mark of the Roman pontiff, as all the rest ought to be admired.

Lastly, gentlemen, the same prophecies have also foretold its judgment and its overthrow. I do not mean to go into this subject; but I like to call it to your minds in conclusion, for your encouragement. Read the words of Daniel: "The judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Gentlemen, this sketch of the single seventh chapter of Daniel will suffice, I trust, to let you see with what abundant evidence the Scriptures establish the doctrine which I desire to bring before you. Still brighter light beams from the prophecies of Paul and John on the same subject. I

will return to them another day. But what is the conclusion from the whole?

1. That our fathers were right, when they inserted this doctrine in the confession of faith.

2. That you ought, in your turn, to study it carefully, in order to be able to preach it.

3. That it is not only a weapon of controversy, but that it contains for the pious mind great consolation. The pope here preaches Christ to us; since at the end of the reign of the *Man of Sin*, the Scriptures always point us to that of our Redeemer, his glorious coming, our gathering together unto him (2 Thess. 2:1), the blessed millennium and the reign of the saints.

4. That nothing is so mighty as this doctrine for directly combating Rome. Just as we lose time, if in preaching Jesus, we content ourselves with describing his virtues instead of saying: He is the Christ! So we lose much time, if in refuting the pope, we content ourselves with showing his heresies and his crimes, instead of saying, He is the Man of Sin!

5. That the preaching of this truth becomes very useful for establishing of Christians in the faith. Ordinarily, in the popish controversy, you do nothing but demolish; you overthrow, it is true, the mass, purgatory, indulgences; this is well, but this is all. Here, we preach the divinity of the Bible; for, in pointing to the pope, we point to a miracle, which calls upon us to believe the Bible! Considered in this view, the obduracy of the Romanists, like the obduracy of the Jews, wonderfully instructs the church, because it has been foretold; and thus it is that this doctrine transforms for us the scandals of Rome into an eloquent argument. The sovereign pontiff and the Romish hierarchy become, in their way admirable supports of the truth.

6. That this is doctrine suited to awaken savingly men's consciences. How many men in our day, while witnessing the abominations of Rome seek to compound with this impure system, and remain quietly in Babylon, keeping free from its heresies, and spiritualizing its idolatrous rites. This doctrine calls to them: "Break, break, all covenant with iniquity." "Come out of Babylon, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 17:4.

7. That by meditating upon the truth you will strengthen yourselves for your task; you will prepare yourselves for the perilous times which are at hand; you will hear the prophetic trumpet which sounds to encourage the sacred host of God; you will arm yourselves against persecution, and if necessary, for martyrdom! No ordinary struggle is this of the evangelical Christian against the power to which the Scriptures have pointed for so many ages, and which his Master will destroy by the brightness of his coming! It is related that this thought gave strength to our reformers. It sustained the courage of Wickliff; it gave boldness to Luther; and the great Knox (as well as Hamilton, his young and noble predecessor), had it always before his eyes; it rendered him intrepid, it hardened his face like a flint before the angry looks of kings, and before the wrath of the people.

8. Lastly. By preaching this doctrine, you will rejoice the people of God; you will prepare them for the coming of their Redeemer; and you will call their attention to the scenes which are at hand; for Christians are described by these expressions. "They wait for Jesus Christ;" they "love his appearing;" they say to him, "Lord, remember me when thou comest into thy kingdom;" "ye come behind in no gift (says Paul to the Corinthians, 1. Epist. 1:7, 8); waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

"THE life of Christianity," said Luther, "Consists in possessive pronouns." It is one thing to say, "Christ is a Saviour;" it is quite another thing to say, "He is *my* Saviour and *my* Lord." The devil can say the first; the true Christian alone can say the second.—J. C. Ryle.

It is an easy matter to sit at ease and let the ship go with the wind and tide to leeward, but hard to suffer the fate that awaits her on the lee-shore. So it is an easy matter to float with the multitude down the broad road to ruin; but a fearful thing to fall into the hands of the living God.

## The Sabbath-School.

### Ascension of Christ.

THE Saviour of the world, as a divine Conqueror, was about to ascend to his Father's throne. He selected the Mount of Olives as the scene of this last display of his glory. Accompanied by the eleven, he made his way to the mountain. The disciples were not aware that this was to be their last season with their Master. He employed the time in sacred converse with them, reiterating his former instructions. As they passed through the gates of Jerusalem, many wondering eyes looked upon the little company, led by one whom a few weeks before the priests and rulers had condemned and crucified.

They crossed the Kedron, and approached Gethsemane. Here Jesus paused that his disciples might call to mind the lessons he had given them while on his way to the garden on the night of his great agony. He looked again upon the vine which he had then used as a symbol to represent the union of his church with himself and his Father; and he refreshed the memory of his followers by repeating the impressive truths which he had then illustrated to them. Reminders of the unrequited love of Jesus were all around him; even the disciples walking by his side, who were so dear to his heart, had, in the hour of his humiliation, when he most needed their sympathy and comfort, reproached and forsaken him.

Christ had sojourned in the world for thirty-three years; he had endured its scorn, insult, and mockery; he had been rejected and crucified. Now, when about to ascend to his throne of glory—as he reviews the ingratitude of the people he came to save—will he not withdraw his sympathy and love from them? Will not his affections be centered on that world where he is appreciated, and where sinless angels adore him, and wait to do his bidding? No; his promise to those loved ones whom he leaves on earth is "Lo, I am with you alway, even unto the end of the world." Before his conflict he had prayed the Father that they might not be taken out of the world, but should be kept from the evil which is in the world.

At length the little company reach the Mount of Olives. This place had been peculiarly hallowed by the presence of Jesus while he bore the nature of man. It was consecrated by his prayers and tears. When he had ridden into Jerusalem just prior to his trial, the steep of Olivet had echoed the joyous shouts of the triumphant multitude. On its sloping descent was Bethany, where he had often found repose at the house of Lazarus. At the foot of the mount was the garden of Gethsemane, where he had agonized alone, and moistened the sod with his blood.

Jesus led the way across the summit, to the vicinity of Bethany. He then paused, and they all gathered about him. Beams of light seemed to radiate from his countenance, as he looked with deep love upon his disciples. He upbraided them not for their faults and failures; but words of unutterable tenderness were the last which fell upon their ears from the lips of their Lord. With hands outstretched in blessing them, and as if in assurance of his protecting care, he slowly ascended from among them, drawn heavenward by a power stronger than any earthly attraction. As he passed upward, the awe-struck disciples looked with straining eyes for the last glimpse of their ascending Lord. A cloud of glory received him out of their sight, and at the same moment there floated down to their charmed senses the sweetest and most joyous music from the angel choir.

While their gaze was still riveted upward, voices addressed them which sounded like the music which had just charmed them. They turned, and saw two beings in the form of men; yet their heavenly character was immediately discerned by the disciples, whom they addressed in comforting accents, saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." These angels were of the company that had been waiting in a shining cloud to escort Jesus to his throne; and in sympathy and love for those whom the Saviour had left, they came to remove all uncertainty from their minds, and

to give them the assurance that he would come to earth again.

All Heaven was waiting to welcome the Saviour to the celestial courts. As he ascended he led the way, and the multitude of captives whom he had raised from the dead at the time when he came forth from the tomb, followed him. The heavenly host, with songs of joy and triumph, escorted him upward. At the portals of the city of God an innumerable company of angels awaited his coming. As they approached the gates of the city, the angels who were escorting the Majesty of Heaven, in triumphant tones addressed the company at the portals: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in!"

The waiting angels at the gates of the city inquire in rapturous strains, "Who is this King of Glory?" The escorting angels joyously reply in songs of triumph, "The Lord, strong and mighty! The Lord, mighty in battle! Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in!" Again the waiting angels ask, "Who is this King of Glory?" and the escorting angels respond in melodious strains, "The Lord of hosts! He is the King of Glory!" Then the portals of the city of God are widely opened, and the heavenly train pass in amid a burst of angelic music. All the heavenly host surround their majestic Commander as he takes his position upon the throne of the Father.

With the deepest adoration and joy, the hosts of angels bow before him, while the glad shout rings through the courts of Heaven: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!" Songs of triumph mingle with music from angelic harps, till Heaven seems to overflow with delightful harmony, and inconceivable joy and praise. The Son of God has triumphed over the prince of darkness, and conquered death and the grave. Heaven rings with voices in lofty strains proclaiming: "Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever!"

He is seated by the side of his Father on his throne. The Saviour presents the captives he has rescued from the bonds of death, at the price of his own life. His hands place immortal crowns upon their brows; for they are the representatives, and samples, of those who shall be redeemed, by the blood of Christ, from all nations, tongues, and people, and come forth from the dead, when he shall call the just from their graves at his second coming. Then shall they see the marks of Calvary in the glorified body of the Son of God. Their greatest joy will be found in the presence of Him who sitteth on the throne; and the enraptured saints will exclaim, "My Beloved is mine, and I am his! He is the chief among ten thousand, and altogether lovely!"

The most precious fact to the disciples in the ascension of Jesus was that he went from them into Heaven in the tangible form of their divine Teacher. The very same Jesus, who had walked; and talked, and prayed with them; who had broken bread with them; who had been with them in their boats on the lake; who had sought retirement with them in the groves; and who had that very day toiled with them up the steep ascent of Olivet,—had ascended to Heaven in the form of humanity. And the heavenly messengers had assured them that the very same Jesus whom they had seen go up into Heaven, should come again in like manner as he had ascended. This assurance has ever been, and will be till the close of time, the hope and joy of all true lovers of Christ.

The disciples not only saw the Lord ascend, but they had the testimony of the angels that he had gone to occupy his Father's throne in Heaven. The last remembrance that the disciples were to have of their Lord was as the sympathizing Friend, the glorified Redeemer. Moses veiled his face to hide the glory of the law which was reflected upon it, and the glory of Christ's ascension was veiled from human sight. The brightness of the heavenly escort, and the opening of the glorious gates of God to welcome him, were not to be discerned by mortal eyes.

Had the track of Christ to Heaven been revealed to the disciples in all its inexpressible glory, they could not have endured the sight. Had they beheld the myriads of angels, and heard the bursts of triumph from the battlements

of Heaven, as the everlasting doors were lifted up, the contrast between that glory and their own lives in a world of trial, would have been so great that they would hardly have been able to again take up the burden of their earthly lives, prepared to execute with courage and faithfulness the commission given them by the Saviour. Even the Comforter, the Holy Ghost which was sent to them, would not have been properly appreciated, nor would it have strengthened their hearts sufficiently to bear reproach, contumely, imprisonment, and death, if need be.

