

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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ALMOST SUNDOWN.

I AM looking over my labors,
By the light of the setting sun;
For I see by the lengthening shadows
That my day is nearly done.

My work for the blessed Master
Is drawing toward its close;
Far less have I done in the vineyard
Than I hoped when the morning rose.

And yet, while the daylight lingers,
I will work as well as I may;
Nor waste the remaining moments
Regretting a misspent day.

And oh, if now in the vineyard
Are any led there by my hand,
I give you this word at our parting,
As near to the gateway I stand:

Do all you can for the Master;
Do better than I have done;
And then, when the day is ended,
You may welcome the setting sun.

—Sel.

General Articles.

Sanctification—The True and the False.

BY MRS. E. G. WHITE.

THE parable of the Pharisee and the publican was given for the benefit of those who "trusted in themselves that they were righteous, and despised others." This spirit is the hidden rock upon which thousands are wrecking their hopes of Heaven; and the Saviour here shows how offensive it is in the sight of God. Many are self-deceived, filled with spiritual pride and vanity. They do not see the enormity of sin, and go on parading their own virtues, those of poor, fallen humanity, before the Majesty of Heaven, whose eyes read the intents and purposes of the heart, and see disobedience and grave defects of character in these who extol self and claim superior goodness.

John defines sin to be the "transgression of the law." Paul says: "By the law is the knowledge of sin." "I had not known lust, except the law had said, Thou shalt not covet." "I was alive without the law once; but when the commandment came [home to the conscience], sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me."

Jesus came into the world because the human race were under sentence of death for their transgressions. His work was to bring them back to allegiance to the law of God, which Paul declares is "holy, and just, and good." He kept his Father's commandments. Those who by repentance and obedience testify their appreciation of the salvation he came to bring,

will show the work of the Spirit on their hearts. And the test is the life. "By their fruits ye shall know them." "He that saith, I know Him," says John, "and keepeth not his commandments, is a liar, and the truth is not in him."

Yet, notwithstanding these inspired testimonies as to the nature of sin, many claim to be sanctified, and incapable of sin, while they are constantly transgressing the law of God. Through these the enemy is doing a work of deception. They could never boast so loudly of their own goodness, had they not rejected God's great standard of right and wrong, and set up in its place one of their own devising. Judging themselves by their own imperfect standard, they dare to say, "I am without sin."

The "holiness people" and the Salvation Army have a great deal of what Paul denominates "bodily exercise," that "profiteth little." They follow impressions and claim to be taught of the Spirit; and like the fanatics that troubled Luther, they place these impressions above the written word of God, while they trample upon the divine law because their hearts are not in harmony with its precepts. The Spirit and the word agree. The Spirit of Christ leads into all truth; but there is in these spirit-taught ones an enmity against the plainest statements of the Bible. The spirit that guides them leads to the believing of lies rather than the truth, showing that their teacher is the great master spirit that "worketh in the children of disobedience."

Those who have had the light on the law of God, and yet have refused to accept that light, are not under the influence of the Spirit of God, whatever professions they may make or whatever wonderful works may be done through them. They are deceived by the sophistry of Satan. But they love his deceptions; for he exalts self, and leads them to trust in their own goodness; and this is more pleasing than to see themselves as they appear before a just and holy God.

Said Christ: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

These may profess to be followers of Christ, but they have lost sight of their Leader. They may say, "Lord, Lord;" they may point to the sick who are healed through them, and to other marvelous works, and claim that they have more of the Spirit and power of God than is manifested by those who keep his law. But their works are done under the supervision of the enemy of righteousness, whose aim it is to deceive souls, and are designed to lead away from obedience, truth, and duty. In the near future there will be still more marked manifestations of this miracle-working power; for it is said of him, "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men."

We are surprised to see so many ready to accept these great pretensions as the genuine work of the Spirit of God; but those who look to wonderful works merely, and are guided by

impulse and impressions, will be deceived. My brother, my sister, will you weigh sin in your own balances, or in the balances of Heaven? Realizing its true nature, you will see your undone condition, and will lay hold of offered mercy. But those who feel that their offenses are very small, will never be able to comprehend the perfection of Christ, nor the great sacrifice he has made to rescue them from the thralldom and degradation of sin.

No one who claims holiness is really holy. Those who are registered as holy in the books of Heaven are not aware of the fact, and are the last ones to boast of their own goodness. None of the prophets and apostles ever professed holiness, not even Daniel, Paul, or John. The righteous never make such a claim. The more nearly they resemble Christ, the more they lament their unlikeness to him; for their consciences are sensitive, and they regard sin more as God regards it. They have exalted views of God and of the great plan of salvation; and their hearts, humbled under a sense of their own unworthiness, are alive to the honor of being accounted members of the royal family, sons and daughters of the King Eternal.

Those who love the law of God cannot harmonize in worship or in spirit with the determined transgressors of that law, who are filled with bitterness and malice when the plainly revealed truths of the Bible are taught. We have a detector which discriminates between the true and the false. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

The only safe position for any of us to take is to consider ourselves sinners, daily needing divine grace. Mercy through the atoning blood of Christ is our only plea. But let us shun Phariseism. When it suits his purpose best, Satan can appear as an angel of light. But he presents before men, not the meekness and humility of the Christian religion, but their own good deeds and wonderful impressions. We can meet his specious temptations only with the word of God. Those who have the truth as it is revealed in that holy word, must stand fast on the platform of truth, relying on, "It is written." The question for us each to settle is, "Am I exalting self, or am I exalting God and his grace, seeking salvation through Christ alone?"

God has great blessings to bestow upon his people. They may have the "peace of God, which passeth all understanding." They "may be able to comprehend with all saints [not sinners, who are transgressors of God's law] what is the "breadth, and length, and depth, and height," of the love of Christ, being "filled with all the fullness of God." But it is only to those who are meek and lowly of heart that Christ will thus manifest himself. The ones whom God justifies are represented by the publican rather than by the self-righteous Pharisee. Humility is Heaven-born; and none can enter the pearly gates without it. All unconsciously, it shines in the church and in the world, and it will shine in the courts of Heaven.

"O EPHRAIM, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets." Hosea 6:4, 5.

Inconsistency.

It seems that the new mayor of New York City is in favor of beer-selling "between services" on Sunday, when it will not interfere with religious duties. This, he thinks, is quite necessary, since there are so many who drink beer as freely as they do tea and coffee, and with as little injury. He is, however, very certain that such Sunday selling should be confined to properly licensed and orderly places. These declarations of Mayor Grace have called out considerable adverse criticism from some of the religious journals. The *Christian at Work* says, in referring to the matter: "If men must drink beer on Sunday, we have an idea they can buy it Saturday night and 'drink it like tea and coffee' on Sunday in their own lovely tenement houses. It isn't so much for want of saloon beer-drinking on Sunday that New York is suffering as for an orderly and quiet Sabbath."

