

# The Signs of the Times.

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"Behold"

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

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## The Signs of the Times.

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

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### THE VALLEY OF SILENCE.

BUT far on the deep there are billows  
That never shall break on the beach;  
And I have heard songs in the silence  
That never shall float into speech;  
And I have had dreams in the valley  
Too lofty for language to reach.

And I have seen thoughts in the valley—  
Ah, me! how my spirit was stirred!—  
They wear holy veils on their faces,  
Their footsteps can scarcely be heard;  
They pass down the valley like virgins  
Too pure for the touch of a word.

Do you ask me the place of this valley,  
To hearts that are harrowed with care?  
It lieth afar between mountains,  
And God and his angels are there;  
And one is the dark mount of sorrow,  
And one the bright mountain of prayer.

—Selected.

## General Articles.

### Christian Unity.

BY MRS. E. G. WHITE.

"I BESEECH you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Union is strength; division is weakness. When those who believe present truth are united, they exert a telling influence. Satan well understands this. Never was he more determined than now to make of none effect the truth of God, by causing bitterness and dissension among the Lord's people.

The world is against us, the popular churches are against us, the laws of the land will soon be against us. If there was ever a time when the people of God should press together, it is now. God has committed to us the special truths for this time, to make known to the world. The last message of mercy is now going forth. We are dealing with men and women who are Judgment-bound. How careful should we be in every word and act to follow closely the Pattern, that our example may lead men to Christ. With what care should we seek so to present the truth that others by beholding its beauty and simplicity may be led to receive it. If our characters testify of its sanctifying power, we shall be a continual light to others,—living epistles, known and read of all men. We cannot afford now to give place to Satan by cherishing disunion, discord, and strife.

That union and love might exist among his disciples, was the burden of our Saviour's last prayer for them prior to his crucifixion. With the agony of the cross before him, his solicitude was not for himself, but for those whom he should leave to carry forward his work in the earth. The severest trials awaited them; but Jesus saw that their greatest danger would be from a spirit of bitterness and division. Hence he prayed:—

"Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on

me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

That prayer of Christ embraces all his followers, to the close of time. Our Saviour foresaw the trials and dangers of his people; he is not unmindful of the dissensions and divisions that distract and weaken his church. He is looking upon us with deeper interest and more tender compassion than moves an earthly parent's heart toward a wayward, afflicted child. He bids us learn of him. He invites our confidence. He bids us open our hearts to receive his love. He has pledged himself to be our helper.

When Christ ascended to Heaven, he left the work on earth in the hands of his servants, the under-shepherds. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

In sending forth his ministers, our Saviour gave gifts unto men, for through them he communicates to the world the words of eternal life. This is the means which God has ordained for the perfecting of the saints in knowledge and true holiness. The work of Christ's servants is not merely to preach the truth; they are to watch for souls, as they that must render account to God. They are to reprove, rebuke, exhort with long-suffering and doctrine.

All who have been benefited by the labors of God's servant, should, according to their ability, unite with him in working for the salvation of souls. This is the work of all true believers; ministers and people. They should keep the grand object ever in view, each seeking to fill his proper position in the church, and all working together in order, harmony, and love.

There is nothing selfish or narrow in the religion of Christ. Its principles are diffusive and aggressive. It is represented by Christ as the bright light, as the saving salt, as the transforming leaven. With zeal, earnestness, and devotion, the servants of God will seek to spread far and near the knowledge of the truth; yet they will not neglect to labor for the strength and unity of the church. They will watch carefully lest opportunity be given for diversity and division to creep in.

There have of late arisen among us men who profess to be the servants of Christ, but whose work is opposed to that unity which our Lord established in the church. They have original plans and methods of labor. They desire to introduce changes into the church to suit their ideas of progress, and imagine that grand results are thus to be secured. These men need to be learners rather than teachers in the school of Christ. They are ever restless, aspiring to accomplish some great work, to do something that will bring honor to themselves. They need to learn that most profitable of all lessons, humility and faith in Jesus. Some are watching their fellow-laborers and anxiously endeavoring to point out their errors, when they should rather be earnestly seeking to prepare their own souls for the great conflict before them. The Saviour bids them, "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

Teachers of the truth, missionaries, officers in the church, can do a good work for the Master, if they will but purify their own souls by obeying the truth. Every living Christian will be a disinterested worker for God. The Lord has given us a knowledge of his will, that we may become channels of light to others. If Christ is abiding in us, we cannot help working for him. It is impossible to retain the favor of God, and enjoy the blessing of a Saviour's love, and yet be indifferent to the danger of those who are perishing in their sins. "Herein is my Father glorified, that ye bear much fruit."

Paul urges the Ephesians to preserve unity and

love: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

The apostle exhorts his brethren to manifest in their lives the power of the truth which he had presented to them. By meekness and gentleness, forbearance and love, they were to exemplify the character of Christ and the blessings of his salvation. There is but one body, and one Spirit, one Lord, one faith. As members of the body of Christ, all believers are animated by the same spirit and the same hope. Divisions in the church dishonor the religion of Christ before the world, and give occasion to the enemies of truth to justify their course. Paul's instructions were not written alone for the church in his day. God designed that they should be sent down to us. What are we doing to preserve unity in the bonds of peace?

When the Holy Spirit was poured out upon the early church, the brethren loved one another. "They did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people; and the Lord added to the church daily such as should be saved." Those primitive Christians were few in numbers, without wealth or honor, yet they exerted a mighty influence. The light of the world shone out from them. They were a terror to evil-doers wherever their character and their doctrines were known. For this cause they were hated by the wicked, and persecuted even unto death.

The standard of holiness is the same to-day as in the days of the apostles. Neither the promises nor the requirements of God have lost aught of their force. But what is the state of the Lord's professed people as compared with the early church? Where is the Spirit and power of God which then attended the preaching of the gospel? Alas, "how is the gold become dim! how is the most fine gold changed!"

The Lord planted his church as a vine in a fruitful field. With tenderest care he nourished and cherished it, that it might bring forth the fruits of righteousness. His language is, "What could have been done more to my vineyard, that I have not done in it?" But this vine of God's planting has inclined to the earth, and entwined its tendrils about human supports. Its branches are extended far and wide, but it bears the fruit of a degenerate vine. The Master of the vineyard declares, "When I looked that it should bring forth grapes, it brought forth wild grapes."

The Lord has bestowed great blessings upon his church. Justice demands that she return these talents with usury. As the treasures of truth committed to her keeping have increased, her obligations have increased. But instead of improving upon these gifts and going forward unto perfection, she has fallen away from that which she had attained in her earlier experience. The change in her spiritual state has come gradually, and almost imperceptibly. As she began to seek the praise and friendship of the world, her faith diminished, her zeal grew languid, her fervent devotion gave place to dead formality. Every advance step toward the world was a step away from God. As pride and worldly ambition have been cherished, the spirit of Christ has departed, and emulation, dissension, and strife have come in to distract and weaken the church.

Paul writes to his Corinthian brethren: "Ye are yet carnal, for whereas there is among you envying and strife and divisions, are ye not carnal, and walk as men?" It is impossible for minds distracted by envy and strife to comprehend the deep spiritual truths of God's word. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because

they are spiritually discerned." We cannot rightly understand or appreciate divine revelation without the aid of that Spirit by whom the word was given.

Those who are appointed to guard the spiritual interests of the church should be careful to set a right example, giving no occasion for envy, jealousy, or suspicion, ever manifesting that same spirit of love, respect, and courtesy which they desire to encourage in their brethren. Diligent heed should be given to the instructions of God's word. Let every manifestation of animosity or unkindness be checked, let every root of bitterness be removed. When trouble arises between brethren, the Saviour's rule should be strictly followed. All possible effort should be made to effect a reconciliation, but if the parties stubbornly persist in remaining at variance, they should be suspended till they can harmonize.

Upon the occurrence of trials in the church, let every member examine his own heart to see if the cause of trouble does not exist within. By spiritual pride, a desire to dictate, an ambitious longing for honor or position, a lack of self-control, by the indulgence of passion or prejudice, by instability or lack of judgment, the church may be disturbed, and her peace sacrificed.

Difficulties are often caused by the venders of gossip, whose whispered hints and suggestions poison unsuspecting minds, and separate the closest friends. Mischief-makers are seconded in their evil work by the many who stand with open ears and evil heart, saying, "Report, and we will report it." This sin should not be tolerated among the followers of Christ. No Christian parent should permit gossip to be repeated in the family circle, or remarks to be made disparaging the members of the church.

(To be Concluded.)

### The Desert of Sin.

It is objected that to do away with the doctrine of endless torment, by substituting that of a final cessation of existence for the wicked, would weaken most alarmingly the power of the gospel over men's consciences; that it would fearfully diminish the wholesome fear which restrains men from wickedness, and urges them to embrace a Saviour; and that it would thus promote irreligion, and open the flood-gates of licentiousness. How this doctrine would in the nature of things accomplish all these things, has not been argumentatively shown. Those who have urged it have seemed to think it self-evident, or that their assertion is decisive. We may be allowed to remind them, however, of the distinction between declamation and argument. And assuredly we feel no very deep mortification when we observe that on this point, at all events, the former is commonly selected by our opponents, and the latter quietly abandoned to us. And we very cheerfully meet this objection by a reference to philosophy and fact—the philosophy, that is, of human nature, and the facts wherewith Christendom abounds.

Let us first, however, look at their case as stripped of its disguise. They who affirm that it is dangerous to the interests of religion to deny the eternity of hell torment, and is calculated to confirm men in their neglect of God, and to encourage them to persist in sin—are bound in all consistency to consent to the following exposition of their views.

Their objection really amounts to this—"Less than a whole eternity of misery in prospect is not sufficient to alarm the sinner. Religion can make no way without this. Christ can never win all hearts, unless his frown can make a night of infinite horror. Hell is nothing terrible to the guilty, however long its anguish may continue, unless that anguish is to be eternal. Make it only a thousand years, for instance, and people will despise it as a matter of course. For what man would ever draw back from a momentary gratification, if there were nothing more to deter him than the certainty of a hundred years of torment for each transgression? As to destruction—the closing the eye forever on this fair universe—what reasonable being would ever feel this as a dissuasive from sin, or a motive to flee to Christ? No, we must adhere to the scheme of infinite terror, or there is no hope for the spread of the gospel—absolutely none!

"Vain, comparatively, will be the beauty of a Saviour's character, the touching condescension of his loving heart, the tears he wept over the impenitent, the anguish of his soul, and the precious blood he so cheerfully shed in their behalf. Vain,

comparatively, all the meekness and gentleness of Christ, all the merciful invitations he gave, all the prospects of heavenly happiness wherewith he endeavors to allure. And vain all the declarations of God's displeasure, all the solemnities of judgment, all the horrors of the sentence of condemnation and the second death. Religion will decrease in our land, and in the world. Men will grow hardened in sin, despite all other motives, if we do not assert that their future torment will be eternally prolonged. The idea of their miserable destruction merely, is therefore subversive of religion, and fatal to men's interests. It will be comparatively useless to besiege them on the side of their hopes, or to address their affections, or enlist their judgment, or even to arouse their fears, unless a whole infinity of horror be brought to bear upon them."

This in reality is the sum and substance of one of the commonest objections to our views. And our opponents who avail themselves of it, must in fairness utter themselves thus. But will they do this? Will they do it, when their sentiment is stripped of its disguise, and presented in a common-sense form? If they will, whence did they derive their knowledge of human nature, I ask; and with what eyes have they looked on the world around them?

But we spoke just now of facts. Let us glance at our native land. England is, or ought to be, the most religious country under heaven. We say, then, to the objector, Look around. In our little island, more than twenty thousand preachers constantly proclaim the doctrine of never ending torment. It is the creed of the Church of England, the Church of Rome, the Church of Scotland, and the Free Church, the large Wesleyan body, with all the numerous offshoots therefrom, the Congregational body, including its two sections of Baptists and Pedobaptists, and all the minor sects, with the exception of a handful of men holding the doctrine of restoration, who, being so very few, are scarcely to be accounted of in speaking of the country at large. So that England is emphatically filled with the doctrine of eternal misery.

It has reigned and triumphed here. None have called it in question. It has had a free course and been glorified. All that learning, eloquence, and imagination, sanctified by genuine piety and deep devotion, could do to set forth this doctrine, has been done, and done for centuries. Divines more learned and profound, preachers more earnest and powerful and sincere, no country ever produced. And every pulpit has been a stronghold for the doctrine of never-ending torment, every church and chapel its sanctuary, and every congregation its devoted and zealous body-guard. Yet at this very moment all the religious bodies are deploring, in their periodicals, the fact that not only they do not gain upon the population, but that relatively to the increase of the population they are declining.

But it is not to the condition of the religious bodies themselves that I refer so much. It is to the state of the masses. On these the religious bodies can make little or no impression. There are preachers in every parish and hamlet of our land, and Bibles in every house, and tracts circulated by tens of thousands in all directions, and yet vice and irreligion confessedly abound among all classes. How is this? Evidently not for want of a sufficient amount of terror. Our Edwardes among divines, and Pollocks among poets, and Melvilles among fashionable declaimers, have almost revealed (if one may be excused the expression, not using it in any offensive sense) in descriptions of never-ending torment. And it is not that, from the crowded church to the Methodist preaching room, there has been any lack of unquenchable fire, and undying worms, and lakes of brimstone, that the mass of the people are careless about their souls.

From their childhood, in our Sunday-schools, and upward, they have heard about "forever dying, and yet never dead." The "wrath of God" and "eternal damnation" have been profusely dispensed. And yet after an uninterrupted reign for centuries of this doctrine of never-ending misery, vice, to use the every-day expression, runs down our streets like water. And everybody sees that it is so. Let every reader only reflect on the state of his own neighborhood for one serious hour, and he may be appalled.

Yet that Christianity teaches the eternity of hell torments, the irreligious never question. They know full well that all the preachers and religious

people say so. Put the question where you will,—What does Christianity teach of the future condition of the wicked? and from every ale-bench, and every brothel, and every gaol, you will have the reply wherewith orthodoxy has indoctrinated the country. So that I am abundantly entitled to affirm, that the popular belief is comparatively impotent to restrain from sin, and allure to Christ and holiness. To all who reiterate that the idea of unending torment is essential to restrain the sinner, I say, Look around! Where are the masses whom it does restrain? Will the metropolis of "Christian England" be adduced? Or, if vice must be expected to stalk in the city, will our rural districts answer the purpose of our objectors? Alas! facts are against them—all the facts.

