

The Signs of the Times.

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

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The Signs of the Times.

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CHRIST THE BURDEN BEARER.

BY MRS. M. STRATTON BEERS.

I CARRIED the heaviest burden,
And was faint with fatigue and despair;
I knew not one way of deliverance,
Nor escape from my sorrow or care.
But I heard a voice fall soft on my ear,
"Be still and wait, for lo! I am here."

But the cross I bore was so heavy
That I stumbled each step of the way;
And my heart so loudly was beating
That I heard but the half it did say;
So He came closer, and spake in my ear,
"Fear not, dear pilgrim, for lo! I am here."

Then I cried, "Oh help!" and He bore it all,
Both the cross and the burden beside,
"For I am the 'Burden-bearer,' child,
And the Counselor, Comforter, Guide;
Though Satan assail, and danger be near,
There shall naught o'ercome thee, for I am here."

General Articles.

The Calling and Character of John.

BY MRS. E. G. WHITE.

JOHN was one of the first to acknowledge Jesus as the Messiah. He had listened to the preaching of John the Baptist, and knew that he was sent as the forerunner of Him who was the Hope of Israel. To John and Andrew the Baptist pointed out Jesus as "the Lamb of God." They immediately sought an interview with the new teacher. If the testimony which they had heard borne of him was indeed true, that it was he who should take away the sin of the world, they would become acquainted with him, and be instructed by his words of wisdom. Jesus saw them following him, and welcomed them to his humble abode. They remained with him that night, and when they left his presence, it was with their faith in his divine character and mission fully confirmed.

Andrew went in search of his own brother, Simon, and brought him to Jesus, with the welcome announcement, "We have found the Messiah." The next day Jesus called Philip to follow him. Philip sought out Nathanael, whom he knew to be a sincere and godly man, waiting for the consolation of Israel, and expressed his firm conviction that in Jesus of Nazareth he had found "Him of whom Moses in the law, and the prophets, did write."

Andrew, Peter, James, and John were henceforth known as disciples of Jesus. They accompanied him to Jerusalem, and were with him while he preached in the cities and villages of Judea, and in Samaria on his return to Galilee. They heard his teachings, and witnessed the exhibitions of divine power in the miracles which he performed; and day by day their faith increased, that this unassuming Galilean peasant

was indeed the promised Messiah, who should restore the kingdom to Israel.

Though they attended upon the preaching of Jesus, and were much in his society, they still pursued their humble calling; but the time came when they were to leave their nets and their fishing boats, and be more closely associated with Jesus. Crowds now attended upon his ministry; and as he taught by the lake of Gennesaret, they so "pressed upon him to hear the word of God," that he entered into Peter's boat, and from it taught the people on the shore. When he had ceased speaking, he said unto Peter, "Launch out into the deep, and let down your nets for a draught." Peter answered that they had toiled all night, and had taken nothing. Their labors had been fruitless in the usual time for fishing, and there was no human probability of success now; "nevertheless," said Peter, "at thy word I will let down the net." It was done, and the draught of fishes was so great that the net could not contain them, and James and John, the partners of Andrew and Peter, were called to their assistance.

Astonished beyond measure at the unexpected result of his act of simple obedience, Peter impulsively exclaimed, "Depart from me, for I am a sinful man, O Lord." But Jesus soothed his excited disciples, telling them that from henceforth they should be fishers of men. An important and solemn work was before them. They were to give up their only means of support, and spend their lives in unselfish efforts to save perishing sinners; but before he called them to this life of self-denial and dependence upon God, the loving Saviour showed them, that, as Lord of Heaven and earth, he was abundantly able to provide for all their wants.

"And when they had brought their ships to land, they forsook all, and followed him." From this time they were constantly with Jesus. The Great Teacher passed by the wise men of earth, the talented and the educated, who were accustomed to receive praise and homage as leaders of the people. They were so proud and self-confident in their boasted superiority that they could not be moulded to sympathize with suffering humanity and become co-laborers with the humble Man of Nazareth. It was easier to train and educate these unlearned fishermen for the high and holy work to which he had called them; for they were teachable. They could be elevated to meet the divine standard. They could be taught to subdue self, and could be imbued with correct principles and pure doctrines.

Before they should go out to preach to all the world the good news of salvation through Christ, the disciples were to gain an experience; their fidelity was to be tested.

While teaching them, Jesus was instructing the world. He opened to them sacred truths. He taught them the worth of the soul, that they might feel the importance of laboring for its salvation with zeal and enthusiasm. They must be fitted for the great work which they were to carry forward when Jesus should leave them and return to the Father; and he kept them near him that they might see the character of his labor and be inspired with his spirit.

John was distinguished above the other disciples as the one whom Jesus loved; and he received many tokens of the confidence and love which he enjoyed in so pre-eminent a degree. While not in the least weak or vacillating in character, he had cultivated an amiable

disposition and possessed a warm, loving heart. It was his delight to be ever at the side of his Master, listening to his gracious words of instruction, and his deep and genuine affection led him to be a doer as well as a hearer of the word. Day by day his heart was drawn out toward Christ, until he lost sight of self in love for his Master.

His love for Jesus was not a mere human friendship; it was the love of a repentant sinner, who felt his dependence on the pardoning love and transforming grace of his Redeemer. His deep and fervent affection was not the cause, but the effect of Christ's love for him. It did not spring from natural goodness of heart; for he had by nature serious defects of character. But self was hid in Christ. He was closely united to the Living Vine; and though naturally proud, ambitious, and quick to resent slight and injury, he became meek and lowly of heart, a partaker of the divine nature. Such will ever be the result of communion with Christ.

John was willing to be trained as to his manner of working and the spirit in which he should labor. He did not tenaciously cling to his own way, but yielded his will to that of Christ. He loved to contemplate the life of Jesus; and his strong love gave him a deeper, clearer insight into the character of his divine Lord than any of the other disciples possessed. Here he found the great lessons and perfect model of his own life, and he was ever trying to mould his character after the lovely one presented by the Saviour.

The confiding love and unselfish devotion of John present lessons of untold value to the Christian church. God is no respecter of persons. Heaven is a place prepared for those who have a fitness of character for the society of angels. Its lofty seats are not reserved for relatives and particular friends, but are given to those who love most. The beautiful mansions are opened to those who have practiced self-denial, who have brought their wills into subjection to the will of God, and in life and character have conformed to the divine standard. They may have by nature fierce tempers and grave faults, and these may have been fostered and increased by wrong methods of training; but if through the grace of Christ they subdue their unlovely traits, and fight the good fight of faith, they will receive the overcomer's rich reward.

The work before every one of us who have named the name of Christ is to copy the divine Pattern. We must rely in loving confidence upon the merits of Christ, and take hold upon his strength. Day by day we must subdue the evil traits that strive for the mastery. Earnest faith and loving obedience will bring us into as close relationship to Christ as was the loving and beloved John. Those who are faithful in this appointed work will be the acknowledged heroes of the heavenly courts. They reflect a bright light to the world now, for the power of divine grace is made manifest in them; and by and by they will shine forever as stars in the kingdom of Heaven.

In point of character we are only as strong as our weakest point. How necessary then that we have a living connection, a vital union with Him who has no weak points; that through him we may become strong.

Moral and Positive Law.

(Concluded.)

Is God as careful in regard to the positive law under the new dispensation as under the old? I answer most unhesitatingly, He is. Dr. Owen says: "All things concerning the church under the gospel are no less perfectly and completely ordered and ordained by the Lord Jesus Christ than they were by Moses under the law." Dr. Payne declares it to be "a reflection upon the infinite wisdom to say they (the New Testament laws) are obscure, but they may be explained away if left to the mercy of man to explain them."

Dr. Witherspoon: "It is a very dangerous thing for us to make a comparison between one duty and another; especially with view of dispensing with any of them, or altering their order and substituting one in another place."

The great Dr. Owen, from whom I have already quoted, in his "Communion with God," says: "Christ, marrying his church to himself, taking it to that relation, still expresseth the main of their chaste and choice affections to him to lie in their keeping his institutions and his worship according to his appointment. The breach of that he calls *adultery* everywhere, and *whoredom*; he is a *jealous* God, and gives himself that title, only in respect of his institutions, and the whole of the apostasy of the Christian church into false worship is called fornication (Rev. 17:5), and the church that leads others to false worship, *the mother of harlots*. On this account, those believers who really attend to communion with Jesus Christ, do labor to keep their hearts chaste to him in his ordinances, institutions, and worship. . . . They will receive nothing, practice nothing, own nothing but what is of his appointment. They know that from the foundation of the world he never did allow, nor never will, that in anything the will of the creatures should be the measure of his honor, or the principle of his worship, either as to matter or manner. That principle, *that the church hath power to institute and appoint anything, or ceremony, belonging to the worship of God*, either as to matter or manner, beyond the orderly observance of such ordinances as Christ himself hath instituted, lies at the bottom of all the horrible superstition and idolatry, of all the confusion, blood, persecution, and wars that have so long a season spread themselves over the Christian world; and it is a design of the great part of the Revelation (of John) to make this discovery."

These writers say further that no law derives its authority from the judgment (or the inclination) of those to whom it is given.

Dr. Waterland observes: "The law presumes that when a man has done an ill thing (or neglected his duty) he *either* knew it was evil, or *ought* to have known it. *Ignorantia juris non excusat delictum*—Ignorance of the law does not excuse the offense. Even though conscience be pleaded for the omission or corruption of a positive institute, he would not, they being judges, be exculpated." Heineccius says, "Conscience is not the *rule*, but it applies the rule to facts and cases which occur. He who follows an erroneous conscience sins on this very account *that he follows it rather than the will of the legislator*."

The morality of our conduct does not depend upon our understanding, for our knowing or being ignorant of a thing is not the reason why it is right or wrong, any more than the nature of an action does upon the will; because the willing of a bad action to a good end cannot render it innocent. Divine law is the rule of our conduct, and every departure from it is sinful. Let it be remembered that in the positive department of Christianity there are no prohibitions; the divine command or inspired example is given, and all that is not conformable thereto is disorderly—prohibited; it is an act of

will worship. In my judgment the following scriptures prove the propositions laid down.

In his sermon on the mount, Christ says: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Dr. Wayland and others say that "least" in this passage means farthest from the kingdom of Heaven. Again he says, "Ye are my friends if ye do whatsoever I command you." Again he said, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their . . . lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Again, "And why call ye me, Lord, Lord, and do not the things which I say?" Again, "If a man love me he will keep my words." We gather from these scriptures the necessity of obedience.

The two positive institutions of the New Testament are baptism and the Lord's Supper. Both are commanded, and both are to be scrupulously observed according to the law instituting them. In every case where there was a departure from the law, the violators of it were properly instructed, and the ordinances were properly administered.

Paul found twelve Ephesians who had been improperly immersed. He did not say, Brethren, your intentions were good, you meant to do right, and according to your conscience you did do right, and as you are satisfied, why, your baptism is as valid as any administered in Jerusalem under our Lord's eye. No; Paul, carrying out the idea that to "obey was better than sacrifice, and to hearken than the fat of rams," said: You are not baptized properly, and even though you have a faith, which I do not question, you ought to be baptized, and the twelve were baptized. "The free spirit," "an enlarged catholicity," and a hundred other euphonisms under which disobedience to divine law is hid in these times, did not prevent Paul from displacing the spurious by a genuine baptism.

The same apostle found the Corinthian church in error with regard to the observance of the Lord's Supper. They, acting according to the prompting of this "free spirit," this "enlarged catholicity" about which we hear so much now, had entirely set aside the Lord's Supper by a feast of their own. He rebuked them severely, and in restating the law under which the supper was originally instituted, he gives the sole object of the ordinance—the remembrance of Christ, and the expression of the belief that he will come again.

We see too in the bodily afflictions sent upon these Corinthians because of their prostitution of this ordinance, a manifestation of that jealous spirit which induced the Lord to destroy Nadab and Abihu and Uzzah and other violators of the Mosaic law. Paul said to the Corinthian brethren, For this cause (your sinfulness with respect to this supper) many are weak and sickly among you and many sleep.

Will not every true lover of Christ earnestly labor to know and do the will of Christ? We are not to do everything that Christ did. He does not demand that of us. We are not to be circumcised, or to wear such garments as he wore, or to recline at our meals. But what he has commanded us to do, we fail to do at our peril. As, for instance, in baptism, it becometh us, as him, to fulfil all righteousness, or, as John Wesley says, so beautifully, "Let our Lord's submitting to baptism teach us holy exactness in the observance of those institutions which owe their obligations merely to a divine command. Surely thus it becometh all his followers to fulfil all righteousness."

Christ's laws cannot without guilt be changed by adding to or subtracting from. This, however, has been done. The Catholic Church claims a right to do this. Archbishop Kendrick

claims for her "the right to regulate at her just discretion whatever regards the administration of the sacraments." John Calvin claims that the church has a right to have rites dissimilar from the scriptural ones. Hear the Right Rev. the Catholic Bishop of Strasburg in a letter addressed to the Protestant clergy. He is showing up the inconsistency of Protestants in declaring the Bible to be their only rule of faith and practice. He says: "It would be all up with your baptism unless you establish it by tradition and the Roman Catholic Church."

My brethren, there is no limit to one's departure from truth and scriptures when once we set aside the positive instructions of Christ, making void the commandments of God, by traditions of men.

Let us adopt Martin Luther's rule, to which, however, he did not always adhere: "Whatever cannot be proven by Scripture, that I will not accept." Conformity to Christ's plan is as important for man as it was for Christ to prescribe it. If certain definite things are commanded, then these definite things are to be done. To change Christ's law, or to observe as ordinances that which he did not command—what is that but to dethrone Jesus, and to say that the age, culture, expediency, indifference, non-essentialism are all to be greater factors in our lives than simple obedience?

Let us set our faces as flints against all innovations. Let men cry bigotry, narrow-mindedness, illiberality, and charge us with all conceivable uncharitableness; no matter, for our Master we would bear even more than that. Let us agree with all, as far as agreement consists with fidelity to our Lord, and even where we differ let there be no unkind word, no hard feeling. We are brethren still. But let it cost what it will, be true to Jesus. Love Jesus more and it will be easier to obey him. Love always tries to be obedient. God grant that with honest hearts we may study to know and to do the will of him who gave himself a ransom for us. May we always observe all things which he has commanded. Then with David we may exclaim, "I esteem all thy commandments concerning all things to be right, and hate every false way." And at life's close the Master will say, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Amen.—C. C. Chaplin, in *Christian Repository*.

Family Prayer.

It is said that in many professedly Christian households, in some localities, the family is no longer gathered morning and evening to worship God. We do not know how this is, but we do know that if it is true, a most important means of grace is neglected. It has been well said that "the family altar, with its morning and evening sacrifice of praise and prayer, where the spirit of the world through the day does not make it a mere formality, is the very heart and center of the Christian home." This united recognition of dependence on God, this devout acknowledgment of his fatherly care, and daily seeking his guidance, consecrates the dwelling of the Christian as a temple of Jehovah—makes it a 'Bethel'—'a house of God.' Over such homes the promises of God rest in clouds of blessings. Honoring God, God honors them, and 'creates upon their dwelling-place a cloud and a smoke by day, and the shining of a flaming fire by night, and over all the glory is a defense.'" A house in which God is not worshiped is not a safe place for a Christian family.—*Presbyterian Banner*.

"FAITH without works is like a bird without wings. Though she may hop with her companions on earth, yet she will never fly with them to Heaven; but when both are joined together, then doth the soul mount up to her eternal rest."—J. Beaumont.