Considering the position occupied by this journal on the authority for Sunday-keeping, we cannot see the consistency of its remarks. We quote from its issue of Jan. 8:—

"And to-day we rest the designation of Sunday on the church having 'set it apart of its own authority.' The seventh-day rest was commanded in the fourth commandment, as it is written in every tissue and trembling fiber of the human frame. The selection of Sunday, thus changing the particular day designated in the fourth commandment, was brought about by the gradual concurrence of the early Christian church, and on this basis and none other does the Christian sabbath, the first day of the week, rightly rest."

Not being satisfied with so unorthodox a statement, the *Examiner* immediately declared itself at variance with this position; and then offered a rebutter in the old threadbare assertion that Christ himself recognized and sanctioned the change of the Sabbath after his resurrection, from the seventh to the first day of the week. A statement then followed that might be considered a reflection upon the orthodoxy of the *Christian at Work*. It is this: "To admit that the church of its own authority could make such a change is to admit the fundamental principle of Romanism, and to leave no logical stopping-place this side of the recognition of the infallibility of the pope."

This is a logical conclusion, and a candid admission as well. We do not see how the *Christian at Work* can evade the issue. In fact it does not attempt it. It does, however, make a labored effort to cover its position by some random statements about early customs, that neither prove one thing nor the other. But one conclusive statement does occur in the rejoinder, which is damaging to the divine authority for keeping the first day: "But here let us say it would be nothing short of the marvelous and unprecedented, that Christ should have set apart Sunday as the one day for the Christian sabbath, yet with no single command, emanating from him or any of the apostles, recorded on the pages of the New Testament." The conclusion the writer draws from his own proposition is thus set forth a little further on: "As neither Christ nor his apostles set apart one day, even Sunday, as a separate holy day, the institution of the Christian sabbath as it now exists must have come from 'the church having set it apart of its own authority,'—an authority which is only binding as it has the support of established custom."

These statements are as remarkable as they are true. That they are radically true, one only needs to read the Bible for himself to become perfectly satisfied. They are remarkable because they appear inconsistent when compared with a paragraph in the same column from which these extracts were taken. Speaking of the work done in furnaces on Sunday, the writer says: "There is too much Sunday work—there is no doubt about that—and the

nearer we get to the Bible ideal the better shall we economize the forces of nature and conserve the interests of religion."

But how in the name of reason can one get nearer to the "Bible ideal" by not working on Sunday, when the Bible says nothing about the Sunday being set apart for a sabbath? There is one process by which such seeming contrary positions may be harmonized, and it is the only one that presents itself. One extract above says that "the institution of the Christian sabbath as it now exists must have come from the church having set it apart of its own authority." By placing this by the side of that which intimates that we come nearer to the Bible ideal by ceasing from labor on Sunday, one is forced to the conclusion that the writer believes in the power of the church to legislate for the Bible, and that all its decrees, of whatever nature, will be sanctioned by the Bible.

If so, then why stop half-way? Why not rather accept all the other dogmas of the same power? The same church is responsible for the doctrines of prayers for the dead, the invocation of saints, the worship of images, and various other points that the *Christian at Work* could hardly indorse. But one may reply, These are Catholic institutions. True, so is the Sunday rest-day. And whoever adopts the last has no good reason to reject the others from the same source. This point was clearly seen, too, by the *Examiner*, as is evident from its pointed summing up of the case in the few words previously referred to in this article.

It is useless to try to evade this conclusion. Either the Bible has, or it has not, set apart the first day of the week for the Sabbath. If it has not, then that day is not to be observed; and it is worse than folly to affirm that the church was intrusted to establish what the Lord of glory failed to provide, from the fact that the gospel commission grants authority to teach only that which Christ had commanded. But, on the other hand, if the first day was set apart by the Lord for the day of Christian worship, the Bible will so state it plainly. Moreover, to be valid, the precept must show that it was given before Christ died.

The blood of Christ was that which sealed the new covenant to the world, and made it effective. The new covenant was not in force at all until dedicated by the blood of the Son of God. The moment he expired the new covenant was ratified, hence could not afterwards be changed. In speaking of the work of Christ, Paul says: "For where a testament [covenant] is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Heb. 9:16, 17.

Let us examine these words in the light of established custom. A man makes his will or testament, but while he lives, he may change it if he sees fit, from the fact that it is not in force till after his death. But from the moment he dies, his testament must remain unchanged. It is his last expressed will, and he who would tamper with it, in his own or others' behalf, is guilty of a crime, and must be punished for his temerity. Besides, in all such cases, any one who is accessory to the crime is punishable the same as the principal offender.

Is there any more propriety in attempting to change the new covenant after the death of its Author? Would it not rather be a crime as much more heinous than the altering of a human testament, as the will of the Infinite is above the human? The Saviour left the new covenant just as he wanted it. He very well knew that the church could not alter it after his death. Indeed, this is plainly set forth by the apostle. In speaking of the blessing to come on the Gentiles through Christ, he says: "Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." Gal. 3:15.

Why was baptism instituted before Christ died on the cross? Then, too, why did the Saviour, the night he was betrayed, institute the communion? These are simple ordinances compared with the institution of a weekly rest-day. Why not leave such small matters to be inaugurated by the church after his decease? Simply because when he should die on the cross, his blood would then seal the new covenant to the world. It was therefore necessary that all its ordinances and institutions should be enacted before he died, that they might be sealed a part of that covenant by which he was to save the world. Any ordinance or institution enacted by the church this side of Christ's death is but "man-made," and therefore no part of the new covenant. After its confirmation, "no man disannulleth or addeth thereto."

Does any one lay a claim that the Sunday was a religious institution before the cross? No, indeed. Then it is plain that it is no part of the new covenant, and they who for their benefit or convenience make it such, are guilty of tampering with the testament of our Lord Jesus Christ. And when this human institution is accepted by others, knowing that it has no authority in the Scriptures, they become accessories to a fraud, and are guilty as aiders and abettors of the crime.

But did Christ recognize a day of rest while instructing his disciples for their work under the new covenant? Most assuredly he did. We read in Luke 4:16 that it was his custom to go into the synagogue on the Sabbath, and stand up to read. When he was charged by the Jews (Matt. 12:1-8) with violating the Sabbath, he denied it, and said they had condemned the guiltless. He said also (verse 12) that it was lawful (according to law) to do well on the Sabbath day, showing that he recognized a law which regulated the Sabbath.

He said also, concerning this law: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 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." Matt. 5:18, 19. Then, according to the Saviour's own statement, the commandments are as binding now as they were when given from Sinai. Not one jot or tittle of them is abated, and no one may break one of the least of them and be guiltless. He himself observed them, and taught his disciples to do the same. And when he delivered to them their commission to the world, he said: "Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

No one is at liberty to teach what Christ has not commanded, and he who does so is performing a thankless task, for there is no promise of help toward any such effort. If the Bible points out the way to Heaven, why not adhere strictly to its teaching? If it lays down the conditions of life, we ought to follow them regardless of our convenience, if we expect to have its promises conferred upon us. J. O. CORLISS.