We may advance a step. Not only does the scheme of infinite terror fail to impress the popular mind; but what if it should be, that this very dogma has done more to alienate the people from the religion that was affirmed to teach it, than anything else? Look ye, my reader. A man who is quite conscious that he has declined grievously from the right path is told that, unless he repent, etc., he will forever and forever lie sweltering in the fire of God's wrath. Pains are taken to make the future as dreadful as words and imagery can make it. Eternity is attempted to be realized. He is assured that when he has existed in torment as many centuries as there are leaves in the forest, or sand grains on the shore, or atoms in the world, he will even then have only entered on his punishment; and that forever and forevermore he will writhe in anguish, "forever dying, and yet never dead!"

Now what is the result? Suppose the listener to be a common-sense, shrewd sort of man. He instinctively feels, and he perhaps expresses his feeling, that this threatened infinity of torment for the careless sinfulness (for he acknowledges thus much) of a few years, is out of all proportion—the infinite for the finite! He deems it not merely unjust, but the bare enunciation of it an outrage on his understanding. And he says so. The speaker departs, confirmed in his crude notions of the malignant depravity that inheres in human nature, and satisfied with his own pious but impotent attempt to reclaim him. The sinner also goes his way, irritated and uneasy. He recalls the conversation; sees again that it cannot be proved to be just to punish him infinitely; and concludes either that this cannot be the doctrine of Scripture, or else that the Bible cannot be true. Either way, he is harmed; and in a moody state of mind he joins his companions, who in loud tones agree that there is injustice in the dogma that "the serious" preach, and that they are not to be listened to.

Now, if Christianity do not contain this doctrine, as we affirm it does not, with what a fearful curse has orthodoxy blighted that man's soul! God appeals to the people themselves whether his ways are not just and equal; and an apostle "by manifestation of the truth, commended himself to every man's conscience." But the pious and devoted friend I have supposed, instead of this, does the very reverse; and having alienated the sinner still further from God, endeavors to relieve his pious and praiseworthy solicitude by pillowing his head on some other doctrine of his faith; and original sin, or human depravity, or the sovereignty of grace and the inscrutable mysteries of providence, or election, will come to his aid. Whereas that man had a heart, if the speaker had only known the secret way to it. It was not barred at every portal. And he had a conscience too, slumbering it may be, but able to be awakened, if only he had known how to lay a kindly hand upon it. Oh yes—

"The darkest night that shrouds the sky,  
Of beauty hath a share;  
The blackest heart hath signs to tell  
That God still lingers there."

Speaking in the belief that the popular doctrine is not taught in Scripture, I do not hesitate to affirm that anything more perfectly adapted to harden men's hearts against God, and hinder them from beginning to think aright of him, could not have been contrived. Its legitimate effects have been most disastrous. Would we seek for the rationale of infidelity, it might to a considerable extent be found in this—that religious men, having for the most part misapprehended the truth of Scripture on this point, have unconsciously and with the best intentions, presented the God of revelation in such a light that his creatures, whom he would fain have addressed through them and

won to himself, have been scared at the terrific aspect. "The God whom we are required to love is a God who, if I continue in sin, will keep me alive forever and ever in torment, by way of punishment; and this, they say, is the declaration of the Bible; then either the Bible is not really his word, or else he is fearfully unjust," have ejaculated thousands.

By all means proclaim the "terrors of the Lord," we say. He would be a traitor to humanity who should refrain. But take heed and not exaggerate the words of truth and soberness. Remember the God you speak of is a righteous God; and while he will not shrink from executing the sentence which calm and unimpassioned justice pronounces, yet never will he exceed this. Human passions belong not to him, nor will his righteous displeasure ever degenerate into revenge.—From "Future Punishment," by H. H. Dobney.

### Sunday Railroading.

To THE circular of Rev. Rufus W. Clark, of Albany, N. Y., asking the leading railroad men of the country what they thought about running Sunday trains, President Dickson of the Delaware and Hudson Canal Company, replied: "I can only say that if I had the power, there would not be a wheel moved on that day upon any railroad of the company." President Sloan of the Delaware, Lackawana, and Western Road, replied: "This company does not run Sunday trains, as we believe the efficiencies of the service, health and good discipline are promoted by rest on the Sabbath day." The *Christian at Work*, commenting on the arrival in New York of forty freight trains on one Sunday, over the Central Road, says: "It ought to be stopped, and it might be if our State Legislature were given more to morals than to politics, and cared more for public peace than for President-making."

### Man and his Saviour.

A VERY old German author discourses thus tenderly of Christ:—

"My soul is like a hungry and thirsty child, and I need his love and consolations for my refreshment. I am a wandering and lost sheep and I need him as a good and faithful Shepherd. My soul is like a frightened dove, pursued by a hawk; and I need his wounds for a refuge. I am a feeble vine and I need his cross to lay hold of, and wind myself about it. I am a sinner and I need his righteousness. I am naked and bare, and need his holiness and innocence for a covering. I am in trouble and alarm, I need his teaching, simple, and I need the guidance of his Holy Spirit.

In no situation, and no time can I do without him. Do I pray? he must be prompt and intercede for me. Am I arraigned by Satan at the divine tribunal? he must be my advocate. Am I in affliction? he must be my helper. Am I persecuted by the world? he must defend me. When I am forsaken, he must be my support; when dying, my relief; when mouldering in the grave, my resurrection!

Well, then, I will rather part with all the world, and all that it contains, than with thee, my Saviour; and God be thanked, I know that thou art not willing to do without me. Thou art rich, and I am poor; thou hast righteousness, and I sin; thou hast oil and wine, and I wounds; thou hast cordials and refreshments, and I hunger and thirst.

Use me, then, my Saviour, for whatever purpose, and in whatever way thou mayest require. Here is my poor heart, my empty vessel, fill it with thy grace. Here is my sinful and troubled soul; quicken and refresh it with thy love. Take my heart for thine abode; my mouth to spread the glory of thy name; my love and all my power for the advancement of thy honor and the service of thy believing people, and never suffer the steadfastness and confidence of my faith to abate, so that at all times I may be enabled from the heart to say, "Jesus needs me, and I him, so we suit each other."

NEVER does a man portray his own character more vividly than in his manner of portraying another's.

RICHES are the baggage of virtue; they cannot be spared, nor left behind, but they hinder the march.

### TRUSTING.

I do not ask that God will always make  
My pathway light;  
I only pray that he will hold my hand  
Throughout the night.  
I do not hope to have the thorns removed  
That pierce my feet;  
I only ask to find his blessed arms  
My safe retreat.

If he afflicts me, then, in my distress,  
Withholds his hand;  
If all his wisdom I cannot conceive  
Or understand—  
I do not think to always know his why  
Or wherefore, here;  
But sometime he will take my hand and make  
His meaning clear.

If in his furnace he refines my heart,  
To make it pure;  
I only ask for grace to trust his love—  
Strength to endure.  
And if fierce storms beat round me,  
And the heavens be overcast,  
I know that he will give his weary one  
Sweet peace at last.

—Whispers of Peace.

### The Coming of the Lord.

BY EMMA L. WENTWORTH.

"As THE lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27. Every eye shall behold him. They that sit in the shadow of death shall see his face. They that sit in bondage shall look up and rejoice. The slumbering inmates of the tomb, though they may have slept for centuries, shall hear his voice and stand once more. Oh the glory of that nearing day! Oh the joy of seeing our Redeemer coming in the clouds of heaven with power and great glory, escorted by all the holy angels. Hearts that have long waited in sorrow shall be glad. Souls that have longed for rest shall find it then in the shadow of his wing. The sound of the trumpet of God and the voice of the Archangel shall herald the coming of the King. The same Jesus that once trod this earth, as a "man of sorrows and acquainted with grief," who bore the sins of a wicked world upon the cross, shall come again as Lord of lords, and King of kings. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him." O sinner, this is what will bow your soul to the very dust.

"The nations shall tremble because of him." In that near day, when the heavens shall be on fire, and the Lord shall be revealed to a startled world, what shame and anguish shall fill your heart. When Christ came to this earth before, it was to warn and reprove men; but this time he will come with fire and tempest, to take vengeance upon a scoffing world. He then bore insult, mockery, and death; but this time he will be terrible and majestic in his beauty. He will revenge the blood of all his saints from righteous Abel down to the last child of God who shall be persecuted for his sake. How can the wicked stand before an angry God? O careless, rebelling man, consider well your fate, and flee from the wrath of God. Who can afford to spurn the love of God—to barter the joys of eternal life—for a few hours of fleeting pleasure here so soon to pass away? The day is soon coming in which many shall seek the Lord with fear and trembling, but shall not find him. If your peace is not made with Heaven ere that terrible, that glorious day, then you are forever lost. Hasten to Christ, thou weary, burdened, sin-sick soul, and find pardon in his precious blood; lest in that day thou shalt cry, "the harvest is past, the summer is ended, and we are not saved." When the voice of the Eternal shall be heard from on high, when the thunders of the Judgment shake the ground, and the heavens pass away, then, O vain boaster, where shall be thy strength? Thou who scornest the messages of Christ's love, where shall your refuge be?

To the humble Christian, waiting for his Master's return, how glorious shall be that scene. All our longings shall be satisfied; for "we shall see him as he is." What joy, what peace, fills our souls as we contemplate that coming day. How our hearts bound as we dwell on Jesus' loving words, "I will come again," and realize the nearness of that long-anticipated time! Oh, how glorious, how sublime, shall be the return of the Lord in his glory!

All our dreamings shall be realized,  
All our weary labors done;  
All our hearts be filled with gladness,  
And our battles fought and won.

What happiness shall be ours if we can then look up and say, "Lo, this is our God, we have waited for him, and he will save us; we will be glad and rejoice in his salvation." It will then be our glorious privilege to

Roam through the streets of the city of light,  
And bathe in the flood of its glory so bright.  
We shall rest, sweetly rest, in the smile of the Lord;  
Forever and ever we'll worship our God.

So. Windham, Maine.

### Two Ways of Keeping the Sabbath.

THERE were two farmers. One loved his Bible, revered the Sabbath, loved his Creator, and believed that he was a prayer-hearing and answering Father.

The other was an infidel, regarding all days alike; he plowed, sowed, reaped, and labored on the seventh the same as on the other six days.

When the harvesting was over, and the grain had all been gathered into barns, the infidel's crop was found to be by far the largest, a hail-storm having visited his friend's farm, destroying the greater part of his grain.

"How now, neighbor Brown?" said the infidel, wishing to turn the joke upon his friend; "you kept the Sabbath, and what have you gained? An empty barn. I have worked on each day of the week alike, and see the result!" and he waved his hand toward his large and well-filled barn.

His neighbor quietly replied, "Friend Gray, God does not settle all his accounts in October."—*Advocate and Guardian*.

### Working and Waiting.

How eloquent is the interval of silence in the life of Jesus! How comfortingly does it speak to those who are shut out from active work in the wider spheres of life! For many there seems to be no place for active service. They have to sit with folded hands, and often do they feel that life to them is an utter blank. They envy with a holy envy those to whom a larger work is given. They imagine if their lives were otherwise ordered, they could be more useful. What a mistake! The Father's business is "exceeding broad," and the most retired and eventful life becomes sublime when it is seen to be comprehended in God's great plan. To every child the All-Father assigns an appropriate work. The place which God appoints is the only one which we should desire to occupy; the work which God allots is the only one which we should desire to perform. The Father's business covers the whole of life.—*Rev. J. M. Campbell*.

THE CHRISTIAN GLORIES IN CHRIST.—If we knew him rightly, we would not sell the least glance or beam of the light of his countenance for the highest favor of mortal men, though it were constant and unchangeable, which it is not. It is ignorance of Christ that maintains the credit of those vanities we admire. The Christian that is truly acquainted with him, enamored with the brightness of his beauty, can generously trample upon the smilings of the world with the one foot, and her frownings with the other. If he be rich or honorable, or both, yet he glories not in that, but Christ, who is "the glory of the Lord," is even then his chiefest glory; and the light of Christ obscures that worldly splendor in his estimation. And as the enjoyment of Christ overtops all his other joys, so it overcomes his griefs. As that great light drowns the light of prosperity, so it shines bright in the darkness of affliction. No dungeon is so close that it can keep out the rays of Christ's love from his beloved prisoners.—*Leighton*.

THE Bible is its own interpreter, one passage explaining another. By comparing scriptures referring to the same subjects you will see beauty and harmony of which you have never dreamed. There is no other book the perusal of which strengthens and enlarges, elevates and ennoble the mind, as does this Book of books. Its study imparts new vigor to the mind which is thus brought in contact with subjects requiring earnest thought, and is drawn out in prayer to God for power to comprehend the truths revealed. If the mind is left to deal with common-place subjects, instead of deep and difficult problems, it will become narrowed down to the standard of the matter which it contemplates, and will finally lose its power of expansion.—*Mrs. E. G. White*.



## Ancient Babylon and the Babylon of the Book of Revelation Compared.

THE use of names in Bible prophecies, in a descriptive sense, is evidently for the purpose of obtaining instruction from the original use of the name, as well as from the city, or the place and nation to which it formerly belonged. Thus Babylon is introduced into the prophecy given to John on the isle of Patmos as a descriptive name only; and on reading what relates to it in this prophecy we are convinced that the Lord does not intend we shall place this last of all prophecies back on to the ancient city or nation of Babylon. But the characteristics of ancient Babylon were so peculiar and so new to the world, and by which that city was enabled to become the leading one of its time, that all reference made to it by the Lord, especially after its downfall and destruction, convinces us that it is to be considered like a standard book from which instruction is to be obtained on all the points covered by its title and chapters of contents.

The study of the history of ancient Babylon helps greatly to the right understanding of the prophecy relating to modern Babylon; and for the benefit of Bible students we here give a few of the leading characteristics of the two cities, placed side by side. By comparing the two together, we arrive more readily and correctly at the truth the Saviour sought to give his church by means of this most wonderful of all the prophecies.