The Testing of Character.

THERE are thousands of people who plume themselves upon never having committed this or that form of evil, when they ought rather to thank God that they never had either the power or the opportunity to sin in that particular way. There are thousands of men who stand to-day happy in their simple integrity, to whom the opening of new opportunities, or the enlargement of their power, would bring temptation, transgression, and disgrace.

There is no testing of character like the testing which comes with the possession of power. No man knows, or shows, all that is in him, until he has the power to do with impunity whatever he pleases. Plato suggests that men are usually just from compulsion, rather than from choice. And there is a certain amount of truth in the suggestion; for human nature, fenced in as it is by social custom and by religious law, often breaks out into such wantonness of wickedness as to give us reason to ask ourselves what the result would be if there were no restraints to prevent, and no laws to regulate, the exercise of man's wild will.

The truth is that we are liable to congratulate ourselves that we are above some particular form of temptation, when in reality we are below it; and often we only need to be lifted into a higher region of capability and opportunity, to find ourselves struggling for our lives with the very temptation from which we had judged ourselves to be most safe. Much of what we call virtue in ourselves and others, can be called so only by courtesy; for that which is guiltless simply because it never has had the chance or the power of transgression, may be innocence—the untried purity which has committed no wrong; but it is not virtue—the strength which knows its own weakness, and which has fought and conquered.

Every increased opportunity or capability for good, brings increased opportunity and capability for evil. Nor is this peril to the character associated solely with the possession of a particular kind of power. It belongs to acquirements of every class. It comes with the possession of material wealth. "Money will do anything," says the popular proverb; and one of the peculiar dangers of the wealthy is that they are tempted into forbidden places to which their wealth serves as the golden key. This peril comes with intellectual power. Who is so exposed to the temptation to turn aside from the narrow and strait path as the man whose brain is clear enough to see how, by a little unscrupulousness—by a little lowering of his standard—he may "make the most of himself," from a worldly point of view? And this peril comes with the possession of even spiritual power. Wherever the place of spiritual privilege is, there is the place of spiritual temptation. The Jewish tradition which declares that it was the highest of angels who fell from his first estate, and became Satan, receives sad confirmation when we contemplate the history of the church, and see how frequently the highest have fallen, and how the first have become the last. And we know that our Lord's sharpest rebukes were spoken to the religious leaders and the literary men of his day—the classes which best knew the revealed will of the Lord, and by whom the power which came of that knowledge had been degraded to serve personal ambition and personal greed.

No man is quite free from the temptation to imagine that an increase of power and opportunity would make it easier for him to live an upright life. Few have that knowledge of self which forbids them to thrust forth their hands for the Master's cup, and to proclaim their own ability to drink of it. There is a general forgetfulness of the fact that the brighter the light in which a man stands, the deeper is the shadow that he casts; and that the more a man gains, the greater the burden which he has to

carry. The man who stands at the top of the cliff sees farther and more clearly than the man at its foot; but his chances of falling are also vastly greater.

No, not what is wanted in the lives of most of us is not more power and larger opportunities, but the more faithful use of the power and the opportunities which we have, and more gratitude to God because he has not called us to the possession of powers which we could not control, and to the facing of opportunities which might be, for us, by-ways from the way of life to the gate of hell. If God has not given us great powers, he has not given us the heavier responsibilities which these bring with them; it may be that the hand of mercy is holding back from us the talents and the opportunities which we covet, but which, committed to our frail bark, would swamp our tiny vessel. The man who possesses much material wealth, the man of genius, the man who occupies a place of high spiritual responsibility, is a man to be warned, to be encouraged, to be prayed for, rather than a man to be envied. We ought not presumptuously to demand that these powers shall all be ours; in this, as in aught else, we ought rather to pray, "Lead us not into temptation." And if, on the other hand, it be God's will to call us to higher possession and greater power, our duty is to accept his decision cheerfully, not shrinking from the greater perils which that implies, knowing that He who gives the greater responsibility will not refuse to give with it his all-sufficient grace; and that to his every trusting child the promise comes, "As thy days, so shall thy strength be."—*S. S. Times*.

Christ's Personal Coming.

It is a strange and inconsequential logic which concludes that Christ will not come again because history has perpetually baffled all irreverent guesswork.

The prophecy of the first coming of the Messiah is not so clear in the Old Testament. The second coming is the hope held out to his church for the future. It is explicitly reiterated and promised by Christ. It was unmistakably the anticipation of his apostles. It is made by both, the basis of many a practical exhortation. The disciples are bid to be ever hastening the coming of their Lord; to live soberly in this present life, looking for that blessed hope and glorious appearing; to be as virgins, with lamps trimmed and burning, that wait for the bridegroom; to be as stewards keeping their trust till their king returns to receive their accounting. Are they oppressed? They are to be patient unto the coming of the Lord. Are they in sorrow? They are to comfort one another with the hope of the day when the Lord shall descend from Heaven with a shout. Are they weary of waiting? They are warned against scoffers who ask, Where is the promise of his coming? With this hope Christ comforts his disciples ere he departs from them. With this the angels again encourage them after his resurrection.

It is idle to attempt to interpret these prophecies by the gradual and invisible appearing of Christ in the spiritual experience of his own disciples. The exegesis which can thus explain away the words of Scripture can at will make nothing out of something, and something out of nothing. The one appearing is gradual, the other is to be sudden, like a stroke of lightning; the one is invisible, the other shall be seen of all men; the one is without observation, the other with a shout and the sound of a trumpet; the one is recognized only by believers, and sometimes with difficulty even by them, the other shall bring terror to the foe and triumph to the friend of Christ. I would not put undue emphasis on the emphatic words of the angel at the time of the ascension: "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go

into heaven;" but if they do not indicate a far different manifestation of Christ from any we have seen in the gradual development of a Christian spirit among men, words have no meaning.—*Lyman Abbott*.

Partnership in Sin.

Boys at school do wrong in company, which no one of them would commit if alone responsible for the act. Young men at college sin as they would not at home, simply because "all the fellows do." Churches make the house of prayer a house of merchandise and play, because "all the churches do." Christians gamble because the church approves of it.

Politicians buy votes and slander their opponents because "all the rest do." The followers of him who said: "Swear not at all," multiply horrid oaths in secret lodge, because "we have all taken the same obligation." So-called Christian nations break every command in the decalogue and no person in particular feels guilty. The robbery of Mexico enlarges our republic; the killing of Indians opens the land for white settlers; negro slavery made cheap sugar and cotton; forcing opium upon the unwilling Chinese fills English coffers; plundering Chinese and Madagascar villages adds to the prestige of France; and so justice falls in the street, and a false show of patriotism hides the blush of shame. It is for our readers to do right as individuals, and not to think the consent of a church or a lodge can annul the moral law. "Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment." Ex. 18:2.—*Cynosure*.

Self-Seeking.

At the recent breakfast party given to President McCosh, at Belfast, this distinguished gentleman said that in his early life he applied for many positions, scarcely one of which he ever got, and he never applied for one of the positions he since held. It is not an uncommon experience that all self-seeking miserably fails, and the highest honors and most useful places have come entirely unsought. The real way to promotion and greater usefulness, is through earnest work and meritorious conduct. The light that shines brightly will be seen in the distance. We once heard a student in a theological seminary ask Dr. John Hall, at the close of one of his lectures, "How shall we best attain a change of field?" His prompt and wonderfully suggestive answer was, "By making yourselves conspicuously useful in the fields of labor where you are." This is the remedy for many of the evils of the candidate system, and would assuredly help a man much more and quicker to another field of labor than the personal solicitude of himself and friends, which so often diminishes self-respect.—*Herald and Presbyterian*.

THE lion is said to be boldest in the storm. His roar, it is said, never sounds so loud as in the pauses of the thunder, and when the lightning flashes, brightest are the flashes of his cruel eye. Even so he who goeth about as a roaring lion seeking whom he may devour, often seizes the hour of nature's greatest distress to assault us with his fiercest temptations. He tempted Job when he was bowed down with grief. He tempted Jesus when he was faint with hunger. He tempted Peter when he was weary with watching, and heart-broken with sorrow.—*Dr. Guthrie*.

THE angels do not so watch for news and swiftly fly to bear the tidings from some Waterloo or Gettysburg, or the more critical battle-fields of other ages, as they watch and wait in tremulous eagerness over conflicts which often have their sole field within a human heart.

Needless Alarm.

IN discussing the International Sunday-school Lessons for 1885, the *Vermont Chronicle* severely criticizes the future plans of the lesson committee in the following words:—

"To compass the Bible in the way of study is a grand thing, but to keep children for a whole year, or for any large part of a year, and especially the most hopeful, the most fruitful season of the year, away from the gospels, shut up with the Jewish Judges or Leviticus, we do not believe is best. If we understand it, the Sunday-schools of the world are to have no gospel until 1886! Meanwhile they are to be kept to Moses and the prophets. If this is so, we protest against it. No system, however excellent in its methods and results, can be good which thus for so long a time keeps the millions of children, without any respect to their intellectual capacities, or their mightier spiritual wants, to the study of Jewish institutions and traditions. No Saviour for the children for 1885! That will not do."

The impression conveyed by the above is that the entire set of lessons for the present year is to be in the Old Testament. Now it is a fact that the first half of the year is to be devoted to the study of the Acts and the epistles. In view of this we can see no reason for the above stricture on the proposed lessons. There is certainly gospel enough in the Acts and epistles to satisfy the most orthodox.

But why speak so disparagingly of the Old Testament scriptures? Their importance in the establishment of the gospel cannot be safely overlooked. We know that Christ and his apostles ever appealed to them as authority in their work. Who that has studied the Bible carefully does not understand that the New Testament itself is but an outgrowth of the Old Testament; and if the New Testament, which is supposed to be full of gospel, depends upon the Old Testament for its development, then why should we not conclude that the parent trunk contains at least the germs of that which is able to make us wise unto salvation through faith which is in Christ Jesus?

Before a single word of the New Testament was written, our Saviour said: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5:39. The Saviour's own words for it, then, that the Old Testament testifies of him. And why should it not do so, when the writers of it were inspired by Christ to do their work? When writing of the common salvation received as the end of faith, the apostle Peter says: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1:10, 11. All will readily see that this scripture applies to the Old Testament writers. Notice, that he says they testified *beforehand* of Christ's sufferings, and yet their testimony was given by the Spirit of Christ which *was in them*.

We also learn that Moses himself, fifteen hundred years before the so-called Christian era, had strong faith in Christ. In making reference to the decision of Moses, wherein he refused to be regarded as the seed of Pharaoh, but chose rather to suffer affliction with God's people, the apostle says that he esteemed "the reproach of Christ greater riches than the treasures of Egypt," and then adds significantly, "For he had respect unto the recompense of the reward." Paul very well knew that the reward of salvation could only come through faith in Christ, yet when writing to Timothy he exhorted him to continue in that which he had *known from a child*—"the holy Scriptures which

are able to make thee wise unto salvation through faith which is in Christ Jesus."

It is evident from this statement that a continuance in those scriptures to which he referred would establish Timothy's faith in the Lord Jesus. It must further be granted that the scriptures which Timothy read years before, when a child, were certainly the Old Testament, for the New Testament had not at that date been compiled.

But Moses could have a stronger faith in Christ than those who had only read the scriptures that testified of him; for it is very evident that Moses enjoyed actual converse with the Lord. One thing is certain, that during all the sojourn in the wilderness, some one accompanied the host of Israel, who spoke authoritatively to Moses, and directed all the marches of the forty years' campaign. Thus we read from Exodus 23:20, 21: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him."

There are some things in this scripture to carefully note. 1. God sends his Angel to conduct them to the promised land. 2. He would utter words that must be obeyed. 3. God's name was in him, thus giving him authority to speak as God. Who could be clothed with so much authority but the Lord Jesus himself? And if Christ was the actual leader of the armies of Israel, how plainly evident that the expression, "And the Lord spake unto Moses," which occurs so frequently in the narrative of the exodus, refers to directions given by Christ himself to Moses.

But we are not left to infer who this (to some) mysterious personage was. In commenting upon the course and conduct of the Israelites, Paul remarks: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them (margin, went with them); and that Rock was Christ." 1 Cor. 10:1-4.

This is a wonderful statement. The apostle did not want the Corinthian brethren to be ignorant of the fact that the Israelites in their wanderings through the wilderness had *spiritual meat* to eat, and drank of a *spiritual Rock*. And why should they not have such, when Christ himself, the "author and finisher of our faith," went with them? Should it be thought a thing incredible that they partook of *spiritual blessings*, while in daily intercourse with the Author of those blessings?

Yet so it is. There is with some an unaccountable prejudice against everything pertaining to Old Testament times, which leads them to make statements recklessly, thereby betraying the greatest ignorance of the subject upon which they speak or write. Like the author of the quotation at the head of this article, they will affirm that no Christ or gospel is to be found outside of the New Testament. But a little careful study of the question cannot fail to convince the judgment of the most skeptical that the gospel—or remedy for sin—is as old as the need of it.

The Bible is a unit. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." So said the great apostle. 2 Tim. 3:16. The Old Testament is necessary to the understanding of the New. Neither could the Old Testament be fully understood until the appearance of the New, for the excellent reason given in the words of another: "The New Testament *was* contained in the Old, and the Old Testament *is* revealed in the New."

J. O. CORLISS.

Why Many Will Fail.

WE are told by the Saviour of mankind (Luke 13:24) that many will seek to enter into the kingdom of God, and shall not be able. This statement, together with the further declaration (Matt. 7:14) that few will find the narrow way to eternal life, shows the importance of some inquiry as to the reason for the multitude of failures here foretold. As God is "not willing that *any* should perish, but that *all* should come to repentance" (2 Pet. 3:9), it is clear that the fault cannot be ascribed to him. To the Jewish rulers, Jesus said, "Ye will not come unto *me*, that ye might have life." Here was positive rejection of the only source of life; and this fully accounts for their condemnation, as also for the condemnation of all others who assume a like attitude toward the Redeemer.

But the query still stands, why so many who do not abruptly reject the offered mercy, but who actually "seek" admission to the kingdom, professedly through Christ, will in the end come short. There are many reasons assigned in the Scriptures why different classes of professors will fail, but there must be a root whence they all spring. The all-important era in the life of one who would seek the kingdom of God is his conversion. That is the starting point, and much depends upon getting a right start.

In this connection there is a principle laid down by the Saviour, in his instruction to his disciples, which the many seekers for the *honors* connected with his service apparently overlook: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven." Matt. 18:3. Not only is conversion essential, but it is also necessary for the convert to become as a little child. This is the great obstacle in the way of human nature; and the greater the measure of worldly success an individual may have attained, the greater is the difficulty he experiences in giving it all up and reverting to childhood for a new start in a directly opposite course. But the imperative word of the Lord is, "Ye must be born again" (John 3:7). Being born again implies beginning life a second time, and consequently assuming an entirely dependent position, helpless as regards inherent strength. A person may be converted, and through false instruction, or lack of instruction, may fail to realize the necessity of an absolute surrender of self, and a meek, childlike submission to God. But, sometime during his probation, this humble position *must* be assumed, otherwise he "cannot enter into the kingdom of Heaven."

The apostle Paul said, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." 2 Cor. 12:10. These things drove him to God for strength—a strength that overcomes all weakness, and subdues all opposition. Now a child is the personification of weakness and dependence. No other young creature, of whatever species, remains so long in an utterly helpless condition, as a child. Yet there is no time that it is subject to so many mishaps as when it begins to go alone. So long as it lies contentedly in its mother's arms, or confidently allows her to assist and direct its steps, it is comparatively safe from harm. But as soon as it begins to spurn parental guidance, then come the straying into forbidden paths, the beguilements of the enemy, and departures from duty.