Their senses were not to become so infatuated with the glories of Heaven that they would lose sight of the character of Christ on earth, which they were to copy in themselves. They were to keep distinctly before their minds the beauty and majesty of his life, the perfect harmony of all his attributes, and the mysterious union of the divine and human in his nature. It was better that the earthly acquaintance of the disciples with their Saviour should end in the solemn, quiet, and sublime manner in which it did. His visible ascent from the world was in harmony with the meekness and quiet of his life.—*Spirit of Prophecy.*

### Conversion of Sabbath-School Children.

THE *Independent*, in a recent number, speaks of the need of a revival of legitimate church work, that of gaining converts, and mentions the Sabbath-school as an important aid. Of the children attending the Sabbath-school, it says:—

"The church greatly fails if these children are not converted in their early youth. Teachers fail, parents fail, superintendents fail just here. They do not appreciate as they should that definite results may be looked for. The child should be talked with personally and alone, and kindly led to the Saviour. The reason why in some churches they are not converted is because their conversion is not especially sought. The teacher is content with teaching the lesson and does not try to teach the child the greatest lesson of all. As sure as day follows sunrise, the presentation of the motives of Christianity to the youth of a church will bring them into its membership."

THE most successful Sunday-schools we have ever known were such as made but few changes in their officers, especially in the superintendent. If you have a poor superintendent, and cannot improve him, find a better one and make the change. If you have a good one help him all you can to make him still better; but do not by any means make a change simply for the sake of change, or because somebody else would like to enjoy the honor of the office.—*Our Bible Teacher.*

### NEW MUSIC! THE LAST IS THE BEST! JUST PUBLISHED,

By GEO. D. RUSSELL, 126 Tremont Street, Boston, a new book of Music, entitled,

#### PEARLY PORTALS.

By D. S. HAKES.

The music and words of this book are mostly entirely new, and well adapted to the Sabbath-school and social circle. It is receiving the most unqualified praise from all who have examined it. The music is of a high order throughout, and yet not at all difficult.

160 pp. Per copy, 35 cents; \$3.60 per dozen. Bound, 50 cents; \$5.00 per dozen.

Address, SIGNS OF THE TIMES, Oakland, Cal.

### THE YOUTH'S INSTRUCTOR.

AN ILLUSTRATED WEEKLY PAPER FOR YOUTH AND CHILDREN, DEVOTED TO MORAL, MENTAL, AND RELIGIOUS CULTURE.

This paper is not devoted to insipid stories and religious fiction, but is filled with a great variety of that kind of reading which tends to the healthful development of the youthful mind. Its pages are made bright by the choicest illustrative pictures, and its columns are always full of useful information.

As a Sabbath-school and Lesson paper, it is suited to the wants of scholars and teachers, and is calculated to increase the interest of all who read it, in thorough Bible study.

The Sabbath-school Department contains two series of lessons, one for children and one for youth.

SUBSCRIPTION PRICE, 75 CENTS A YEAR.

All new subscribers paying the above price will receive the "Child's Poems" as a premium without extra charge.

TERMS TO CLUBS, PAID IN ADVANCE.

Price per Copy, Post-paid.

5 to 10 copies.....60 cents a year.

10 copies and upward.....50 cents a year.

Subscription for 5 to 10 copies will be taken for six months.

Larger clubs may be paid for quarterly.

Address YOUTH'S INSTRUCTOR, Battle Creek, Mich.

Or, SIGNS OF THE TIMES, Oakland, Cal.

# The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, JANUARY 4, 1883.

## That "Same Identical Time."

ALL our readers must have heard the remark, that because the earth is round, which renders it impossible to keep "the same identical time" in all parts of the world, therefore we cannot keep the seventh-day Sabbath. This has been asserted so many times that some have, no doubt, worked themselves into the belief that it is true—that there is a real difficulty in the way of keeping "the Sabbath day according to the commandment." And, notwithstanding the many times which the fallacy has been exposed, the editor of the *California Christian Advocate* recently put it forth as if it were a new and unanswerable argument. We are not surprised at this, for reasons which we do not now care to state. For the benefit of him and of others who persist in being troubled over this matter of the "identical seventh day," we will relate the following

### EVERY-DAY INCIDENT.

Taking the train at Oakland, Cal., we were informed by our *Gazetteer* that "East of Deming trains run on Jefferson City time, which is two hours faster than San Francisco time." Arriving at Deming, New Mexico, we stepped into the Railroad Station and there saw a clock having two *hour hands*, one of which stood at 10 o'clock, the other at 12 o'clock. Our watch indicated 10 o'clock. Wishing to be on time with the next train we were to take, we set our watch forward to 12 o'clock. We thus passed from 10 to 12 o'clock in our reckoning in the time which it took to change the hands of our watch from the figures 10 to 12. Thus two hours were elided from the day, and we had a day of twenty-two hours. This we call an every-day incident, because it is the daily experience of different individuals who travel across the continent.

A day of twenty-two hours! This seems like a sad inroad upon the common reckoning of time. Our no-Sabbath, or anti-Sabbath, or seventh-part-of-time Sabbath friends can now take courage, and talk out their difficulties with great confidence.

But our experience was not ended. We were going east of Jefferson City; in fact, "from shore to shore." And we found that, on our arrival in Chicago, we had to throw off eighteen minutes more. And east of Buffalo we dropped fifty-five minutes more, making altogether a loss of three hours and thirteen minutes in going from San Francisco to New York. "Now," says our friend of the *Advocate*, "how are you going to keep the seventh day after this? Will you give it up?"

Not quite ready for that yet, Mr. Editor. There are some other points in this case which we wish to present. 1. Not one of the changes above noticed was made on the seventh day. They are not by any means peculiar to that day. 2. It is a fact that, when we got to New York, we found people there keeping Sunday, just as you do in San Francisco, and for the same reason, too, if it be allowable to call that a reason which has no foundation in reason. 3. And, strange to tell, they were keeping Sunday exactly as the day was marked by our watch after we had made those bewildering (!) changes in our journey. 4. And, passing strange, they did not seem to realize that it was an impossible thing to keep Sunday under such circumstances. In fact, so far were they behind the enlightenment of the age, they did not perceive any difficulty in the case at all.

And that is not the end of the muddle. We left California just as the *Advocate* and its friends had passed through a struggle in which they made a most determined effort to have things so ordered that everybody should be compelled, by the law of the State, to keep the first day of the week, commonly called Sunday. And away off on the Atlantic Coast, in the good State of New York, we find a law in which are used these very words; it is to enforce the observance of "the first day of the week, commonly called Sunday." And, not content with that, many of the people in this country have formed themselves into a National Association, with the object of securing such an amend-

ment to the Constitution of the United States as will authorize Congress to make a law compelling all the citizens of all the States, even of the whole Nation, to keep that same "first day of the week, commonly called Sunday."

We fancy we hear the editor of the *Advocate* say, "That is good; we hope they will succeed in thus preserving 'the very foundation of our holy religion' from threatened destruction." But hold, Mr. Editor; do you not understand that it is an utter impossibility, that you cannot keep Sunday at all, because the earth is round, and you in San Francisco are not keeping "the same identical time" for Sunday that is kept in New York? In New York, where they have remained at home during all these years of progress in light and knowledge, they cannot be expected to know much better than to keep up their vain efforts to observe a certain "definite day." But you, Mr. *Advocate* Editor, who have crossed the continent, and have learned so well that "the same identical time" is not and cannot be kept in New York and San Francisco,—you owe a duty to your benighted brethren in the East. Please send the information to them which you have so kindly volunteered to us, that that same "first day of the week, commonly called Sunday," cannot be kept at all; that the earth is round; that you have traveled far enough from New York to ascertain that that is a fact; and that to keep "the same identical time" is an utter impossibility. Tell them that you have imparted this valuable information to the Seventh-day Adventists (who do not, however, seem to appreciate the favor), and that you cannot in conscience let them longer remain ignorant of this great and important truth. We might, indeed, tell them ourself, seeing we are now in this State, and we might give the editor of the *California Christian Advocate* as our authority; but we think it will have a far better effect if you will tell them yourself. You are probably better known here than we are; you are connected with a large and influential denomination, and with one of the largest publishing interests in the country, having its center in the metropolis of this State; and you have "D. D." attached to your name; they will surely listen to you. We hope you will not neglect this. For why should you show so much solicitude to enlighten the Seventh-day Adventists on this important point, and leave your own people in ignorance? Surely you must see and realize the force of our appeal.

Do not spoil the effect of your valuable teaching on this subject by replying that this is a difficulty peculiar to the seventh day, and does not affect the other days of the week; for it is to be feared that your brethren, ignorant as they appear to be on the fundamentals of this subject, are not so ignorant but they will see the fallacy and folly of such an answer. No, no; lay the axe at the root of the tree at once. Tell them that "the same identical time," and of course the same identical day, cannot be kept, and that Sunday keeping, to use a worldly expression, has "gone up."

We are compelled now to assure the editor of the *Advocate* that, strange as it may appear to him, we have heard of his difficulty before. In fact, it is known to some people in the East as well as to those in California. We will relate an incident:—

Several years ago we were enjoying a social time with a knot of ministers in Boston, of different denominations, among whom were two Methodist ministers; one of them was a well-known Professor, and the other was a Mr. Smith, then located at Lynn. We state only facts—his name was Smith. As the conversation turned on the subject of the Sabbath, Mr. Smith asked us if we did not find a difficulty in observing the seventh-day Sabbath, "because," said he, "when it is Sabbath in Boston it is not Sabbath somewhere else." We replied that we had never yet discovered any difficulty in the case, for, when we kept the Sabbath in Boston we never had found it necessary at the same time to keep it somewhere else. A smile in the company seemed to disconcert him a little; and we fear we were somewhat unmerciful as we turned the question upon him thus: "Have you never realized the difficulty of keeping Sunday, because when it is Sunday in Boston or Lynn it is not Sunday somewhere else?" There was then an "audible smile" in the company, and he did not reply.

Now we shall not ask pardon of our readers for this article, for as long as public teachers and religious leaders put forth such puerilities, we shall consider it necessary to notice them.

Rome, N. Y.

## The General Conference.

OWING to the many meetings held at the time of the Conference, and our rather feeble condition from former labor and the effects of a severe cold, we were not able to write up the Conference during its session. But we could not give any idea of the amount of business done by any mere sketches which we could write. The official reports will present that in as brief a manner as it can be given.

After an absence of four years from our General Conference we were forcibly impressed with the fact that our cause is growing and our work enlarging, both by the large amount of business which was transacted and the new laborers whom we met for the first time. But we felt a peculiar pleasure in meeting with so many who have stood at their post so many years. Bro. Cottrell was there, whose "Letter to the Disciples" was given us by Elder O. P. Hull thirty years ago next April, and with which we were so highly pleased; more highly than people are apt to be pleased with such a tract in these days, for Sabbath literature was not plenty at that time. We found that a larger number of seventh-day Adventist ministers were there than we had ever met before, every one of whom seemed very near to us, not only for their work's sake, but for their kindly Christian bearing. We never attended any meeting where a better spirit prevailed throughout. Some difference of opinion existed on a few points, as was to be expected in so large an assembly gathered from all parts of the country. But no spirit of contention at difference of feeling was manifested.