### LOCATION OF CITY.

Ancient Babylon was built on both sides of the river Euphrates, and represented as dwelling "upon many waters." Jer. 51:13.

Modern Babylon is said to "sit" upon "many waters," which are declared to be peoples, multitudes, nations, tongues. Rev. 17:15.

### TREASURES.

Ancient Babylon was "abundant in treasures," and was called the "golden city." Jer. 51:13; Isa. 14:4.

Modern Babylon was "decked with gold and precious stones." Rev. 18:16. "Abundance of her delicacies." Rev. 18:3.

### LADY.

Ancient Babylon was called "the lady of kingdoms," Isa. 47:3; "the glory of kingdoms," Isa. 13:19. "And thou saidst, I shall be a lady forever." Isa. 47:7.

Modern Babylon is called "the mother of harlots," and says, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7.

### SORCERIES.

Ancient Babylon was punished for the multitude of her sorceries. Isa. 47:9.

Of modern Babylon it is said, "By thy sorceries were all nations deceived." Rev. 18:24.

### IDOLATRY.

Ancient Babylon was the first to make idolatry the national religion. Image worship began at Babylon in its earliest history. The three worthies, Shadrach, Meshech, and Abednego, were cast into the fiery furnace for refusing to bow down to the idol Nebuchadnezzar had caused to be erected on the plains of Dura. By means of idol worship much gold was obtained at Babylon. Giving money to the god Bel, as an offering, was supposed to gain mercies for the suppliant worshippers.

Image worship began at Rome, under the sanction of the bishops, about the fourth century, and was finally incorporated into the religion of the papal Roman empire, and has ever since been regarded as a part of the worship of the Roman Catholic church. And for this judgments were pronounced against it. See Rev. 9:20. By the worship of images and patron saints Rome swallowed up the wealth of the nations; and often under the pretense of getting souls out of purgatory the poor were robbed of all they had; another means of obtaining money was by the sale of indulgences.

### DRUNKEN.

Ancient Babylon "hath been a golden cup, that made all the earth drunken." (Drunkenness, when used as a metaphor, signifies *unbelief*. See Isa. 29:9.)

Papal Rome, as the modern Babylon, "made all nations drink of the wine of her fornication." (Idolatry and false worship are symbolized by the words adultery and fornication).

### WILDERNESS.

Ancient Babylon made the world "as a wilderness, and destroyed the cities thereof."

Modern Babylon is found in the wilderness—that is, her surroundings became a wilderness—i. e., separated from God. "And the woman fled into the wilderness." Rev. 12:6; 17:3.

### ITS FIXED TIME.

The Jews were held in captivity to ancient Babylon seventy years, at the end of which Babylon was punished. The handwriting on the wall caused Belshazzar to tremble; and his wise men and magicians could not deliver him. See Isa. 47:12, 13.

God's people were trodden under foot and given into the hands of papal Rome for twelve hundred and sixty years, at the end of which time the French revolution broke out, which proved to be the beginning of religious toleration throughout Europe, and also the overthrow of the papacy.

### BLASPHEMY.

Babylon was full of blasphemy, defying even the God of Heaven, and using the holy vessels of the temple in a feast to its gods. See Dan. 5:23.

When the pope was the mouth-piece of the European world "he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in Heaven."

### BURNED WITH FIRE.

Babylon was called a "destroying mountain." The city was built in the midst of a fertile plain, and the immense height of its walls and palaces and temples (some of which were six hundred feet high), and its hanging gardens, gave it the appearance in the distance, to the eye of the beholder, of a mountain. But it was to become a *burnt mountain*. Babylon rebelled against the Medes and Persians B. C. 518. Darius brought his whole force against it, destroyed the one hundred gates, and the walls of the city. It was depopulated by Seleucus Nicator B. C. 294. Afterwards it was burned, and is now cast "up as heaps," or like a burnt mountain. Not a stone or brick can be used for building purposes. Utterly desolate, without inhabitant.

Rome papal is to be *burned* with fire; to be first made desolate, and naked, consumed away, and finally destroyed. Fire, in the prophecy of Revelation, often signifies war; and "fire and smoke and brimstone," terrible destructive battles. "So many losses have totally exhausted the old carcass; we are making it *consume by a slow fire*." (*French ambassador to Napoleon.*)

### TIME OF JUDGMENT.

Babylon's princes were to be made drunk, and in a drunken feast the king and his lords were slain, and the kingdom overthrown.

Babylon, as the "woman," is represented as drunk with the blood of saints. At this time she is to receive her judgment. See Rev. 17:1.

### FINAL DESTRUCTION.

The prophet Jeremiah was to take a stone and bind it to the book (see Jer. 51:63), and cast it into the midst of the Euphrates.

Modern Babylon is to be thrown down with violence, like a millstone being cast into the depth of the sea; "her place found no more at all."

In closing our chapter on the two Babylons we give a summary of the characteristics of modern Babylon, which we condense from the notes of a recent lecture delivered in Boston by an eminent Baptist clergyman.

Three hundred and fifty years ago the work of Martin Luther was in its infancy. The people of God were then leaving the Roman Catholic church by hundreds. Soon hundreds became thousands, and finally, before Luther's death, whole nations began to favor the work of God. Now, what has been the result? In almost every nation where, three hundred years ago, the abominations of popery prevailed, we now see moral, healthy, liberty-loving people. Popery, when in its glory, produced beggars, law-breakers and questionable characters. One of Italy's historians gave a graphic picture of the Roman court, when he wrote that the Italians were made corrupt by the court of Rome, and "if there be a hell, Rome is built above it." "The nearer we get to Rome the more corrupt we are." Yet the popes claimed to be the successors of Peter, and holding the only true faith. If Peter did plant that church eighteen hundred years ago, its fruits of to-day prove it to be one that has long since ceased to bear the fruits of the Spirit of Christ.

Protestantism gives man the Bible, and his liberty to work out his salvation; Romanism takes these blessings all away. Protestantism gives vigor to healthy action; Romanism takes away both vigor and action, and binds its adherents in chains of ignorant superstition.

Three facts concerning the church of Rome:—

1. Her distinguishing dogmas are an insult to the common sense of the whole Christian world. While it is admitted that Rome holds to some Bible truth, it is a fact that her distinguishing dogmas are absurd and preposterous. The infallibility of the pope, teaching that he is incapable of making mistakes or falling into errors; the immaculate conception of the virgin Mary; and the doctrine of transubstantiation, which teaches that in the communion the bread and wine are turned into the veritable body and blood of Christ, not in figure, but in fact—are all shocking to common sense. The wicked lies and enormous blunders of many of the popes disprove the first; the testimony of Jesus himself denies the second, and the testimony of our senses repudiates the third. And yet a church with tenets like these asks pre-dominance in the world, and claims to control its destinies!

2. What is the history of Rome? The open record of the ages will tell us. Who instituted the Inquisition and employed St. Dominic to set its infernal engines in motion? The church of Rome! Who protects and fosters the order of Jesuits? The church of Rome! Who gave Torquemada power to burn his victim in Spain? The church of Rome! What inspired the bloody Bishop Bonner to do his infernal work in England? The church of Rome! What church is responsible for the atrocities of St. Bartholomew's day in France? The church of Rome! Who persecuted the Waldenses, Albigenses, and Huguenots of the Alps? The church of Rome! Who kindled the fires of Smithfield? The church of Rome! History shows us what Rome has been in all time.

3. Her present attitude is dangerous to the peace and hostile to the liberties of the world. Some say Rome has changed; that she is different from what she was in the days of Hildebrand and Borgia. But Rome never changes. She only adapts herself to circumstances, until she has power to do her will. Her present position is one of hostility to an open Bible—popes have condemned the Bible, and condemned Bible societies; priests have burned the Bible, and popish power has secured its banishment from the public schools in many places in the United States; one of hostility to liberty of conscience—listen to the voices of her bishops, who have said that when Catholicism comes to rule in America, religious liberty will be at an end. Christians of all sects are called upon to unite as one man to resist the aggressions of a church whose head is in Rome, and whose spirit is that of devils.—*Independent Catholic.*

## Christ The Fountain.

"If any man thirst, let him come to me and drink!" This was an astonishing announcement. If Plato had uttered it from his Academy, it would have savored of boastful presumption. Yet, a Galilean peasant, whose whole "school" of followers scarcely went beyond a dozen fishermen and publicans, makes this proclamation to all human kind: if any one is thirsty for pure happiness, I will satisfy him; if any one is suffering from a sense of guilt, I will relieve him; if any one is heart-broken, I will comfort him. There is no alternative. Either this carpenter's son from Galilee is an insane impostor or else he is a being clothed with divine power. No madman ever talked for three years without uttering one foolish syllable; no impostor ever pushed himself before the public eye for three years without doing one selfish act. Jesus of Nazareth, then, was what he claimed to be—the Son of God.

He does not draw from others his supplies for human needs; he invites everybody to come and draw from him. He is not a reservoir filled up from some other sources and liable to be exhausted; he is an original, self-supplied FOUNTAIN-HEAD. Never had the face of humanity been more parched and dusty and barren than was that Oriental world when Jesus burst up through it like an artesian well. Even Judaism had become like a desert, and lo! there breaks forth this gushing fountain of crystal waters. He is more than a teacher, giving instruction on all profound and

practical questions. He is more than a miracle worker, giving sight to the blind, ears to the deaf, and healing to the diseased. His supreme gift to man is *himself*. From himself flows forth the recovering influence; from the inexhaustible depths of his own being, as "very God of very God," a whole thirsty race may draw refreshment. "The water that I give shall be *in you* a well of water springing up into everlasting life." It is not simply profound truths that Jesus offers, or a system of doctrine, or a beautiful model of right living. He offers himself as the satisfier: drink me, take me into your souls, and ye will never die of thirst.

This fountain never dries up. It is never frozen over. No sediment defiles it. Every good thing that I ever sought for outside of Jesus Christ has had its defects, and the very best has brought a shade of disappointment. But, whenever I get a deep draught of Christ's wonderful words they were like Jonathan's honeycomb, they "enlightened my eyes." Whenever I have swallowed his promises, they have acted on me as Professor Tyndall says the canteen of fresh Swiss milk acted on him before he commenced the ascent of the Weisshorn. It lubricated his joints and put new strength into every muscle for the hard climb.

But we must drink from the fountain, if we would receive strength, joy, and life. The proclamation is, "Come unto ME and *drink*." This is a voluntary act; so simple that a babe understands it by instinct. On a hot summer day we dip the vessel into the cool spring, and, as its delicious draught passes into the lips and through the whole system, an exquisite refreshment steals through every nerve and fiber of the frame. So doth faith take in Christ, and his grace reaches every faculty and affection of the soul." Coleridge said that the best proof of the inspiration of God's word was that "it is the only book in the world that *finds me* at every point of my nature." The best argument for Jesus Christ is that he alone *satisfies me*. His grace goes to the right spot. His comfort soothes the sore place; his atoning blood makes me sure of pardon; his love cures my wretched selfishness as nothing else can do it; of almost every one and everything else we can get tired, but what true child of Christ ever got tired of the water of life? With joy doth he ever draw water from this well of salvation.

Yet tens of thousands around us are perishing—not from want of the life-giving water, but because their foolish, depraved hearts do not thirst for it. A lady who visited one of the tropical islands, for health, wrote home to her friends: "This is a lovely spot. I have every kindness, and abundance of food and fruits, and luxuries; but I have no appetite. If I could only get an appetite, I would soon recover." Alas! within a month she was gone! She died not from want of food, but from want of hunger; not for lack of refreshing drinks, but from the lack of thirst for them. So it is the worst symptom of sin in the human soul that it kills the appetite for holiness. It craves other sources of enjoyment than Christ offers. Drugged with the devil's treacherous draughts, it cries constantly for more, and yet refuses to touch the water of life everlasting. Blessed are they that thirst after purity and pardon and peace and power; for in Christ they may be filled.

These words are written for those who are thirsty. Ye who have a real aspiration for a nobler and purer life, ye who have never yet been delivered from the plague and power of sin, listen to that celestial voice: "If any man thirst, let him come to me and drink!" There is a flock at the fountain now. Go and join them. Draw for yourself. Drink for yourself. Drink, that your joy may be full. In Heaven there is a perpetual Thanksgiving Day; for the Lamb who is in the midst of the throne is their Shepherd, and he leadeth them to ever new fountains of waters of life.—*Dr. Cuyler.*

"I TELL you," said a non-thinker, who fancied himself a free-thinker, "the idea that there is a God has never come into my head." "Ah! precisely like my dog. But there is this difference, he doesn't go around howling about it."

He who would surely know that Christ is his, must seek to be able with his whole heart to confess that the "life that I now live in the flesh I live by the Son of God, who loved me and gave himself for me."

It often costs more to revenge injuries than to bear them.

## The Sabbath-School.

### Notes on Sabbath-school Lesson for January 27.

AS THE lesson for this week is a review of the whole book of Genesis, it is evident that only a few points can be touched upon. The great point to be kept in mind is the plan that runs through the whole history. This will be spoken of more fully hereafter. One thing that is worthy of mention in passing is

#### THE DAYS OF CREATION WEEK.

Several years ago it was thought to be nothing less than rank heresy to deny that these days were any other than literal twenty-four-hour days. Now, however, he who ventures to intimate that they were literal days is looked upon as an ignoramus. Very recently we saw the statement in one of the leading religious journals, that no one whose opinion is worth anything believes the old theory. But for all this, we hold unflinchingly to the fact that the days were literal days. We believe that this is really a vital point, and not a mere matter of opinion. Once admit that these days were long periods, and the way is open for a disbelief in the entire Bible; for if this part of the Bible does not mean what it seems to mean, what warrant have we for thinking that any of the Bible means what it says?

Suppose the days to have been equal to one thousand of our years. Now it is evident that the seventh day of the creation week was of the same nature as the other six. If not, then the case is worse than ever, for there is nothing said by which we can infer that there was any difference. But on the seventh day God rested, and afterwards, because of his rest, he blessed it, and set it apart for man's observance. See Gen. 2:2, 3; Ex. 20:8-11. But how absurd to command man to keep holy a day a thousand years long.