There is hardly a principle in the Christian course that is not in some way illustrated in the history of ancient Israel. And in contemplating this subject the mind reverts to the case of Uzziah, king of Judah. The account of his career is given in the twenty-sixth chapter of 2 Chronicles. He was elevated to the throne in a day of trouble, when his father Amaziah,

who had departed from the service of the Lord, had been slain by his people. Although Uzziah was but sixteen years old when he began to reign, "he sought God in the days of Zechariah, who had understanding in the visions of God; and as long as he sought the Lord, God made him to prosper." Verse 5. "And his name spread far abroad, for he was marvelously helped, till he was strong. But when he was strong, his heart was lifted up to his destruction; for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense." Verses 15, 16. The priests remonstrated against the wicked assumption, but he persisted in the unwarranted trespass until he was smitten with leprosy, and was cut off from the house of the Lord from that day onward.

Comment upon this example is unnecessary. It was "written for our learning," and we can do no better than to heed the instruction. But there is one more point in reference to childhood. "Little children" are supposed to do what they are bidden. And it is a fact that, generally, they are more obedient than those of maturer age. Then to become as a little child in conversion implies not only a close relationship to God, and humble dependence upon his fostering care and guidance, but obedience to his commands. Without these qualifications, "ye shall not enter into the kingdom of Heaven." The requirement is imperative, and the sooner all seekers for entrance to that kingdom learn the lesson, the better for their prospects of success.

W. N. GLENN.

Nature and Design of the Law.

THE moral law, or the rule and obligation of moral rectitude in the sight of God, which is revealed in the Scriptures, and interpreted by Christ, as obligatory upon the thoughts and feelings of the soul, is not only in its nature of perpetual and universal obligation, and adapted to produce conviction of sin in every soul that is sensible of transgressing its requirements, but the Scriptures expressly declare that it was designed to produce conviction of sin in the soul, in order to prepare it to receive the gospel.

The moral law is set forth in the Scriptures as holy, just, and good in its character; and whatever may be its effects upon the soul itself, that its character is such no intelligent being in the universe can doubt, because it requires of every one perfect holiness, justice, and goodness; it requires that the soul should be perfectly free from sin in the sight of God; as we have seen, God ought not to allow sin; if he did, the law would not be holy, or adapted to make men holy. But the more holy the law, the more conviction it would produce in the mind of sinners. If the law extended only to external conduct, men would not feel guilty for their wrong thoughts, desires, or designs; and if it extended only to certain classes of spiritual exercises, men would not feel guilty for those which it did not condemn; but if it required that the soul itself—the spiritual agent—the "I" of the mind—should be holy, and all its thoughts and feelings in accordance with the law of love and righteousness, then the soul would be convicted of guilt for a single wrong exercise, because while it felt that the law was holy, just, and good, it could not but feel condemned in breaking it. When Christ came, therefore, every soul that was taught its spirituality would be convicted of sin. One of two things men had to do, either shut out its light from their soul, and refuse to believe its spiritual and perfect requirements, or judge and condemn themselves by those requirements. And while the law thus showed sin to exist in the soul, and condemned the soul as guilty and liable to its penalty, it imparted no strength to the sinner to enable him to fulfil its requirements; it merely sets forth the true

standard, which is holy in itself, and which God must maintain; and, by its light, it shows sinners their guilt, condemns them, and leaves them under its curse.

Now the Scriptures declare that this is the end which, by its nature, it is adapted to accomplish, and that it was revealed to men with the design to accomplish this end, and thus lead men to see and feel the necessity of justification and pardon by Jesus Christ. The Scripture saith, "It is easier for heaven and earth to pass, than one tittle of the law to fail." "The law worketh wrath—where there is no law, there is no transgression." "Moreover, the law entered that the offense might abound, for where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life by Jesus Christ our Lord." Mark the following: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world become guilty before God; therefore by the deeds of the law shall no flesh be justified; for by the law is the knowledge of sin."

The argument of the apostle in vindicating the holiness of the law, while it, at the same time, produced conviction and condemnation, is conclusive. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet [*i. e.*, I would not have felt covetousness to be sin except the law had condemned it as such]. For I was alive [*i. e.*, not consciously condemned] without the law once; but when the commandment came, sin revived, and I died. And the commandment which was ordained to life [*i. e.*, which required the soul to be holy and therefore alive to God], I found to be unto death. For sin, taking occasion by the commandment [or acts shown to be sin by the commandment], deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin [*i. e.*, sin which did exist in the soul, was made to appear in its true evil character], working death in me by that which is good [*i. e.*, the holiness of the law showed the evil of sin]; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual; but I am carnal, sold under sin." And then, for deliverance from this bondage, he looks to Christ: "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death," &c. And mark again: "Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law [*i. e.*, while the law showed the soul to be unholy and condemned to spiritual death, it provided no means for the relief of the sinner; no influence by which love and holiness could be produced in the heart]. But the Scripture [that is, the revelation of law in the Scripture] hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed; wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith."

Now, from the above scriptures, it is evident that the apostle understood the law not only to be adapted, but designed by its author, to show the soul its guilty and lost condition, its inability to free itself from the condemnation to which it was liable, and to prepare it, at the proper time, to trust in and love Christ for salvation from sin, and from death, the consequence of sin.—*Philosophy of the Plan of Salvation.*

"OPEN to me the gates of righteousness."

Yet Am I Not Justified.

THE apostle said, "I know nothing against myself, yet am I not hereby justified." 1 Cor. 4:4, Revised Version. In other words, his conscience was void of offense toward God. He was trying in honesty and fidelity to serve the Lord, who had called him by his grace. But the fact that he knew nothing against himself was no ground of justification, for the Lord might know a dozen things against him which he, as yet, was too ignorant or blind to understand.

Paul could not forget that when he was living "in all good conscience toward God" he was at the same time persecuting the church, and "breathing out threatenings and slaughter," and that though in days past he verily thought he ought to do many things contrary to the name of Jesus of Nazareth, he was at the same time guilty of grievous sin.

Sincerity is no proof of righteousness; and the fact that a man knows nothing against himself, affords him no ground for self-justification and self-gratulation. The psalmist says, "Who can understand his errors? Cleanse thou me from secret faults!" And he also prays, "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

The law of Moses most distinctly recognized that men were guilty of sins of ignorance. They were not merely "mistakes," they were sins. Man was not only bound to confess his known sins, and offer sacrifices for them, but also to acknowledge his sins of ignorance, and bring an offering to the Lord for sins which had left no feeling of guilt upon the conscience.

It is well to be free from all consciousness of guilt, but we are not hereby justified. Nor are we to confound the dullness of an unenlightened conscience, the insensibility of a conscience perverted by willfulness, or the quiet stupor of a conscience benumbed by self-righteousness and seared by long persistence in wrong-doing, with the peace and rest that comes to a conscience purged with blood, and "void of offense toward God and men."—*Sel.*

Uncharitable Charitableness.

IF there is one sin of the tongue which is more hateful than another, surely it is the sin of uncharitable charitableness. Every statement has its implications, as the lawyers say; and sometimes the most effectual way of slandering your neighbor is to express a charitable hope that he may not be as bad as some people have reason to think him. There is nothing which hurts reputation like suspicion, and there is nothing which more directly suggests suspicion than the apparent reluctance with which one person acknowledges his hope that another person may be an honest man in spite of what he himself might say if he would. "I know that that is not true of Mr. Asterisk," said one sharply. "I hope not," blandly responded Mr. Blank. "I will try not to believe it as long as I can help." Some time later, Mr. Asterisk's reputation was abundantly cleared, and that from the very same source where it had been first called in question. "Now you see it has turned out all right," said the one who had expressed his belief in Mr. Asterisk's innocence. "Not whitewashed, I hope!" said Mr. Blank—who was, of course, too charitable to speak uncharitably.—*S. S. Times.*

"MANY of our cares are but a morbid way of looking at our privileges. We let our blessings get moldy, and then call them curses."

A MAN'S virtues should be measured, not by his occasional exertions, but by the doings of his ordinary life.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—JAN. 24.

1. When will all the nations of earth be gathered before the Lord?
2. How many classes of people will there be?
3. Name and describe them?
4. What will be said to those on the right hand—the righteous? Matt. 25:34.
5. What will the Lord say to those on the left? Verse 41.
6. Have any people ever yet been punished with everlasting or eternal fire? Jude 7.
7. Describe the fate of Sodom and Gomorrah. Gen. 19:24, 25.
8. How long a time, in comparison with eternity, did it take to accomplish this overthrow? Lam. 4:6.
9. As the result of being overthrown by “everlasting fire,” what did those cities become? 2 Pet. 2:6.
10. After the cities became ashes what must have become of the fire?
11. Then does “everlasting fire” necessarily burn to all eternity?
12. What did the prophet Malachi say of the fierceness of the fires of the last day? Mal. 4:1.
13. As the result of this fire, what will the wicked be? Verse 3.
14. When this takes place, what will have become of the fire which devoured them?
15. What wonderful promise was made concerning Jerusalem, on condition that the people should obey the Lord. Jer. 17:24, 25.
16. What did the Lord say that he would do if they did not obey him? Verse 27.
17. What did he say that this fire should do? Ib.
18. What did he say should not be done to the fire? Ib.
19. What is the meaning of the word “devour”?
20. If the fire, when kindled, had been quenched, would the gates and palaces have been devoured?
21. When that upon which the flames were feeding was “devoured,” what must have become of the fire?
22. What did Christ say of the fire into which the wicked are to be cast? Mark 9:45.
23. Since the fire is not to be quenched, what will it do? Rev. 20:9.
24. Then how much of the wicked will there be left? Mal. 4:1.

It has often been said that the Bible is like a fiddle, because it will play any tune that is desired. To this it has justly been replied that you can get only one tune from a fiddle if you keep your fingers off from the strings. So the Bible of itself does not teach many and contradictory doctrines, but only one, harmonious in all its parts. In no case is this better illustrated than in the doctrine of the punishment of the wicked, which we are now considering. If we only let the Bible explain itself, nothing more harmonious was ever seen. Our lesson covers one or two texts which suffer much from being tampered with by human hands; let us see how they appear when the Bible is used as a commentary.

“THEN shall he say also unto them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.” The “angels that kept not their first estate” sinned against such great light that there was for them no forgiveness. If man had not yielded to temptation, they alone would have suffered the torments of everlasting fire; but now they are to be accompanied by wicked men who will not be forgiven. “And this torment is never to end,” says one, and then, perchance, he asks, “Is it just for God to cause a man to suffer eternal torment for the sins committed in one short life?” We answer, It must be, if that is what he has threatened to do. We are not to decide by our ideas of justice what God ought to or will do, but must derive our ideas of justice from what God says he will do; for he is the embodiment of justice, as well as of every other desirable thing. Perhaps if we study carefully, we shall find that God has not threatened anybody with eternal torment.

Eternal punishment, as we learned last week, is threatened; but we must remember that this punishment is death, and that no one has received his punishment until death takes place, and then torment must necessarily cease.

As we read along the New Testament, with this text in mind, our attention is caught by a similar expression in Jude, the seventh verse: “Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.” Everybody is familiar with the story of the destruction of Sodom. It is found in Gen. 19. There we learn (verses 24, 25) that God rained upon Sodom and Gomorrah fire and brimstone, and overthrew them and all their inhabitants. Peter tells us how complete was this overthrow: “And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly.” 2 Pet. 2:6. When a thing is reduced to ashes, we know that every particle of it that is combustible has been burned, and that fire can no longer be kept burning upon it. In fact, there is no surer way of putting out a fire than of covering it with ashes, for they are incombustible. So then the cities of Sodom and Gomorrah having been long since turned to ashes, must have, for an equally long time, ceased to burn; nobody will question this, for all believe that a portion of the Dead Sea covers the place where they once stood.

AND still those cities suffered the vengeance of “eternal fire.” This being true, we reasonably conclude that although the wicked are to go into everlasting or eternal fire, they need not necessarily continue to burn to all eternity. At least Matt. 25:41 does not teach that they will. Now if we carry our investigation a little further, we shall see that, as in the case of the cities of the plain when they were turned to ashes, the fires which prey upon the wicked must cease to burn. “Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” Mal. 4:1. Stubble cannot long withstand the action of fire, and we are not surprised to learn that if the wicked are stubble nothing will be left of them when once they are subjected to the flames. But read verse 3: “And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.” That settles the matter beyond controversy. We know not how long a time it may take to reduce the wicked to ashes; to our comprehension it will doubtless be a very long time; but we are certain that they eventually will be ashes, and are just as certain that when that time comes, the “everlasting fire” which consumed them will have ceased to burn.

THE learned commentator, Dr. Barnes, although he believed in the eternal torment of the wicked, has given the following just criticism on Jude 7:—

“The phrase ‘eternal fire’ is one that is often used to denote future punishment—as expressing the severity and intensity of suffering. See Notes on Matt. 25:41. As here used, it cannot mean that the fires which consumed Sodom and Gomorrah were literally eternal, or were kept always burning, for that was not true. The expression seems to denote, in this connection, two things: (1) that the destruction of the cities of the plain, with their inhabitants, was as entire and perpetual as if the fires had been always burning—the consumption was absolute and enduring—the sinners were wholly cut off, and the cities forever rendered desolate; and (2) that in its nature and dura-

tion this was a striking emblem of the destruction which will come upon the ungodly.”

MARK 9:45 is another text that is sadly misunderstood. People think, or, rather, conclude without thinking, that “fire that never shall be quenched” must of course always continue to burn. But what is the natural consequence to perishable substances when the fire into which they are cast is not quenched? Why, they are burned up, of course. They are speedily reduced to ashes, and then the fire, which was not quenched, dies a natural death. Throw stubble into the fire; if you speedily quench the flame, the stubble may be saved; but if the fire is unquenchable, nothing can keep the stubble from becoming utterly consumed. So of the wicked; if the Bible said that the fire shall be quenched, we should know that they would escape punishment; but no human power can quench the fire of the last day, and God has said that he will not. So we must conclude, even if the Bible did not tell us, that the wicked are to be devoured, not preserved alive. When the fire has done its work, they will be left “neither root nor branch.” E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

JANUARY 18—ACTS 21:1-14.

COOS was about forty miles from Miletus, and both Coos and Miletus were only about forty miles from Patmos, where John wrote the Revelation.

RHODES, the second stopping-place of Paul on this journey, was a large island below the southwest point of Asia Minor. Its principal city was also named Rhodes, and is known all over the world by the Colossus, that stood there, which is counted as one of the seven wonders of the world. Three hundred and four years B. C., Demetrius Poliorcetes besieged Rhodes, and, failing to reduce it, after a year's siege made peace with the Rhodians; and, as a token of his sincerity, he made them a present of all the machines of war that he had used in the siege. These the Rhodians sold, and with the proceeds made the famous Colossus. It was a statue of Apollo, the sun, and was one hundred and five feet tall. After standing about sixty years it was thrown down and broken to pieces by an earthquake, and there it lay, scattered about at the entrance to the harbor, when Paul entered. Thus it lay until A. D. 653, when under the caliph Moawiyah, Rhodes was subdued by the Saracens, and the fragments of the Colossus were sold to a Jewish merchant Edessa.