EVERY variety of blasphemy and folly has its apostles. Every negation, however audacious and desolating, has its defenders on the platform and in the press. Every superstition has its partisans and devotees. Moral and intellectual error stalks everywhere around us, now gently insinuating, now loudly advertising itself. Is the religion which our Lord has brought from Heaven alone to be without advocates and defenders? Are Christians to be the only people who so weigh and mince their words, who are so very fearful of saying too much, and of being too enthusiastic, that they say little or say nothing in their Master's cause?—Canon Liddon.

Simplicity in Preaching.

THERE is nothing more effective to draw, interest, and hold the average hearer, than the plain, simple, and loving truths of the gospel, presented with earnestness, tenderness, and directness, and so illustrated and enforced that each truth and fact shall be clearly and easily discerned. As you listen to the gospel from the lips of a certain distinguished American clergyman, who preaches every Sabbath to one of the largest and wealthiest and most cultivated audiences in the United States, you are so impressed with the simplicity of his language, the directness of his discourse, and the earnestness and tenderness of his appeal, that the speaker is lost sight of in the sweetness and richness of the thought, while you repair from the service unconsciously exclaiming, What a salvation and what a Saviour have been given to the world! It is said that soon after that distinguished divine arrived from his European home to assume the pastorate of his American church, some of his officials waited on him and informed him that he would need to change his method of sermonizing, and adopt a more philosophical, rhetorical, and scholastic method in order to meet the demands of his hearers. His only reply was, "Brethren, it would be impossible for me to follow your suggestions. Be patient and wait awhile." They waited until the church was crowded beyond its capacity, —waited until they were compelled to build larger—waited until they have an edifice worth a million of dollars—waited until they have a membership of nearly two thousand—waited until under his earnest, simple, and lucid gospel teaching, their benevolent contributions are numbered each year by the hundred thousand dollars. But that plain, direct, clear enunciation of gospel truth is the result of a constant, profound, and prayerful study of the Holy Scriptures. Simplicity in preaching differs widely from simpleness in the preaching. The former indicates thought, effort; the latter, the absence of thought and effort. Few have achieved the one—legions have attained to the other.—*Sel.*

The Testing of Faith.

THE trial of our faith is often spoken of in the Scriptures. "Why," we often feel like asking, "should God put men's faith to the stern test of manifold temptation?" He knows all about it. He knows whether it is genuine or not. Is not that enough? It seems as if we could only answer such an objection by coming to the frank recognition of a great principle of God's moral government—that God will, as far as possible, justify his ways to men. He will make clear to our moral natures that which his own nature dictates. It is not enough that God's justice in the forgiveness of sins should be manifest to himself. He will make it manifest to every moral creature, even though that manifestation demand the death of his own Son upon the cross. It is not enough that God should see our faith to be genuine, but he will make it plainly so by putting it to the test; and then if we stand the test, the conviction of its genuineness will be as strong upon our moral natures and upon the moral natures of the universe, as it is upon the heart of God himself. It seems as if it would not be unreasonable that the faith of every man who is saved should in some way be put to such test, that at last in God's great day faith shall be so evident before the moral creation that there will not be, even among the lost, a single voice to deny that this saved soul had true faith or failed to fulfil God's condition of salvation. This must be what the apostle means when he speaks of our faith being "found unto praise and honor and glory at the appearing of Jesus Christ." The genuine or false quality of every man's faith will be made manifest not only to the omniscient eye of God, but

to the eye of every moral being. The approval of every moral nature, bad as well as good, every man's work being made manifest, will justify the judgment of God.—*Christian at Work.*

THE BOOKS OF THE BIBLE.

IN Genesis the world was made by God's creative hand; In Exodus the Hebrews marched to gain the promised land; Leviticus contains the law, holy and just and good; Numbers records the tribes enrolled—all sons of Abraham's blood. Moses in Deuteronomy records God's mighty deeds, Brave Joshua, into Canaan's land, the host of Israel leads. In Judges their rebellion oft provokes the Lord to smite, But Ruth records the faith of one well pleasing in his sight. In First and Second Samuel of Jesse's son we read, Ten tribes in First and Second Kings revolted from his seed. The First and Second Chronicles see Judah captive made; But Ezra leads a remnant back by princely Cyrus' aid. The city walls of Zion Nehemiah builds again, While Esther saves her people from the plots of wicked men. In Job we read how faith will live beneath affliction's rod, And David's Psalms are precious songs to every child of God. The Proverbs like a goodly string of choicest pearls appear; Ecclesiastes teaches man how vain are all things here. The mystic song of Solomon exalts sweet Sharon's rose; Whilst Christ, the Saviour and the King, the "rapt Isaiah" shows. The warning Jeremiah apostate Israel scores; His plaintive Lamentations then their awful downfall mourns. Ezekiel tells in wondrous words of dazzling mysteries; While kings and empires yet to come Daniel in vision sees. Of judgment and of mercy, Hosea loves to tell; Joel describes the blessed days when God with man shall dwell. Among Tekoa's herdsmen Amos received his call; While Obadiah prophesies of Edom's final fall. Jonah enshrines a wondrous type of Christ, our risen Lord, Micah pronounces Judah lost—lost, but again restored, Nahum declares on Nineveh just judgment shall be poured. A view of Chaldaea's coming doom Habakkuk's visions give; Next Zephaniah warns the Jews to turn, repent and live. Haggai wrote to those who saw the Temple built again, And Zechariah prophesied of Christ's triumphant reign. Malachi was the last who touched the high, prophetic cord; Its final notes sublimely show the coming of the Lord. Matthew, and Mark, and Luke, and John, the holy gospel wrote, Describing how the Saviour died—his life, and all he taught. Acts proves how God the apostles owned with signs in every place; St. Paul in Romans teaches us how man is saved by grace. The Apostle, in Corinthians, instructs, exhorts, reproves; Galatians shows that faith in Christ alone the Father loves. Ephesians and Philippians tell what Christians ought to be; Colossians bids us live to God and for eternity. In Thessalonians we are taught the Lord will come from Heaven; In Timothy and Titus a bishop's rule is given. Philemon marks a Christian's love, which only Christians know; Hebrews reveals the gospel prefigured by the law. James teaches, without holiness faith is but vain and dead; St. Peter points the narrow way in which the saints are led. John, in his three epistles, on love delights to dwell; St. Jude gives awful warning of judgment, wrath, and hell. The Revelation prophesies of that most glorious day When Christ—and Christ alone—shall the kingly scepter sway.

—*Troy Times.*

LITTLE things are often the hardest things. It is comparatively easy to do a momentary deed of daring that will startle everybody; it is not so easy to do little deeds of quiet courage from day to day, unheeded by all and unheeding all. Perhaps you are not called to do the great deed. But you are called every day to do the little deeds, which more surely wear out life and strength in the long run. Be glad that you are called to this; for this is the harder task, and he that is faithful here, will not be unfaithful in the easier great things.—*Sel.*

"THE Lord is merciful and gracious, slow to anger, and plenteous in mercy."

Two Pretty Long Words.