When our cause was young and our work small, and but little business was transacted at our yearly gatherings, and Brother and Sister White were present at every one to stir us with their timely counsel and admonitions, they were truly "times of refreshing" to our eager souls. From them the laborers went forth with a cheerful courage, a strength of purpose, an ardent zeal, which can hardly be realized by those who have come in at the sixth or ninth hour of the day. Shall we ever see such seasons again? Not exactly, for Bro. White, the earnest, self-sacrificing pioneer, "rests from his labors," and the "voice from Heaven" has pronounced over him the benediction which belongs to those "who die in the Lord from henceforth." It is a matter of necessity that much business shall come before our Conferences; nor do we regret it, for it is the evidence of the growth of our cause. We only hope that the spirit of the work may never be neglected or forgotten by those who have its business matters in their charge.

There was preaching every evening at the meeting in Rome, and the sermons were spirited and instructive. The social meetings were excellent. The Sabbath-schools were more than could be expected under the circumstances.

Much interest was elicited by Elder Haskell's account of his trip to Europe, and his visit to our several missions, and to other points. No written report can give a true idea of the subject. The Conference, cheerfully, and with great unanimity, voted that Bro. B. L. Whitney and family, of Rome, N. Y., go to Switzerland to join Bro. Andrews in that mission. This was according to the request of Bro. Andrews, and will be a source of great relief to him. This rejoices every heart. But the brethren of the New York and Pennsylvania Conference were put to a sore test, having either to vote away their efficient and beloved President, or to deny the request of Bro. Andrews, and leave him overburdened and discouraged. The Christian resignation which they manifested on this trying occasion was worthy of praise. We pray that God will bless them all, and make Bro. Whitney a blessing to the work in Switzerland.

The wants of all parts of the field were well considered, and it was decided to do more than has been done for the South; to set in order the work already begun there, and to open up new fields. It was also voted to establish missions in New York, Chicago, and Washington City. California did well to establish a mission in San Francisco. We hope that missions may be commenced in the cities above named with prospects equally favorable. There is a field for a great work in the large cities of the United States, and the time has evidently come to improve it.

The condition and the wants of our institutions at Battle Creek were considered at Rome. The officers were there present, and in order to look at them to the best advantage informal meetings were organized, and it



appearing that a majority of stock was represented, the stockholders proceeded to discuss the measures which were to be acted upon in the legal meetings which were appointed to convene at Battle Creek. This was the proper course to pursue, as quite a number of these who were at Rome could not go to Battle Creek, and thus they were enabled to hear the matters, and give expression to their views in regard to the election of officers. We were pleased to learn that the Publishing Association and the Sanitarium are prospering, and that the prospects for the future of both are good. Of those we shall speak hereafter. The more we see and learn of matters in this State, the more we are convinced that the Board of Trustees acted judiciously in closing the College for a season. Much as we regret the necessity, we think it will have to remain closed for the present, and for an indefinite time in the future, until more wisdom is manifested by some parties in the city, or some hindering influences are removed. In the church a better state of things is evidently growing up, and we hope the light may increase until that church shall be a means of encouragement and strength to the cause in Michigan and throughout the country.

Some had questioned the propriety of holding the General Conference away from Battle Creek, but we think without good reason. Our work is not a local work, and the General Conference does not belong to any one locality. The Battle Creek church had ceased to prize the privilege they so long enjoyed, and neglected the meetings of the Conferences. Had the members attended, and heard the measures considered, and learned the reasons for the steps taken, there would not have been so many complaints of what was done. To neglect to learn reasons, and then murmur because they do not understand why action is taken, is a cruel and inexcusable method of sowing discord. We had some severely stormy weather at Rome, but there were sisters in attendance at every meeting, who remained to the last, and appeared to take a lively interest in all the business that was transacted. We hope that, hereafter, the General Conference will not be held a second time with any church which does not take sufficient interest in it to attend its meetings.

The various parts of the field were well represented in this meeting. Delegates were present from Maine, New England, Vermont, New York and Pennsylvania, Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Dakota, Iowa, Nebraska, Missouri, Kansas, Texas, Virginia, and California. The European Missions were also represented, by Eld. Haskell, and Upper Columbia by the editor of the SIGNS OF THE TIMES.

This week we have to attend the General Missionary meeting of Michigan at Greenville. As Bro. W. C. White has to go East on business, we do not expect to start on our return trip before Jan. 15. We are beginning to feel away from home when away from the Office, and look forward to the time of our return with considerable anxiety.

*Burlington, Mich., Dec. 25.*

### English Sabbath-keepers.

(Concluded.)

ONE of the most eminent Sabbatarian ministers of the last half of the seventeenth century was Francis Bampfield. He was originally a clergyman of the Church of England. The Baptist historian, Crosby, speaks of him thus:—

"But being utterly unsatisfied in his conscience with the conditions of conformity, he took his leave of his sorrowful and weeping congregation in . . . 1662, and was quickly after imprisoned for worshipping God in his own family. So soon was his unshaken loyalty to the king forgotten, . . . that he was more frequently imprisoned and exposed to greater hardships for his nonconformity, than most other dissenters."

Of his imprisonment, Neale says:—

"After the act of uniformity, he continued preaching as he had opportunity in private, till he was imprisoned for five days and nights, with twenty-five of his hearers in one room . . . where they spent their time in religious exercises, but after some time he was released. Soon after, he was apprehended again and lay nine years in Dorchester jail, though he was a person of unshaken loyalty to the king."

During his imprisonment, he preached almost every day, and gathered a church even under his confinement. And when he was at liberty, he ceased not to preach in the name of Jesus. After his release, he went to London, where he preached with much success. Neale says of his labors in that city:—

"When he resided in London he formed a church on the principles of the Sabbatarian Baptists, at Pinner's Hall, of which principles he was a zealous asserter. He was a celebrated preacher, and a man of serious piety."

On Feb. 17, 1682, he was arrested while preaching, and on March 28, was sentenced to forfeit all his goods and to be imprisoned in Newgate for life. In consequence of the hardships which he suffered in that prison, he died, Feb. 16, 1683. "Bampfield," says Wood, "dying in the said prison of Newgate . . . aged seventy years, his body was . . . followed with a very great company of factious and schismatical people to his grave." Crosby says of him:—

"All that knew him will acknowledge that he was a man of great piety. And he would in all probability have preserved the same character, with respect to his learning and judgment, had it not been for his opinion in two points, viz., that infants ought not to be baptized, and that the Jewish Sabbath ought still to be kept."

Mr. Bampfield published two works in behalf of the seventh day as the Sabbath, one in 1672, the other in 1677. In the first of these he thus sets forth the doctrine of the Sabbath:—

"The law of the seventh-day Sabbath was given before the law was proclaimed at Sinai, even from the creation, given to Adam, . . . and in him to all the world. . . . The Lord Christ's obedience unto this fourth word in observing in his lifetime the seventh day as a weekly Sabbath day, . . . and no other day of the week as such, is a part of that perfect righteousness which every sound believer doth apply to himself in order to his being justified in the sight of God; and every such person is to conform unto Christ in all the acts of his obedience to the ten words."

His brother, Mr. Thomas Bampfield, who had been speaker in one of Cromwell's parliaments, wrote also in behalf of seventh-day observance, and was imprisoned for his religious principles in Ilchester jail. About the time of Mr. Bampfield's first imprisonment, severe persecution arose against the Sabbath-keepers in London. Crosby thus bears testimony:—

"It was about this time [A. D. 1661], that a congregation of Baptists holding the seventh day as a Sabbath, being assembled at their meeting-house in Bull-stake Alley, the doors being open, about three o'clock P. M. [Oct. 19], whilst Mr. John James was preaching, one Justice Chard, with Mr. Wood, an headborough, came into the meeting-place. Wood commanded him in the king's name to be silent and come down, having spoken treason against the king. But Mr. James taking little or no notice thereof, proceeded in his work. The headborough came nearer to him in the middle of the meeting-place and commanded him again in the king's name to come down or else he would pull him down; whereupon the disturbance grew so great that he could not proceed."

The officer having pulled him down from the pulpit, led him away to the court under a strong guard. Mr. Utter continues this narrative as follows:—

"Mr. James was himself examined and committed to Newgate, on the testimony of several profligate witnesses, who accused him of speaking treasonable words against the king. His trial took place about a month afterward, at which he conducted himself in such a manner as to create much sympathy. He was, however, sentenced to be hanged, drawn and quartered. This awful sentence did not dismay him in the least. He calmly said, 'Blessed be God; whom man condemneth, God justifieth.' While he lay in prison, under sentence of death, many persons of distinction visited him, who were greatly affected by his piety and resignation, and offered to exert themselves to secure his pardon. But he seems to have had little hope of their success. Mrs. James, by advice of her friends, twice presented petitions to the king [Charles II.], setting forth the innocence of her husband, the character of the witnesses against him, and entreating His Majesty to grant a pardon. In both instances she was repulsed with scoffs and ridicule. At the scaffold, on the day of his execution, Mr. James addressed the assembly in a very noble and affecting manner. Having finished his address, and kneeling down, he thanked God for covenant mercies, and for conscious innocence; he prayed for the witnesses against him, for the executioner, for the people of God, for the removal of divisions, for the coming of Christ, for the spectators, and for himself, that he might enjoy a sense of God's favor and presence, and an entrance into glory. When he had ended, the executioner said, 'The Lord receive your soul;' to which Mr. James replied, 'I thank thee.' A friend observing to him, 'This is a happy day,' he answered, 'I bless God it is.' Then having thanked the sheriff for his courtesy, he said, 'Father, into thy hands I commit my spirit.' . . . After he was dead his heart was taken out and burned, his quarters were affixed to the gates of the city, and his head was set up in White chapel on a pole opposite to the alley in which his meeting-house stood."

Such was the experience of English Sabbath-keepers in the seventeenth century. It cost something to obey the fourth commandment in such times as those. The laws of England during that century were very oppress-

ive to all Dissenters, and bore exceedingly hard upon the Sabbath-keepers. But God raised up able men, eminent for piety, to defend his truth during those troublous times, and, if need be, to seal their testimony with their blood. In the seventeenth century, eleven churches of Sabbatarians flourished in England, while many scattered Sabbath-keepers were to be found in various parts of that kingdom. Now, but three of these churches are in existence! And only remnants, even of these, remain!

To what cause shall we assign this painful fact? It is not because their adversaries were able to confute their doctrine; for the controversial works on both sides still remain, and speak for themselves. It is not that they lacked men of piety and of learning; for God gave them these, especially in the seventeenth century. Nor is it that fanaticism sprang up and disgraced the cause; for there is no record of anything of this kind. They were cruelly persecuted, but the period of their persecution was that of their greatest prosperity. Like Moses' bush, they stood unconsumed in the burning fire. The prostration of the Sabbath cause in England is due to none of these things.