It is sometimes urged in favor of the popular view, that "one day is with the Lord as a thousand years." Exactly so; God is not obliged to have just so much time in which to perform his acts. He could create the world in one day as well as in a thousand years. One would be no more wonderful than the other, for the simple act of creation itself is something that man cannot comprehend. The psalmist says, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spake and it was (done); he commanded and it stood fast." This describes the work of creation. God did not speak and set forces in motion that after the lapse of ages would result in the formation of our world; but at his word everything came into existence perfect and good.

As has been said, the works of God are infinite. The mind of man can find ample scope in contemplating them. And it is proper, and pleasing to God, that we should think upon his works, for the psalmist says, "The works of the Lord are great, sought out of all them that have pleasure therein." "He hath made his wonderful works to be remembered." Ps. 111:2, 4. But if men were constantly engaged in their own affairs, their minds would not be upon God and his work. In order, therefore, that man might have an uninterrupted period for meditation, God gave him

#### THE SABBATH.

This institution was not an arbitrary affair, given simply for God's pleasure, that he might be remembered, but was given because man needed it. God can exist without us, but we cannot exist without God. The Sabbath was a necessity of man's nature, therefore God made it for him. See Mark 2:27. But it is not for man to use as he may see fit. It is his to use to the glory of God, and only by so doing can he get the benefit from it. All the commandments are for man. It is absolutely necessary to his happiness that he should refrain from murder, theft, etc. It is in this sense that the Sabbath was made for man. Only by keeping all of God's commandments can man attain to the highest possible state of enjoyment both here and hereafter.

It is not in the province of these brief notes to say anything about the perpetuity of the Sabbath. The natural conclusion of any unbiased person would be that the Sabbath is of perpetual obli-

tion. If it was necessary for man six thousand years ago, it is necessary now. If there was danger of forgetting God then, there is a thousand-fold more danger now. And it is "The day of the Sabbath" that is to be kept. No other day but the seventh day can be the Sabbath, for upon no other day did God rest and pronounce a blessing, and no other day was sanctified. It is not true, then, that all days are alike, and that any day will do for a memorial. All days are not alike; for one day in the week has been blessed and sanctified, made holy and set apart from the rest. It is a poor excuse for any one to say that he can see no difference. God expects us to make a difference between the holy and the profane. Read what he says about it, and the consequences of not doing so, in Ezekiel 22:26-31:

#### THE RESURRECTION.

Not only is the resurrection taught in the New Testament, but it was understood centuries before that book was written. When Abraham was called upon to sacrifice his only son, the one in whose name, it had been said, his seed should be called, there was no natural probability that the promise could ever be fulfilled. But Abraham, like Paul, knew whom he had believed. The reason for his great faith is found in the fact that he knew that God possessed all power, and was able to raise Isaac from the dead. He had received his son by a miracle, and he knew that God was able to work another. The "friend of God" was not above believing in miracles. Perhaps if there were more nowadays who held that relation to God a belief in miracles would be more general.

E. J. W.

"I BELIEVE there is no part of the Scriptures which may not be made profitable to the Christian mind; that every single part of it was given for our edification. I have no sympathy whatever with that spirit which finds myths and mixtures in the word of God. I do not underrate true criticism. It is exceedingly important to determine the genuineness and accuracy of the text. I appreciate highly the labors of such scholars as Griesbach and Alford; but when they have determined for me what the true text is, I accept it in my heart of hearts as the word of God. Adopt no theory of inspiration which diminishes your reverence for the Bible as the expression of the thoughts and will of the Almighty. By whomsoever he speaks, howsoever he speaks, whosoever language, memory, and imagination he may have employed, the revelation is all his own."—*Bishop Simpson.*

NEVER retire at night without being wiser than when you rose in the morning, by having learned something useful during the day.

Ceremony is always the companion of weak minds; it is a plant that will never grow in strong soil.

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URIAH SMITH, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, JANUARY 18, 1883.

## Scriptural Meaning of the Word Soul.

THERE is no point in connection with the doctrine of the immortality of the soul upon which more dust has been cast in the eyes of the common reader than that of the

### PROPERTIES OF MATTER.

Since the days of Plato this has been a fruitful source of argument on that side of the question. Yet the arguments consist mainly of illustrations, and these are defective in their application, because the reasoning is invariably from unlike to unlike. The known properties of inorganic or lifeless matter are taken to illustrate the properties of organic or living matter. A musical instrument has been a favorite subject with which to illustrate the powers, or lack of power, of the human frame. The instrument in itself is as destitute of music as a tree or a stone. But a skillful performer can bring music out of it, or produce music with it. And so the human frame: It is material, powerless, possessing only the properties of matter, subject to all the conditions of matter. But the soul takes possession of it, and uses it as an instrument, and thus accomplishes wonderful results. The life, the energy and power, are all in the soul—not at all in the body.

But the proof and the conclusion are both assumed. The likeness supposed in the illustration cannot be proved. To the contrary, the proof is all against it. Take, for instance, the very lowest form of animal life, the "stupid potto," as Dr. Clarke has it. Has the body of the potto, or of any other animal low in the scale, an immortal, intelligent soul, by which it is animated and caused to move and act? If it has, then wherein is man superior to the lowest brutes, as far as the possession of a soul is concerned? If it be replied that it is too low in the scale to be possessed of immortality, then two difficulties to the argument result. 1. It must be determined how high in the scale of animal power any being must be in order to be possessed of immortality. Some animals, as the elephant, are higher in the scale of intellect or reasoning power than some men. Some men are deprived of reasoning power; they are descendants of Adam—they are of the human race. For lack of reasoning power are they deprived of man's supposed heritage of immortality? And shall we say that the elephant is possessed of immortality, because of his wonderful sagacity? No answer can be given to these queries which will save the assumptions in favor of natural immortality. 2. Another difficulty is presented in the fact that the very lowest forms of animal life, to which no philosopher or theologian ascribes the attribute of immortality, is actually possessed of those properties which, it is assumed, matter does not and cannot possess. They have the power of self-motion and of choice; the power to will. But philosophers or philosophizing theologians tell us that those powers in man do not belong to the matter of which his frame is composed—they belong only to the soul—and that which possesses these powers must be above the nature of matter; it must be spiritual, and therefore immortal. Then the tadpole, the sloth, and the "stupid potto," must certainly have immortal souls. This conclusion is unavoidable if the premise be correct.

But we believe that neither premise nor conclusion is correct. Matter may be so organized and possessed of life as to manifest those powers which, in man, have been supposed to contain evidence of the immortality of his nature.

A religious teacher stands before a class of pupils. He is going to teach them the great truth, so often heard declared in funeral sermons, that that which you see is not the real man,—the thinking, acting man,—but only the casket, or case, in which the real man dwells. He has an old-fashioned watch in his hand, which he displays to his pupils. He then, unobserved by them, removes the works from the case, and again holds up the case to view. They suppose it is the watch

that they see. But he opens it and shows that it is empty, while in the other hand he displays the works, which are moving and marking time as before. This, he tells them, is the relation of body and soul. The body is only an outer case for the soul; when the soul leaves the body, the body is empty, lifeless, powerless; but the soul keeps on in its volitions and actions, just as the works of a watch keep on marking time when taken out of their case. He has two reasons for pursuing such a line of argument: (1) Little children can understand the illustration; and (2) he can do no better! Thus are children trained to believe that which has never been proved—which cannot be proved. And those older than children continue to accept the illustration in lieu of proof.

In the case of the removal of the works of the watch, no power is lost; there is no cessation of action in any part which ever acted. But that is not true in the death of man. "The living know that they shall die; but the dead know not anything." Eccl. 9:5. Here is a loss of mental power; for that which knows something in life, knows nothing in death. There is a cessation of *vital activity*. It is not so in the case of the watch as given above, nor in the case of any instrument upon which an illustration is based. And see Ps. 146:4. Speaking of the death of man, the scripture says, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Does any power or activity perish by the removal of a watch from its case? The truth is, that no man can use such illustrations unless he is ignorant of the Scriptures, or indifferent to their teachings.

We actually heard a well-educated minister carry the illustration to the following extent. He said: "Some people say that the brain has power to think. But, imagine that we test the question. Let us take out a man's brain and lay it on the table before us; will it think? it cannot; the power of thought is not in the brain, but in the soul, which inhabits the brain."

Let us apply this method of reasoning to other parts of the body, and see the result. Some people, and all physiologists—all scientists—among them, suppose that the stomach has power to digest food. But that is an error, as we can easily prove. Take out a man's stomach and lay it upon the table; now put a piece of bread in it; will it digest the piece of bread? It cannot; the power to digest food is not in the stomach; it is the soul that digests the food. And so, of course, of all the other organs. The soul, not the heart, propels the blood; the soul, not the liver, secretes the bile; and thus of all the secretions of the system, of every nature.

Very well, says the soul-theorist, we accept that as a fact. All the powers of the system inhere in the soul. Matter is inert; it cannot act; the soul can act, and it uses matter as its instrument. But then we ask again, Can the matter act of which a turtle or a serpent is composed? Has the turtle an immortal principle within it which causes it to move and act? And we might well retort upon the illustration: If all the power of thought is in the soul, and none in the brain, why is it that the soul cannot use the brain to think when the brain is taken out and laid upon the table? If the power never was in the brain, why cannot the soul use it when it is on the table as well as when it was in the skull?

We have never supposed that a dead brain could evolve thought, or a dead stomach digest food. *The power is in the living organism*, as is proved by the action of all animals, even of those of the lowest grade. Allowing all that can possibly be allowed in favor of the assumptions under consideration, it must of necessity be conceded that the soul can never properly digest food if the stomach is impaired, nor can the soul manifest thought by means of white brain matter. And so we might go on to any extent and hedge up the supposed "immortal soul" with conditions, until we find that it has no power at all. All the power is in the living organism.

A man once said to us: "I am not dependent on what are called *my senses* for my knowledge. If you put out my eyes, I shall retain the conception of colors; destroy my organs of hearing, and I shall still have a clearly-defined idea of sounds; and so of all my senses." We replied that his expression was correct; he would retain the ideas by the power of his memory; but the ideas had been furnished to him at first by the means of his senses. Then we questioned him: If you had never possessed the sense of hearing, you would have no idea of sounds; if you had never possessed the sense of seeing

you would have no idea of colors. Now suppose you never had possessed any of the five senses, what would be your condition? After a little reflection he frankly and smilingly replied: "I should be a natural fool." And thus he admitted, as all must admit, that he would possess no knowledge were it not for the proper condition of the organism. Thus it is with all animals, man included.

To show the crudity, or, more properly, the absence, of ideas of things of which the senses cannot take cognizance, we relate the following incident: A certain young man could hear distinctly, but he was totally blind. Having heard the different colors spoken of, he was asked what was his idea of *red*. He replied that, from what he had heard of it, he thought that red color resembled the sound of a trumpet. Although he called this his idea of red, it was, in fact, no idea or conception of color at all. Had he never heard sounds, he would have been still further at a loss. And had he never possessed any of the natural senses, he never would have had any ideas at all.

Philosophy teaches us that *inertia* is a property of matter. So it is of inert or dead matter. But some matter is not inert; it is living matter. *Growth* is a property of a tree; and in growth it changes. Can anything, strictly speaking, be said to be inert which changes its form and size? Or if this be considered too nice a point of philosophy, we will state a fact which cannot be disputed: Inertia is not a property of a living tadpole, or a mosquito, or a flea. Are they, therefore, spirit, and not matter? Will some philosopher who believes in natural immortality arise and correctly draw the line for us? All past attempts to draw such a line have been notable failures.

Philosophy has furnished us with some of the properties of inert or lifeless matter. We accept the facts which they have given. But from these some unwarrantable inferences have been drawn to serve the cause of a popular fallacy. Why it became popular we may notice hereafter.

## The Bible Sanctuary.

(Continued.)

It was in the fall of A. D. 27, just 483 full years from the going forth of the commandment in B. C. 457, that our Lord began his ministry. And this was the announcement which he made: "*The time is fulfilled.*" Mark 1:15. He did in these words refer to the sixty-nine weeks which marked the commencement of his ministry, and he announced the fulfillment of that period. For the period extends not simply to the birth of the Saviour, but to his anointing, which took place at his baptism, the word Messiah signifying the anointed one. See John 1:41; Acts 10:40, 41; Luke 3:21, 22; 4:14-21.

The sixty-nine weeks did, therefore, end with the beginning of our Lord's ministry in the fall of A. D. 27. One week of the seventy remained in which the covenant was to be confirmed with many. Verse 27. In the midst of this week, the sacrifice and oblation were to cease. This must signify that he should take these away by becoming himself the great sacrifice for sin which these typified. Heb. 10:1-13; Col. 2:14-17. And so it was that our Lord preached during three years and a half, until the spring of A. D. 31, when he was crucified for the sins of men. This date, Dr. Hales, one of the most distinguished of chronologists, establishes by conclusive evidence. See his "Analysis of Chronology," second edition, Vol. 1, pp. 94-100. There remained of the period which was specially assigned to the Jews three and a half prophetic days to complete the seventy weeks. The termination of this period in A. D. 34 marked the close of the exclusive work for the Jews, and the commencement of the work for the Gentiles in the conversion of Saul, who was at once commissioned to them. Acts 26:15-17. Here ended the seventy weeks which were cut off from the 2300 days. When these 490 days were finished, there remained 1810 days before the time should come for the cleansing of the sanctuary. As the 490 days ended in the fall of A. D. 34, the remaining 1810 ended in the fall of 1844.

In the great Advent movement under the preaching of William Miller and his fellow-laborers, the evidence was brought out with great clearness that the 2300 days would end in 1844. He believed that the sanctuary to be cleansed is our earth. He found no testimony in the Bible that the earth is the sanctuary, but he did find that the earth is to be purified by fire (2 Pet. 3:7-13),



and so he inferred that this was the sanctuary which Michael said should be cleansed at the end of 2300 days. He therefore concluded that this period was given to mark the time of Christ's coming. And as it was sufficiently evident from the several great lines of prophecy in Daniel and Revelation, and from the signs of the times, that the advent of Christ was at the doors, the time was preached in connection with the signs with very great solemnity and power.