THE Scripture exhorts us to "hold fast the form of sound words," which, I suppose, means that we should call things by their right names. The rose by any other name would smell as sweet, but rascality sometimes adorns itself with names that make it smell far sweeter than when bearing its own proper designations.

Especially is this true when men undertake to describe the swindles and villainies which are too common in the higher circles of the commercial world. Speaking of certain transactions of this description, the *Hartford Courant* says: "Over-certification and rehypothecation, are pretty long words. One means *lying*, and the other means *stealing*. When we are told that the recent troubles in business in New York are attributable to these long-sounding causes, we are really told *lying* and *stealing* are at the bottom of the difficulty."

This is refreshing. "Over-certification" is when a bank official says that some one has a certain amount of money in the bank, which he does *not* have, though he may promise that he *will* have it at some other time. "Rehypothecation" is the taking of stocks, bonds, notes, etc., which are already pledged as security for loans, and pledging or pawning them again to raise more money. And under the shadow of these two big words, too big to be found in most dictionaries, it is difficult to see just where the wrong in the case is. But when we translate the thing into English, and find that one word means lying, and the other stealing, we know just what to think about it.

There are many other words which are high-sounding. There are "discrepancies," and "deficits," and "defaults," and "defalcations;" there are "irregularities," and "misappropriations," and "breaches of trust," and "embezzlements," and numerous other operations, by which genteel rascals get away with the money which belongs to honest and unsuspecting people, the true character of which may be expressed by the simple words *lying* and *stealing*! These words bring the whole matter within the range of the ten commandments. There is no Scripture which says, "Thou shalt not defalcate, thou shalt not rehypothecate, thou shalt not over-certificate," but there is a passage which says, "Thou shalt not steal," and there is a passage which tells us that all liars shall have their part in the lake which burneth with fire and brimstone. If we can get rid of some of these big words, and come down to language which the common people can understand, we shall perhaps be able to warn men against the dangers of stealing, and tell men who lie that they are on the straight road to hell. This is a very unpopular word, and a very obsolete doctrine, but there are some things which go to show that it is true. One of them is this: that the devil is very sure to get a grip on these genteel swindlers and their ill-gotten gains in *this* world, and nothing in his character or reputation affords much foundation for the idea that he will let go of them in the next.—*The Safeguard.*

Most of us are familiar—theoretically or practically—with the Christian paradoxes enumerated by Paul in his letters to the churches. But there are other Christian paradoxes, not enumerated by Paul, with which we are still more familiar. There is the believer whose all belongs to God, and who keeps it all himself; the believer who abides in the joy of the Holy Ghost, and is a chronic grumbler over the mysterious ways of providence; the believer who trusts wholly in the promises of the Lord, and wants somebody else to back them; the believer whose life is a living sacrifice to God, yet who never does an act of self-sacrifice if he can help it. Undoubted *paradoxes* these, and a score of similar ones that might be named.—*S. S. Times.*

Constantine.—I.

THERE are few names which have been favored with greater celebrity for a thousand years past, than that of Constantine. Almost all classes have united in styling him "the great;" though they have not always agreed as to the reasons why he should bear the title, yet all agree that he was a man of no ordinary ability, a brave and successful general, and a shrewd and politic statesman. Some have also given him credit for the qualities of a sincere and earnest Christian, but in this there is little agreement. The number of authors, that is, of creditable historians, who account him a Christian is by no means large.

Constantine was born in A. D. 272. He was proclaimed emperor, upon the death of his father, in 306, at the age of thirty-four. For six years he was not fully established in the empire. Maxentius claimed or usurped dominion in Italy. He was defeated in 312, after which Constantine had sole authority. He died in 337, aged 65. Hence "the age of Constantine" properly dates from 306 to 337—a period of 31 years.

His father was at least lenient toward Christianity, if not favorable to it, and enacted laws of toleration. His mother was a believer in the Christian religion, which fact may have had much to do with the mild and tolerant course of his father. His mother has by some been esteemed as a devout and intelligent Christian; while others have considered her a religious enthusiast or bigoted fanatic, full of the superstition of those times. The times in which she lived, and especially the court influences by which she was surrounded, were not favorable to the development of a high type of Christianity; and the manner in which she treated the supposed "relics" which she found in Jerusalem, or pretended to find there, shows that she was easily deceived, or tried to deceive others. She is also supposed to have moulded the mind of Constantine in favor of Christianity. But that is to be doubted, as he appears to have been actuated entirely by State policy in his first efforts in favor of the Christian religion. Or, if he was at all influenced by her position as a believer, it was no more than to this extent, that he was willing to place Christ among the gods, without according to him any supremacy. That Constantine did, for a long time, hold the Saviour in this relation, is testified by many historians.

There is no room to doubt that, in the minds of many religious theorists, Constantine has occupied a position which does not at all belong to him. This false view has been aided by a few authors of the fourth century. A man is not always most correctly judged in his own day. In the case of Constantine, some of those whose writings concerning him have come down to us were his flatterers, and were dazzled by the splendor of his court or by the richness of his favors. But mostly they were blinded by the benefit which they supposed he conferred on the cause of Christianity. Some of them held him up as worthy to be classed with the apostles! When writers indulge in such senseless adulation, we must use judgment to glean the truth from a field fruitful of error.

After ages, beholding the consequences of his course, the formality and hypocrisy which were introduced by his adopting Christianity as the religion of the empire; and being beyond the influence of the gaudy tinsel which he threw over that religion by which its loveliness was obscured instead of being increased, have been better able to discern the motives which led to many of his acts; and they have discovered that he was not so much the adherent to real Christianity as the patron of a religious system which was likely to give strength to his empire and to add glory to his reign.

It must not, however, be inferred that it was left altogether to after ages to settle the question that he was not a true Christian. Some

in his own day were amazed at the extent of his crimes. But we can easily believe it was not considered prudent to say much to disparage a monarch so illustrious, and so jealous of his fame and reputation. It is a truth learned from observation of all ages that they who exert the greatest influence in moulding public opinion are generally the interested ones, who are the most likely to mislead, and by reason of whom the more candid are held in check, or, as is often the case, the testimony of the latter class is withheld for a time from view. Also, in judging of the merits of powerful monarchs, we must remember that flatterers and sycophants are the only ones who are generally admitted to their presence. They who are too upright to dissemble soon give offense, and are dismissed from the courts in disgrace, if not condemned to death as criminals, or as men dangerous to the peace of the State.

In offering historical evidence of the character of Constantine, instead of being crippled for want of testimony, we may need to apologize for offering so much. We desire the reader to bear in mind that the name and influence of Constantine have been used to give weight to certain innovations in the church, and there may be some who will be interested to bring in question the facts presented. Inasmuch as we have taken upon us to give a historical view of these things, we have deemed it fitting our purpose to cite authorities to such an extent that it may appear to all that we are moving on safe ground, and that our statements are not to be disputed as the opinions of a few, or of a minority.