The Sabbath was wounded in the house of its own friends. They took upon themselves the responsibility, after a time, of making the Sabbath of no practical importance, and of treating its violation as of no very serious transgression of the law of God. Doubtless they hoped to win men to Christ and his truth by this course; but, instead of this, they simply lowered the standard of divine truth into the dust. The Sabbath-keeping ministers assumed the pastoral care of first-day churches, in some cases as their sole charge, in others, they did this in connection with the oversight of Sabbatarian churches. The result need surprise no one; as these Sabbath-keeping ministers and churches said to all men, in thus acting, that the fourth commandment might be broken with impunity, the people took them at their word. Mr. Crosby, a first-day historian, sets this matter in a clear light:—

"If the seventh day ought to be observed as the Christian Sabbath, then all congregations that observe the first day as such must be Sabbath-breakers. . . . I must leave those gentlemen on the contrary side to their own sentiments; and to vindicate the practice of becoming pastors to a people whom in their conscience they must believe to be breakers of the Sabbath."

Doubtless there have been noble exceptions to this course; but the body of English Sabbatarians for many years have failed to faithfully discharge the high trust committed to them.

J. N. A.

### Light and Darkness.

A FEW weeks since we offered a few thoughts to show why the truths which we believe are specially applicable to this time were not found out centuries before they were; or, rather, why they were not generally known; for in all the centuries since Christ, there have been some Christians who have religiously observed the Sabbath of the Lord. The time of papal supremacy was compared to a dark night, and the Reformation to the dawning of the morning. This comparison is warranted by the language of Scripture. The time of our sojourn here in this life is called night, and the time of deliverance is called day. Thus in Isa. 21:11, 12, we read: "The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night; if ye will enquire, enquire ye; return, come." When man was in Eden, when God talked with him, and angels were his daily companions there was bright day. There could be no darkness then for man, for he was continually in the enjoyment of the light of God's presence. But Adam's transgression caused God to withdraw from him in a measure; a sinful being could not look upon God and live; and as man was driven out from the presence of God, the night of earth commenced. This night will continue until God's people are redeemed, and then they will enter upon an eternal day.

The prophet says, however, that "the morning cometh, and also the night." This is true, for the same event that brings light and joy to the righteous, brings only darkness and anguish to the wicked. To them is reserved "the blackness of darkness forever." Jude 13.

But man was not left to grope his way in darkness, through the long night of earth. God's word was given, that he might see to walk in the right way. The psalmist says, "Thy word is a lamp unto my feet, and

a light unto my path." Ps. 119:105. And also, "The entrance of thy word giveth light." The apostle Peter says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:19. Those who follow the teachings of this word, and listen to its warnings, know of the times and the seasons, and are preparing for the coming of their Lord. They are termed "the children of light, and the children of the day." But those who ignore the word of prophecy, and settle down content with the world, are termed children of the night, and of darkness. 1 Thess. 5:1-8.

In harmony with this thought are the words of Solomon: "But the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. This also gives an additional answer to the question why the reformers did not see all the truths that are now preached as composing the Third Angel's Message. The Christian life is progressive. "If any man will do His will, he shall know of the doctrine;" but it is not promised that he shall know it all at once. We are exhorted to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3:18. They came out of great darkness into light, and accepted all that they saw. Judging from their lives, we can but suppose that had they continued to live they would have advanced still farther, as the light grew brighter.

But while the whole period from the fall of man to his redemption, is a night, there have been periods when the light shone quite brightly; and these times were when the Bible was most perfectly understood. When Christ was on earth, bright light shone in upon the darkness. As Matthew quotes the prophecy of Isaiah, "the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Matt. 4:16. Christ was the true light of the world, because in his life the law of God was perfectly exhibited. There were but few, however, who were willing to accept the light; and some who saw it, shut their eyes to it, so that soon the darkness set in. As the darkness appears the more intense when contrasted with bright light, so after the light of Christ's life had shone upon the earth the darkness appeared tenfold deeper than ever before. Then the Bible was entirely lost sight of, and scarcely a ray of light appeared. But in God's appointed time the clouds began to scatter, and the light began to appear. This light we are told will grow brighter and brighter till it ends in the perfect day. In the beginning man obeyed the will of his Maker perfectly. If he is ever to be restored to his original position, he must be as fully conformed to the divine will, must walk in the light as at first. And thus we read: "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid." Zeph. 3:13.

Now another illustration: Suppose that in the early morning, when the first faint glimmer of light appears, a man should say that because he could not then see much light, there never would be any more. Suppose he should utterly refuse to behold the light as the sun reached the horizon, and should bandage his eyes so that no more light could reach him. Everyone would say that he was extremely foolish, and that he would be likely to so weaken his eyes as to render them unable to ever endure bright light. Well, that is just the relation that many sustain to the light that God has given them. When Christ was on earth, the priests would not believe that there was any more light than what they already had. In the time of the Reformation it was the same; and it is the same to-day. At different periods as the light increased, certain ones took their stand and refused to receive any more. And what result follows such action. Here it is in the words of Christ: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you." John 12:35. By rejecting light men soon become incapable of receiving it; they are then blind. Men who are in that condition, say, I cannot see such and such things; and God will not punish me if I do the best I can, because I cannot understand the Bible as others do. Hear what he says: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee." Hosea 4:6. What a terrible fate! Let these words stand as a warning to us not to reject any light, but to heed the apostle's exhortation: "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:12. E. J. W.

## The Missionary.

### Proceedings of General Conference.

WE give the following report of the proceedings of this meeting, condensed from the *Review and Herald*. The items are not given in the order in which they occurred, but all the actions of general importance are given.

Forty-six delegates were present. Eld. U. Smith stated that a Conference had been organized in Colorado, that wishes to be received as a member of the General Conference. The Conference has three churches with 164 members, and has a full corps of officers. It appointed him as delegate to the General Conference, provided it should be received. On motion, the Colorado Conference was received into the General Conference.

Eld. S. N. Haskell gave an account of his visit to the Scandinavian countries the past summer, showing that an encouraging work is being done there, there being now about four hundred Sabbath-keepers in the three countries. Particulars were also given in regard to the publishing work in Norway.

The following resolutions were presented at different times during the meeting, and were adopted:—

*Resolved*, That we recognize the necessity of publishing a German paper in Europe, and we hereby recommend the Conference Committee to arrange for such publication at the earliest possible opportunity.

*Resolved*, That the Swedish Conference be admitted to the General Conference of Seventh-day Adventists, according to their request.

*Resolved*, That ministers laboring outside their own Conferences, should after an absence of one year or more, be considered members of the Conference in which they labor, and should receive credentials therefrom; and ministers laboring in missionary fields should receive credentials from the General Conference.

*Resolved*, That the above resolution shall not prevent any Conference from issuing credentials to its members who are laboring in the general interests of the cause.

WHEREAS, Some ministers find it necessary to change their field of labor from one Conference to another, and confusion is liable to arise; therefore—

*Resolved*, That we recommend that before such changes are made there should be an understanding between the Conferences concerned, or the change should be made in accordance with instructions from the General Conference.

WHEREAS, The establishment of such schools as those recently created by our people in Massachusetts and California is necessarily attended with many perplexities, and will cost much more than would be imagined by one who has had no experience in such matters; therefore—

*Resolved*, That we recommend to our brethren in different Conferences that they proceed in the organization of schools with great caution; and that before doing so they counsel with the General Conference Committee.

WHEREAS, Confusion is liable to occur in the accounts of our S. B. treasurers, resulting in the loss of funds, unless all pecuniary transactions are conducted according to careful business principles; therefore—

*Resolved*, That we recommend that all persons paying tithes require from the treasurer a receipt for all moneys paid him, and that the treasurer be required to present quarterly to the church, or to an auditing committee appointed by the church, an itemized report of all money received, and all that is paid by him into the Conference, showing the receipts of the State treasurer as vouchers therefor.

WHEREAS, The usefulness of our Publishing House in California was seriously imperiled by the threatened enforcement of the Sunday laws of that State; and—

WHEREAS, By a mysterious Providence the very party which passed that law originally, arrayed themselves against the same in the last political contest in that State, so that their triumph rendered its repeal certain; therefore—

*Resolved*, That we recognize in this result the hand of God so shaping and directing the affairs of men as to render possible the full and free proclamation of his truth, until such time as the world shall have been thoroughly warned in regard to their duty to observe the Sabbath of the Lord, and to prepare for the advent of his Son.

The above resolution drew forth interesting remarks from Elds. Littlejohn and Waggoner, showing how the Lord had worked for his people during the Sunday excitement in California, after which it was unanimously adopted.

*Resolved*, That our ministers be instructed to pay more attention to the subject of health reform; to study it in the light of the Bible and to enforce it in our churches as an element of Christian character; and to counteract in a careful and judicious manner the pre-

vailing tendency among our people to backsliding in regard to this important grace.

WHEREAS, Counsel has been given to us as a people that it is the duty of Eld. Uriah Smith to labor in the cause at large, and especially in holding Biblical Institutes, and not to confine his labors to Battle Creek; therefore—

*Resolved*, That we hereby request our Executive Committee to assign to Eld. Smith such labor as will give the various Conferences the benefit of his ability and experience, as indicated above.

*Resolved*, That the ordinances of the Lord's supper and feet-washing are important, and should never be separated in their administration, except in cases where such separation shall be absolutely necessary.

WHEREAS, Many of our ministers have found it a very difficult matter to carry out our system of quarterly meetings successfully, so as to derive from them the benefits contemplated, and in many cases are obliged to set them aside or appoint them on another day than the one assigned; therefore—

*Resolved*, That the Chair be authorized to appoint a committee of three to consider this subject with its various bearings, and report, making such recommendations as they may deem proper.

The Chair named J. H. Cook, R. F. Andrews, B. L. Whitney, as the committee provided for in the latter resolution.

*Resolved*, That we recommend that the General Conference Committee prepare, or cause to be prepared, instructions to church officers, to be printed in the *Review and Herald* or in tract form, as they may deem the better way.

The Chair appointed W. H. Littlejohn, J. O. Corliss, H. A. St. John, as a committee to take this matter into consideration, and report at the next annual session of the Conference.

*Resolved*, That we recommend that our churches purchase copies of the General Conference proceedings, and make themselves intelligent in reference to the business matters connected with our annual meetings.

*Resolved*, That another section be added to Art. II. of the Constitution, to read as follows:—

"SEC. 2.—The Executive Committee shall have power to fill any vacancies that may occur in their number by death, resignation, or otherwise."

WHEREAS, The English mission is now organized so that colporters and other persons distributing our literature can keep in operation the work now being done in Southampton and elsewhere; therefore—

*Resolved*, That in view of the wants of the cause in America, our Executive Committee be instructed to make such changes in the English work as shall secure, as soon as consistent, the services of Eld. Loughborough in the United States.