But though it could be clearly shown that the 2300 days actually ended in 1844, the Advent people were doomed to a great disappointment. The ending of the 2300 days was not the time appointed of God for the coming of Christ, nor for the burning of the earth. But the great Advent disappointment made it necessary that two important questions should be carefully studied.

1. What is the sanctuary of the Bible?
2. What is meant by the cleansing of the sanctuary?

The fact that the cleansing of the sanctuary is an event located in prophecy in the very conclusion of one of Daniel's great prophetic chains, shows that it is an event of deep interest to mankind. And as we live at a time when the 2300 days are in the past, we are most deeply concerned to understand the nature of the work called the cleansing of the sanctuary.

The Bible is full of the subject of the sanctuary, and we shall find it a theme of intense interest if we give it careful study. The Bible doctrine of the sanctuary is this: That the sanctuary is the place where the High Priest stands to offer blood before God for the sins of those who come to God through him. The central object in the sanctuary is the ark which contains the law of God that man has broken. The cover of this ark was called the mercy-seat, because mercy came to those who had broken the law beneath it, when the high priest sprinkled the blood of sin-offering upon it, provided they accompanied his work by repentance and faith. Last of all was the work of cleansing the sanctuary when the high priest by blood removed the sins of the people from the sanctuary into which they had been borne by the ministration of the priests before God. We now invite attention to the testimony of the Bible respecting the sanctuary.

1. There are two covenants; the first, or old covenant, extends from the time of Moses to the death of Christ; the second, or new covenant, begins at the death of Christ and extends forward to the consummation. Gal. 4:24-26; Heb. 8:7-13; Luke 22:20.

2. The first covenant had a sanctuary which was the tabernacle erected by Moses. Heb. 9:1-7.

3. The new covenant has a sanctuary which is the temple of God in Heaven, into which our High Priest entered when he ascended up on high. Heb. 8:1-5.

4. When Moses erected the tabernacle, he was commanded by God to make it according to the pattern which he showed to him; and this pattern must have been a representation of the temple of God in Heaven; for the earthly sanctuary is declared to be a pattern of the heavenly. Ex. 25:9, 40; Heb. 8:5; 9:23.

5. The earthly sanctuary consisted of two holy places; the first of which contained the table of shewbread, the candlestick with seven lamps, and the golden altar of incense; and the second contained the ark of God's testament with the tables on which the ten commandments were written by the finger of God, and over which was the mercy-seat with the cherubim of glory overshadowing it. Ex. 40:18-28; Heb. 9:1-5.

6. The temple of God in Heaven is not only spoken of as the original from which the earthly sanctuary was copied (Heb. 9:23, 24; 1 Chron. 28:11, 12, 19), but it is also spoken of as consisting of holy places, in the plural. See Heb. 8:2; 9:8, 12, 24; 10:19, in each of which verses the original is holy places, in the plural, and they are so rendered in various translations.

The word sanctuary in the Bible, except in the few cases where it is used figuratively, refers always to the place where the high priest ministers before God for the sins of the people. It was first the tabernacle erected by Moses; then it was the temple built by Solomon, which was a more glorious structure than the tabernacle, but with the same two holy places; and when the typical sacrifices ended in the death of Christ, who is the true sin-offering, the earthly sanctuary, or holy places, ceased to be the center of God's worship, and Christ entered the temple in Heaven as a High Priest—the minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man. The temple of God in Heaven is the sanctuary from which the psalmist says the Lord beheld the earth (Ps. 102:19), and which

Jeremiah speaks of as being where the throne of God is found. Jer. 17:12; Rev. 16:17.

The ministration in the earthly sanctuary could not actually take away sins; for it had only the blood of bulls and goats to offer. Heb. 10:4. It was ordained for the purpose of instructing men with reference to the work of Christ, and of encouraging them to look forward to his work. It is a shadow or representation of the service of Christ in the sanctuary of God in Heaven. Heb. 8:5; 10:1; Col. 2:17. It took one year to complete the round of service in the earthly sanctuary, at the end of which the cleansing of the sanctuary took place. The round of service was repeated each year, even as a shadow is renewed each day. But the ministration of Christ which casts this shadow fills out each part of the work once for all, and is not repeated. We shall therefore find the study of the service in the earthly sanctuary full of instruction as to the work of Christ in the sanctuary above.

The ministration in the first apartment occupied the entire year, with the exception of one day, which was devoted to work in the second apartment, or most holy place, to close up the work which had been wrought in the first apartment. The work in the first apartment was on this wise: When a man repented of his sin, he brought a sin-offering to the priest to the door of the sanctuary. Then he confessed his sin to the priest, and put his hand upon the head of his offering to indicate the transfer of the guilt from himself to his offering. Then the victim was slain because of that guilt thus transferred to it, and the blood, representing the life of the victim, was taken by the priest and carried into the sanctuary, and sprinkled there before God. This act was the offering of the life of an innocent victim in the place of the life of him who had broken the law of God, and it was the transference of that man's guilt from himself to the sanctuary of God. See Lev. 4 and the parallel scriptures. This was the most important feature of the work in the first apartment, and by it the guilt of the penitents was transferred from themselves to the tabernacle.

On the tenth day of the seventh month, which was called the day of atonement, the ministration was transferred to the second apartment, or most holy place. Lev. 16. By God's direction, the high priest on this day caused two goats to be brought to the door of the sanctuary. On these he was to cast lots. One was for the Lord, the other was for Azazel. Then he slew the goat upon which the Lord's lot fell, and took his blood to present it before God as a sin-offering in the most holy place, sprinkling it upon the mercy-seat. He did this for two purposes: 1. To make atonement for the people. 2. To cleanse the sanctuary by removing from it the sins of the people of God. Lev. 16:15-19. J. N. A.

(To be continued.)

### The Resurrection.

IN a Spiritualist lecture recently delivered in Oakland, by a distinguished "Professor," the following statement is reported to have been made: "The word resurrection is not found in the Greek Testament." This statement would doubtless be received by some with pleasure, as it would seem to show that our Bible is unreliable, and by others with surprise. It will no doubt have the effect over those who heard or read it, which the lecturer intended it should have—to weaken their faith in the inspired record.

Now instead of denying this assertion, we are prepared to make another one still more astounding: The word "God" is nowhere found in the Greek Testament! Neither is any other English word found in the Greek Testament; if they were, it would be an English Testament instead of a Greek Testament. But the Greek word *theos*, meaning "God," is found in the Greek Testament; and so also is the word *anastasis*, which means "a making to stand up," "a restoration," "awakening," "resurrection;" and this "Professor" Phelps knew very well, providing he has any knowledge of the Greek, or of the New Testament, the latter of which, at least, we very much doubt.

Right in this connection it is proper to mention a somewhat similar statement recently made by the *Christian Union*. A correspondent of that paper quoted a benediction which is sometimes used: "The blood of our Lord Jesus Christ preserve thy soul and body unto everlasting life," and asked, "If man's body is mortal, from what is it preserved?" the reply was that this benediction "probably was connected with

the old-time faith in the literal resurrection of the body; a faith which, in our judgment, is inconsistent with the teaching of the New Testament."

Turning our attention for a short time to the New Testament itself, we shall see not only that the judgment of the *Christian Union* is at fault, but that the Greek Testament teaches the doctrine of the literal resurrection of the dead even more strongly than does the English version. A few texts will suffice to show this.

In Luke 20:27-38 we have the record of the question which the Sadducees put to Christ, and his answer. Disbelieving the resurrection, and wishing to entangle Christ with their sophistry, they stated to him the hypothetical case of a woman who had married in succession seven brothers, each of whom had died, the death of the last one being followed by the death of the woman herself. The question was, "In the resurrection whose wife of them is she?" Now notice; the question had to do with people who were dead; not those who were living under different conditions. The Sadducees believed that when men died they absolutely ceased to exist forever. But the further clause of Christ's answer recognized the fact that these dead ones shall live again. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead," etc.; literally, "The awakening of the dead ones."

Again, when Peter and John were preaching in the temple, "the priests, and the captain of the people, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection of the dead," Acts 4:1, 2; literally, "the raising up or wakening of the dead." Those priests and Sadducees have their counterparts among the religious teachers of to-day. They do not like to hear of a resurrection through Christ; that eternal life can be obtained only through Christ. Professing great love and reverence for Christ, even to observing the day of his resurrection, they refuse to allow that he alone has the power which he gained by that resurrection. They are very zealous in honoring him in a way which he has not asked them to, but deny that which constitutes his badge of authority,—the ability to give life to those who are dead. See John 5:25-29.

Paul warned Timothy against profane and vain babblings, and cited as a specimen the words of Hymenæus and Philetus, whose words, said he, "will eat as doth a canker." The particular profane and vain babbling in their case was that they had erred concerning the truth, "saying that the resurrection is past already." If he used such language in reference to those who claimed that the resurrection was in the past, what would he have said of those who should claim that the doctrine of the resurrection is a myth, with no foundation in fact? And Paul, be it remembered, did not believe in the spiritual resurrection which should consist in taking something already alive, and pass it along to a higher sphere. He believed in a literal resurrection of the body; for he says: "For our conversation [citizenship] is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:20, 21. Even David, who lived so long before the nineteenth century that his ideas are commonly supposed to have been very crude, seems to have had the same idea of the resurrection that Paul had, for he said, "I shall be satisfied when I awake with thy likeness."

At a future time we will consider other texts that teach a resurrection, and will note more particularly how in every instance they convey the idea that the dead are asleep and unconscious, by saying that they shall awake; and that they are in the earth beneath, and not in the heaven above, by the use of the term "raising from the dead." We know, however, that these plain texts will not have any weight with a large majority, for the lecturer truly said, "The literal of the Bible is not in harmony with the spirit of the present age." This is about the only real truth which the lecture contained; and this was anticipated centuries ago by Paul, who said, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." E. J. W.

Four Presbyterian clergymen in Philadelphia have lately adopted the custom of wearing gowns in the pulpit.

## The Religious Amendment.

BY ELD. R. F. COTTRELL.

THE position of those who insist upon Christianizing our Government is truly marvelous. Their organ, the *Christian Statesman*, sees the corruption, the utter rottenness, of Government officers and political parties, and also that in the history of the past such corruption, as now exists here has been the certain prelude to national overthrow; and yet a firm hope is cherished that amid this teeming corruption we are suddenly to arise to the eminence of a truly Christian government, an eminence that has never been attained by any earthly government during the more than eighteen hundred years of the preaching of the gospel of Jesus Christ.

Such a transformation would be marvelous in the extreme. The faith and hope they entertain is bold indeed. It looks for wonders; wonders not exceeded by a resurrection of the dead. *This*, God has promised; but the other, never. The hope of the resurrection is sure; because it rests in the promise and the power of God, the God who spoke the universe from naught. But how men can expect that, out of the mass of civil and political rottenness which they see existing, purity is suddenly to arise, and that from the prevailing iniquity and infidelity a pure, moral, and truly Christian government is about to come forth, and all this without a single promise of God to that effect, is a thing too wonderful to be expressed in words; "expressive silence" itself can only faintly point the amazement due to so bold a hope.

And it is not only contrary to all appearance, and without a promise of God, but in direct opposition to what God has said of the latter days of the dispensation. "The Spirit speaketh expressly, that in the latter days some shall depart from the faith;" "evil men and seducers shall wax worse and worse;" "in the last days perilous times shall come," and "when they shall say, Peace and safety, sudden destruction shall come upon them." Said Jesus, "Because iniquity shall abound the love of many shall wax cold; but he that shall endure unto the end the same shall be saved;" and "as it was in the days of Noah, so shall it be also in the days of the Son of man."

The religious amendment which they demand has no other hope or success but by securing the suffrage of one or another of the corrupt political parties. When it shall be clearly seen that this "Christian party in politics" holds the balance in power, the most corrupt and degraded politicians will not scruple to espouse their cause, in order to their own advancement, and aid in the glorious work of fabricating what the world never saw, a government truly Christian. Then the fabled millennium of "peace and safety" will have begun. Out of the rotten materials of a degenerate republic, out of iniquity and infidelity, the true spiritual reign of righteousness and peace, the kingdom of God on earth, is to be built! And this by the suffrages of a corrupt people, and contrary to the word of the living God! Did men of sane mind ever entertain a hope so preposterous?

## "The Testimonies."

UNDER this head Elder Albert Stone gives his experience in the Advent faith, and closes with the following excellent remarks on the subject of bearing reproach for the sake of the truth:—

Dearly beloved in the Lord, let us earnestly seek that divine illumination that shall enable us to decide this question, and decide it rightly. Let us diligently search our own hearts; peradventure there is an idol set up, a stumbling-block of iniquity. If so, by reading Eze. 14: 1-11, you may learn your danger and your duty.

The dread of reproach is an enemy that endangers the soul. Many never receive the truth on that account, and it has turned many away from the truth. In the estimation of unbelief, we, as a people, are deserving of reproach. To seek for the old paths, and walk therein, that we may find rest to our souls, is pre-eminently unfashionable in this age.

Christ, while performing his earthly mission, was the subject of continual reproach; but he did not leave his work on that account. He had harder things than that to meet on his way to the throne of David.

Reproach for Christ's sake, patiently endured, is a passport to Heaven. Moses was heir to the throne of Egypt, but he relinquished his claim, for the reason that he saw greater wealth in the reproach of Christ than in all the treasures of Egypt. Not that there is actual wealth in reproach, any more than in a railroad ticket. The traveler finds use for his ticket. It is a sign of cash deposited. So the traveler to Mount Zion is known by the sign of reproach. It is just as good at the gates of the Heavenly City, as gold at the ticket office.

O ye would-be travelers to Mount Zion in the midst of the perils of the last days, seek not to shun reproach and please the world, lest you grieve the Son of God. "Be not deceived; God is not mocked."

## The Missionary.

## International Tract and Missionary Society.

THE seventh annual session of this society (formerly General Tract and Missionary Society) was held at Rome, N. Y., in connection with the General Conference. The following is from the Secretary's report in the *Review and Herald*:—

A report showing the labor performed by the various State societies, the General Society, and the societies in England and Switzerland, was read, of which the following is a summary: No. of members 6,981; reports, 10,383; visits, 25,030; letters, 24,015; subscribers obtained for periodicals, 6,643; pages publications distributed, 4,947,486; periodicals distributed, 550,324. The financial report showed the receipts of the General Society for the year to be \$859.58; expenditures, \$647.57; cash on hand, \$2,068.07.