As a man fitted to govern an empire, or, in a worldly view merely, Constantine would not stand much behind the first rulers of Rome. Mercy, and even justice, was not often to be found in the breasts of emperors, not even for their own kindred and families, when they stood in the way of their ambitious schemes. Constantine, instead of being an exception in this respect, was jealous, cold, and vindictive. His own wife and offspring were sacrificed, apparently without compunction, to his selfishness and ambition. Even the heathen were shocked at his crimes, especially at the causeless murder of an amiable son, and considered him beyond the reach of pardon.

But our chief interest in Constantine is in regard to his relation to the cause of the Christian religion. Were we to confine ourselves to the best accredited facts of his profession of Christianity, we should notice his life only from 323 to 337, a period of fourteen years. But there has been made a strong effort to present him as a conscientious disciple, as well as the courtly patron of Christianity, from the time of his battle with Maxentius. And it has been claimed that the most remarkable event of his life took place at that time, which directly led to his reception of Christianity. We refer to the reputed vision of the cross. There is, however, no need to distinguish between particular periods in his life, as historians are well agreed that his selfishness and his crimes were increased, rather than diminished, after his profession of Christianity.

Eusebius, bishop and historian, is, more than all others, relied upon to prove the excellent character of Constantine, and the great service he rendered to the cause of Christianity. But it will be shown by unquestionable testimony and evident considerations that he was biased by court favors, and, like most of the eminent men of the church of that day, considered the favors shown to himself as so much in favor of the cause he professed. Passing from an age of bitter persecution, none of them seemed to realize that there could be any motive but to glorify God which could lead to the toleration, not to say to the upholding, of a religion which had been so deeply despised. The scripture says, "The gift blindeth the wise." Constantine was not slow to attach to his court eminent

dignitaries by such means. Nor were the ambitious bishops, who were already full of jealousy against each other, slow to accept the favor of the emperor and turn it to their own advantage. Eusebius was a favorite of Constantine, and in turn became his adulator. He could not, indeed, be blind to his faults nor ignorant of his crimes; but in some instances he passed over the more flagrant of them without notice, showing more of the politician and courtier than of the faithful historian. To such a degree did he manifest this disposition to gloss the character of his hero, as to greatly damage his writings as historical evidence and to bring upon himself the condemnation of just and discriminating minds.

Lest the readers who have not extensively examined this subject, should think we are speaking in strong terms, we will at once proceed to lay before them some statements which we have gathered from credible and reputable sources. Without pretending to exhaust the evidence, we shall present enough to satisfy all that we have good reason for the remarks which we have here made.

It will be remembered that Constantine fought the decisive battle with Maxentius in 312 under the banner of the cross. Yet there are few who pretend to think that he had any faith as a Christian at that time. It was a superstitious notion with him, believing as he did in a diversity of gods, among whom he reckoned Christ. And thus Mosheim viewed him, as the following from his *Historical Commentaries* will show:—

"If that man is a Christian who thinks the Christian's manner of worshipping God is a good and holy one, then I have no doubt that Constantine was, at that time, a Christian. But if no man should be called a Christian unless he believe that Christianity is the only true religion, and that all other religions are false, then I suppose Constantine became a Christian at a later period."—Page 459.

There is strong reason to doubt that Constantine ever became a Christian in that sense, unless it was a short time before his death. Stanley has the following striking passage:—

"We may remember the striking remarks of Niebuhr: 'Many judge of Constantine by too severe a standard, because they regard him as a Christian; but I cannot look upon him in that light. The religion which he had in his head must have been a strange jumble indeed. . . . He was a superstitious man, and mixed up his Christian religion with all kinds of absurd superstitions and opinions. When certain Oriental writers call him equal to the apostles, they do not know what they are saying; and to speak of him as a saint, is a profanation of the word.'"—Page 292.

EDITOR.

A MAN who unites with the church, and takes upon himself the vows which it imposes, thereby professes to be a Christian, and the world has a right to expect him to discharge the duties and fulfill the obligations which that profession necessarily implies. Every time a man acknowledges himself to be a member of the church, and approaches the communion table, he proclaims himself a Christian, and acknowledges his obligation to lead a Christian life. It is not the manner in which the profession is made, but the fact that it is made, that lays him under this obligation and gives the world a right to expect his life to correspond with his profession. Members of the church would do well to consider this, and to remember that the eyes of the world are upon them, and that men have a right to expect their lives to be in harmony with their profession, and that their inconsistencies bring a reproach upon themselves and the church.—*Sel.*

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay you, and what people think of you.—*Charles Kingsley.*

Science and the Old Testament.

WE are told that science disproves many of the Old Testament statements; that instead of six days, the world required billions of years in building; that the sun could not stand still for a brief hour, because the sun does not move at all, and so on through a long list of objections.

It does not satisfactorily answer to say that the mission of the Bible is not to teach science, but to save men's souls. The fact is true, but as an argument it is a begging of the question. While the Bible may not teach science, it must not teach a lie. If a book claiming inspiration announces as a *fact* what later science proves to be false, all the claim of inspiration is destroyed. Yet the falsity of the Book must not be accepted upon the mere claim of science. And the church need not fear from science's arrant boast. A student of science does not graduate into a theologian. A superficial knowledge of stones and soils does not necessarily give knowledge of the mind of God. When so-called science announces her facts, let us be chary of following her conclusions into theological fields. The larger part of the science of to-day heralds itself with a false cry. Its voice is to be heard, it declares, and its conclusions heeded, because it stands not upon intuitions, but upon deductions from clearly proven facts. But is this true? Then science stands only upon facts, never upon inferences. Let us remember, however, against this, that it was the *science* of the day that taught that baser metal could be changed into gold; that read the future by the stars; that gave to necromancers their silly authority; it was the science of his day that put out Galileo's eyes because he declared the earth moved. Then it is insisted that science deals only with the tangible, the seen, while the Bible deals with Heaven, and angels, and faith, the unseen; and therefore the dicta of science are sure and reliable, while the statements of the Bible are uncertain and visionary. But science tells me that yonder apple falls to the ground by the law of gravitation. Show me gravitation. Do you answer by pointing to the apple on the ground? That is a result merely, not the attraction. So while I cannot show you the Spirit of God, of which the Bible speaks, yet I can point you to where the mourner has from contact with him had a new song put in his mouth, even of praises unto God. Science talks of power. Who has seen it? The answer is: A moment ago that man stood upon his feet, but from the power in the fist of his opponent he now lies bleeding and bruised. A result again, not the thing itself. And while I cannot show you biblical faith, yet I can show you its result in the miserable drunkard, by it transformed into a sober disciple of Jesus. Science announces that the ball discharged from a Minie rifle describes a parabola. No human eye ever saw that parabola. So faith in the processes and conclusions of science, is as necessary as faith is requisite in believing God. To believe in man's growth from the tadpole or protoplasm requires faith in Darwin or his coadjutors. None else have found the connecting link. Between faith in Darwin's word and the word of the living God—not of man's interpretation, however—certainly but one reasonable way is open.—*Geo. R. Bristor, D. D.*

He Sees.