WHEREAS, It is the judgment of those who understand the condition of the cause that a paper will sometime be needed in England, and it is also judged that the time for publishing it is not yet come; therefore—

*Resolved*, That it is the sense of this Conference that persons should be selected and educated for that work, to whom the duty of conducting the paper can be entrusted at the proper time.

*Resolved*, That this General Conference indorse the action of the Board of Trustees of the Educational Society in closing the College, under the circumstances, and we indorse the resolutions passed at an informal meeting of the Educational Society in this place.

It was voted that the General Conference Committee prepare a report of all foreign missions, and an appeal to be read in the churches at some quarterly meeting, together with an address encouraging donations to the mission funds.

Eld. O. A. Olsen gave a brief history of the Scandinavian work in America, showing that the cause among the Scandinavians is in a thriving condition. He also spoke of the great need of having some of Sister White's works issued in the Danish-Norwegian language, and asked that something of the description be published. It was thereupon

*Resolved*, That it be the expressed sense of this Conference, that a book containing selections from the writings of Sister White be published in the Danish-Norwegian language.

*Resolved*, That we consider the tract and missionary work, in its different phases, one of great importance, and we recommend that special efforts be put forth for the increased circulation of all our periodicals.

*Resolved*, That it is the judgment of this General Conference that the blessing of God attends the canvassing work; and we think that an experience in this work is an excellent preparation to efficiency in other departments of the cause.

*Resolved*, That we request the President of the General Conference to arrange with the Publishing Committee of the S. D. A. Publishing Association to publish a book to be entitled, "The Seventh-day Adventist Year-Book," which shall contain such portions of the proceedings of the General Conference, and such other matters, as the Committee may think best to insert therein.

*Resolved*, That we express our unabated confidence in the Testimonies which have been so graciously given



to this people, which have guided our ways and corrected our errors, from the rise of the third angel's message to the present time; and that we especially express our gratitude for Testimony No. 31, which we accept as a token of the care of God over us,—an evidence that he has not forsaken us, notwithstanding our many backslidings.

The committee appointed to consider the wants of the Scandinavian mission, presented the following report, which was unanimously adopted:—

WHEREAS, Considerable sums of money have been sent by our Scandinavian brethren to men who were strangers, and in some cases to unworthy persons; and—

WHEREAS, The General Conference Committee exercises a watchful care for the wants and necessities of all the missions, receiving authentic information from our experienced missionaries, and is thus prepared to judge of the importance of private appeals; therefore—

*Resolved*, That it is the safe and wiser plan for all persons wishing to aid the European missions to forward their donations to the authorized treasurers of the mission funds.

WHEREAS, The building in Christiana, Norway, used at present for printing and holding meetings, is larger than is necessary, and will require a large amount of means to provide for interest and future payments; and—

WHEREAS, Another building can be erected, better suited for their work, at less cost; therefore—

*Resolved*, That we approve of their effort to sell, and make other arrangements

It was recommended that the Executive Committee issue special credentials to those in the direct employ of the General Conference, showing the relation of each to the Conference; also the issue of local credentials and licenses to those laboring in fields outside of organized Conferences; these credentials and licenses to be continued from time to time by the General Conference, or at the discretion of the Conference Committee. Also that the California Conference supply Nevada with such help as it can consistently give; that an experienced laborer be sent to the Southern Atlantic States, to develop and build up the interest already existing, instruct those laboring there who are deficient in experience, and have a supervision of the work, with the object of bringing up the cause in all its branches; and in view of the fact that Eld. J. O. Corliss has already some acquaintance with that field, has felt a deep interest in it, and has a burden to go there to labor at the present time, that this field be assigned him till the providence of God shall indicate that his duty lies in a different direction.

These recommendations being discussed at some length by the Conference, they were adopted as the sense of the body.

*Resolved*, That Eld. E. W. Farnsworth be recommended to labor a part of the year, as the way may open, in the Missouri Conference.

The Committee on Credentials and Licenses suggested that credentials be granted to Elds. J. N. Andrews, J. G. Matteson, J. N. Loughborough, A. A. John, B. L. Whitney, Geo. I. Butler, S. N. Haskell, J. Fargo, J. O. Corliss; and that local credentials be given to Elds. C. O. Taylor of Alabama, Wm. F. Killen of Georgia, L. P. Hodges of North Carolina, H. A. Rife of Virginia; also that a Ship Missionary License be granted to Geo. R. Drew of England.

The Committee on Nominations presented the following names for officers of the Conference for the coming year: For President, Geo. I. Butler; Secretary, A. B. Oyen; Treasurer, Mrs. M. J. Chapman; Executive Committee, G. I. Butler, S. N. Haskell, J. Fargo. These persons were elected to their respective offices.

### Washington Territory and Oregon.

THE following is from a private letter to the editor of the SIGNS:—

I am here in the northwest corner of the United States, where the foot of an Adventist minister never before trod. I came in response to a call from Bro. Jas. O'Neil.

When I came to this coast, I was told by those who should know that there was but little chance to labor in this Conference during the winter months, on account of mud and rain. I felt much discouraged at such a prospect; but on approaching, I found "the lion chained." It requires more of an effort, though, on the part of both the congregation and the minister. I make the fires, and have the room all warm and lighted up, and am ready to greet the new-comers. There are many more openings than I can meet, notwith-

standing the mud and rain. I am sorry that our new ministers do not take more to new fields.

Considering the sparsity of inhabitants, the attendance here is good, and I trust a church may yet be organized. I look with much hope for new organizations, whose standard may be at a Spiritual height.

I am thankful that the Lord enabled you to so successfully defend his truth during the California struggle.

We have since received the following report:—

Our meetings at this place closed on Sunday evening, Dec. 17. A leader was chosen to take charge of their Sabbath meetings. A Sabbath-school and a T. and M. society were organized. Upwards of twelve dollars' worth of books were purchased, beside those taken by the T. and M. society.

Sabbath afternoon three souls were baptized in the Nooksack River. Two of these had never before found hope in Christ, one being the husband of a Sabbath-keeping lady, and the other a son of believing parents. Happy families. "This is the happiest day of my life," said the devoted mother, as we walked from the banks of the river. I hope a church may be organized at this place before our next Conference.

PORTLAND—A number of our people are temporarily located here, among whom a Sabbath-school was organized by Bro. R. D. Benham, a few months since. Last Sabbath and Sunday labors resulted in arrangements for Sabbath-meetings, the election of a leader, the organization of a branch missionary society, and social evening readings of the "Spirit of Prophecy." May the Lord help these friends to realize the importance of keeping their lamps trimmed and their lights constantly—I do not mean occasionally,—burning lest some poor soul, while watching in vain for some beacon light, be wrecked in this dangerous harbor.

*Then, to whom would the blood of their souls be charged?*

I held ten meetings with the church at East Portland. They are actively engaged in their missionary work, and their labors are being blessed of the Lord.

CHAS. L. BOYD.

Dec. 26, 1882.

## Temperance.

### Two Robberies.

Two young men in our neighborhood had been out with a threshing machine for two months. They were paid off and started home with about \$100 each in their pockets. They came to a village five miles distant just as it was getting dark. One of them said: "John, let's stop in town one night, I want to see some of the boys." "No," said John, "I'm going home; and you had better go, too. If you stop, you may fall into bad company and spend your money foolishly. Come on."

Jim laughed, said he guessed he knew how to take care of his money, and refused to go on. So John left him and started to go home alone. It was now dark, and the road was a lonely one; but the young man went along whistling and planning what he would do with his money. Suddenly a great, burly fellow stepped out from the shadow of a tree, and, pointing a pistol at his head, said in a gruff voice, "Stand and deliver."

Poor John was startled. He did not know what to do. He hated to give up his money, but he didn't want to be shot. So he tried to parley with the robber. It was of no use, however. The fellow was resolute. His only terms were: "Your money or your life;" and the money had to be surrendered.

John reached home terribly disappointed. He wished that he had stayed in town. He went in early next morning and reported to the officers of justice. They promised, of course, to try to arrest the robber and get his money back. But of that there was little hope, as he could not have identified the man if he had seen him.

Passing down the street, he met Jim stumbling along with his hat over his eyes. "Hello," he said, "is that you?"

Jim looked up like a man half awake, and replied: "Yes, it's me; but how are you here? I thought you went home last night."

"I did; but I had better have stayed with you; for I was robbed on the way and lost all my money."

"Lost all your money, did you? Well, I am in the same fix."

"How so?"

"I don't know exactly how. It seems like a dream. You see, I went into Mike's saloon after supper. Some of the boys came in. They were all very glad to see me, and I treated all around. Then some of them treated. They asked me where I had been all these two months, and I told them. 'Got paid off?' asked Mike, with a knowing wink.

"Of course I did," I answered, and feeling pretty rich I took out the double eagles and showed them to the boys. Well, we had a right jolly time. I remember their asking me to play a game of cards, and we kept on drinking while we played. And the next thing that I remember was I woke in a shed near Mike's saloon. It was broad daylight. I felt as weak and mean as if I had been sick a month. I felt in my pockets for money, and it was all gone. I went into the saloon and asked Mike about it. He laughed, and said all he knew was that I played cards with the boys and paid off my losses like a man until I fell on the floor; and then, as it was late and he wanted to shut up, he told them that they must take me away, and they did. I have been around to see some of the boys, but they all say they are not the ones who won my money, and seem to feel pretty bad about it; and I don't know what to do. I suppose I shall have to stand it. But I wish that I had gone home with you; for I would rather have been robbed as you were than to be fooled as I was, and feel as sick and mean as I do to-day." And John thought so, too. Hard as his case was, Jim's was a good deal harder.

When the papers came out next day, there was a paragraph in them about the bold robbery of a young man on the highway, and how cruel it was for the robber to take from him his hard earnings. But not a word about the robbery of Jim in Mike's saloon. Mike advertises in all the papers. When the people read about the robbery of John, they were very indignant. They said the officers ought to find that villain, and that if caught he would be severely punished. But when they heard about the robbery of Jim they laughed. They said if boys will play with a tiger they must expect to get scratched. Some said Mike's saloon was a nuisance and ought to be abated. But how could they abate it? for he was duly licensed. He paid for the privilege of robbing his fellow-men. The other fellow robbed without a license. Which is the meaner and guiltier of the two?—*Rusticus, in the Occident.*

### A Noble Stand.

MR. C. C. STUDEBAKER, of South Bend, Ind., was nominated for presiding officer by the Carriage Builders' National Association, lately convened in Philadelphia, but after thanking the members for confidence in him, declined the honor. He afterwards stated that the reason for his refusal was that he could not in good conscience preside at a table where wines were served, and it was the custom of the Association to serve wine to the guests at the annual banquet. Subsequently the convention resolved "that this association shall hereafter decline all invitations extended to it as a body, by the local trade of any city chosen for the place of meeting." Concerning this resolution, Mr. Studebaker said:—

"I heartily coincide with the resolution which has been offered by Mr. Britton, of New York, because these entertainments, and the accessories to them, have been leading this association into bad habits. In many cities and towns they would be glad to entertain this association if it was not for this extra entertainment. There is always something connected with this entertainment that is quite expensive. The eating may not be very expensive, but the matter of drinking is. I am very much opposed to that part of them, anyhow, and there are many men connected with this association who are also opposed to it. But they get into it, and if their place is fixed upon to hold the convention, it compels them to contribute to a thing they utterly abhor. It is laying a temptation before our fellow-men. I for one cannot do it, and I will not do it. I cannot go into anything that lays a temptation before my brother. I am not willing to do it, and I will not do it. Therefore I am in favor of the resolution."