PHENICIA lay on the coast of the Mediterranean, north of Palestine. Tyre and Sidon were its principal cities. Luke says, “Finding a ship sailing over into Phenicia, . . . we sailed into Syria and landed at Tyre.” Syria and Phenicia were not identical. Syria extended to the Euphrates on the east, the Taurus Mountains on the north, Palestine on the south, and the Mediterranean on the west. Phenicia was therefore a part or province of Syria.

“LANDED at Tyre.” Tyre is one of the most noted cities of the Bible. It was built by a colony from Zidon (Isa. 23:12); it was a “strong city” when Canaan was divided among the ten tribes of Israel (Josh. 19:29); Hiram, king of Tyre “was ever a lover of David,” and sent “cedar trees, and carpenters and masons,” and built David a house (1 Kings 5:1; 2 Sam. 5:11); he also furnished Solomon with materials and workmen, in building the temple (1 Kings 5:2-18); Jezebel, the iniquitous wife of Ahab, was daughter of the king of Tyre. When Nebuchadnezzar destroyed Jerusalem, Tyre rejoiced, and exclaimed, “Aha! she is broken; I shall be replenished now she is laid

waste," and because of this, Ezekiel was commanded to declare the doom of Tyre by the power of this same Nebuchadnezzar. Eze. 26.

In Ezekiel 27 we have portrayed the glory of Tyre before her fearful fall. Her builders had made her of perfect beauty. Her ships were made of fir, and their masts of cedars of Lebanon; their oars were made of the oaks of Bashan, and the seats for the oarsmen were made of ivory; the sails were made of fine linen with embroidered work, and blue and purple for coverings; the wise men of Tyre were pilots, and the wise men of Gebal were calkers; her merchants were princes, and her traders were the honorable of the earth. Isa. 23: 8.

In her fairs, there traded all nations, in all manner of merchandise. Tarshish (southern Spain) traded there in silver, and iron, and tin, and lead. Javan, Tubal, and Meshech (the coasts of the Black and Caspian Seas) traded in slaves and vessels of brass (or copper); Togarmah (Armenia) was there with horses and horsemen and mules; Dedan was there from the borders of the Persian Gulf, with ivory and ebony and precious clothes for chariots. Syria was there with emeralds, purple and brodered work, and fine linen, and coral and agate. Judah and Israel were there with wheat, and honey, and oil, and balm. Damascus came with wine of Helbon and white wool. Arabia came with bright iron, cassia, calamus, lambs, rams, and goats. Sheba and Raamah occupied in her fairs with chief of all spices, and with all precious stones, and gold. Haran, and Canneh, and Eden, and Sheba, Asshur, and Chilmad (Assyria, Chaldea, and the people about the Tigris and the Euphrates) brought all sorts of things in blue clothes and brodered work, and rich apparel in chests made of cedar and bound with cords. World's fairs are not peculiar to modern times; Tyre had them 2,500 years ago.

"We tarried there seven days." With Paul's well-known custom of reasoning with the people out of the Scriptures, it is scarcely possible that he should not dwell on the prophecies concerning Tyre.

PTOLEMAIS is the Accho of Judges 1:31, and is twenty-seven miles south of Tyre. In the division of the empire of Alexander the Great, it, with the rest of Phenicia, fell to Ptolemy, from whom it received the name Ptolemais. It is now called St. Jean d'Acre, or Acre. In the Middle Ages it fell into the hands of the Saracens, and was a great bone of contention during the Crusades. In A. D. 1110 it was taken by the Crusaders; in 1187 it was retaken by the Saracens under Saladin; in 1191 it was again taken by the Crusaders under Richard Cœur de Lion, and Philip of France, at a cost of 100,000 of their troops. They gave it to the knights of St. John of Jerusalem, by whom it received the name St. Jean d'Acre, i. e., St. John of Acre. They had it for a hundred years, when the Saracens again got possession of it, after a bloody siege, in 1291. In 1517 it fell to the Turks. In 1799 it was besieged by Napoleon sixty-four days, but he could not take it. In 1831-32, in the revolt of Mehemet Ali, of Egypt, it was taken by his son, Ibrahim, after a siege of five months and twenty-one days. In 1840 the British fleet bombarded it three hours and reduced it to ruins. In 1841 the allied powers put the Turks again in possession of it. It was rebuilt, and now contains 10,000 inhabitants.

CESAREA was an important place in the life of Paul. There, as says the lesson, lived Philip the evangelist; there lived, also, Cornelius, the centurion to whom the angel appeared and told him to send for Peter, and to whom Peter went and preached, when the "Holy Ghost fell on all

them which heard the word." Acts 10. There, upon a royal throne, dressed in a garment "wholly of silver," with the bright sun shining upon him, and reflected from his silver robe, sat Herod, who had killed James, and sought to kill Peter, and delivered an oration to the people, at which they cried out that he was a god and not a man; "and immediately the angel of the Lord smote him." Acts 12. There Paul lay in prison two years, preached to Felix and Drusilla, defended himself before Festus, appealed unto Caesar, plead before King Agrippa, and from there was sent to Rome. It is now utterly desolate and its ruins for a long time have been a quarry, from which stones are taken to build other towns in that part of Palestine.

PHILIP "had four daughters, virgins, which did prophesy." "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." 1 Cor. 14:3. Conybeare and Howson say: "The gift of prophecy was that *charism* [extraordinary gift] which enabled its possessors to utter, *with the authority of inspiration*, divine strains of warning, exhortation, encouragement, or rebuke, and to teach and enforce the truths of Christianity with *supernatural* energy and effect."—*Life of Paul*. "And God hath set some in the church." 1 Cor. 12:28. In the last days, the remnant of the church "keep the commandments of God and have the testimony of Jesus Christ;" and "the testimony of Jesus is the spirit of prophecy." Rev. 12:17; 19:10. Therefore, "Despise not prophesyings." 1 Thess. 5:21.

ALONZO T. JONES.

Temperance.

Beer as a Medicine.

It is painful to note the vast amount of evil which is being done by an ignorance of the poisonous nature of beer. Thousands of persons use this vile stuff continually as medicine, upon the advice of physicians, without knowing its real nature and effect, innocently supposing it to be doing them good. It is of course impossible in all cases for patients to know the nature of that which they take as medicine, but any one can easily ascertain the true nature of beer, and when there is so much crime resulting from its use as a beverage, it is every one's duty to know what it is which they are encouraging the use of by taking it as a medicine. We are not prepared to say why physicians prescribe it, but whether they do so without having analyzed it or with a perfect knowledge of it is equally to their discredit. In the one case they would be giving that which they know nothing of, and in the other case they would be prescribing that which they must know to be a poison. But patients are guilty of sin in the use of it, even though they do not know anything of its pernicious effects upon the system, since, by the use of it, they furnish an example and an apology for others, who, under the pretext of using it as a medicine, really do so as a beverage. To all such we call attention to the following extract by Dr. Crothers, the able editor of the *Quarterly Journal of Inebriety*:

"For some years past a decided inclination has been apparent all over the country to give up (?) the use of whisky and other strong alcoholic liquors, using as a substitute beer and bitters, and other compounds. This is evidently founded on the idea that beer is not harmful, and contains a large amount of nutriment; also that bitters may have some medicinal quality which will neutralize the alcohol it conceals, etc. These theories are without confirmation in the observations of physicians and chemists where either has been used for

any length of time. The constant use of beer is found to produce a species of degeneration of all the organism, profound and deep-seated. Fatty deposits, diminished circulation, conditions of congestion, and perversion of functional activities, local inflammation of both the liver and the kidneys, are constantly present. Intellectually, a stupor amounting almost to paralysis arrests the reason, precipitating all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal. In appearance the beer drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, severe cold, or shock to the body or mind, will commonly provoke acute disease, ending fatally. Compared with inebriates who use different forms of alcohol, he is more incurable, and more generally diseased. The constant use of beer every day gives the system no time for recuperation, but steadily lowers the vital forces; it is our observation that beer drinking in this country produces the very lowest forms of inebriety, closely allied to criminal insanity. The most dangerous class of framps and ruffians in our large cities are beer drinkers. It is asserted by competent authority that the evils of heredity are more positive in this class than from alcoholics. If these facts are well founded, the recourse to beer as a substitute for alcohol merely increases the danger and fatality following."

Another physician, who calls beer "the least hurtful of all the alcoholic beverages," says: "All the eliminating and excreting organs, the kidneys, skin, lungs, etc., are doing fullest duty, but are unequal to the task. So the watery fluid permeates and saturates all of the tissues of the body, and the man is just as completely waterlogged as the ill-fated *Ironsides* was when she went down. Hence the bloated appearance; and what was taken for healthy glow of the face is only a distention of the minute blood-vessels of the surface, from the same cause."

We make no point here concerning the use of beer openly, as a beverage; the limitless and measureless harm resulting therefrom is now evident to all. But we do feel that it is high time for Christians to cease injuring themselves and encouraging beer drinking and deceit in others by the use of this terrible stuff as a medicine. It is one of the devil's devices to establish himself in the midst of moral and Christian families. —*Christian Statesman*.

The Only Difference.

Not long ago a Scottish clergyman reproved a member of his flock for being drunk. "Gin, it please ye," said Jemmy, "I dinna drink as meikle as yoursel'." "Why, how is that?" said the minister. "Weel, dinna ye aye tak' a glass of whisky and water after dinner?" "Why, yes, Jemmy, sure I take a glass of whisky after dinner to aid digestion." "An' dinna ye tak' a glass o' toddy every nicht when ye are gangin' to bed?" "Yes, to be sure, I just take a little toddy every night to help me to sleep." "Weel," continued Jemmy, "that's just fourteen glasses a week, and about sixty every month. I only get paid once a month, and then if I'd tak' sixty glasses it wud mak' me dead drunk for a week. Now, ye see, the only difference is that ye time it better than I do."

Suppose you go to the saloon-keeper and offer to license him to sell your son whisky for twenty-five dollars a year. Oh! you don't believe in that? You don't want it sold to your boy? Then be honest and don't vote to have it sold to somebody else's son.—*Clyde Review*.

"Who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine."

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, JANUARY 8, 1885.

The Church. No. 2.

It has been said that a church is *an organized body*. The subject of the organization of a church must be considered.

When the truth is preached in any place, and souls embrace it, the judicious minister will consider the means of drawing them together and uniting them in Christian love and church fellowship. At a proper time they should be asked to sign a covenant, simple in form, with a few specifications of points of primary importance. A promise to meet together for worship, and to keep the commandments of God and the faith of Jesus (Rev. 14:12), is all that is usually embraced in this covenant, and is quite sufficient. This is not to constitute them a church; that is an after consideration.

When the time arrives for the organization of a church, all the believers are called together. Let it first be ascertained how many there are of those present *in whom all have full confidence*. This is a matter of extreme delicacy, and needs to be handled with great prudence. It cannot be expected that, at such a time, there will be much willingness to express want of confidence in any. *The cause* for a lack of complete union will not be called for; only that such a lack exists, if that is the case. With careful management, asking if any would like to have a talk over their personal matters before entering into church relations, will generally effect the purpose. Generally these investigations or talks should be confined to matters between the individuals, or to traits of character which need to be corrected, and which it may be feared the person does not realize and may therefore fail to correct. It is by no means to be required that *the life* of any one, before embracing the truth, shall have been all that must be required afterward. Due credit must be given to a profession of faith and the promise of "amendment of life." Having ascertained the number who can fully fellowship one another, against whom no charges shall be preferred, let them be considered the *nucleus*, the body by whom others are to be received. Then proceed to vote on the others, just as they would receive members into the church at any other time. Exhort all to be faithful, as having a regard for the honor of the cause and for the welfare of souls. It is easier to keep trouble out of the church than to get it out when it is let in. And it is the better way for all concerned to organize the church as nearly in perfect harmony as possible.

Do not let the church imbibe the idea that it is well to take in disorderly persons, those of whom they stand greatly in doubt, for their good. Let careful inquiry be instituted. There is no "charity" in receiving unworthy persons into a church. It is a sin against the soul of a person who is unfit for church membership, to receive him, and thereby fasten a deception upon him, making him think he is fit when he is not.

And in all cases, members should not be received into the church until they are well instructed in the truth. Our faith is, in some points, unpopular with the masses, and some ministers are afraid to present these points lest they should excite prejudice. This will only be the result when they are presented in an unfortunate manner. But if the minister has wisdom in the truth, and has enough of the Spirit of God to impress the truth upon the

hearts of the hearers, there is no danger. The Bible doctrine of tithing is one of which many stand in fear; also of Spiritual Gifts. There are good reasons why such doctrines should be presented when first the truth is preached, and before a church is organized.

1. Somebody will present these subjects to the members; they cannot be long concealed, if any should be so unwise as to try to conceal them.

2. The one who first preaches the truth in a place is the proper one to present such doctrines. Having become interested in him and his preaching, the people will receive the truth from him more readily than from any other.

3. If the minister does not present these points in their true light, somebody will follow him, perhaps an enemy, and present them in a false light; and then prejudice is sure to be excited and souls may be irrecoverably lost.

4. If such points of truth are left until the enemy brings them, the believers will always blame the minister, and justly too, for having held them back.

And finally, if the minister cannot present all points of Bible truth without creating prejudice, he should by all means "tarry at Jerusalem" until he becomes qualified to fill the office which he has assumed. We have known a minister to consider it a shrewd proceeding to get members into the church, and thus bound by church ties, before acquainting them with all the truth, and we have known members to despise the minister for so doing, and to leave in disgust, claiming that they had been deceived. In no case can any good result from such an unwise policy.

The members should be early trained to maintain family prayer and to take part in social meetings. And no company or church should be left alone for a long time, after they embrace the faith. Let the work be followed up and vigilantly watched, that nothing be lost.

A full organization should not be hurried. There will always be unwise ones to urge the preacher to "open the door of the church," as soon as a good impression is made, or a good interest is awakened. This course will do for those who require only "a profession," and are more anxious to multiply members than to have the disciples "rooted and grounded" in the truth. Haste, or any injudicious action, in such matters is sure to lower the standard, which must in no wise be done.

One remark should here be made, and not forgotten. Inexperienced and injudicious persons should never be permitted to organize a church alone. It should be done only under the direction of the officers of the Conference, some one of experience being present. A Conference president once said: "A church of disorderly spirits was organized, contrary to the advice of the Conference Committee, and at the next Conference it was presented for admittance. I opposed the request. The minister learned something, and confessed he did wrong."

It sometimes happens that a person is living in the neighborhood where a church is organized, who has been a professor of the present truth, but not connected with any church. Unless he is known to be a consistent representative of the faith, he should be received with all the caution which would be thrown around the reception of any other member. His profession should give him no advantage over the other members unless he has proved that he has had a valuable experience in the truth. Persons who have honored their profession will generally be found to hold a membership with some church, even though no church is very near.

And if a person be living in the neighborhood where a church is to be organized who is a member of some church of the same faith, he should *in no case* be received until he brings a letter from his

own church. Other points respecting the reception of members will be noticed hereafter.

The following form of a Church Covenant has been adopted by the Seventh-day Adventists:—

"We, the undersigned, hereby associate ourselves together as a church, taking the name Seventh-day Adventists, and covenanting to keep the commandments of God and the faith of Jesus."

Many have sought to improve this by specifying favorite points of faith; but they have always failed. It is possible to weaken the faith in general by an effort to strengthen it in some particulars; for when some particular point is strengthened by being mentioned, others are proportionally weakened by omission. It is for this reason that "Articles of Faith" are always inefficient, dwarfing both the faith and the life of those who accept them. In the holy Scriptures the man of God is "thoroughly furnished unto all good works" (2 Tim. 3:17), and by these alone is faith developed and perfected. Rom. 10:17.