"JESUS beheld how the people cast money into the treasury." Is that true? Is his eye upon me when I give to the poor and to his cause? Did he observe how much—or perhaps how little—I contributed? Was I ashamed that any human eye should behold the pittance I cast into his treasury? And did I forget that he beheld it? True, if it was the widow's mite, he would commend and bless it. And if he beheld my avarice and parsimony, however he

may bless the gift, have I any reason to suppose he will bless me? The next time I stand beside his treasury, let me behold Jesus sitting over against the treasury, and beholding what is thrown therein. Let me give under the notice of his eye! Be it much or little, may it meet his commendation, while it helps his cause or blesses his poor.—*Christian Standard.*

Any of the Rulers?

"Have any of the rulers or of the Pharisees believed on him?" John 8:48.

THIS question, asked by the opposing rulers, opens to the mind a great lesson in human nature. It carries the idea that the common people must follow the rulers instead of searching the truth for themselves and for the truth's sake. The rulers insinuated that, as none of themselves nor the Pharisees had believed on Jesus, therefore he must be an impostor; and that as the common people could not know the law, they were in consequence cursed by being led astray by this one on whom the rulers would not believe. This large class of people do not love truth, and no amount of proof will induce them to leave the popular current and accept that which is unpopular. But another very small class are lovers of truth. "These are they which follow the Lamb whithersoever he goeth." Two of the Jewish rulers, Nicodemus and Joseph of Arimathea, were Christ's disciples; but they did not confess their belief. They doubtless wished to retain their high office. But they were watching the truth, and probably hoped that their positions might some day help the cause.

The Lord knows his work, and would not have his church burdened by swarms of time-servers and favor-seekers who have no real love of truth, but would join any popular church for the sake of society, or the hope of being helped in business. A church would better weep than rejoice at the increase of such members.

Jesus, knowing that the great mass of people would walk in the broad and popular road that leads to destruction, says to the "little flock": "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. Following the church from the cross of the crucified Redeemer down through the book of Revelation, to the coming of the King in his glory, we cross many a stream of blood and tears, verifying the Saviour's words, "And ye shall be hated of all nations for my name's sake." Matt. 24:9.

What shall we say of the wisdom of those Protestants who are now trying to popularize the churches by law? At the time the Roman Church was established by law, it was an untried experiment; but Protestants now have all the history of the past before them, and yet seem willing, yea, anxious, to repeat the history of that ignoble church. The idea of trying to convert people by law is like saying, "Rather than have people receive truth because they may happen to love truth, we choose to have the church freighted down with mere pretenders." A large crop of hypocrites is an inevitable result of a popularized church. But the true church, "hated of all nations," will stand for pure principles, let the majority act as they may.

It is no other than the "false prophet" of Rev. 13:11 that is preaching the world's conversion, and imploring the help of the civil law in making a "Christian nation." The true Prophet says, "Ye shall be hated of all nations," and that the "man of sin" will be consumed by the brightness of the Lord's coming; that men will cry for rocks and mountains to fall on them; that they that worship the beast and his image, or receive his mark, will suffer the seven last plagues, and die the second death.

EPSILON.

Religion.

"Religion! What treasures untold
Reside in that heavenly word!
More precious than silver or gold,
Or all that this earth can afford."

TO THESE words of the poet we heartily respond, Amen! But what faculty, propensity, or sentiment of humanity has been more abused and perverted than the religious? That part of our nature which was intended to be the greatest blessing to man by allying him to his Maker, by being turned from the channel of truth has been turned to a curse, degrading him below the level of the beasts that perish; for beasts never thought of offering their own kind in sacrifice to appease the wrath of an offended, tyrannical deity.

Attracted by the sound of music, I entered a Catholic church building, just in time to witness the closing scene. There, before a splendid altar, made radiant by lighted candles, stood the priest arrayed in costly, though clumsy, regalia, attended by a considerable number of lads in white livery, to attend his nod, and bend the supple knee as they passed his august presence, or as he passed them. But the scene soon closed; and the devout worshipers, bowing the knee as they passed out of their seats, and dipping their fingers in the fountains of holy water near the door, and making the sign of the cross upon themselves, while they cast a farewell glance back to the altar, left the house.

"And this," said I to myself, as I walked away, "is religion! These dupes of a blind superstition without any doubt feel that all is well with them. They have attended the confessional, paid the priest, and heard mass; and what more do they need?"

The ancient pagans, from whom the Roman Church derived their doctrines and rites, were ostensibly pious and very devoted. They had "a zeal of God, but not according to knowledge." Their blind credulity and devotion led them to the most barbarous and inhuman acts, even to the sacrificing of the life of their own children. Such was their religion. Were they lacking in religious zeal? Witness their tremendous shrieks and cries as they call aloud to their gods, till very hoarseness forbids the utterance of articulate sounds. See them leap upon the altar, and cut their flesh with knives and lancets, till the blood gushed out and trickled down their persons to the earth. Zeal is not the ingredient that is wanting. It is lack of knowledge. It is the lack of a faith, calm and reasonable, based upon facts, such facts as are revealed in the glorious gospel of the Son of God.

The religion of the Bible consists in a calm and steadfast faith in clearly revealed and proven facts, a firm reliance on the promises of God, and obedience to his commandments. Those who are in the exercise of such a religion as this have a right to be zealous; they have a right to shout the high praises of God. But their zeal will be tempered with reason. "The spirits of the prophets are subject to the prophets." "God is not the author of confusion, but of peace, as in all churches of the saints." All things are to be done "decently and in order." Order implies a regular arrangement and succession of things. All may prophesy "one by one," that all may learn; not all at once, for that would tend to confusion and not to edification; and in case "there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" The Lord would not have his people give the impression to outsiders that they are madmen. Christians are the most sane and reasonable persons in the world. They are the *light* of the world.

R. F. COTTELL.

BLESSED is the man who learns to profit by his wants and infirmities, and who, in all the privations he endures, is still submissive to the will of God.—*Sel.*

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—MARCH 28.

Inheritance of the Saints.—Continued.

THE FIRST DOMINION FORFEITED.

1. WHEN the earth was created, to whom was given the dominion over it?

"And God said, Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1: 26-28.

2. What was its condition at that time?

"And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." Gen. 1: 31.

3. Did man also share in this perfection?

"So God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1: 27.

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 7: 29.

4. What further shows that the dominion which God intrusts to man must be preserved spotless?

"Thy kingdom come. Thy will be done in earth, as it is in Heaven." Matt. 6: 10.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 27.

5. Then until what time only, could Adam hope to retain the dominion given to him?

6. When the dominion was given to Adam, what prohibition was put upon him?

"But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2: 17.

7. Did he heed this prohibition?

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3: 6.

8. Since the dominion given to Adam was a perfect one, what was the necessary result of his sin?

9. By what agency was Adam's fall accomplished?

"And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat." Gen. 3: 12, 13.

10. Who is the serpent?

"And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years." Rev. 20: 2.

11. If a man is overcome by another, what is the result?

"While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2: 19.

12. By whom was Adam overcome?

13. Then to whom did he become subject?

14. What becomes of a man's possessions, if he himself is overcome by another?

"How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house." Matt. 12: 29.