THE Cleveland *Leader* calls the cigarette-smoking young man "third-class male matter." Isn't there a class lower than that?

## The Home Circle.

### "A HAPPY NEW YEAR."

New mercies, new blessings, new light on thy way;  
New courage, new hope, and new strength for each day;  
New notes of thanksgiving, new chords of delight;  
New songs in the morning, new songs in the night;

New wine in thy chalice, new altars to raise;  
New fruit for thy Master, new garments of praise;  
New gifts from his treasures, new smiles from his face;  
New streams from the fountain of infinite grace;

New stars for thy crown, and new tokens of love;  
New gleams of the glory that waits thee above;  
New light of his countenance, radiant and clear,—  
All this be the joy of thy happy New Year!

—Frances Ridley Havergal, in *Christian Weekly*.

### A Happy New Year.

#### SOME DIRECTIONS FOR MAKING IT SO.

"HAPPY NEW YEAR!" How many voices have uttered these words within the past week. From parents, children, and friends we have heard this joyful greeting spoken with a heartiness that of itself would drive away a great amount of sorrow. What a power there is in these few words! What new life and energy they bring! The custom of exchanging this New Year's greeting is not to be despised. We are all better for it. No matter how selfish we may be, or how much absorbed in our own affairs, on one day in the year we give expression to our goodwill to our neighbor. No one can receive this greeting, given in a hearty tone, without a feeling of pleasure; and no one can repeat it without experiencing a more kindly feeling in his breast. He is to be pitied, who has no one to give him this cheerful salutation; but he is far more an object of pity, whose interest in the welfare of others is so slight that he would withhold this simple tribute of good-will.

I said there is a power in these words, but I recall the statement. They contain no magic charm. It is simply the hearty good-will of which they are the expression that makes them productive of good. Other words spoken in the same manner would have the same effect. Then since we wish our friends a happy New Year, why should we not do our part toward making it so, by giving words of cheer throughout the whole year? It is often said in disparagement of kindly words, that they cost nothing, that talk is cheap; if this be true, then certainly we have no excuse for withholding them.

But in spite of all the wishes for a happy New Year, many will sadly fail to find it. Indeed there are very few who have any just idea of how happiness may be obtained. It is that for which all the world are seeking, yet but few can conscientiously say, "I am perfectly happy;" and even when found, it is often of short duration. It is my purpose to give some very plain and simple rules by which all may be truly happy. And if all would follow them, they would be doubly happy, for no individual can be happy without contributing to the happiness of others. Happiness is contagious; a wise man has said, "A merry heart doeth good like a medicine." These rules have all been tested, and have proved to be valuable; so none need hesitate to try them. Here is the first:—

"Happy is the people whose God is the Lord." This does not have reference to nations that are called Christian because a large portion of the inhabitants profess faith in the Christian religion; neither does it mean that any people or nation should have a clause in their constitution declaring that God is the ruler of the universe. England and the United States are called Christian nations, but this fact does not confer happiness upon the individuals composing those nations. A god is something that is worshiped; and if men choose the Lord for their God, they must worship him. Worship means reverence and submission; therefore if we worship the Lord, we will do his will; not from constraint, or for outward show, but "in spirit and in truth." So then, if we would be happy, we must have the Lord for our God; that is, we must do his will. But the will of God is contained in his commandments; and this brings us to another point.

"He that keepeth the law, happy is he." To many persons, especially the young, doing the

will of God and being a Christian seem the farthest removed from happiness. They think that if they do so, they must give up all pleasure, and be gloomy. But this is not so. If they will stop and think, they will acknowledge that it is as the Bible says. Who does not find that a service rendered to another brings more real pleasure than any amount of selfish enjoyment? Even children realize that when they yield willing obedience to their parents, the time passes more swiftly, and they feel more light-hearted than when intent on having their own way. And if occasionally doing a kind act for our fellow-men has so much power to bring happiness, how much more will service to God bring it. The fact is that just as a loving parent desires only the welfare of his child, so God calls on us to give up nothing that is not injurious. He does not take certain things from us in an arbitrary manner, but simply those things which will mar our happiness.

And when we have given up those things which we do not need, and which are inconvenient for us to carry, God will give us in return rest and peace. One who had tried this method of obtaining happiness, once exclaimed, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." And another, who, although eloquent, could find no words to describe this peace, called it "the peace of God, which passeth all understanding." And this is why so few people enjoy this peace. It has to be tested in order to be appreciated; and most people want the happiness first. They are not willing to do a thing contrary to their natures, in hope that happiness will follow.

And this leads to another thought, and that is that present enjoyment, no matter how keen it may be, is not necessarily happiness, but is quite often the reverse. It may not be generally known that the words "happy" and "blessed" in our Bible are translated from the same original word, but that is the case. So when we read, "Blessed are they which are persecuted for righteousness' sake," we might with propriety read, "Happy are they which are persecuted for righteousness' sake." And we might also substitute "happy" in the verse which reads, "Blessed are ye, when men shall persecute you, and revile you, and shall say all manner of evil against you falsely, for my sake." Indeed, the Bible itself makes this substitution. The apostle Peter says, "If ye suffer for righteousness' sake, happy are ye;" and Job, who certainly had experience enough to enable him to speak understandingly, said, "Happy is the man whom God correcteth."

According to these statements, a person may be happy even in misery. This sounds like a contradiction, but it is true. Here is the explanation: The Bible considers matters in the light of eternity, and not as compared with the short life of a man. If a man should live to the age of seventy years, and should in all that time have not the slightest feeling of pain, except for a single minute, he would say that he had always had good health. In looking over his life, that minute of pain would sink into insignificance. He would not be able to remember it. Well the Bible takes into account the fact that man, if he makes a proper use of this life, will live through all eternity. But eternity cannot be measured. Three thousand million years is a long time, but it would be only the beginning of eternity; but by the side of that long period of time, seventy years would appear more insignificant than one minute would compared with seventy years. So then, if a man should live to old age, and should suffer during every moment of his life, and should finally gain Heaven, his sufferings on this earth would not even come into his mind, so short would the period seem.

This thought should ever be with us. It will help us to endure many things that otherwise would be very severe. This is the surest way to obtain happiness; in fact, it is the only way. The person who depends on passing events for happiness, will sometimes be happy and sometimes miserable; and when the event that gives pleasure passes away, he cannot look forward, but must look backward; and the thought of what he has enjoyed will only increase his misery. But the man who finds happiness according to the Bible plan, cannot only enjoy the good things that he may have in this life, but when sorrows come he can look forward to an eternity of happiness; and in contemplation of that, can find joy in sorrow. And right here we have the tes-

timony of inspiration: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen."

Here is another point, which is really included in that already mentioned. It is this: "He that hath mercy on the poor, happy is he." If you have never tried this, you have lost one of the greatest pleasures of life. Our Saviour said, "It is more blessed to give than to receive," which means that it makes a person really happier to give gifts than to receive them. Those of you who have made presents to your friends and relatives, can appreciate this to some extent. I say, "to some extent," for if we give merely to our friends, who are not absolutely in need, we lose the most of the pleasure. The text says, "He that hath mercy on the poor, happy is he." Perhaps one reason why giving to the poor brings so much more happiness than giving to others, is because they are less accustomed to receive gifts, and the thought of their joy, even if we do not witness it, adds to our happiness. Perhaps it is because, "He that giveth to the poor lendeth to the Lord." The Lord always pays back more than we lend him; and although the principal part will be paid in the next life, he gives us a portion of our reward immediately. I think this is the chief reason. Shall we not, then, improve this method of making ourselves happy during the whole year? Jesus said, "the poor ye have always with you;" so if we follow the Bible plan, we need never be unhappy.

And finally, "He that trusteth in the Lord, happy is he." A state of perfect trust is one of happiness. The word itself means confidence, repose, contentment. Then if we have perfect trust in God, we shall have learned in whatsoever state we are, therewith to be content. But this condition cannot be obtained without humility, for God assists only the humble. "For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit." We read also that "God resisteth the proud, but giveth grace unto the humble."

One passage in Bunyan's "Pilgrim's Progress" comes to my mind very often. It is the song which the pilgrims heard the little shepherd boy sing, as he watched his flock in the Valley of Humiliation. These are the words:—

"He that is down needs fear no fall;  
He that is low, no pride.  
He that is humble ever shall  
Have God to be his guide."

"I am content with what I have,  
Little be it, or much;  
And, Lord, contentment still I crave,  
Because thou savest such."

Mr. Great Heart, the guide, said that this boy had in his bosom a plant called Heart's Ease, which prompted his song of contentment. If we are careful to obey God, and to love his law, we may always carry this plant with us.

And now, dear friends, in whatever part of the world you may be, I commend these rules to you. They are not affected by any climate, but are of universal application. There are many more directions of the same nature, contained in the Bible, and I trust that you will make them your daily study. Let these incite you to know more of them. Let parents teach them to their children, and let all practice them constantly, and you will certainly have, what I most cordially wish for every reader of the SIGNS, a happy New Year.

O. I. E.

### Good Company.

ONE evening a lady of New York, while on her way home at a late hour, without an escort, was approached by a lewd fellow, as the boat on which they rode neared its landing, who asked—

"Are you alone?" "No, sir," was the reply, and, without further interruption, when the boat touched, she jumped off.

"I thought you were alone," said the fellow, stepping to her side again.

"I am not," replied the lady.

"Why, I don't see any one; who is with you?" "God and the angels, sir; I am never alone!"

This arrow pierced the villain's heart, and with these parting words, "You keep too good company for me, madam," he shot out of sight, leaving the heroic lady to enjoy her good company.

## Religious Notes.

--The native Christians of Madagascar have given a million dollars during the last ten years for the spread of the gospel.

--The *Catholic Telegraph* suggests a lottery to pay the debts of Archbishop Purcell. This would be making one swindle pay for another.

--Mr. Beecher says: "I think one reason why religion does not spread more, is, that ministers have so little religion." No one should know so well as he.

--A colporter in Spain has just been sent to prison and condemned to pay a fine, because he would not uncover his head when a priest passed with the *vicarum*.