We come now to consider the officers of the church. Paul said to Titus that he left him in Crete that he should "ordain" elders in every city. Titus 1:5. The word "ordain" is identical with "appoint," which is used in Acts 6:3. Yet it is not proper to use them interchangeably now, because custom has appropriated the word ordain to an appointment to sacred offices, and because an appointment to secular offices is not by the same form or ceremony which attends an appointment to sacred offices. In Acts 6 it is shown that an appointment or ordination in the church is by prayer and laying on of hands.

The *selection* or *choosing* of a person to a certain work does not constitute the appointment or *ordination*. The Holy Spirit said to the church in Antioch, "Separate [or set apart unto] me Barnabas and Saul for the work whereunto I have called them." Acts 13:2. The Lord had called them to a special work, and to this work the brethren were to appoint them. "And when they had fasted and prayed, and laid their hands on them, they sent them away." Verse 3. This was not the beginning of their ministry; and here is shown that ordination for a special work is proper and scriptural. And the call of the Holy Spirit was not considered sufficient in their going forth to this work; the brethren must ordain them unto it. Thus they were constituted "the messengers of the churches." 2 Cor. 8:23; Phil. 2:25. And this again shows that the highest servants of the Lord were not to act independently of the will and co-operation of the church.

Ordination or appointment of church officers was always by prayer and laying on of hands. The utmost care was enjoined in their selection. They must show a fitness for the position before they were set apart. Thus Paul wrote to Timothy: "Lay hands suddenly on no man; neither be partakers of other men's sins." 1 Tim. 5:22. To lay hands upon incompetent or unworthy men is to make one's self responsible for the errors they may commit, or the reproach they may bring upon the cause. Again the injunction was laid upon him: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2:2.

If it be said that this refers to evangelists, it may be replied that it will refer just as well to local elders, as will be seen when we examine the directions concerning them. In many respects the office of an evangelist is more responsible than that of a local elder, and the error of laying on hands "suddenly," without due consideration, without proper regard to the call of the Holy Spirit or the fitness of the candidate, is greater in the case of a minister or evangelist than of a church elder. It is an error, however, that is frequently committed, to the injury of the individual and to great detriment of the cause of God. And he who commits such an error ought deeply to feel the responsibility of the injury which is done.

That it is a great injury to "lay hands suddenly" upon a man, or to lay hands at any time on a man who is not faithful, who is not competent to teach others, or in any way to encourage one to preach or to assume a sacred office, unless he gives evidence that he has a call from Heaven, we will next show, as it is a point of too much importance to be passed by.

False Witness.

SOME time ago we received a circular from a crank who pretended to know exactly when the Lord would come. We say "a crank," because his professed "calculations" showed that in his mental make-up he was decidedly crooked. He represented nobody, and made no pretensions to, and we thought we treated his guess-work with great respect when we promptly granted it a place in the waste basket. The time that he had set was Jan. 5, 1885, and as this date is in the past, he is doubtless now at work on a new and improved computation.

But news was scarce after election, and the most of the papers to which this circular was sent, gave it a prominent place in their columns. More than this, both secular and religious papers have given the gratuitous information that "the Adventists have fixed it that the end of the world is to be January 5, 1885." When this statement was first noticed, a denial of it, and a true statement of the case was sent to the *San Francisco Bulletin*, which showed its fairness by giving it as prominent a place as it did the other. But not one of the papers that copied the original charge have copied the refutation. After that refutation appeared in the *Bulletin*, a religious journal in San Francisco repeated the statement that the Adventists have fixed the time for the end of the world. We can only conclude that, not having been able to make any headway against the doctrines of Seventh-day Adventists, it is willing, in order to create prejudice against them, to place itself among those who love and make a lie.

Wherever Seventh-day Adventists are known, it is well understood that they set no time for the Lord to come, and have no sympathy with those who do so. It is true that some who profess to be Adventists do presume to fix the time when the Lord will come; but the unwarranted act of a few irresponsible persons should not be set down against an entire denomination, which repudiates both the persons and their methods.

The Lord himself, speaking of his coming, said, "But of that day and hour knoweth no man." This is in the same chapter in which he says that after certain signs have taken place, we must "know that he is near, even at the doors." The same word that obliges us to be Adventists, also obliges us to confess our ignorance as to the day, or month, or year when the Master will return.

We have no expectation of causing false reports to cease. We do not suppose that, because of our protest, people will cease to show their contempt for the Bible doctrine of the coming of the Lord, by maligning and ridiculing those who profess it. On the contrary, we expect that such things will increase. Personally they do not trouble us, and our only object in noticing them is to disabuse the minds of some who have innocently believed these false reports, and who, but for them, would look with favor on the doctrines which we are sure are of vital importance.

E. J. W.

BUDDHISTS assert that Roman Catholicism is a counterfeit of their religion, and was invented by the devil. The *Christian at Work* says that those who are familiar with both systems declare that there is a remarkable similarity between them. The Buddhists are no doubt correct in their assertion, only the devil invented the original as well as the counterfeit.

Vain Philosophy.

DANIEL WEBSTER said: "There is more of valuable truth yet to be gleaned from the sacred writings, that has thus far escaped the attention of commentators, than from all other sources of human knowledge combined." This is a true saying, and worthy of all acceptance. From the days and works of Origen to the present there has been a vast deal more of valuable truth that has escaped the commentators than they have ever discovered. The commentaries are valuable for one thing, that is, to show us the meaning of many of the Hebrew and Greek words, which cannot be brought out fully in a translation. With this exception, the value of any commentary, in points of doctrine or duty, is a minus quantity. Indeed almost all the commentators have the faculty of "darkening counsel by words without knowledge," of creating difficulties where there are none. One of the best Bible scholars of modern times said that commentators are to the Bible what curtains are to windows. A window is made to let in the light; a curtain obscures it, or shuts it out.

These thoughts have been suggested by reading the Sunday-school lesson notes in the different denominational papers and publications which propose to help in understanding the International Lessons; but particularly by the notes on Acts 20:2-16, Paul at Troas. In the eighth verse Luke says, "There were many lights in the upper chamber where they were gathered together." On this Theodore D. Woolsey, D. D., LL.D., in the *Sunday School Times*, comments as follows:—

"Why does Luke find it best to introduce the number of lamps in the chamber where Paul preached? Meyer answers, that the fall of the young man was thus at once perceived. But if so, there is no reason for mentioning the fact in the introductory way, before anything is said of Eutychus. Plumptre more naturally explains the mention as accounting for the closeness of the room, which led to the sleep of Eutychus. It seems to be a sufficient explanation that the air was bad, and this comes fitly from the physician Luke."

Notice, the question is, Why does Luke mention the number of lights where they were gathered together? One answers, Because the fall of the young man was thus perceived. Another answers that it accounts for the heat and closeness of the room, which caused Eutychus to go to sleep. And Dr. Woolsey sums it all up in his saying that "it is a sufficient explanation that the air was bad." The first of these has made the discovery that there were many lights in the upper chamber, so that they might know when a person fell out of the window. We wish that from the height of his great erudition, he had condescended to tell us whether it was so common a custom for people to fall out of the window that they must take lights to the place of meeting, so that they might see them fall? The second finds that there were many lights, because the room was hot and close. The third, who was an instructor in Yale College for fifty years, renders the profound decision that there were many lights where they were gathered together, *because the air was bad*. We wonder why the thought never occurred to them that the meeting was *in the night*, and there were many lights *because it was dark*.

This idea of the air being bad, however, occurs in several places in the notes. H. Clay Trumbull, in giving his "Illustrative Applications" says: "Heat and smoke in a close and crowded room are solid obstacles to an intelligent hearing of the gospel, even with an inspired apostle for a preacher. Ventilation is often an important means of grace. That young man who sought it in the window, was doing his best to keep awake, even at the risk of his life." According to this we have: 1. Heat and smoke in a close and crowded room. 2. This was a solid obstacle to an intelligent hearing of the gospel. 3. Ven-

tilation is a means of grace. 4. This young man sought this, his only means of grace, on that occasion. And behold *he went so sound asleep* as to fall out of the window. Now if that was the effect of ventilation (the means of grace) upon the only one who had it, what could have been the condition of those in the body of the room, who had no ventilation, no means of grace? And yet on the other hand, if the windows were so wide open that a man could fall through, we cannot help wondering how the room could be "hot and close," and how, with windows so wide open, there could be no ventilation!

But by turning to the very next page of the same paper our wonder on this point is removed. Under the heading "Oriental Lesson-Lights," we read: "The 'upper room' is the large and airy chamber beneath the roof, . . . with large latticed windows on three sides through which the cooling breeze blows. This seems to have been the kind of room in which Paul's meeting was held." By this we find that the room, instead of being "hot and close" was "large and airy," that instead of there being "no ventilation," a "cooling breeze" could blow through. And although that wonder is removed, it is replaced by another, viz., we wonder which of these teachings (?) the Sunday-school scholars and teachers are to believe. Are they to believe the room was "hot and close" or "large and airy"? Are they to believe that there was no ventilation, or are they to believe that "a cooling breeze" could blow through the room?

There is another subject in this same lesson that gives room for more vagaries. That is, "the first day of the week." President Woolsey says of this, "The first day of the week, on which the Christian people gathered to break bread, to celebrate the resurrection of Christ." Now any one can read in 1 Cor. 11:26, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death." In view of this we wish Dr. Woolsey would tell us how that, in commemorating the death of Christ, they *in the same act* could celebrate his resurrection. Again he says: "The time, in the present instance, for partaking of it, was on the evening of our Sunday." On that we wish he or some one else would tell us, if this was our Sunday evening, how that breaking of bread *after midnight* on Sunday night, could by any possibility be on the first day of the week?

In the same paper Faith Latimer gives "Hints for the Primary Teacher," in which she says: "When Paul was a young man, what was his name? He had been brought up a strict Jew, and all Jews kept the last day of the week as the Sabbath; but after Paul became the servant of Christ, he kept holy the first day of the week, and so did all Christians." The Bible says nothing about this, and we should like to know how she knows it. Next she asks, "What made the change?" but gives no answer, nor any hint of what answer she expects shall be given. We should like exceedingly to hear the answers to that question that will be given by the different teachers in the Sunday-schools. How many will give the Bible answer: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws" (Dan. 7:25), and show that the Papacy was what made the change? Further she says: "Who rose from the dead on the first day of the week? From that time it was called the Lord's day." On this we state these facts: Matthew wrote in A. D. 61, thirty years after the resurrection of Christ; Mark wrote about A. D. 63, thirty-two years after; Luke wrote the Gospel and the Acts about A. D. 64, thirty-three years after; Paul wrote 1 Corinthians A. D. 60, thirty years after; and John wrote the Gospel in A. D. 97, sixty-six years after, and every one of them called it "the first day of the week," Matt. 28:1; Mark 16:2, 9; Luke 24:1; Acts 20:7; 1 Cor. 16:2; John 20:1, 19.

We can only wonder how persons can become so

infatuated with themselves as authorities, as to make statements to be accepted as scriptural, which upon the slightest investigation are found to be flatly contradictory to the Scriptures. But such "wonders will never cease," at least not as long as men will love falsehood more than truth, and their own will more than the word of God.

Space forbids pursuing these fallacies any further; but every one of these can be found in a single number of the *Sunday School Times* (Dec. 20, 1884), and yet the list is not exhausted. And we are the more sorry to see them there, because the *Times* is generally exceptionally good.

ALONZO T. JONES.

Christian Recreation.

It was my privilege to attend the annual reunion and New Year's exercises of the Oakland Sabbath-school this year, and I can truly say that it was a most interesting and profitable occasion, the remembrance of which will long live in my mind. The mottoes which adorned the walls of the church, the songs of the children, the general review of the lessons, in sixty-six parts, extending from creation to the new earth state, the erection of a cross containing the graces enumerated by the apostle Peter, the responsive exercise on the beatitudes, between the members of the third and fifth divisions,—in fact all the exercises showed that the minds of the children were being directed to the Giver of all their blessings and not to their own selfish interests.

Custom controls even the professed Christian world, and these holiday occasions are usually made scenes of hilarity and self-pleasing. But the lessons given youth and children should be such as will present their heavenly Father in a correct light, and continually impress their minds with the claims that he has upon them. Constant effort is required to keep their minds free from the contaminating influences of worldly associations and practices. By a careful selection of their holiday amusements, we may wheel these occasions in as helps to make impressions which will be as enduring as eternity. The world's customs and fashions will take our children out of our hands unless we seek constantly to surround them with a pure, a heavenly atmosphere.

One of the most interesting exercises of the evening was the bringing in of the sheaves by twenty-four girls and boys. To these sheaves were attached the offerings of each class in the senior division and of each of the three primary divisions. The children were thus taught to consider it a privilege to bring to the Master the very first fruits of the new year, and the small rivulets were turned, not to self-pleasing, but into the Lord's treasury.

As the children deposited their sheaves, each repeated a verse expressing the desire of the givers, that the offering would be the means of accomplishing great good. Such works will stand the test of the trial by fire so soon to be realized. It is well represented by laying upon the foundation, gold, silver, and precious stones. This is the very best kind of recreation, and the bright, happy faces of the children showed that there was no discontent, no jealousy or ill feeling on the part of any. The custom of the world of bestowing gifts upon one another and inventing programmes simply to amuse the children may well be represented by laying upon the foundation, wood, hay, and stubble, which will be consumed by the fires of the day of God.

Everything connected with the reunion showed that much time and painstaking had been bestowed upon it. And now the question arises, Does it pay? We answer, Yes, indeed. The result of the efforts made to turn these occasions to God's glory, will not be wholly known until the day of final accounts. The presence of Jesus was invited both by song and by works. And he alone it is, who can make this the happiest year of our lives. E. G. WHITE.

The Missionary.

Thoughts on Proverbs 3:9, 10.

"Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

First, We are told to honor the Lord. It is a principle in the nature of things to pay respect and honor to position. The display that is made when some great man passes through the country is not so much because of the man as of the position he may hold. Any person who would not respect position is in no sense worthy to hold it. "Honor" is esteem due or paid to worth; when applied to the Supreme Being, reverence, veneration, a nice sense of what is right, just, and true, with a course of life corresponding thereto; a token of esteem paid to worth; a sign of veneration. All persons in any position should honor God, for he is their Creator, preserver, and constant benefactor. "A son honoreth his father and a servant his master; if then I be a father where is mine honor?" These are the words of God. Certainly all should honor him. "Them that honor me I will honor."

Secondly, We are told with what we should honor God,—our substance, with all that relates to our temporal interests. This includes all of our increase, everything that we may rightfully call our own.

Thirdly, The Scriptures state with what portion we should honor God. "With the first fruits of all thine increase." Of everything that is received, before appropriating it for our necessities, or for any purpose whatever, the first and best should be set apart for God. To wait until our wants are supplied, and then appropriate to God what we can spare, would be placing ourselves first and God second. The Scriptures abound in expressions showing that man should give his best and best to God. "The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God;" "a cake of the first of your dough ye shall give unto the Lord;" "the first fruits also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep shalt thou give him;" "of all the first fruits of the earth," "and the first of all the first fruits of all things, and every oblation of all, of every sort of your oblations;" "the first of your dough that he may cause the blessing to rest in thine house." Every offering made of the first fruits was a "heave offering," which was a thank offering. This was to be a voluntary or "free-will offering." See Ex. 23:19; 34:26; Num. 15:20, 21; Deut. 18:4; 26:2; Eze. 44:30. No increase or income of whatever nature or character was exempt. Nothing could be more explicit, and there can be no misunderstanding upon the part of any of what the first fruits were to be taken from. This is not a tithe, but a thank offering to God. By withholding it we rob God. It is as much his as the tithe or the Sabbath. Mal. 3:8. By pursuing this course it is positively said that we can honor God. "Honor the Lord with thy substance, and with the first fruits of all thine increase."