Of this labor an amount equal to the distribution of about 60,000 pages of tracts and 15,000 periodicals has been done largely by persons not of our faith, under the supervision of the General Society. Remarks were then made by the President respecting favors received from such persons, and the willingness with which they are granted. We now have free transportation of publications from New York City to London, thence to Hull, and from there to Christiana. There are also outside agents who distribute our reading matter on vessels, and in many of the seaports of England, and to quite an extent, in this country.

The following resolutions were presented and adopted after suitable consideration:—

1. WHEREAS, There is a disposition in some localities to criticise the present plan of organization of our State tract societies, and an expressed desire to so change the Constitution and plan of operation as to have the church librarians transact all business directly with the State Secretary, and—

WHEREAS, The workers in several of our largest and most prosperous societies regard the work of the district secretary as indispensable to the highest efficiency of the organization; therefore—

*Resolved*, That we recommend adherence to those plans which have proved successful, and that great caution be used in the introduction of new and untried methods; and further—

*Resolved*, That we recommend that any State society which regards such changes as essential to its prosperity should consult with the officers of the General Tract Society before introducing them, and that they shall not publish or recommend any such experimental plans till they have been tried for at least one year, and have the acceptance of the General Tract Society.

This resolution led to a free discussion, in which the difficulties which have been experienced in connection with our present organization, and also the utility of the organization, were thoroughly canvassed. Of the points made in this discussion more may be said hereafter.

2. WHEREAS, Our work is fast enlarging, and in the providence of God we are called upon to take advance steps and enter upon important enterprises, sometimes on short notice, and as such enterprises cannot be entered upon without means; therefore—

*Resolved*, That we consider it absolutely necessary, in order to carry on the work successfully, that each State society have a reserve fund on which it can rely in time of need; and we urge them to keep their reserve fund large enough to meet emergencies which may arise.

3. WHEREAS, We believe that there is a great work to be done in our large cities, and Chicago appears at this time to be a promising field for the constant employment of an efficient colporter, and—

WHEREAS, New York especially needs the constant presence of a laborer to act as ship missionary, and to forward missionary publications to Europe; therefore—

*Resolved*, That we station a colporter in each of these cities as soon as possible, and that we request the assistance of the General Conference in the appointment and maintenance of the same.

4. WHEREAS, The SIGNS OF THE TIMES has been the means of bringing many to a knowledge of the truth, and each year's experience strengthens the confidence of our missionary workers in its efficiency in the missionary field; therefore—

*Resolved*, That we recommend its more general circulation in that capacity than ever before; and—

WHEREAS, Experience has shown that thousands will subscribe and pay for the SIGNS when offered with a desirable premium, and as the International Sunday-school Lessons for the coming year will be in the Acts of the Apostles, thus making the Life and Epistles of Paul a desirable book for general use; and the publishers of the SIGNS propose to offer the Life and Epistles of St. Paul by Conybeare and Howson with

the SIGNS to new subscribers for \$2.25 per year; therefore—

*Resolved*, That we recommend the above premium offer, and urge that a thorough and energetic canvass be inaugurated in all of our societies.

5. *Resolved*, That we recommend to the careful attention of all our ministers and tent workers the plan that has been introduced in some localities of using the SIGNS OF THE TIMES with the tent-sheets, in special efforts to prepare the field for tent labor, and in developing the interest in connection with such labor.

Remarks were made in favor of this plan by brethren in New York, Pennsylvania, and Nebraska, who adopted it in their work the past summer.

6. WHEREAS, The public libraries throughout the country afford the means of presenting our denominational reading matter to the public, and—

WHEREAS, Many of these libraries are now open to the presentation of this reading matter; therefore—

*Resolved*, That we approve the steps already taken toward the presentation of some of our bound books to these libraries by the General Society, and that we pledge our active co-operation in the speedy prosecution of this work.

7. WHEREAS, The immediate introduction of our denominational books among all the churches and companies of our people, as soon as they are published, is very desirable, and we believe that many more can then be sold by a proper effort than at any later time, and—

WHEREAS, The publishers propose, in order to save time and hasten orders on important works, to send samples to the secretary of each State society, that they may be forwarded with circulars and blank order sheets to the librarians and agents, without waiting for orders for the sample copy; and as the publishers propose upon notification to furnish postage for the return of any of these samples which may not be accepted; therefore—

*Resolved*, That we recommend the above plan, and urge the prompt co-operation of our librarians and agents in its execution.

8. WHEREAS, Washington is our nation's representative city, and many persons visit it, not only from every State and Territory in the Union, but from all parts and countries of the world, and—

WHEREAS, Our publications and works on present truth are not found there, either for sale or free distribution; therefore—

*Resolved*, That Washington City be taken into consideration, in connection with Chicago and New York, for ministerial and colporters' labor.

This resolution called out some very interesting experiences of our brethren in connection with men holding high positions in the Government. It was stated that while it is probable that but few of these men will embrace the truth, the impressions which it is now possible to give them will affect their future action, should they be called upon to make decisions in connection with our work or people.

9. WHEREAS, The work of health reform is recognized as one of the most important branches of the cause of present truth, and—

WHEREAS, There has been a general backsliding on this subject, and there is at present a general lack of interest in this branch of the work; therefore—

*Resolved*, That we recommend an earnest effort to revive the interest upon this question by securing a more general reading of our health publications on the part of our people, and by inaugurating an energetic canvass for the circulation of *Good Health* everywhere.

10. WHEREAS, Persons subscribing for our periodicals through the tract society do experience a delay in receiving their papers, and—

WHEREAS, Our State Secretaries can probably use, in various ways, several copies of each of the same; therefore—

*Resolved*, That we recommend our State societies to take clubs of these periodicals, particularly the SIGNS OF THE TIMES, so as to be able to supply new subscribers until the paper can be received by them from the office of publication.

The officers for the coming year are: President, Eld. S. N. Haskell, South Lancaster, Mass.; Vice-President, W. C. White, Oakland, Cal.; Secretary and Treasurer, Miss M. L. Huntley, South Lancaster, Mass.; Assistant Secretary, Miss Nellie E. Sisley, Battle Creek, Mich.; Executive Committee, Elds. S. N. Haskell, G. I. Butler, O. A. Olsen.

## General Meeting of the Michigan State T. and M. Society.

A GENERAL meeting of the Michigan State Tract and Missionary Society was held in Greenville, commencing Dec. 29, at 10:30 A. M. It was well attended. Most of the ministers of the



Conference, and seven of the eleven directors, were present. The president of the society read the appointment calling the meeting, and the report of the State meeting was read. By request, Eld. Haskell occupied the time of this morning meeting in general remarks which were calculated to awaken an interest in the tract and missionary work. He spoke of the rise and progress of the T. and M. Society and its work, and of his recent visit to Europe. These remarks were of deep interest. He also spoke of plans for placing certain of our bound books in the public libraries, and for a more extensive circulation of the SIGNS OF THE TIMES.

The second meeting convened at 2:30 P. M. After some general remarks on the order and work of the society, Eld. Butler spoke at considerable length on the duties of the different officers of the T. and M. Society; on the necessity of having men and women educated and trained to fill these offices; on the necessity of co-operation between the ministers and the officers of the society; and of the value and efficiency of our organization, and the advisability of retaining and working upon our present plan.

The addresses of the morning and afternoon meetings were timely, and all felt that this day was profitably spent. At the request of the president, an expression was taken of the sense of the meeting in regard to the remarks of Eld. Butler, when there was an almost unanimous consent to the views he had presented. As the Sabbath was approaching, the meeting adjourned to first-day morning.

The third meeting convened first-day morning at 8:30. Eld. Haskell spoke of the plan of using the SIGNS before tent-meetings. New England, New York, California, Iowa, Nebraska, and several other Conferences, did so last year, and it was attended with good results. The Conferences paid for the papers. The places of meeting were thus canvassed and furnished with the SIGNS for several weeks, by which means an interest to hear the truth was created, and the Supplements with the SIGNS did the advertising for the meetings. People who became interested frequently paid for the papers received. He also spoke on canvassing for *Good Health*. A committee on resolutions was appointed, consisting of Elds. Butler, Waggoner, and Littlejohn.

The fourth meeting was held at 2:30 P. M. Business was now introduced by resolutions, in the following order:—

1. *Resolved*, That inasmuch as it has been found necessary to have a reserve fund to successfully carry on the operations of the Tract and Missionary Society, we recommend that the sum of \$5,000 be raised as a reserve fund in the State of Michigan.

This was spoken to by Elds. Haskell and Littlejohn, and Bro. Carpenter. Eld. Waggoner spoke of the recent campaign in California, and of the great benefit of the reserve fund, without which they would have been greatly hindered and crippled in their work. Adopted by unanimous vote.

2. *WHEREAS*, We believe that in union there is strength, and that unity of faith and spirit and action is inculcated in the third angel's message, and in the gifts of the Spirit which have accompanied it (Eph. 4:11-13); therefore—

*Resolved*, That we disapprove of any important changes being made in the working of the society unless these changes are accepted and recommended by the International Tract Society.

This resolution was discussed at considerable length; some who have been in doubt on some points in the organization of the society expressed themselves satisfied, and the resolution was adopted.

3. *Resolved*, That we recommend that the directors visit the several churches in their districts, and see that they are kept supplied with such publications as they need in their work; and that they also see that district depositories are kept, from which the church supplies may be drawn.

This was spoken to by Brn. Haskell, Root, Carpenter, Butler, Waggoner, Sanborn, Littlejohn, Sisley, Miller, and Daniels. At first, objections were offered, but after examination, it was adopted without dissent.

4. *WHEREAS*, It will often be found necessary to fill orders in the absence of the directors, and it is necessary that accounts at all times be accurately kept; therefore—

*Resolved*, That it is the sense of this meeting that district secretaries are necessary to the prompt and efficient working of the society.

This point having been quite thoroughly con-

sidered at a previous meeting, the resolution was adopted with a few remarks.

5. *Resolved*, That whenever a tent is to be pitched in any locality, we recommend that tent-labor be preceded by a judicious canvass with the SIGNS, as this has been found to be the most efficient means of working up a healthy and intelligent interest to hear the preaching of the truth.

After a few remarks of approval, it was carried.

*Resolved*, That we express our sense of the great importance of the work of canvassing, not only as a means of circulating valuable literature, but of developing talent for usefulness in other branches of our work; and that we urge upon our ministers and the officers of our societies the importance of searching out those who may be instructed in this work, and who may thereby become efficient laborers in the cause.

After remarks by Brn. Butler and King, this resolution was adopted.

The fifth meeting was held at 6 P. M. The consideration of resolutions was resumed.

7. *WHEREAS*, A resolution was passed by the General Conference urging a revival of the interest on the subject of health reform among Seventh-day Adventists, and a series of Temperance Lessons will be commenced in the January number of *Good Health*; therefore—

*Resolved*, That we recommend that renewed efforts be put forth to extend the circulation of *Good Health*, and that canvassers are hereby requested to engage in this work.

Spoken to by Elds. Haskell, Littlejohn, Miller, and Waggoner. Carried.

8. *Resolved*, That we express our grateful pleasure at the success of our canvassers in circulating "Thoughts on Daniel and the Revelation," and we recommend that this work be still carried on and increased, as this has proven to be an excellent work with which to canvass, as well as an important means of getting the truth before the world. Adopted.

9. *WHEREAS*, The cause of the third angel's message is one, and the different branches are but parts of the same work; therefore—

*Resolved*, That it is the duty of the ministers and officers of the missionary society to labor in unison, and that the ministers ought, by all possible means, to exert their influence in favor of the operations of the society.

Spoken to by Eld. Haskell. Eld. Butler read a portion of the Testimony on this subject which is found in the tract containing the Constitution of the T. and M. Society. Eld. Waggoner also spoke in its favor, when the meeting adjourned till after preaching.

The sixth meeting was held at 9 P. M. Resolution 9 was further spoken to by Brn. W. C. Sisley, Ostrander, Carpenter, Daniels, and Fargo, when it was adopted.

10. *WHEREAS*, The Testimony of the Spirit has taught us that the SIGNS OF THE TIMES was established in the direct providence of God, and experience has proved that it is an efficient means of spreading the light of present truth to the world—of carrying the light where the minister cannot possibly go; therefore—

*Resolved*, That we urge upon our canvassers and missionary workers the necessity of making vigorous efforts to increase the circulation of the SIGNS as a pioneer missionary paper. Carried.

11. *Resolved*, That the ministers and directors are hereby requested and directed to bring these resolutions before the next quarterly meetings, to impress their importance upon the minds of the brethren and sisters, that they may be carried into effect without unnecessary delay. Adopted.

A vote of thanks was cheerfully given to the church of Greenville for their kind hospitality in entertaining the brethren and sisters who attended the meeting. This was well deserved.

Remarks were made by Eld. Haskell and others on the necessity of district secretaries receiving instruction. Remarks were made, especially by Elds. Haskell and Waggoner, on increasing the circulation of the *Review and Instructor*.

Eld. Waggoner having, by request, given a discourse on Justification by Faith; the same subject presented by request at Rome, a motion was unanimously carried requesting him to prepare the same for publication in pamphlet form.

On the ninth resolution Bro. Butler read at some length from the Testimony on "Importance of Missionary Work," found in the tract, "Constitution of the Tract and Missionary Society." Every minister and officer of the societies should procure this tract, and study this Testimony. On "The Duty of Ministers" we find therein as follows:—

"There must be prayerful labor with those who embrace the truth, until they shall be convicted of their sins and shall seek God and be converted. Then they should be instructed in

regard to the claims of God upon tithes and offerings. They must learn that the tithing system is binding upon God's people in these last days, as truly as it was upon ancient Israel. The tract and missionary work should be presented before them."

"I have been shown that many do not take hold of the missionary work, because the matter has not been presented before them by the ministers who have labored in their behalf. Those ministers have failed in their duty, and, as the result, hundreds are idle who might be at work had they been more perfectly instructed."