15. Then when Adam was overcome by Satan, what must have become of the dominion which he held?

16. What title does Paul apply to the one who blinds men concerning the gospel?

"But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4: 3, 4.

17. What is the name of the one who performs this work of deception?

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2: 9, 10.

18. Then who is "god of the world"?

19. What other title does Paul apply to the one who works in the children of disobedience?

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2: 2.

20. Although Satan usurped the dominion from Adam, did he become absolute ruler?

"That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Dan. 4: 25.

E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

MARCH 15—ACTS 26: 1-18.

Paul Before Agrippa.

ONLY a day or two had elapsed after Paul's appeal, when Agrippa II., the last of the Herods, and his sister Bernice came down to Cesarea to pay their respects to the new procurator. It was a compliment which they could never safely omit, and we find that they paid similar visits to each procurator in succession. The regal power of Agrippa, such as it was, depended on no popular support, but simply and solely on the will of the emperor. As a breath had made him first king of Chalcis (A. D. 48), then of the tetrarchy of Philip (A. D. 52), and finally of various other cities (A. D. 55), so on any day a breath might unmake him.

During the visit of Agrippa and Bernice to Festus, he took the opportunity of referring to the perplexing case of the prisoner Paul. He told Agrippa of the fury which seemed to inspire the whole Jewish people at the mention of his name, and of the futile results of the trial just concluded. However much the Jews might try to misrepresent the real questions at issue, it was clear that they turned on Mosiac technicalities, and "on one Jesus who was dead, whom Paul alleged to be alive"—matters about which Festus had no jurisdiction, and could not be supposed to know anything. The prisoner, however, had refused to be tried again by the Sanhedrim, and had appealed to the decision of the Augustus.

"I should have liked myself also to hear this person," said Agrippa. Festus eagerly closed with the wish, and fixed the next day for the gratification of the king's fancy.

It was not, as is commonly represented, a new trial. That would have been, on all grounds, impossible. Agrippa was without ju-

dicial functions, and the authority of the procurator had been cut short by the appeal. It was more of the nature of a private or drawing-room audience—a sort of show occasion designed for the amusement of these princely guests, and the idle aristocracy of Cesarea, both Jewish and Gentile. Festus ordered the auditorium to be prepared for the occasion, and invited all the chief officers of the army, and the principal inhabitants of the town. We are expressly told that Agrippa and Bernice went in state to the pretorium, she, doubtless, blazing with all her jewels, and he in his purple robes, and both with the golden circlets of royalty around their foreheads, and attended by a suite of followers in the most gorgeous apparel of Eastern pomp.

Did Agrippa think of his great-grandfather Herod, and the massacre of the innocents? of his great-uncle Antipas, and the murder of John the Baptist? of his father Agrippa I., and the execution of James the Elder? Did he recall the fact that they had each died or been disgraced soon after, or in direct consequence of, those inflictions of martyrdom? Did he realize how closely, but unwittingly, the faith in that "one Jesus" had been linked with the destinies of his house? Did the pomp of to-day remind him of the pomp sixteen years earlier, when his much more powerful father had stood in the theater, with the sunlight blazing on the tissued silver of his robe, and the people shouting that he was a god? Did none of the dark memories of the place overshadow him as he entered that former palace of his race?

It is very unlikely. Extreme vanity, gratified self-importance, far more probably absorbed the mind of this titular king, as, in all the pomp of phantom sovereignty, he swept along the large, open hall, seated himself with his beautiful sister by the procurator's side, and glanced with cold curiosity on the poor, worn, shackled prisoner—pale with sickness and long imprisonment—who was led in at his command.

Festus opened the proceedings in a short, complimentary speech, in which he found an excuse for the gathering, by saying that on the one hand the Jews were extremely infuriated against this man, and that on the other he was entirely innocent, so far as he could see, of any capital crime. Since, however, he was a Roman citizen, and had appealed to Cæsar, it was necessary to send to "the lord" some minute of the case by way of *elogium*, and he was completely perplexed as to what he ought to say. He was, therefore, glad of the opportunity to bring the prisoner before this distinguished assembly, that they, and especially King Agrippa, might hear what he had to say for himself, and so, by forming some sort of preliminary judgment, relieve Festus from the ridiculous position of sending a prisoner without being able to state any definite crime with which he had been charged.

As no accusers were present, and this was not in any respect a judicial assembly, Agrippa, as the person for whom the whole scene was got up, told Paul that he was allowed to speak about himself. There is not a word of his address which does not prove how completely he was at his ease. The scarlet sagum of the procurator, the fasces of the lictors, the swords of the legionaries, the gleaming armor of the Chiliarchs, did not for one moment daunt him—they were a terror, not to good works, but to the evil; and he felt that his was a service which was above all sway.

Stretching out his hand in the manner familiar to the orators whom he had often heard in Tarsus or in Antioch, he began by the sincere remark that he was particularly happy to make his defense before King Agrippa, whose anxiety to conform to the law, both written and oral, was well known. He begged, therefore, for a patient audience, and narrated once more the familiar story of his conversion from the stand-

point of a rigid and bigoted Pharisee to a belief that the Messianic hopes of his nation had now been actually fulfilled in that Jesus of Nazareth, whose followers he had at first furiously persecuted, but who had won him, by a personal revelation of his glory, to the knowledge that he had risen from the dead.

Why should that belief appear incredible to his hearers? It once had been so to himself; but how could he resist the eye-witness of a noonday vision? and how could he disobey the heavenly voice which sent him forth to open the eyes both of Jews and Gentiles, that they might turn from darkness to light, and the power of Satan unto God, that, by faith in Jesus, they might receive remission of sins and a lot among the sanctified?—*Farrar's Life of Paul.*

Health and Temperance.

Bilious People.

THE following is from Dio Lewis' new book, "Our Digestion," and is worthy of consideration:—

"A clergyman comes to see me a dozen times a year about his biliousness. I know a great many people who are bilious. They have no dyspepsia, they never had a symptom of dyspepsia in their lives; they are only *bilious*.

"Now, this word biliousness is a sort of respectable cover for piggishness. Reader, are you bilious? (Rather a hard question after the above remark.) Let me prescribe for you. If you follow my prescription, and don't get speedily well, write me, and in the next edition of this work I will announce my error.

"First, on getting up and going to bed drink plenty of cold water. Eat for breakfast, until the bilious attack passes, a little stale bread, say one slice, and a piece half as large as your hand of boiled lean beef or mutton. If the weather is warm, take instead a little cracked wheat or oatmeal porridge. For dinner take about the same thing. Go without your supper.

"Exercise freely in the open air, producing perspiration, once or twice a day. In a few days your biliousness is all gone. This result will come, even though the biliousness is one of the spring sort, and one with which you have, from year to year, been much afflicted. Herb drinks, bitter drink, lager beer, ale, whisky, and a dozen other spring medicines, are simply barbarous.