Fourthly, It is distinctly stated that in proportion as we do this we shall be blessed. "So shall thy barns be filled," etc. Webster defines so to mean "for like reason; with equal reason; in such manner; to such degree." As we thus honor God we shall be blessed, for it shows that we respect God as the author of all good.

Fifthly, The blessings here promised pertain to this life. "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." David says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Of the righteous he said, "The righteous showeth mercy and giveth," "he is ever merciful and lendeth." Ps. 37:25, 21, 26. Underlying this is a principle, a reason which would be well for us to consider.

There was a time when sin separated man from God so that there was no connection between a holy God and sinful man. It was then that the plan of salvation was devised in the courts of glory. Christ, the first and best, the archangel, God's only Son, voluntarily offered to give himself for a fallen race. The first religious duty ever made known to man after his fall was that of sacrifice. By this he was to show how much he appreciated what Heaven had done for his salvation. All that we receive in this life comes to us through the providence of God. Could we realize this, we would be anxious to give to God a free-will offering of all the first fruits of our increase as a token of appreciation of God's goodness to us. How many of those who read these lines will commence with 1885 to honor God in the way he has appointed? S. N. HASKELL.

Hard Times, and the Progress of Our Cause.

We hear the cry from every side, "Hard times." Yes, it is hard times, and also exceedingly close times for the advancement of most branches of business. Those who have plenty of money can of course "tide over" these times of depression without suffering or sacrifice. But those who depend on the fruits of their labor are the ones who realize the effects of the hard times. Although they may have raised good crops, yet it is almost impossible for them to find sales for their produce at prices that would cover the cost of raising. The merchants and the tradesmen, who are to a great extent dependent upon the patronage of the farmers, find their receipts diminishing in proportion to the decrease of the receipts by the farmer. As usual, monied men, finding that there is a scarcity of money in circulation, take advantage of the situation, and charge higher rates of interest on loans, and so hard times are made still harder.

I doubt not most of our friends have become fully cognizant of the facts above stated, because their own individual circumstances are more or less affected by the general depression in money matters. But I wish here to ask, Have we each, as we should, inquired into the bearing of *hard times* upon our special work, and our institutions which are established for the advancement of the cause of present truth? While we can see, and know, that hard times affect us, we should realize that it is likely to affect still more seriously *all* enterprises that are supported largely by the liberality of the people. Instead of becoming any way slack in our interest and care for our institutions, we should bestir ourselves to make greater sacrifices, and do more than usual for them, lest the cause be left to suffer.

In order that those who desire to know how matters stand, may understand and realize more fully their duty, I will make some statements. As we regard the press as being one of the main levers of our cause, it must be apparent to all that our publishing houses should be especially cared for in these times of financial embarrassment. The *SIGNS OF THE TIMES*, the "pioneer paper," "our able minister," which is doing such efficient work all over the world should not be curtailed in its circulation because of *hard times*, neither should the Pacific S. D. A. Publishing House be left to become embarrassed; but, on the contrary, these should be helped to go forward in their noble work.

At the time of the stockholders' meeting last April, it was found that more room and greater facilities must be provided for the prosecution of the work at the *SIGNS* Office. It became necessary to secure a little more land, on which

to add to the buildings of the publishing house, and also to purchase another printing press. To accomplish this, it has required an outlay of a little over thirteen thousand dollars. During the same time the directors have taken up six thousand dollars of the interest-bearing bonds, and three thousand dollars of deposited funds have been withdrawn. It must be gratifying to our friends to learn that these necessary improvements have been made without increasing the interest-bearing debt.

While this has been done by the association, there has been a falling off in the receipts of the SIGNS Office, that must be remedied in order that the work may go on unembarrassed. I find, by looking at the accounts, that whereas the various State Tract Societies were owing the SIGNS Office \$10,000 last spring, their debt is now \$20,000. I see also that the California Conference, which deposits its funds with the Pacific Press, has \$1,500 less on deposit than usual. If the Tract Societies will make it a point to collect from individual members their dues on publications, and make early payments on their amounts, it would give the Pacific Press great relief at this time. If each brother and sister in the California Conference will carefully consider, and pay faithfully their tithes, it will keep good the amount of Conference funds on deposit at the Pacific Press and enable the managers to pay out such funds to the ministers and Conference workers as they may need, without becoming embarrassed in other directions.

I sincerely hope that none of the subscribers to the SIGNS OF THE TIMES will be like the man who said, "It is hard times; I must curtail my expenses." While looking over to find where he could diminish his expenditures, he concluded that he could not dispense with any of his indulgences of appetite, dress, or home comforts, but finally decided to stop his paper. Instead of stopping the SIGNS, let us each at once examine our individual SIGNS account, and put the figures one year ahead; and let all our Tract Societies see that all their clubs are paid up to date. If all should do this, it would not only be giving the publishers their due, but every one might have the satisfaction of rendering timely aid when it will be most appreciated.

Many of the brethren and sisters have rendered timely assistance to the work by making the Pacific Press a depository for money for which they had no immediate use. This they have done either without interest, or at a low rate of interest. If all who can, will do the same, it will help to advance our work. There is no safer place of deposit in the world than our institutions, and especially our publishing houses. They do not rest, like banks and such institutions, upon the strength of individuals, but upon the strength of the cause of present truth, having the whole denomination of 30,000 members for backers. No one has ever yet lost a dollar by placing it on deposit in our publishing houses. None have failed to get their money when it became necessary for them to use it. Some have chosen to place their money in other enterprises, or in the hands of friends that wanted to use it a little while, and have lost it all. Thousands of dollars have been thus lost, which, had they been placed on deposit in our publishing houses, would have been returned, every dollar, on demand.

I hope none of those who have money on deposit with any of our institutions, at low rates of interest, will be moved to take out their money by flattering inducements, from uncertain sources, of "a little more interest." The rise in interest will undoubtedly soon recede, and money come back to its old basis of interest. Neither should any expect that these institutions can afford to pay any higher rate of interest while they are furnishing the SIGNS

OF THE TIMES at the present low prices. Let us rather study and plan, to let them have the use of *more* money instead of diminishing our deposits.

There may be persons who are earning and laying aside money for the purpose of attending college at some future time. Let such deposit their money with the office or college, and it will be safe and sure when you want it. Do not be induced to loan it here and there, to this or that friend, to be invested in uncertain enterprises, and, perhaps, when wanted, found to be either lost entirely, or so tied up that you cannot get it. May the Lord help us all not only to pray for the prosperity of our institutions, but to do all in our power to help them; and especially so, through these hard times. We shall then have the satisfaction that in one particular at least, we are obeying our Saviour's injunction to "seek first the kingdom of God."

J. N. LOUGHBOROUGH.

Missionary Incidents.

IN one of our Eastern cities, a few months since, a circumstance occurred which may be of interest to the readers of the SIGNS OF THE TIMES. It illustrates how God's providence is over his work, and how he co-operates with those who are trying to do his will. The Lord always works with his people when they sustain the right relation to him. Angels are ministering spirits sent forth to minister for those who are heirs of salvation. The world is full of the special providences of God, which we might recognize as such did we but stop to consider. A gentleman engaged in the missionary work in Boston, had felt for some time the necessity of taking steps to make deeper impressions on the people with whom he labored. His preaching and teaching did not seem to have the effect that he thought they should have. He was therefore led to arrange certain texts of Scripture and have them printed in connection with appropriate questions. Having learned of our method of holding Bible-readings, he came to our reading-room to make inquiry and learn what he could do as to the best method of teaching the Scripture. This resulted in his asking for a Bible-reading to examine. He wished one on the subject of the Sabbath in the New Testament. Reluctantly, our brother at the mission let him have one, fearing that he might not fully comprehend it. In a few days he returned, bringing it back with him. "I did not know that there was such scripture in the Bible," he said. He had fully made up his mind to henceforth observe the Sabbath of the Bible, and immediately commenced to labor in its behalf.

Word comes from Elder Kilgore, who is at the World's Exposition at New Orleans, that he has formed some very interesting acquaintances since going to that place; one in particular of a missionary who was distributing Bible leaves. Elder Kilgore called his attention to the Bible testimony on the Sabbath and other subjects that he had not before thought of in particular. The result is that this man has also commenced to observe the Sabbath of the Lord, and to labor in its behalf; also others have been found in the city who are observers of the Sabbath of the Bible. These individuals will co-operate and continue to do so during the coming winter.

Is it a marvel that God should raise up laborers in his cause? He does not require a six months' probation of laborers before they engage in his work. He has committed to his people the work of warning the world of the coming Judgment. If they fail to appreciate the importance of this commission and the opportunities offered them for executing it, God's resources are not limited; he will select others to do this work. In the days of Elijah he had seven thousand who had not bowed the knee to Baal, so to-day God has faithful men and women

whom he can and will use to accomplish his work. He will cut his work short in righteousness, for a short work will he make on the earth.

S. N. HASKELL.

Minneapolis Meeting.

A STATE meeting for Minnesota was held at Minneapolis, Dec. 11-17. The meeting was conducted by Elders G. I. Butler, D. M. Canright, and O. A. Olsen. The preaching was nearly all by the two former. An invitation was given to all the laborers in the Conference, the most of whom responded by their presence. Some brethren and sisters came from other churches, and these, with those living in the city, formed quite a large congregation. The objects of the meeting were the consideration of the wants of the cause, and to bring about a more perfect relation of the laborers to the work and to each other. There was an evident desire to make the best use of the time to secure these objects. It was a privilege which all appreciated, to have the labors of Brother Butler, who stands at the head of the work, and Brother Canright, who has labored prominently in the past in building up the cause in Minnesota.

The preaching was of an earnest and impressive nature, leading to close self-examination. Humility and contrition, those offerings acceptable to God, were manifested upon the part of many, and brought the blessing of God very near. Sabbath and first-day the time was occupied by devotional meetings. The solemn truths for our time were placed before us by the servants of God. The social meetings were marked by an earnest spirit of seeking God. Some clouds have for a time overhung the cause in this Conference and impeded its progress. It was a great joy to see light breaking in and difficulties all removed. A feeling of love and union was brought about, and courage was infused into the hearts of all present, and it is not too much to expect that this happy condition will abide, and extend to every quarter of the State.

On each evening of the last three days of the meeting there was preaching, and the rest of the time was devoted to instruction in the various branches of the work. Elder Butler spoke on the subject of tithing, and Elder Canright related his views and experience in regard to the Testimonies, as connected with the cause of present truth. Colporter and canvassing work received considerable attention. Several enlisted in this service and went out from the meeting to scatter the light of truth. Over 3,000 copies of "Sunshine at Home" have been sold in Minnesota during the past year, and it is expected that a larger work will be done.

There are important interests centering in Minneapolis and St. Paul. Brother F. L. Mead, from Battle Creek, is engaged in missionary work in these cities. A mission is to be opened there and a force of laborers is already engaged in canvassing for "Sunshine" and the SIGNS OF THE TIMES. A Tract and Missionary district was formed, composed of the above-named cities, of which Brother Mead was appointed director. Those who attended the meeting were benefited in more than one respect. They go forth to labor in better courage and with a better knowledge of the work than ever before. There is a spirit to rise and advance with the message. Grand opportunities are presented in that noble State, and it is confidently expected that this meeting will mark an era in the history of the cause. If this people are faithful to their trusts, there will be found many honest hearts, who, in the great conflict before us, will respond to the call of our great Leader to separate themselves from the evils of this generation, and take their places with the people who keep the "commandments of God and the faith of Jesus."

G. C. TENNEY.

The Home Circle.

A THANKFUL HEART.

METHINKS of all the sins that pierce the heart of Christ
anew,
And once again in bitterness bring Calvary to view,
That in those hands and feet again the nail-prints deep
impress,
The blackest is the loveless sin of dark unthankfulness.

A grudging soul that counts its sorrows, weighing, one by
one,
The pains it bears, the tears it sheds, the work that it
hath done;
That thanks its God, perchance, because it has a patient
mind,
And for its crowning grace desires a spirit well resigned.

Resigned! that Christ has died for thee upon the shame-
ful tree;
Resigned! that still he lives and pleads in Heaven's high
court for thee;
Resigned! that he hath willed to thee his nature to im-
part,
And that for thee undying love burns in his human
heart!

Oh, sin against the love of Christ, of all the sins that
are,
Methinks that this in Heaven must move the greatest
sorrow far;
Must make the soul of Christ to grieve, and angels' eyes
grow dim
At sight of all he does for us, and the naught we do for
him.

—Standard.

How to Help Children in Their Reading.

BUNYAN tells us that when the devil sets out to capture Mansoul, Eyegate is one of his favorite points of attack. This is important to remember in the training of children—and especially with reference to their reading. The children of our day read prodigiously. Books and periodicals open up to them another world from that of their every-day experiences. Through the imagination the printed page introduces them to other scenes and companions as though they led a double life; and these often color and mould character and conduct as powerfully as the scenes and associates of the active hours.

This throws a heavy responsibility upon their parents, teachers, and friends. For if there is anything in which a child needs guidance, restraint, encouragement, and help, it is in this matter of determining what and how to read. He should not be left to himself to devour indiscriminately whatever comes in his way any more than he should be turned loose into a room where foods and poisons stand invitingly side by side. It is as dangerous for a child to grow up in the book-world alone, with no one to put him on his guard against the contaminations and perils that lurk there, as to let him grow up unfriended amid the temptations and dangers of a great city. Father, mother, day school teacher, Sunday-school teacher, librarian, and all wise friends, have it as a sacred and urgent duty to look carefully after the children's reading, to know what they are reading and how they read it; and by wise counsel and assistance to put them on the track of such reading as will strengthen, enrich, and ennoble their lives.

When we ask how the elders can help the younger readers in this matter, the first answer that suggests itself is that they should guard them with utmost vigilance from bad books and papers. These include not only the indecent and salacious productions, which are read for the most part on the sly, being passed stealthily, and under pledge of secrecy, from hand to hand on their corrupting work. Children should be warned against these, and taught to loathe them as reptiles carrying the venom of hell, so that as soon as the serpent's head appears they will put the heel of indignant rejection instantly upon it and crush it into the dust. But books containing copious descriptions of crime and

criminals are also dangerous. Detailed biographies of vicious characters, the thrilling exploits of daring rascals, the presentation of crime in a jocular and airy manner, as though sin were funny instead of hateful, is very fascinating to some boys; it opens up to their excited imaginations a side of life that is novel and full of surprising episodes. But association with scoundrels breeds the scoundrel spirit, and the criminal classes are being constantly recruited by means of this incendiary stuff. Other bad reading may be found in the sensational and vulgarizing stories of "dime" and "nickel libraries;" and much of the so-called "religious reading" for children is also mere weak sentimentalism and literary drivel, that ought not to be allowed to go into a child's hands without thorough sifting. Guard them against anything that will vitiate, dissipate, or weaken the mind or moral nature.