The matter of these extracts, and others which were read, called out many remarks from ministers present, and from directors and others, concerning this failure. It seemed to be the general feeling that therein lay one material cause of the declension of the cause of present truth in Michigan. A deep and lasting impression was evidently made, and we confidently look for good results from this investigation, and the resolutions made in regard to it.

As a whole, the meeting was an interesting and a successful one. It would have been still better had more time been afforded, as another half day was needed to do full justice to the business presented. But all felt encouraged, an excellent spirit prevailed throughout, and we believe it ushers in a better state of things for the cause in Michigan.

J. H. W.

### Laytonville, California.

AFTER an absence of two months, I returned to Laytonville, and spent a couple of weeks with the believers there. During my stay four more names were added to the covenant, ten were baptized, and a church of twelve baptized members and two covenant members was organized. On the occasion of the baptism the Lord seemed specially near; and the considerable number who were present were almost all in tears. The seven brothers and seven sisters who compose this company, all seemed to be of good courage. Their Sabbath-school, which contains twenty-seven members, is animated and interesting. We trust that the Lord is there binding another bundle of sheaves for the heavenly garner.

E. A. BRIGGS.

### A Shilling Heart.

It is rare that the growth of one's benevolence keeps pace with the growth of one's means. When persons are absorbed with thoughts of gaining, keeping, or enjoying wealth, they lose their inclination for giving, and grow narrow, sordid and selfish. A widow with a very small income was, remarkable for the liberality of her gifts to religious objects. She at length became heir to a large property, and it was noticed that her contributions began to fall off. Her offerings were smaller in amount than when she was poor, and grew less; now she only gave when she was asked to give, and then she gave next to nothing at all. Once when applied to by her pastor to help a cause to which, in humble circumstance, she had always contributed a guinea, she presented only a shilling, and the good minister could not help calling attention to the change that had come over her.

"Ah!" she said, "when day by day I looked to God for my bread, I had enough and to spare; now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means; now I have the guinea means and the shilling heart."

PREACH THE GOSPEL.—Go, then, to a work so solemn that angels might tremble to bear the trust—a word so pregnant with issues for good or for evil, in time and eternity, that imagination fails to embrace their number and full significance—as becomes the children of earth. Firm yet gentle; bold to reprove, tender to restore—weak in ourselves, yet strong in the mighty God of Jacob; apply to your task. Go! despair not amid difficulties, and shrink not from toil; and though no earthly recompense is yours, at the resurrection of the just you will have a sure reward—a crown of righteousness that fadeth not away.

THE affection of parents is best shown to their children by teaching them what is good and true.

## The Home Circle.

### THE THREE WATCHWORDS.

To watch, to wait, to work;  
Ah, me! the fiery sun,  
The level, treeless, barren, dew-drained fields—  
I would the work was done!

To watch, to work, to wait;  
Ah, me! the tedious roar  
Of wreck-strewn oceans over-roofed with clouds—  
I would the watch was o'er!

To wait, to work, to watch;  
Ah, me! Thou absent Friend,  
Comest Thou quickly? So Thou saidst—I would  
The waiting had an end!

My soul, be still and strong!  
Sight follows after faith,  
In all advancement of the true and good;  
He cometh as He saith.

My soul, be still and strong!  
Here on thy Lord's estate  
No place is useless, no experience vain—  
Work on, watch on, and wait!

—Examiner and Chronicle.

### "For Thine is the Power."

CAN'T do it—it's impossible. I've tried five times, and I can't get it right," and Ben pushed his book and slate away in despair.

Mrs Hartley gave a little sigh at her boy's perplexity, but only said quietly, "Then you don't believe in the Lord's prayer?"

"The Lord's prayer, mother! Why, there's nothing there to help me with this example."

Oh, yes; there is help for every trouble in life in the Lord's prayer, if we only know how to get at it. I am afraid you don't yet know that prayer."

Ben flushed. If it had been anybody else that had said that, he would have been really vexed, but mother was different. Ben always tried to be sure he quite understood her, for he never for one instant forgot why her hands were never idle.

"Now, mother, you don't mean that. I have said that prayer ever since I was a baby! I couldn't go to bed or leave my room in the morning without saying it. I know I sometimes don't think enough of what I am saying, but you know, mother, I do try to mean it—I—I." But Ben stopped, his voice half choked.

The mother saw that her boy had misunderstood her, and answered quickly, "I never doubt, Ben, boy, that you are trying and praying; but I was trying a long time before I knew what the last part of the Lord's prayer really meant. I'm no minister or scholar, but I'll try and tell it to you. You know we ask God for bread, to be kept from evil, and to be forgiven, and then we say, 'For thine is the kingdom, the power, and the glory.' It's God's power we rely on,—not our own; and it often helps me, Ben, when I have a difficult new pattern to fit. I say, 'For thine is the power—this is my duty, heavenly Father, give me thy power,' and he does, Ben, he does."

Ben sat silent. It seemed almost too familiar a prayer. And yet that time when he had to stay from school because he had no clothes, he had asked God; and the minister's wife had brought him a suit the very next day. "But a boy's sums, mother!" he said.

"I think that the sum is just as much to you as many a grander sounding thing to some one else. You say if only you get that right you will be perfect for the month. Now I care a great deal about that, but I'm sure your heavenly Father loves you more than I do. I would help you so gladly, Ben, if I could, but he can help you; his is the power; ask him."

There was another silence, and then Mrs. Hartley said, "Now, Ben, I want you to run to the store for some sewing-silk for me; the air will do you good. I believe, my son, that, if you ask, you can do that sum when you come home."

Ben started at once; his mother's slightest wish was law to him. He ran along enjoying the rest from study and the cool, fresh air. The sewing-silk was bought, and Ben started home, when he caught sight of Phil Earlie across the street. Ben gave the whistle that boys so delight in, and Phil looked back, and joined him.

"Done your lesson?"

"All but my sums."

"Did you try the fifteenth example?"

"Yes."

"Get it right?"

"No, not yet; but I will."

Phil gave a provoking little laugh.

"You will? I guess not; I've done it, but I never could have found it out alone; I had help."

Ben's heart fairly ached with envy for a moment.

It was always so; Phil had his Uncle George, and other boys had big brothers or fathers to help them, only he was left quite alone. But just then he remembered his mother's words, "It's God's power we rely on—not our own. I'll get help, too," he said to himself. The boys chatted on, played leap-frog, and raced each other; but even as he raced and romped, Ben felt changed. He had begun to believe in his heavenly Father as never before, and was wonderfully happy.

After giving the silk to his mother, he picked up his slate and book, and went up to his own little room. Kneeling by the bed, he repeated the Lord's prayer, stopping at "Thine is the kingdom," and saying with all his heart, "And thine is the power, heavenly Father. I want power to understand this. There's no one to help me; please give me power."

Ben waited a moment, and then he took his slate and tried again. Do you ask me, "Did he succeed?" "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Ben had asked and God had answered. After a little earnest thought, he saw what rule he had neglected, and worked the example correctly. The next day he was "head," for he was the only boy who had "done his sums without being helped."

"Yet I was helped, mother," he said; "and I shall never forget the last part of the Lord's prayer after this."—*Hope Ledyard, in S. S. Times.*

### Spending an Evening.

I HAD just stirred the fire, put on my spectacles, and taken up my paper, when there was a rap at the door. One of the children ran to open it, and in came neighbor Slocum, as smiling as a basket of chips. "Good evening," I said; "glad to see you." (That was a fib, but it came out before I thought, from the force of habit. Yet having said it I did not want to take it back.)

"Good ev'nin' to you," he replied. "All putty middlin' well, I hope."

"Yes, thank you. How are your folks?"

"About as common. All able to take their allowance."

Neighbor Slocum took a chair, spread his hands before the fire, and after a minute of profound meditation, continued: "It's mighty lonesome these long evenin's, and I thought I'd come over and help you to spend one."

I was just going to say, "We never have any lonesome evenings. We have books and papers that help us not only to spend them, but to improve them." But before I could muster courage enough, my wife said, "Why didn't you bring Mrs. Slocum along? If the evenings are lonesome when you are both at home, they must be particularly lonesome for her when you are away."

My neighbor squirmed a little. Dull as he was, he saw the point. But he drawled out, "Well, she did want to come, but you see, she hadn't got her dishes done up, and she had to set bread for to-morrow's bakin'. The fact is, she don't get any time to visit."

I saw by the flush on my wife's cheek and the flash in her eye, that she wanted to say something that would make him squirm again. But she restrained herself with an effort, and I said:—

"Nice rain we have had. I suppose you are all busy plowing."

"Well, no, we hain't plowed any yet, and I reckon we won't; we are going to let most of the place volunteer. You see, it saves a heap of work, and sometimes it does 'most as well."

"I don't know about that. You'll be likely to get at best about a ton of foul hay to the acre, when, if you plowed and sowed the land, turning the volunteer under as manure, you might get three tons of first-rate hay to the acre."

"Maybe we might," said Mr. Slocum, after a long pause, speaking with great deliberation. And then he looked at the fire for five minutes, as if in deep thought. I waited to see if he would start a topic of conversation, as the one I started had run out so soon. At length he looked up as if an idea had struck him, and said, "Rusticus, what kind of a winter do you think we are going to have?"

I replied that I really did not know. California winters were very uncertain. I had quit prophesying long ago, and made up my mind to be satisfied with just such weather as the Lord chose to send.

Mr. Slocum took a long time to reflect upon that statement. I waited respectfully for him. In about ten minutes he turned slowly to me, and said, "Do you think the Lord has anything to do with the weather, anyhow?"

"Certainly I do. Don't the Bible say so? In the sermon on the mount our Saviour said: 'Your Father which is in Heaven maketh his sun to shine on the evil and the good, and sendeth his rain on the just and the unjust.'"

"Is that in the Bible, do you say? Well, I never noticed it; and I always kind of thought that the rain just came when it happened to. It never seemed to me as if anybody sent it."

The older children were biting their lips, and the younger ones were listening with mouths and eyes wide open. They had never heard any such talking before. They believed that God made everything. That things just happened so was a new idea to them. For their sakes I went on to argue the matter with my visitor, but there was no chance for any discussion with him. He only replied in a languid sort of way:—

"I reckon you're right, but I never thought much about it. Maybe God does send rain. If he does, it would be nice for us if he would be more regular about it."

And so he sat, helping me to spend the evening, for two mortal hours. I couldn't read to him, for the children were studying their lessons. I couldn't talk to him, for he had no ideas. When he went away it was bedtime. The evening was spent, but it was not improved.

Now, farmers and other folks ought to be sociable. But a man should never go to visit his neighbors unless he has something to talk about. He might as well go to market with an empty wagon. When I want to get something in town, I take something from the farm to trade for it. I exchange my farm products for goods.

And it is just so in society. We cannot be sociable unless we have something to say. And we cannot have anything worth saying unless we study and think. What makes Slocum such a bore is that he reads nothing—his mind is not stimulated. He has no ideas. I hope that there are not many readers of this paper who have such neighbors to help them spend their evenings.—*Rusticus, in the Occident.*

### Hints to Mothers.

NOTHING is more fascinating to a child than the plain, unvarnished narratives of the Bible, provided these are the first presented to him. I can not vouch for children who, from the earliest dawn of intelligence, are compelled to swallow large draughts of "Mother Goose." But if the story of Samuel, for instance, is read to a child—and do not judge me visionary if I say this may be done before three years, just as it stands recorded in 1 Sam. 3.—watch his eyes, as he is evidently picturing to himself the child Samuel, his "little coat,"—the reading should begin with verses 18 and 19 of the previous chapter,—the good priest with his dim eyes, the little Samuel laying himself down to sleep, but rising with alacrity, running, when he hears himself called—you may be sure he sees all these far more plainly than we whose minds are lumbered with so many other things. A little quiet talk afterwards about the story, adding no embellishments, but often referring to the open book and repeating from it the identical words here and there, will fasten the nail in a sure place. The very quaintness of the Scripture phraseology catches and holds the attention of a child. I have known a child of but three years to become so familiar with the last chapter of the Gospel by John, through the frequent hearing of it, as to notice the omission of a single word inadvertently left out; and he was by no means a precocious child. He would call for it over and over again through the day, and never tire of it.

A little preparation is needed on the part of the mother in selecting passages, and connecting them if continuous. For instance, take the last chapter of Luke, commencing with the thirteenth verse, and read without any omissions till you come to the last two verses; omit them, but substitute in their place Acts 1:9, last clause, reading on through verse twelve. No attempt at simplifica-

tion will make the story more captivating. If you have never tried it, you will be astonished at the interest manifested after a few readings. Persevere, and you will soon find that the Bible is the Book of books to your child, and its words "sweeter also than honey and the honey-comb." And what better can you desire for him? Searching "the Scriptures" for this purpose, you will find more sweet morsels for your little ones than you at first imagine. In your daily reading note such passages, that you may never be at a loss. Note the story of Peter, in Acts 12:1-19; Moses, in Exod. 2:2-10; David, in 1 Sam. 17; the "holy child Jesus," Luke 2:40-52, etc.—*The Watchman*.

### Religious Notes.

—The Baptists of Liberia number more than 2,000.

—"The lesson of a year," which the *Independent* teaches, after considering the year just passed, is that everybody should insure his life.

—A Baptist missionary at the Tennessee State Convention reported three churches that paid their pastor the munificent sum of six dollars.

—Thomas Sherman, son of Gen. W. T. Sherman, was recently ordained priest in the Catholic Church, and lectured on that occasion on "The Inquisition." He evidently has great faith in the infallibility of the church, or he would not defend an institution so odious to all lovers of liberty as is the Inquisition.

—All the Methodist Churches in Chicago, all the Baptist, also all the Congregational Churches except two, have discarded fermented wine, and use in the sacramental services only unfermented juice. The others think that the simple "fruit of the vine" is insufficient to represent the blood of Christ, and prefer alcohol.

—About the worst instance of wresting Scripture from its obvious meaning, is found in a sermon printed in the *Christian Statesman*. The preacher claims that the conquest of Rome by the barbarians was a fulfillment of Rev. 6:12-16. This, however, is on a par with the rest of the sermon, which teaches that "the kingdoms of this world" are to become the kingdoms of "our Lord and his Christ," by means of civil enactments.