--Every number of the *Christian Statesman* contains from one to three calls for National Reform Conventions in the Western States. That cause is rapidly gaining ground.

--The Church of England is the largest land owner in the kingdom. Canon Wilberforce says that it is also the largest owner of public houses, a fact which he very properly calls "a great scandal."

--The *Jewish Messenger* regrets that Mr. Morse cannot be induced to abandon his proposed Passion Play. It thinks the best form of rebuke will be for all people to refrain from patronizing him.

--A few years ago a country book-seller sent to Chicago an order for, "Six Primitive Christianity." An answer was sent back in solid seriousness, "No Primitive Christianity to be found in Chicago."

--The *Christian Guardian* says that the sexton is responsible for about one-half the sleeping done in church, and the minister for very nearly the other half. We put in a plea for the Sabbath breakfast or dinner; let it have its share of the credit.

--The New York Penal Code permits only works of necessity to be performed on Sunday, and some of the people are wondering whether a strict enforcement of the law would not cause the number of discourses delivered on that day to be greatly diminished.

--The Quakers have been quite successful in their mission in Mexico. They have established their headquarters at Matamoros, where they have a \$4,000 meeting-house. It is said that the Mexicans receive the friends with much confidence, being attracted by their peace principles.

--Mr. Frank James, the cut-throat, is posing as a Christian now. From his luxuriant cell he has denounced Ingersoll, declaring him to be a blasphemer and a hypocrite, who, in ridiculing the Bible, "is sowing the seeds of iniquity in the minds of our youth." Let Ingersoll now subside.

--The "New York Sunday-closing League" has just been incorporated. The members, now numbering 1,500, will use every effort to enforce the Sunday Law. Detachments of the League will patrol the streets, and call the attention of the police to any infringement of the law which they discover.

--The *Examiner*, in noticing a book on the "Harmony of the Bible with Science," says that there is in it "an old-fashioned sort of faith in the Bible," and almost immediately quotes from it that "the days of creation are long periods of indefinite length." We would like to know how "old-fashioned" that belief is. We believe it is considerably newer than the Bible.

--We learn that the Salvation Army in England has introduced a service of dancing as a means of drawing crowds and winning converts. Well, dancing will draw a larger crowd than almost anything else, and since a crowd is what they are after, why not dance. The same thing is done by many churches in this country. They do not exactly call it a religious service, but they dance to obtain means to help along the religious services. It's all the same thing.

## News and Notes.

--There are twenty-five deaths daily from cholera in Tehuantepec.

--The English army of occupation in Egypt is to be reduced one-half.

--In New York City the births last year exceeded the deaths by 10,500.

--Seventy-six deaths from small-pox occurred in Baltimore the last week in the year.

--The Mayor of New York City has refused to grant a license for the performance of the Passion Play.

--Efforts are being made to get Congress to require the street railroads of Washington, D. C., to adopt the cable system.

--The Mormon Smith, who killed his son near Los Angeles, claiming to be inspired, has been found guilty and sentenced to imprisonment for life.

--There have been 5,636 buildings erected in Chicago during the past year, at a cost of \$25,000,000. The frontage of the new structures is about fourteen miles.

--Gambetta, the famous French Statesman, died early in the morning of Jan. 1. His death produced a profound sensation throughout Europe, and is a great loss to France.

--By order of the education department, the school-books in French Government schools are to be printed in large type, on account of the recent great increase in short-sightedness.

--Mr. Gladstone has just completed his fiftieth year of public service, and on account of his age and want of strength has withdrawn from the duties of Chancellor of the Exchequer.

--The San Francisco courts granted 366 divorces during the past year. This is two more than in 1881, and 14 per cent. of the whole number of marriages contracted during the same time.

--During the recent transit of Venus, Professor Young, of Princeton College, discovered with the spectroscope unmistakable evidences of vapor of water in the atmosphere of that planet.

--The floods in Germany have revived, and the rivers are higher than ever. There has been great loss of life. In one place twenty persons were drowned by the falling of a bridge. Five villages have been destroyed.

--Citizens of California have presented a memorial to Congress, for the abolition of labor on Sunday, in the post-offices throughout the country. There is no probability that it will have any effect on Sunday work.

--During the four months before the bill restricting Chinese immigration went into effect, there were 18,400 arrivals in San Francisco, from China; but in the four months following, there were only 236 arrivals from China, and nearly all of these were Europeans.

--By the falling of a chimney at Bradford, Eng., thirty persons were killed, and fifty others injured. Three thousand persons were thrown out of employment, as eight mills that had flue connection with the chimney, were obliged to stop. The damage to property was over £60,000.

--During the President's reception, Jan. 1, the Hawaiian Minister, Hon. Elisha H. Allen, dropped dead in the White House. Mr. Allen was a native of Massachusetts; he was appointed Consul to the Hawaiian Islands in 1851, and soon after connected himself with that Government.

--The Ford brothers, who were the companions in crime of the James brothers, one of whom they killed, were advertised to appear in Hartford, Conn., and give an illustration of their murderous methods. When the time came, however, only two dollars had been received, and the exhibition was not given. It is gratifying to know that there is one city that will not pay a premium on crime, or make heroes of cut-throats.

--Eastern cities are alarmed over the increase of crime. The state of affairs in Chicago, and Des Moines, Iowa, is such that the citizens have contemplated forming a Vigilance Committee. In Cleveland, ladies have been attacked early in the evening, on the principal streets. Eleven persons were robbed within a week. In Keokuk, Iowa, there were thirty-eight burglaries in four nights, without a single arrest.

--A remarkable statement was made recently before a scientific body in London--the statement given as on the authority of Mr. Veitch, the well-known author of "Coniferae"--that the cones of many of the species on the Pacific Coast never open and permit the seed to escape unless opened by a forest fire, they then fall out and replenish the burned waste. "They hang on the trees for many generations--even for thirty years."

--Chicago has become so infested with thieves and cut-throats, and the police force is so small and incompetent, that the business men are talking of forming a vigilance committee. The police records show that in three weeks of December seventeen persons were assaulted and robbed in the streets, and some of them dangerously injured; and it is not probable that more than one-third of the cases are reported to the police. Our paper says that life and property were safer in San Francisco prior to the organization of the famous vigilance committee, than they are to-day in Chicago.

--Herr Most, the Socialist, is in Chicago. In a speech he said that the only thing to be done is to kill. "The trouble in the French Revolution was that when the people got the upper hand they stopped killing, when they should have kept on. The people here must kill, must open banks and stores and help themselves to anything they wanted. The bankers and capitalists must be set to work on the streets." His remarks are of no consequence, except that they show the feeling which actuates a certain class which is increasing in this country as well as in Europe. The speech was uproariously applauded.

## Obituary.

COON.--Died in Burrough Valley, Cal., December 2 1882, of heart disease, Jacob Coon, in the eighty-first year of his age. He retired feeling about as usual, but in the morning we found him peacefully sleeping to awaken no more till the last trumpet shall sound. He has made his home with his daughter, Sister J. Hutchings, who moved to Healdsburg about two months ago, where she expected her father to join her. He has kept the Sabbath for some time though not a member of the S. D. A. Church. His Christian character was such as to command the love and respect of all who knew him.

As Sister Hutchings has been bereft of a kind and loving father and her hopes of meeting him here have been blasted, may it be theirs to meet in the earth made new. He leaves a large circle of friends who hope to meet him when the Master comes to make up his jewels. His remains were taken to Fairview where they were placed beside his grandchildren. Remarks and prayer at the grave by Eld. W. R. Smith. N. H.

KLINE.--Died in Etna, Siskiyou Co., Cal., Dec. 11, 1882, Mrs. Clara Belle Kline, aged 19 years, 8 months, and 29 days. A little less than three months ago she was married to Mr. C. W. Kline of Arbuckle, Colusa County, her maiden name being Miss Clara B. Francis. Immediately after their marriage she left with her husband for his home, where she remained until about two weeks ago. Her health being very poor her physicians advised a visit to this place, in hopes that the mountain air would be beneficial to her health. Previous to Monday she was able to be around, but Monday morning she was taken unusually ill, and died at half-past 9 o'clock the same evening. The funeral took place Thursday afternoon, and was largely attended--all the stores closing out of respect to her memory. She leaves a husband, brothers, and sister, on this coast, who mourn not as those who have no hope, for we believe she will live again, and we hope to be prepared to meet her in the first resurrection. We would like the prayers of our people in this time of sorrow.

MRS. FLORENCE I. SKELTON

## SMITH'S COMPREHENSIVE DICTIONARY OF THE BIBLE.

NEW EDITION, octavo size, 1,200 pages, with many important additions and improvements from the works of the most eminent scholars, commentators and travelers. It is destined to be

## A COMPLETE GUIDE

In regard to the pronunciation and interpretation of Scriptural names; the solution of difficulties respecting the interpretation, authority, and harmony of the Old and New Testaments; the history and description of Biblical customs, events, places, persons, and things, etc.

In this book it is designed to make every word of the Bible to those who understand only the English language, as plain and as nearly as possible on a level with the scholars who are familiar with the original languages of the Scriptures.

All the words in the vocabulary are pronounced and divided into syllables, and words or parts of words are respelled whenever this is necessary to indicate the pronunciation.

The book contains numerous maps, and is abundantly supplied with superior engravings, which are of great value to the student.

No one who desires to study the Scriptures intelligently will be without a copy of this most excellent book.

Price, in cloth, \$2.00; in paper, binding, \$1.00.

Address, S. G. WHITE, THE SIGNS OF THE TIMES, Oakland, Cal.

## LIFE OF ELDER JOSEPH BATES, WITH PORTRAIT.

This is a reprint of his autobiography, with an introduction, and closing chapters on his public ministry, his labors, and death, by his fellow-laborer,

ELDER JAMES WHITE.

This is a book that will be read with the deepest interest by both old and young. The first portion of the book is a biography, during life of over twenty years. He will be remembered for his labors in his passage from childhood to old age. Then follows the account of his conversion, which took place in the year 1810, and the reforms with which he was connected. It is a most interesting and valuable book, and is well worth the advent message from heaven. It is a book that should be in every home.

352 pages. On fine tinted paper, \$1.25; plain white paper, 95 cents.

Address, S. G. WHITE, THE SIGNS OF THE TIMES, Oakland, Cal.

## SABBATH READINGS FOR THE HOME CIRCLE.

COMPILED BY MRS. E. G. WHITE.

These are some of the few really good books. For twenty years Mrs. White has been selecting choice, interesting, and instructive stories, the best of which are presented in these four volumes. It would be difficult to find a better collection. The stories have been carefully made, and none need fear to place them in the hands of the young. They are not, however, designed to be read only by the young, but are adapted for general home reading. A single volume of the family circle will find something in these stories to interest every member. They are just the thing for holiday or birthday gifts. The entire set, in box, \$2.25. Address, S. G. WHITE, THE SIGNS OF THE TIMES, Oakland, Cal.