Then keep them well supplied with the best reading. Do not cater to mere love of excitement, else you will make them literary inebriates, rushing feverishly from book to book, as the drunkard goes from glass to glass, to satisfy a diseased craving. Give them that which will awaken a healthy relish for good literature, and which will tend to make them wise, strong, upright, and noble-hearted.

Some will object that their children have no taste for the best things. The good books selected for them they throw aside as dull and spiritless; they prefer spicy stories, exciting adventure, and fun with a dash of slang in it. The parents conclude that the taste must mature before it will readily turn to better things, and that it is well enough to let them read what they please till they outgrow their present fancy for trash. No greater mistake could be made. The literary taste gets its direction fixed in childhood as a rule. If a child manifests a perverted or depraved taste, you cannot begin too soon to reform it, unless you wish him through life to prefer light and worthless reading. Reconstruct his literary appetite. If he does not like the best, let your ingenuity and patient training teach him to like it. If parents and teachers are willing to give self-denial and painstaking care enough to it, they will be surprised, and so will the children, to see how they presently turn with repugnance from things beneath them, and with eager relish to books that both interest and help them.

All who mean to help children in this matter should themselves have a high standard of reading. The general sentiment of the household goes far to determine the child's ideas. The book that the teacher talks about, or that the librarian recommends, will attract attention and interest. Contempt for trash, and enthusiasm for the best reading should be so vital an element in the family atmosphere that it should be breathed in by the child, as the instinct for good behavior ought to be. Charles Dudley Warner says the reason why children read trash "is because their parents, or older persons about them, either have not the habit of reading, or they also read trash. . . . I suspect that the vast majority of people care little for reading, except as it furnishes them a smattering of news or gives them a temporary excitement." Children will be quick to catch the tone of such persons, and will care only for the newspaper, the novel, and the picture paper.

It is a great help for the parent or older friend to read with the child. The companionship in letters helps the younger one over the hard places, and tends to interest him in what might otherwise grow dull. Mothers have carried their boys of twelve through Plutarch's Lives, and D'Aubigné's Reformation, and Prescott's and Motley's histories, and the poems of Scott, and Milton, and Whittier, and Longfellow, to the growing delight of the boys, and the profit of both parties. A special advantage of this method is the relish it awakens in the child for things that interest maturer minds.

It is a great point gained when a boy feels that it is a little beneath him to be interested in children's literature chiefly. "We have little liking," says Miss C. M. Yonge, "for 'books for boys.' If boys have healthy, intelligent minds, they would be doing much better if they were reading books for men." It helps create a relish for this higher class of reading to read with the children.

Another help is to give the children illustrated editions of the best books; the picture tells the story even more vividly than the words. Better yet is the custom, practiced in some schools, of letting them make their own illustrated editions of history, travel, or biography, with pictorial papers, scissors, and scrap-book. Another method of illustrated readings is to connect the children's reading with their studies; as, in studying geography, to read "poems of places" in connection with localities described; in studying history, to read stories that illustrate a particular epoch, with the account of the illustrious men and the great writers of the period; in studying mechanics, to read the stories of inventors and inventions. Good reading thus gains a practical value to the child's mind from the association, and so gains attractiveness.—Rev. Charles H. Richards, in *Congregationalist*.

My Hat—Twenty-Seven Years Old!

FASHION is a great tyrant, but she cannot rule you without your own consent. I declared my independence of her long ago, and I do not see but I live quite as well as I did when I was her subject, and I live much more comfortably. Finding that I must spend all I could earn, if not more, in order to dress "in style," I said, "See here, Helen Bruce, what is your object in life? Is it to dress handsomely?"

Helen rather reluctantly—for she feared what was coming—replied, "No."

"For what were you made, miss?"

"To glorify God and enjoy him forever."

"Well, can you do that by spending your money for new clothes when your old ones are plenty good enough, or by spending half your time in making up new, or in making over old clothes?"

"I do not think I can."

"Now what do you propose to do in the matter? You must choose between spending and being spent, to try to make yourself look nice and stylish (very likely you can do it), or spending and being spent for the good of those dear to you. It is impossible that you should do both. Say which is your choice!"

With some very womanish sighs and regret, full looks back at fashionable suits and hats of other seasons, Helen at last spoke up with tolerable decision: "I choose to serve God by denying self, and serving those whom he has given me power to thus serve."

"It is the first step that costs," and Helen—that is, I—found that courage and resolution grew with the exercise of them. She really began to take pleasure in wearing garments to which she had become used. Then not needing to go shopping much, gave her more time for study and useful work. She came to care little for her dress, farther than to have it whole and clean. It was wonderful how her clothes lasted. And the thing that lasted best of all was a brown straw hat. She bought it in 1857—the summer when the Ohio Trust Company burst and shattered business terribly—and she has worn it ever since in summer time. It is a good hat yet, and Helen loves it like a sister. Nobody could get it away from her. The praise and the abuse that that one hat has received are enough for a dozen; but it seems very little affected by either. It is a hat of too much character to be moved by trifles. Every few years it is in fashion, and then people cry, "What a handsome hat! why, what ails you to be so much in the fashion? Where

did you buy that hat? It is better and prettier than mine." Then in a year or two more I am accosted with, "For pity's sake, where did that shed top come from? Why will you wear such a thing? You might have got married by this time had you only dressed up like other folks."

We let them talk—my hat and I—and we go our quiet ways unheeding. Not that I—Helen I mean—do not know how much dress has to do with looks and impressions. Why, even a horse in shining harness is more attractive than the same one in an old, rope-tied rig-out—yes, a hundredfold more. But she knows it is useless for her to try that way to gain favor. She cannot afford it; the loss would be far more than the gain, even though the gain should be "a husband."

When she really needs new garments, she tries to have them as near to prevailing styles as she can, without cutting up the material too much. Then she wears them till they are so worn as to need mending, when sometimes she alters them. This is all that she can do, without neglecting interests which are greatly more important than any demand of fashion. And this is true of the greater number of women. Sisters, come over to my hat and me. We will do you good. Adopt for yourselves and for your children the simple, the seldom changing style, and "taste and see" that there is in it refreshment of both body and soul. The time is now long past in which I would have returned, if I had been able, to the "fuss and feathers" of fashion. I sometimes read a column of "Fashion Hints," but I do not even know the meaning of the terms used there; nor do I wish to know. I drop the paper with a feeling of freedom, and of gratitude for that freedom. Clothing was given us for a covering—never to be of more account than the body, never to be made an injury to the body, nor an injury, through vanity, to the soul. In too many cases the servant has become the master. Sisters, arouse yourselves. Ye have one rightful Master, even Christ. His services demand your chief attention and all your powers, and you "cannot serve two masters." Which will you choose—the Lord Fashion? Cast off the evil yoke. Ye are called to freedom.—*Helen Bruce, in New York Evangelist.*

Personalities.

KEEP clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities must sometimes be talked, because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Do not needlessly report ill of others. There are times when we are compelled to say, "I do not think Bouncer is a true and honest man." But when there is no need to express an opinion, let poor Bouncer swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them. And, as far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—*John Hall, D. D.*

NOTHING impairs authority more than a too frequent or indiscreet use of it. If thunder itself was to be continued, it would excite no more terror than the noise of a mill.

BE kindly affectionate one to another.—*Bible.*

Not Trustworthy.

ONE afternoon a gentleman was shown into Mr. Lamar's library.

"Mr. Lamar," asked the visitor, "do you know a lad by the name of Gregory Bassett?"

"I guess so," replied Mr. Lamar, with a smile. "That is the young man," he added, nodding toward Gregory.

The latter was a boy aged about fourteen. He was drawing a map at the wide table near the window.

"A bright boy, I should judge," commented the visitor, looking over the top of his glasses. "He applied for a clerkship in my mill, and referred me to you. His letter of application shows that he is a good penman. How is he at figures?"

"Rapid and correct," was the reply.

"That's good! Honest, is he?"

"Oh, yes," answered Mr. Lamar.

"The work is not hard, and he will be rapidly promoted, should he deserve it. Oh! one question more, Mr. Lamar; is the boy trustworthy?"

"I regret to say that he is not," was the grave reply.

"Eh!" cried the visitor. "Then I don't want him."

That ended the interview.

"O uncle!" cried Gregory, bursting into tears.

He had set his heart upon obtaining the situation, and was very much disappointed over the result.

"Gregory, I could not deceive the gentleman," Mr. Lamar said, in a low tone, more regretful than stern. "You are not trustworthy, and it is a serious failing; nay, a fault, rather. Three instances occurred within as many weeks which sorely tried my patience, and cost me loss of time and money."

Mr. Lamar's tone changed into one of reproach, and his face was dark with displeasure. "I gave you some money to deposit in bank," he resumed. "You loitered until the bank was closed, and my note went to protest. One evening I told you to close the gate at the barn. You neglected to do so. The colt got out in the night, fell into a quarry, and broke its leg. I had to shoot the pretty little thing, to put an end to its suffering."

Gregory lifted his hand in a humiliated way.

"Next, I gave you a letter to mail. You loitered to watch a man with a tame bear. The nine o'clock mail will do, you thought. But it didn't, being a way mail, and not a through mail. On the following day I went fifty miles to keep the appointment I had made. The gentleman was not there to meet me, because he had not received my letter. I lost my time, and missed all the benefit of what would have been to me a very profitable transaction. It is not too late for you to reform; and unless you do reform, your life will prove a failure."

The lesson was not lost upon Gregory. He succeeded in getting rid of his heedless ways, and became prompt, precise, trustworthy.—*Frank H. Stauffer, in S. S. Times.*

CONNECTED with many of the Buddhist temples in China and Japan are a number of domestic animals, birds, or fishes which are treated as if they were sacred, being tended by the priests with the greatest care, and given burial like that of human beings when they die. The priests teach the people that it is a highly meritorious act for them to buy food from them with which to feed the animals, and few visit the temples without doing this. It is one great source of the income of the priests.—*Sel.*

THE album of the Bank of England in which specimens of counterfeits are preserved has three notes which passed through the Chicago fire. Though they are burnt to a crisp, black ash, the paper is scarcely broken, and the engraving is as clear as new.

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Daniel 9 94	Romans 6:14..... 23
The Sanctuary..... 19	Romans 10:4..... 17
The Law of God, No. 1..... 30	Galatians 3:13..... 19
" " No. 2..... 81	Romans 3:20..... 19
" " No. 3..... 28	Tithing..... 99

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" " 2..... 49	Luke 23:39-43..... 16
" " 3..... 42	1 Peter 3:18-20..... 10
Colossians 2:14-17..... 19	Luke 16:19-31..... 37
Psalms 118:24..... 13	Living Souls..... 14
Penalty of Transgression..... 10	Nature of Man..... 18
Sanctification..... 43	Punishment of the Wicked..... 70
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News and Notes.

RELIGIOUS.

—A Gutenberg Bible was recently sold in London for \$19,500.

—A church congress will be held in 1885 at Portsmouth, England.

—It is said that the singing of hymns is becoming quite common in the meetings of the Friends. This causes the older and stricter members of the society to mourn.

—The recently published minutes of the Maine Baptist State Convention shows a slight loss in membership, and a steady decrease of ministers. In six years there has been a loss of twenty per cent.

—The *Independent* has caught it, too. In its last issue it refers to the fact that a hotel that was in process of erection near the Exposition grounds, in New Orleans, "fell to the ground with an awful crash," and significantly adds that "it was on the Sabbath day," and that forty men were at work. We suppose it means that the accident happened on Sunday, but what that has to do with it is more than we can imagine.

—We fully agree with the *Congregationalist* that the following remark made by a pastor at the funeral of a distinguished parishioner, has an "odd sound." Said the pastor: "I have been pleasantly intimate with him, and I can bear the warmest testimony to his goodness of heart and many social graces. What his theological predilections may have been—whether, for example, he believed in a personal God, in a divine revelation, or in a life after the present—I never knew—had no means of knowing!"

—Recent events go to show that the spirit of the Turkish Government has in no wise changed in its attitude towards Christians. A band of eight men, headed by their chief, recently attacked three Bulgarian shepherds. The *Pall Mall Gazette* says: "They bound them, cut off their ears and noses, and then, by order of Fevzo, tore the skin off their legs, arms, and necks, calling out to them as they lay the veins bare to 'bear witness before the prophet that we know how to shed Slav blood.' After this their eyes were put out, and they were cut to pieces."

—Hon. A. C. Barstow, of Providence, R. I., a prominent member of the Congregationalist Church, in a letter written a few months ago, concerning the practice of examining a minister every time he changes his field of labor, said: "What some candidates lack in *system* in their theology, they more than make up in their *vain philosophy*. Expecting to be catechized, and fearing to be cornered in their philosophies, they make more preparation to defend what they only half believe, than they do to state clearly that of which they have no doubt." If this be true, it does not indicate a revival of primitive Christianity. On the contrary, we may look for a philosophical religion, since ministers will very naturally preach that upon which they bestow the most preparation.

SECULAR.

—Earthquakes have caused considerable loss of property in various parts of Europe lately.

—The roof of a theater in Choleet, France, fell the night of Dec. 30, wounding 150 persons.

—A portion of the United States of Columbia, S. A., has been declared in a state of rebellion.

—There are 674 divorce cases pending in the Chicago courts, and 718 applications are on the dockets of the courts in Philadelphia.

—Articles of incorporation of an electric railroad to run from Far Rockaway to the Long Island Railroad have been filed; capital, \$200,000.

—The tug *Admiral* exploded her boiler, Jan. 1, at Chicago, completely demolishing the boat. Five men were on board, all of whom were killed.

—In all the military barracks in Paris which were recently searched large numbers of socialistic pamphlets were found in the outfits of the soldiers.

—The House Committee on Indian Affairs has decided to report adversely the joint resolution providing for the improvement of the Indians by giving them citizenship.

—An attachment for the inside of a watch has been invented, which it is said does away with the necessity of either keys or stem-winders. It winds the watch automatically.

—Another twelve-inch rifle gun of fifty-four tons' weight has just been cast in South Boston, for Government use.

—The republic of Mexico maintains an agricultural college at its capital, the appropriations for which last year were \$339,348.

—The Alabama Legislature has a bill pending providing that persons carrying concealed weapons shall wear a badge with the words, "I am armed."

—London is afflicted with small-pox. On Dec. 8, 1,000 cases were reported in the hospitals and ships. Late dispatches report the malady increasing.

—Forty-eight persons were buried alive last week by a land-slide in the mountains near Periana, Spain. Eighteen of the unfortunates were rescued alive.

—Judge Sage, of the United States District Court, Cincinnati, sentenced seven prisoners Dec. 30, convicted of violating the election laws at the late election.

—The unfinished State Capitol at Albany, N. Y., has already cost about \$16,400,000. The expense of completing the vast structure is variously estimated at from \$3,000,000 to \$10,000,000.

—Three tons of candy colored with poisonous substances, were seized and destroyed in New York, recently. The coloring material used was aniline, Prussian blue, chrome-red, and chromate of lead.

—The bark *Clyde* was wrecked near Akaroa Heads, New Zealand, on November 5, and eighteen lives were lost, including Captain Culmer, his wife, and two children. The only person saved was a cabin boy.

—There is a proposition to build a line of railway from London to Bombay, a distance of 5,000 miles. This will be the longest line in the world, the only break in the road being at the straits of Gibraltar and Dover.

—An almost unprecedented cold wave swept over the northern Territories last week, the thermometer ranging from thirty-five to fifty degrees below zero at different points. A large per cent. of the cattle are said to have died from exposure.