—England has proposed to receive the representatives of the Pope, on the same footing as the representatives of any European Government, a proposition which the Pope approves, as a matter of course. The *Monitor* sees in this step an indication that "the Papacy is still a power in the world, and that it is now beginning again to resume that prominence in the affairs of the world, which gave it such prestige under the popes of past ages."

—The New York *Tribune* says: "That the world actually moves is a fact demonstrated by the discussion of the Methodist ministers in this city yesterday. Not only was the system of itinerant ministry attacked, but a prominent clergyman actually had the temerity to declare that the Methodists of John Wesley's time did not know as much as those of the present day." This is nothing strange. It is no uncommon thing to find ministers who think that their knowledge exceeds that of Paul himself, to say nothing of Bible writers of lesser note.

—The *Christian Union* well says that "the opinion is now entertained by some scholars that man is not immortal by nature, but possessed only of the possibility of immortality, and that immortal life is wrought in him only through faith." We would only add that a man does not need to be a scholar in order to entertain this opinion. If he be possessed of average sense, an unprejudiced mind, and the ability to read King James' Version, he will arrive at no other conclusion. In proof of this we refer to a few texts. Rom. 2:7; 6:23; 2 Tim. 1:10; John 3:16, 36; 1 Cor. 15:16-18, 52-57.

### News and Notes.

—Des Moines, Iowa, had a \$300,000 fire on the 11th inst.

—There were seventy-eight suicides in San Francisco last year.

—The Czar has signed a decree dissolving all secret societies in Russia.

—During the year 1882 there was an average of two murders a day in the United States.

—Arrangements have been made for holding an international exhibition in Calcutta this year.

—A severe storm raged at Vera Cruz last week, wrecking several vessels, and destroying warehouses and harbor improvements.

—The Cunard Steamship Company has decided to supply the sailors with coffee instead of grog. A step in the right direction.

—A system of drill that will hasten the egress of the children in case of fire is to be introduced into the Brooklyn public schools.

—Three hundred persons are reported to have perished on the 13th inst., by the burning of a circus in Berdicheff, Russian Poland.

—The public schools of Roanoke County, Va., are closed, and business is at a standstill, on account of the small-pox epidemic. It is also stated that 2,000 cases are reported in Baltimore.

—On the 12th inst. the last spike was driven on the railroad which is known as the "Sunset Route," by which there is direct communication between New Orleans and San Francisco.

—In the town of Easton, Pa., there are three manufacturing of "mineral pulp," the smallest of which produces fifteen tons per day. This mineral pulp is used for the adulteration of flour and sugar.

—A Belgian physician, in an investigation made at the request of the Government authorities, has ascertained that the main cause of color blindness in his country is the very general use of tobacco.

—During 1882 record was made of 1,705 fires in the United States, where the loss was \$10,000 and upwards, and several thousand less destructive fires. The loss to the United States and Canada, during the year, was \$92,250,000. The greater part of this loss is probably due to carelessness.

—The Committee on Expenditures in the Department of Justice, have been investigating the office of the Clerk of the United States Supreme Court. The clerk himself testified that his receipts last year were \$44,477, and that the expenses of his office amounted to only \$15,000, leaving a net profit of \$29,477.

—Nails are now being manufactured quite extensively of steel. A company with \$750,000 capital has recently been organized in Pittsburg for this purpose. The steel article is stiffer and tougher than the iron nail, and so much lighter that the added cost per pound will be more than balanced by the increased number.

—The steamship *City of Brussels*, that was recently sunk by a collision, had on board forty-one bags of letters and eighty-six bags of newspapers for delivery at Queenstown, England. There were 30,604 letters, 2,419 of which were registered. Everything was lost, and the passengers barely escaped with their lives.

—There are some excellent things in the Penal Code lately adopted in New York. One feature is the law to punish dishonest plumbers. A plumber who left the ends of several pipes open in the cellar of the house, was fined \$50. The Judge intimated that if another case of the kind came before him, he would send the offender to the penitentiary.

—Although the floods in Europe have subsided, the distress occasioned by them has not, and appeals are being made for help for the sufferers. The Emperor of Germany has granted 600,000 marks of the Imperial Treasury funds, and large sums have been sent from the United States. Over 20,000 people have been rendered homeless by the floods.

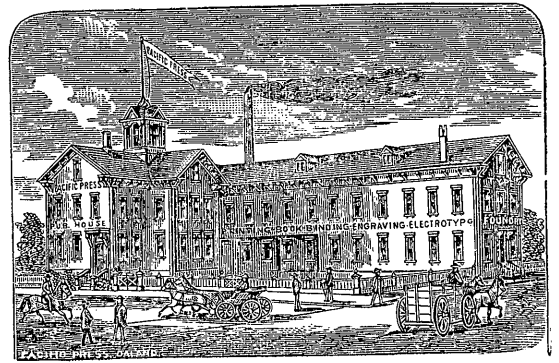
—The reports of an early rising of the Mussulmans of the mountain districts of Eastern Roumelia are confirmed. The authorities have received several cases of Martin rifles, sent by the "Young Turkey Committee" of Constantinople to the committee in Philippopolis. Turkish troops are clandestinely massed on the Eastern Roumelian frontier.

—The Interior Department will soon open up for settlement the reservation in Washington Territory now occupied by Chief Moses and his Indian tribes. The reservation contains 3,000,000 acres of land, much of which is said to be exceedingly rich in mineral deposits, and will doubtless be "grabbed" as soon as it is declared open for settlement.

—The London *Economist* estimates the cost of all the great wars of the world for twenty-five years, from 1852 to 1877, including the Franco-German war and our own civil war, at something over \$12,000,000,000. The cost of intoxicants in the United States for the same period is more than \$15,000,000,000, or \$3,000,000,000 more than all the wars of the world.

—The burning of the Newhall House at Milwaukee, Wis., Jan. 9, was most terrible in its results. The hotel was a six-story building and was crowded with guests, of whom no less than seventy are supposed to have perished. The means of escape were very meager, and a thorough investigation is promised, which it is to be hoped will result in legislation that will compel hotel managers to provide sufficient means of escape from burning buildings.

—It is almost sickening to read the accounts of crime chronicled in the daily papers. The most brutal "sport" of which we have any knowledge, was engaged in by two brutes in human form, in Camden, N. J. It consisted in kicking each other's bare shins, each combatant being shod with heavy boots. All the disgusting details of this affair were telegraphed across the continent, and will doubtless appear in every newspaper in the land. The fact that such things are printed at all is evidence of a depraved taste on the part of those who read, for newspaper managers know what the people want. And the worst of it is that those whose character is forming, very soon acquire a taste for just such stuff. And yet we are on the eve of the millennium!



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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JANUARY 18, 1883.

## The Signs Canvass.

CANVASSERS for the SIGNS have begun to work, and orders are coming in. There has been a little unavoidable delay in furnishing the premiums, but this will not occur again. In a few days we shall be able to fill orders to any extent, so let them come in. We are determined to have five thousand new subscribers this year, and if all the friends of the SIGNS will help, this can easily be done. It shall be our aim to make the SIGNS such a paper that it will be a positive necessity to everybody. Our constant study is to improve.

Of the merits of the premium which we offer to new subscribers, there can be no doubt. Conybeare and Howson's Life of Paul is not a new and untried book, but one that has passed through many editions, and has always been received with favor. It is an absolute necessity to one who would thoroughly understand the life of the great apostle. It is unsectarian, and commends itself to all.

Those who are already subscribers to the SIGNS can, with this inducement, easily induce four of their neighbors to subscribe. By so doing they can secure the book for themselves. Read again our Premium Offer and Inducements to Workers.

THE Healdsburg *Flag* devotes about two-thirds of a column in its last issue to the Sunday-schools of that place, the Seventh-day Adventist Sabbath-school receiving its full share of attention. From this we learn that the membership and attendance of the Adventist school are more than twice that of any other school in the place. The number of pupils is stated to be 172; average attendance, 150; number of teachers and officers, 30. The *Flag* speaks very kindly of the College, and of our people. We hope that it may never see occasion to recall any of its words of commendation.

AN event occurred last week in San Francisco, the like of which probably was never seen before in the United States. It was nothing less than a prize fighting exhibition in the Metropolitan Temple, the largest church in the city. The house was crowded with all classes of persons who were able and willing to pay two dollars apiece to witness the "manly" sport. The contestants occupied the minister's platform, over the baptistry, and the regular organist enlivened the intervals by playing jigs upon the organ devoted to church music. Meanwhile the members of the church, part of them at least, were engaged in prayer-meeting in one of the rooms below. We are happy to state to the honor of the Baptists of California that this church and pastor are not indorsed by the body.

## "Sabbatarians."

WE are under obligations to the New York *Examiner* (Baptist) for emphasizing a distinction that is thought of by but few. Speaking of certain papers which had characterized the New York Sunday movement as a "Sabbatarian movement," it says:—

They ought to know that the only Sabbatarians in this country are the people who observe the seventh day of the week, and the chief among them are the Jews and the Seventh-day Baptists. We have heard of no public movement to promote the observance of Saturday as the Christian Sabbath."

The *Examiner* omitted Seventh-day Adventists, but it was not to this oversight that we designed to call attention, but to the conclusion deducible from its statement of fact. Sabbatarians are those who keep the Sabbath, the seventh day of the week. This is substantially Webster's definition. Very good. Then no one is a Sabbatarian, or Sabbath-keeper, who does not keep the seventh day. This is what we teach as a Bible doctrine. We teach the commandment, and leave others to make the application, which the *Examiner* has done in this instance, by confessing itself to be among the Sabbath-breakers.

Again, many people delight to excuse themselves from keeping the Sabbath, by saying that they are not sure which day is the seventh day. The *Examiner* has no doubts on this point, but says that it is the day which

the Jews and Seventh-day Baptists keep. Now how can the *Examiner*, and the Baptist denomination, which it represents, excuse themselves for not keeping the Sabbath of the Lord? The commandment is plain: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." If they were consistent with their profession to abide solely by the Bible, there would be no such distinction as Baptists and Seventh-day Baptists. To be sure, they might be "stigmatized" as Sabbatarians, but what of that? It is no uncommon thing for a person to be stigmatized for doing right, as the Baptists themselves can testify.

## California Sunday Law.

THE treatment which this law will receive at the hands of the Legislature, may be inferred from the following paragraph from Governor Stoneman's first message to that body:—

"For many years Sections 299, 300 and 301 of the Penal Code, commonly called the "Sunday Law," have been on our statute books. Under slightly varying forms this law has been in existence in this State during the major portion of the past quarter of a century. Now and then spasmodic efforts have been made to enforce it, but without success. In every contest before the courts the condition of public opinion has been shown by the fact that the law has been practically placed on trial, and not the particular defendant at the bar. In cases where the testimony adduced has been conclusive that the alleged offense has been committed juries have almost uniformly refused to convict—a state of facts never before observed with reference to any other portion of our criminal jurisprudence. Such is the condition of the sections above cited. It is unwise to cumber the statute books with an enactment which experience has proven cannot be enforced. The result at the late election, by an emphatic indorsement of the attitude of the now dominant party on this important subject, makes our duty in the premises perfectly clear. We all concede that those sections of our codes which provide for certain holidays and non-judicial days are essential to happiness and health. The repeal of the Sunday Law will in nowise interfere with the permanency or effect of our civil legislation in the matter of a day of rest, nor is there any disposition to disturb those penal enactments which are intended to protect religious assemblages from all unseemly interference.

Several petitions have already been sent in against the repeal of the Sunday Law.

## A Letter.

DEAR SIGNS: I congratulate you on the providence of God that has so controlled events that for the present, at least, you can pursue your work of warning the world, and gathering into the truth a people made ready for the glorious coming of our blessed Lord and Redeemer, Jesus Christ.

I was refreshed by the presence of your representatives at the late General Conference, at Rome, N. Y. It was cheering to see the veterans in the work, and hear their voices in counsel, and to hear them express their courage and steadfastness in the cause. I thank God that he has servants in this cause that have no other intention than to fight the good fight till the war is ended. I too desire a humble share in this work while life shall last, or till the Lord shall return.

Thus far the Lord has led us, and I have no intention to desert from this service, but am selfish enough to desire that when you receive the victor's crown, to have also the enduring crown of endless life. The apostle tells us it is not alone for him, but for all them also that love the appearing of Christ. Courage then in the Lord! A little while longer to toil, a few more struggles, a short and sharp persecution, and then it is everlasting glory—a life enduring, and free from sin and woe.

This is the object of my hope; and to the end that God may be glorified in our salvation, and men may be saved as the result of our efforts, my highest ambition is to have a part in this work till the time of resting shall come. Yours truly,

R. F. COTTRELL.

## Appointments.

THE next quarterly meeting of the N. P. T. and M. Society will be held at Beaverton, Oregon, Feb. 2-4. Officers and all interested workers are invited to attend. Instruction in this important work will be given. Let us all seek a special fitting up by an unction from on high.

CHARLES L. BOYD.

## The Advent Review and Sabbath Herald, for 1883.

THIS paper entered upon its sixtieth volume with the new year, and under auspices the most favorable for a continued career of usefulness. The various departments which have given the paper a position among the best in the land in the past will be maintained, with several additions which will still further increase its value and usefulness. The paper will contain, from week to week, the best thoughts of the best writers, on subjects of thrilling interest and importance. Its publishers, editors, and contributors, being profoundly impressed that the paper has a specific field to occupy, and a special message to give to the world, will devote to the topics upon which they treat, the study and thought to which their importance entitles them. The events almost daily transpiring in the civil and ecclesiastical world are big with momentous importance as bearing upon the interests of the people of God in the immediate future. The *Review and Herald* will undertake not only to faithfully chronicle such events as they occur, but will seek to discover their significance in their relation to the present and future, as indicated in the prophetic Scriptures. In response to the oft-repeated query, "Watchman, what of the night?" it will endeavor to give the trumpet no uncertain sound, but will seek to "discern the signs of the times," and discriminate between light and darkness. In short, it is the purpose of the publishers to make it just such a paper as every thoughtful, candid person will delight to read. To further extend its already large circulation, they make the following liberal

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To each one of our old patrons who will renew his subscription before March 1, 1883, and send us four new subscribers, we will also send free, by mail, a copy of the premium book.

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