## LIFE OF WILLIAM MILLER, WITH PORTRAIT.

This book contains sketches of the Christian experience and public labors of this remarkable man. No other man in this century has been more widely spoken of, and more generally admired. These sketches were prepared by those who were in contact with him, and are a true presentation of the leading events of his life. In addition to the life and character of the man, there is a full account of the Advent Movement, in which he acted so prominently. It is shown that Mr. Miller was not a fanatic, but a man of calm judgment, and his interpretation of the prophecies is fully correct, his only mistake being in regard to the exact date of the advent. It is shown that Mr. Miller was no impostor, but a man who has not read this book. 408 pages. Price, \$1.00.

Address, S. G. WHITE, THE SIGNS OF THE TIMES, Oakland, Cal.



## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JANUARY 4, 1883.

THE change of the name of the General Tract and Missionary Society to "The International Tract and Missionary Society," is an indication of the rapid spread of the work. It is a very appropriate name, for a message that is world-wide.

THE *National Liberator*, of Chicago, and the *Lever*, of Detroit, have been consolidated. Both papers have done good work in the temperance cause, and have done much to mould public sentiment. We trust that the change will be for the better, and that the *Lever* will now have more than a double portion of influence for good.

WE hear on all sides the exclamations, "How quickly the year has passed away!" "It seems only a few months since the last year began." Time does fly swiftly. The psalmist described the case exactly when he said, "We spend our years as a tale that is told." And the most solemn thought of all is that we have only a very few more to spend on this earth. How will we improve them? Whoever intends to do anything must do it now.

WE notice with pleasure that several churches in the East have reversed the usual order of Christmas exercises. Instead of receiving presents, the members make donations to the church. The children, it is stated, not only volunteered to go without their usual presents, but freely gave of their own savings. We know from experience that this plan is much superior to the old way. The children are better pleased, as there is no chance for envious feelings, and they learn the truth of the words, "It is more blessed to give than to receive."

### Extraordinary Weather.

THE year 1882 signalized itself in California by closing with a snow-storm. For several days the weather had been unusually cold, and on the morning of the 31st, ice an eighth of an inch thick was found on water standing out-of-doors. About eleven o'clock the snow-flakes began to fall thick and fast, and by two o'clock Oakland was covered with snow to the depth of two inches. Little children, and many of a larger growth, unmindful of the Sunday Law, found "rest and recreation" in the unusual pastime of snow-balling. To the children of California birth the storm was a novelty, few of them having ever seen snow before. To those who hailed from the East, the sight of green leaves and grass, geraniums, fuchsias, and calla lilies in a background of snow, made the storm still more of a novelty. That voracious individual, "the oldest inhabitant," was for once nonplussed. Twice before has snow fallen in San Francisco, 1856 and 1868, but not to compare with this occasion.

Toward evening the weather moderated, and rain began to fall; and to-day, Jan. 1, everything is as fresh as after an April shower. Only the snow on the distant hill-tops remains to remind us that we have had a touch of "Eastern weather."

### Sickness of Bro. Rogers.

THE many friends of Bro. Sanford Rogers, who have heard of the accident that lately befell him, are doubtless anxious to learn as to his welfare. He was hurt on Tuesday, Dec. 12, by the upsetting of a wagon on the mountain-side, at the Rural Health Retreat, St. Helena, he being underneath the box, and dragged some six rods in that position. The following extract from a letter dated Dec. 29, from Dr. Chase, who is attending him, gives in few words the extent of his injuries, and his present condition:—

"His injuries were of a general character. Three bones of the right wrist, and the lower extremity of the ulna, were broken up, with severe fleshy lacerations. Several severe cuts and bruises on face and scalp—all healing. A great number of sprains, strains, and bruises on left arm, chest, abdomen, back, and both lower extremities; from these he is recovering. He sustained injuries within the cavities of the chest and abdomen, that are slowly disappearing. He is slowly, but I think surely, convalescing; is now able to sit up in bed, propped by pillows, long enough to eat his meals."

### An Explanation.

AT the General Conference we learned that the question had been raised, why the California Conference failed to give credentials to Eld. Loughborough, also that, by this failure on the part of that Conference, he had been left without credentials. An explanation is due, and we give it as follows:—

1. When his name was presented by the Committee on Credentials, we were informed that he received credentials from the General Conference.

2. We knew that he should have received credentials from the General Conference; it did not appear to us fitting that he should have to look to California for permission to labor in a foreign land under the direction of the General Conference.

3. Since our connection with the California Conference, we have tried to have the same order carried out which we carry out in the church. In the church of Oakland we have frequent examinations of the roll of membership; if any are delinquent or in trial, we have them visited; if any are so far fallen away that we cannot benefit them, we cut them off; if any have moved away, we promptly invite them to transfer their membership to some church nearer to their residence, if any such there be. Our object is to make our church roll represent, as nearly as possible, our actual working force.

And so in the Conference. We have opposed the practice, too prevalent in many places, of granting licenses where there was little or no prospect of their being used. And we have been working toward the point of granting credentials only to actual laborers within the bounds of the Conference. We have not been able yet to carry this out fully, but we are approaching to it. If this were carried out in all the Conferences, it could more easily be told what the working force of the Seventh-day Adventists is. In many cases the list of credentials and licenses badly misrepresents the standing of the Conference by which they are given. We invite the officers of all the Conferences to join us in the effort to work a reform in this respect. And if the California Conference hereafter declines to give credentials to ministers of other Conferences, they may understand that it is not because of want of respect to them.

### Sunday Law in New York.

OUR readers must not suppose, because we have had but little to say of late in regard to the Sunday question, that it is a dead issue. On the contrary, it is one of the most live questions of the day. The Sunday advocates in this State have apparently abandoned the field, but they are simply laying plans for a more vigorous campaign by and by. In New York, however, the subject is before the people, and we shall endeavor to keep our readers informed as to its progress. Some interesting items in regard to it appear in our exchanges. We do not find any more consistency in them than in the papers on this coast. They are agreed only on one point; they want Sunday observance enforced by law. The *Statesman* says:—

"The Baptist Preachers' Meeting adopted resolutions which supported it on the ground that by the united testimony of physicians, and the teachings of experience, one day's rest in seven is found to be absolutely necessary for the best physical, mental, and moral health of man; and it has been demonstrated by the best political economists that to work seven days in the week does not increase wealth, but does lower wages. It was deemed inexpedient to base their plea on any higher argument than this."

We congratulate our Baptist brethren on their wisdom and caution. Some are unwise enough to urge thinking people to keep Sunday on the ground that the Bible teaches Sunday observance; but the members of this association, like the *California Christian Advocate*, know that they "cannot sustain it before the people, if they claim its sanctity as a religious institution." They are on safe ground, when they say that "one day's rest in seven is found to be absolutely necessary for the best physical, mental, and moral health of man;" but they forgot to tell us why the rest must be on Sunday. It was doubtless deemed "inexpedient" to try to establish this point.

"REMEMBER the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."—BIBLE.

## Appointments.

### Quarterly Meetings for California.

'SABBATH and Sunday, January 6, 7, 1883, are the days appointed for our church and T. and M. quarterly meetings, when every member of each church should attend. Those who cannot be present at these meetings should report by letter, that all may be heard from. All should bring in their tithes for the last quarter, or send them to the treasurer of the church, before the report is made up.

District quarterly meetings will be held January 13, 14, at places designated by the directors, who we hope will be present, and see that all is being done that can be to advance the work and encourage the members of the society in their district, and see that they are supplied with publications and periodicals.

The work will not prosper unless each member feels the burden, and puts forth efforts in harmony with the light he has received. We hope that the blessing of the Lord may attend these meetings, and that we may have a good report from a large majority of the members of the society.

M. C. ISRAEL,  
Vice-President T. and M. Society.

THE district quarterly meeting for district No. 1 will be held at Healdsburg, Sabbath and first-day January 13, 14. The first meeting will be held on the evening of the Sabbath (Friday night), at 7 o'clock. It is expected that each church in the district will be represented at this meeting. Preparation will be made to entertain all from a distance. Come prepared to remain over the two days, as important matters pertaining to the work will be considered.

We expect to have the labor and counsel of Sr. White at this meeting, and hope to have one of the best meetings ever held by our people. Come praying that God by his Spirit will meet with us, and fit us up to act better our part in his service. WM. INGS, Director.

### Oakland.

THE church quarterly meeting will be held Sabbath, Jan. 6. The business of the Tract and Missionary Society will be transacted at the regular meeting, Tuesday evening, Jan. 9. On Sabbath, Jan. 13, some matters pertaining to the missionary work, will be presented. A general attendance at all these meetings is most earnestly requested.

E. J. WAGGONER,  
Director Dist. No. 7.

## LIFE SKETCHES.

THE EARLY LIFE, CHRISTIAN EXPERIENCE, AND EXTENSIVE LABORS OF

ELDER JAMES WHITE,

AND HIS WIFE,

MRS. ELLEN G. WHITE.

THE production of this book was the last literary labor performed by Elder White. As nearly the whole of his active labor was performed in connection with the Seventh-day Adventist denomination, which he was largely instrumental in founding, the work is necessarily quite a complete history of that people.

The book abounds in interesting incidents, personal sketches, and religious experiences, some of which are quite remarkable, and altogether it forms a volume at once instructive and interesting.

416 pp. Price, \$1.25.

Address, SIGNS OF THE TIMES, Oakland, Cal.

## THE SPIRIT OF GOD: ITS OFFICES AND MANIFESTATIONS TO THE END OF THE CHRISTIAN AGE.

BY ELDER J. H. WAGGONER.

THIS is a brief but comprehensive argument on the solemn and important subject of the Spirit of God. Its chapters embrace the following heads: The Holy Spirit of Promise; The Power from on High; Circumcision of the Heart; The Unity of the Faith; The Law and the Testimony; The Signs; The Great Commission; Gifts in the Reformation; In the Present Century; Spirit of Prophecy Restored. These are subjects of vital importance to all, and especially to those who are looking for the return of their Lord. 144 pp. Price, 15 cents.

Address,

SIGNS OF THE TIMES, Oakland, Cal.

## THE SIGNS OF THE TIMES,

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

## Missionary Society of Seventh-day Adventists.

A twelve-page Religious Family Paper, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel, with Departments devoted to Temperance, The Home Circle, the Missionary Work, and the Sabbath-school.

Price Per Year, \$2.00

In Clubs of five or more copies to one address, to be used in Missionary Work, 1.50

Address,

SIGNS OF THE TIMES, Oakland, Cal.

—OR—

REVIEW AND HERALD, Battle Creek, Michigan.  
MRS. ELIZA PALMER, Sec. N. E. Tract Society, South Lancaster, Mass.

ELD. J. N. LOUGHBOROUGH, Ravenswood, Shirley Road, Southampton, England.  
MRS. C. L. BOYD, Salem, Oregon.