—There is trouble in Utah over the school-tax question. The Mormons have been appropriating the public money to teach the doctrines of their church, and the Gentiles have entered a protest against it. The matter is now before the courts.

—The natural curiosity near the Geysers in California, widely known as "Turk's Head," was recently undermined by the severe rains, and fell to the valley with a terrible crash. The jar was so heavy that it shook a building hundreds of yards away.

—The *Flint and Pere Marquette* steamer, which plies between Milwaukee and Ludington, Mich., went ashore in a storm near the latter place last week. The fireman was killed, and two of the crew badly injured. The passengers and the remainder of the crew were rescued by the life-saving company.

—A new application of the electric light has been made. It has been successfully placed in a baker's oven, where the temperature ranges from 400 to 600 degrees Fahrenheit. By having a sheet of plate glass in the oven door, the baker is enabled to observe the progress of baking in ovens hitherto dark.

—A concerted movement is in progress in Massachusetts, looking to an agreement between manufacturers not to employ any persons who are not known or believed to be total abstainers from intoxicating liquors; also to discharge all employes as soon as evidence is obtained of their indulgence in stimulants.

—Sir John A. McDonald, the Premier of Canada, has incorporated a Woman Suffrage Bill in the pending Canadian Franchise Bill. To a committee of ladies who called to thank him for this act, he said that this clause had been received with growing favor in Canada, and he had no doubt of its ultimate passage. He had found, he said, a growing sentiment in favor of woman suffrage in England.

—One of the severest earthquakes of the century occurred in Spain, Dec. 25. The shock was felt over a large area of territory. At Vilez Malaga, a city of 13,000 people, many houses were utterly destroyed, and the people abandoned the city. A thousand houses in Alhama are in ruins. Many were killed in Camillas. The town of Albuquerque is entirely destroyed. In other places there was much loss of life and property. It is estimated that 2,000 persons have been killed since Christmas, and still the shocks continue at intervals. Many of the terror-stricken inhabitants of the country are camped in huts in the fields, or in carts and carriages. Contributions are being made for the sufferers.

Callahan's, Cal.

MEETINGS continue at this place. Thirty have signed the covenant to keep all of God's commandments and the faith of Jesus. Several others will do so, who are now keeping the Lord's Sabbath day. Still others are investigating. We have hopes for them. We are endeavoring to so connect with Heaven that the work may be wrought in God. There are many here who can be very useful in the Master's cause if they but consecrate themselves fully to him. A call for labor has been made from a neighborhood about three miles from here. We hold two or three meetings a week there for the present. There is a full house and close attention. Pray for the success of the work and for us.

J. D. RICE,
F. T. LAMB,
L. H. CHURCH.

Dec. 24, 1884.

Turlock and Modesto, California.

SINCE my last report I spent a few days with the company near Turlock, and organized a Tract and Missionary Society of ten members; also a Sabbath-school.

At Modesto a Sabbath-school was organized, and arrangements made for the company there to meet in the Baptist church. I baptized four persons there. God has blessed our labors with some good fruit. I am feeling the need of rest, having worked harder for the past few weeks than my health would bear.

W. M. HEALEY.

Healdsburg, Dec. 28.

THE real object of education is to give children resources that will endure as long as life endures.—*Sydney Smith.*

Obituary.

LUSSIER.—Died of typhoid pneumonia, in Oakland, Cal., Dec. 27, 1884, Louis O. Lussier, aged 52 years 2 months, and 5 days.

Brother Lussier was born in Montreal, Canada, but came to the United States when quite young. Having learned the art of portrait painting, he came to the Pacific Coast, like many others, to do better financially than it was possible in his business in the East. Having no decided religious convictions, he was swayed much in his early years by the opinions of those with whom he was brought in contact. Last summer, while the tent-meetings were being held in Oakland, he became a regular attendant, and when the seventh-day Sabbath was made plain from the Scriptures, he, with others, accepted it as a part of his religious faith. He, with his companion, was baptized at the Oakland camp-meeting, and both united with the church.

Bro. Lussier had become endeared to the hearts of his brethren, as few men could in so short a time. He was earnest, devoted, and faithful. He was always cheerful, and generous to a fault. In his death the church mourns the loss of a worthy member, and his family the loss of a devoted husband and loving father.

Words of exhortation were spoken by the writer at the funeral, from Num. 23:10.

J. O. CORLISS.

RHODES.—Sister F. R. Rhodes, wife of Isaac Rhodes, died of pneumonia, at her home, near Albertson, Shasta County, Cal., Dec. 15, 1884, aged 58 years, 10 months, and 5 days.

Sister Rhodes was born near Danville, Northumberland County, Pa., but spent the greater part of her life in this State. She was converted at the age of 20, and united with the Baptist Church. In the summer of 1877, under the preaching of Elder Healey, she embraced the faith of the Seventh-day Adventists, of which church she remained a worthy member till her death. During the last weeks of her life her heart was filled with peace and Christian love toward all, and in her last hours she gave evidence that she was ready to depart. She leaves a husband and two children to mourn her departure.

A funeral discourse was delivered by Rev. G. W. Burtner, from John 11:25.

A FRIEND.

"The Extinction of News."

THIS is what we plead for,—that a large half of what is now called "news" be extinguished, instead of being disseminated. Hush it up. Let us go back to the good old ante-telegraph days, when one could usually unfold a damp newspaper without expecting to have his blood run cold with a recital of all the wretched and horrible things which have lately happened. Instead of "dumping" the "news" of the "Associated Press" into their columns unread, simply because it is out—only fitting it with the glaring sub-titles, let editors edit the same, condensing whatever is dreadful that deserves mention into the briefest and quietest and least sensational form, and throwing the rest bodily into the gutter. By and by such treatment would reform the whole news administration, and a better day dawn.—*Congregationalist.*

International Tract and Missionary Society.

THE International Tract and Missionary Society was organized Aug. 13, 1874. It has furnished health and religious publications to co-operative missions and individuals in every State and Territory in the United States, and to every civilized nation on the globe. During 1883-'84 it placed in free public libraries in this country over 10,000 volumes of standard religious books, at a cost of over \$10,000, two-thirds of which was donated by other funds and the publishers. It has also placed valuable books in many libraries in England, Australia, the United States, and supplied reading-rooms with health and religious periodicals.

Free reading and lecture-room, 914 Laguna Street, San Francisco, Cal., from which place all ships are visited which enter that harbor. Andrew Brorsen and H. C. Palmer, city missionaries. C. R. Robbins, ship missionary.

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Free reading-room and book depository, 23 West Ohio Street, Indianapolis, Ind. A. W. Bartlett, superintendent.

The ship work at Liverpool, England, is under the charge of Geo. R. Drew, 32 Grange Road, Birkenhead, Cheshire; J. H. Durland, Southampton. Tract and book depository, 72 Henage Street, Great Grimsby, Eng., in charge of Miss Jennie T.ayer.

Free reading-room, tract and book depository, at 189 Nuananu Avenue, Honolulu, H. I. L. A. Scott, city missionary; A. LaRue, ship missionary.

Branch societies are being organized in all parts of the United States and Europe. The New York State branch has its offices and depository at Rome, N. Y. E. W. Whitney, President; Miss May Taylor, Secretary.

At the above-mentioned places the public are cordially invited. The society is sustained by the liberalities of friends of missions. Donations by draft or otherwise will be thankfully received and gratefully acknowledged by any of the above-mentioned agents, or Miss M. L. Huntley, Secretary, South Lancaster, Mass., U. S. A.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JANUARY 8, 1885.

WE are happy to be able to announce that our subscription list is growing rapidly. Names of subscribers for the SIGNS are coming in literally by the hundreds every day.

THE *Sunday School Times* contains the best editorials of any of our religious exchanges, and one of the best that we have ever seen in that paper is one entitled "The Testing of Character," which will be found on page 20 of this number of the SIGNS. It is worthy of careful and repeated reading.

LAST Sabbath, the first in the new year, was a good day for the church in Oakland. Sister White spoke in the forenoon, giving excellent instruction from the words of Peter found in his second epistle, first chapter. The theme more particularly dwelt upon was the necessity of adding the Christian graces. No doubt all that were present will profit by the lesson that was so forcibly presented.

In the afternoon 175 took part in the celebration of the ordinances. It was a precious season. It was also gratifying to note the healthy growth of this church during the past year. At the commencement of 1884, the church had 187 members. Its present membership is 247.

THE California *Christian Advocate* says:—

"We know of a man who made a very distinct and constant profession of holiness all last year, but did not pay one cent for missions, church extension, nor any other benevolent work adopted and fostered by the church. His account is thus: Profession of holiness, one hundred or more times; for benevolence, not even a mite."

The *Advocate* evidently does not take much stock in such "holiness;" neither do we. We know persons, however, who made much genuine advancement in holiness last year, but they didn't keep talking about it. They have an idea that men are to be led to glorify God by seeing their "good works" rather than by hearing their "good words." We believe that their method is the correct one, inasmuch as it is the Bible method.

Oakland Sabbath-School Reunion.

THURSDAY evening, Jan. 1, was the occasion of the annual reunion of the Oakland church and Sabbath-school. The church was well represented, and neighboring friends coming in filled our church building to its utmost seating capacity. It would be impossible to do justice to the exercises, for it was the universal verdict that no better ones have ever been held in Oakland; indeed, all seemed to think that they had never anywhere attended any more pleasing entertainment.

Aside from the singing, it was a Bible exercise throughout. An interesting feature was an outline of Biblical history, beginning with creation, and ending with redemption, and a description of the glories of the new earth. Questions were asked by various ones in the congregation, and the answers, given in exact Bible language, formed the outline. This exercise served as a review for all the divisions.

Another impressive exercise was the formation of a cross, the different sections bearing the names of the graces enumerated by Peter in the first chapter of his second epistle. On the broad foundation of Repentance, which was laid by the assistant superintendent, eight young men laid in succession Faith, Virtue, Knowledge, Temperance, Patience, Godliness, Brotherly Kindness, and Charity. As each section was laid, an appropriate selection of Scripture was recited, and the exercise was closed with the apostle's words found in 2 Pet. 1: 8-11.

Next came the bringing in of the sheaves, while the choir sang "Bringing in the Sheaves," the words having been written for the occasion, twenty-four little boys and girls, representing the classes of the Senior Division, and the Primary Divisions, came in, each bearing a sheaf. To each sheaf was attached an envelope containing the contribution of the class or division which was represented by the bearer. As the children handed in their offerings, each one recited an appropriate verse. The total amount of offerings was \$259.40.

We can truly say that we have seldom listened to a sermon which contained so much instruction as did the evening's entertainment. Indeed, it contained several sermons. It was a happy occasion for every one present, and we believe that angels must have rejoiced at the sight. Impressions were made that will, we believe, bear fruit in eternity.

The report of the secretary showed that the Sabbath-school is in a prosperous condition. We give a few items from her report. One year ago the school numbered 174; the membership is now 276, showing an increase of 102 during the year. The class contributions during the year amounted to \$374.83; total receipts for 1884, \$657.58. The expenditures were \$585.16, leaving \$72.42 now in the treasury. There are 200 volumes in the library, and the school uses 300 *Instructors*.

The school has been a means of bringing many into the church, and a missionary spirit is manifested quite generally by teachers and pupils. There seems to be a greater interest in the work than ever before, and we believe that during the present year God will abundantly bless the Oakland church through its school.

Recruits for the "Army."

A FEW weeks ago we made a note of the fact that one of the oldest and most influential Congregationalist ministers on the Pacific Coast had stated, in the *Pacific*, that he had attended some meetings of the "Salvation Army," and that he was "tempted" to yield to a "strong inclination" to join them. Since the publication of that letter, another has written expressing his regret that his elder brother did not join them, and give the rest the benefit of his experience after closer acquaintance. Said the latter writer: "I feel certain that many of his brethren are similarly 'tempted,' . . . and his experience would have been of incalculable benefit to his brethren, who, like him, are 'halting between two opinions' regarding the Salvation Army, its methods and work, and their own duty with reference to it."

Still further he says:—

"I cannot avoid a conviction that, if our brother had yielded to the yearning desire to become one of the searchers along the highways and among the hedges, he would only have been the first among a multitude of earnest preachers, whose hearts are crying out to the Lord for wisdom that they may know how 'to seek and to save.'"

This is only one of the many indications that there is a strong current setting toward the "Salvation Army," or some similar organization. As the writer above quoted says, many ministers are not satisfied with the present influence and work of the church, and thus are all ready to adopt anything which promises the success they so much desire, namely, "many converts." There is no question but that the "Salvation Army" is rapidly gaining recruits, and, as a natural consequence, influence. Those who to-day make it a subject of ridicule may next month be in its ranks. It is high time that all honest, candid persons should be warned against its insidious advances, lest they become infatuated with it, and, ere they discover their mistake, become hopelessly entangled in the net of Spiritualism.

SECRETARY FRELINGHUYSEN has accepted the presidency of the American Bible Society.

"Man's Nature and Destiny."

THERE are no subjects that are of more absorbing interest to the human race than those indicated in the above heading. It is natural and proper for man to inquire into the origin of things. Only by so doing can he properly appreciate the power and wisdom of the Creator. It is for this purpose that God has given him a mind that is capable of conducting profound research and grasping great truths. It is just as natural and proper for him to seek to know for what God has created all things. But when this investigation has to do with man himself, it becomes far more than a matter of mere curiosity; for since man has been endowed with so high an order of intellect, that he can choose his own course, and is responsible for his acts, it is a matter of vital importance that he should know for what purpose God created him, how he must act in order to attain that end, and what will be his fate should he deviate from the proper course.

These questions can be answered only in the light of divine revelation. The Bible affords the only solution of the mysteries concerning the origin and destiny of the human race; and conjecture, speculation, or philosophy should not enter into the investigation. The book whose name heads this article is an attempt to give a comprehensive view of the subject, from a Bible standpoint alone. In this effort the author has met with better success than any other one of whom we have any knowledge. Elder Uriah Smith, editor of the *Review and Herald* has made the Bible his chief study for two score years, and his long experience as a teacher, both by voice and pen, gives him great facility in stating points of doctrine so that they may be comprehended by the dullest minds. This book has already met with a large sale, the present being the third edition. The following partial schedule of the thirty-seven chapters of the book will give an idea of its comprehensiveness:—

Primary Questions—Immortal and Immortality—Image of God—Breath of Life—The Living Soul—What Is Soul?—What Is Spirit?—The Spirit Returns to God—The Formation of the Spirit—"Who Knoweth?"—Spirits of Just Men Made Perfect—Spirits in Prison—Departure and Return of the Soul—Can the Soul Be Killed?—The Souls under the Altar—Gathered to His People—Samuel and the Woman of Endor—The Transfiguration—The Rich Man and Lazarus—"With Me in Paradise"—Absent from the Body—In the Body and Out—Departing and Being with Christ—The Resurrection—The Judgment—The Life Everlasting—The Wages of Sin—Everlasting Punishment—The Undying Worm and Quenchless Fire—Tormented Forever and Ever—End of Them That Obey Not the Gospel—God's Dealings with His Creature—The Claims of Philosophy—Historical View—Influence of the Doctrine.

The book has a copious index, by which the reader may readily find the comment on any text bearing on the nature and destiny of man. Bound in cloth, 443 pp., price, \$1.50. Address *Review and Herald*, Battle Creek, Mich., or SIGNS OF THE TIMES, Oakland, Cal.

A CHICAGO minister says: "Church members are divided into two classes, workers and grumblers. Workers never grumble, and grumblers never work." Let every church member and officer consider this matter.

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