"I had a friend, a lawyer, living at Buffalo, N. Y., who was famous for bilious attacks. Once or twice a month he had an attack of bilious headache, and sometimes was obliged to ask the postponement of an important suit. At length, tired and disgusted, he came to me and asked if nothing could be done, for really it was getting to be the torment of his life. I told him how to eat and drink and exercise, and promised him if he would follow my prescription he should never have another bilious sick headache. My prophecy proved true as to two or three years, but after a time he got back into the ale, strong coffee, sausage, buckwheat cakes, hot rolls, melted butter, and other abominations, and of course his old headaches. But he knew the remedy, and when it became too hard to bear, he fell back upon the prescription, and has never failed to obtain relief.

"A great many persons seem to be quite willing to suffer a constant depression of spirits, constant indigestion, with its innumerable torments—entirely willing to suffer all this for the momentary pleasure of slipping down their throats something which tastes good. I can think of nothing else which so strikingly exhibits man's undeveloped condition.

"Is it not funny to see a dyspeptic whose life

is one unbroken torture, who wishes himself dead, who never has a good night's sleep, and never a single happy, social hour, whose whole life is a failure, both as to enjoyment and usefulness, but who, three times a day, shovels into his stomach a quantity of greasy, hot, indigestible trash, to keep up the flame, producing and reproducing the suffering? Assure him that this is the cause of all his suffering, and he replies, in the spirit of a martyr:—

"Oh, I suppose, doctor, it is so, but then, after all, I go for a short life and a merry one."

"Short life and a merry one, indeed! That's a grim joke. Merry! Why, a temperate man, who eats just what he needs, and enjoys the harmonious play of all his powers and faculties of body and soul, has more happiness in one day than one of these 'short-and-merry-life' fellows has in a year. The temperate man's life is one of constant flow of solid enjoyment. He is conscious of usefulness, of filling a place in the world, while this short-and-merry-life gormandizer and drinker is afflicted with the thought that his life is blasted. What the dyspeptic means by 'a short life and a merry one' is the momentary tickling of his palate with plum pudding, followed by six hours of groaning."

The Evil of Beer-Drinking.

THE following extract calling attention to the insidious power of the beer-drinking habit is timely: "There are many well meaning and professedly Christian men who see no danger in the *feeders* and rather advocate the use of a beverage which is found to be the greatest of all appetizers for rum and gin. We speak of beer. The reason many indirectly advocate its use is obvious, as we have learned in many ways since our last two articles on hop-growing. One editor whose subscription list is increased somewhat by the space devoted to the hop market, has taken us to task, and in one breath says he would like to make the paper a temperance organ, but it would not receive the proper support, and in the next proceeds to speak eloquently of "pure beer," etc. Another friend urges that "as hops in no way injure the quality of beer," therefore, the business, as carried on, is perfectly legitimate. Another says that if men drank beer the traffic in rum would decrease.

This, perhaps too lengthy article, is not penned for the purpose of censure nor debate, but to correct, if possible, an erroneous view taken in regard to the use of beer. Our friends may be sincere but the facts will not bear them out in their oft-repeated statements.

The rum-seller does not go out into the streets inviting young men to take of his soul destroying beverage. Very few beginners could be induced to burn their throats with the stronger drinks. They must be educated to it by degrees. The vast traffic in alcohol has been chiefly built up by the brewers. Tens of thousands who never think of sipping brandy will drink beer, for it is thought to be mild and comparatively harmless.

Every rum-seller knows these men are deceived. They know alcohol is in beer and they put it in there purposely. They want young men to believe that beer is harmless, but they are particular to make it otherwise. With just enough of alcohol in it to create an appetite for something stronger, they know when a man begins its use he is their victim. They have gone about this wicked business systematically and physiologically, and with beer gardens and beer saloons at every corner and even stretching out into the woods for the benefit of nearly every Sunday-school picnic, their work is complete. With beer in every billiard hall, skating-rink, and dance-room, with beer in nearly every city grocery and in ten thousand country stores, offered as a premium to their customers, the rum-sellers know that for every sixty thou-

sand they kill annually there will be many more that number of new recruits.

Statistics will show that the increased use of beer has a corresponding increase in the use of rum. Beer-venders begin the work of desolation and rum-sellers complete it.

We said rum-sellers do not go out soliciting customers, but beer-sellers do, and are very successful. Having captured their bird they hand him over to the rum-seller with a hellish smile that is full of meaning.

Fathers, mothers, beware of the man who offers your boy beer or tells him it is harmless. He is either ignorant or a well-paid emissary of the rum demon.—*H. D. Clarke, in Sabbath Recorder.*

A Word Wanted.

HYDROPHOBIA is our word to express an insane horror of fresh water; we ought to have a word to express the much more common horror of fresh air. Oxygen is as essential to good blood as is food; and it is freely given, but we carefully shut it out. There is nothing which God seems more determined to bestow upon his children than a "draft," and nothing which they seem more determined not to accept. He wraps the world in air, and wonderful are his contrivances for keeping it always in motion; and ingenious are our contrivances for escaping from the breeze which he creates to give his children life. He sends the fresh air in from the ocean; he sweeps it across the plains and the hills; he fills it with freshness from the snow-clad mountains, and the verdure-clad meadows; he bids it find its way to our lungs to take the death out of which every moment we exhale, and put new life in, which he means that every moment we should inhale; it comes knocking for admission at every door and window of our houses; and we put up double windows, and weather-strips, and build a roaring fire in an air-tight stove, and set lamp and fire to burning up all the little oxygen we admit, and grumble at our drafty house, if, in spite of all our efforts, some of the life and health gets in through crack and crevice. Men and women who would turn with disgust from dirty water will take into their system dirty air without a thought of repugnance. There is no pool so filthy, with green scum on top and mud beneath, as the atmosphere of every smoking-car, some public halls, many school-houses, and some churches.—*Christian Union.*

Rules for Selecting Canned Fruit.

REJECT every can that does not have the name of the manufacturer or firm upon it as well as the name of the company and the town where manufactured. "Standards" have all this. When the wholesale dealer is ashamed to have his name on the goods, fight shy of him.

Reject every article of canned food that does not show the line of resin around the edge of the solder of the cap, the same as is seen on the seam at the side of the can.

Every cap should be examined, and if *two holes* are filled in it, send the can at once to the Board of Health, with the contents and the name of the grocer who sold it.

Press up the bottom of the can; if decomposition is commencing, the tin will rattle the same as the bottom of the oiler of your sewing-machine does. If the goods are sound, it will be solid, and there will be no rattle to the tin.

Reject every can that shows any rust around the cap on the inside of the head of the can. If housewives are educated to these points, then muriate of zinc amalgam will become a thing of the past, and dealers in "swells" will have to seek some other occupation.—*Sel.*

MORE colds are engendered by the abuse of clothing than by cold.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, FEBRUARY 26, 1885.

The Church. No. 3.

REFERENCE has been made to the wrong of laying hands suddenly, inconsiderately or unwisely, upon any one who may thereby be placed in position in the church of God. And we ought to extend the consideration to the injury which may be done by unwisely encouraging any one to take upon himself any sacred office for which he has not the proper qualifications. The principle is the same, whether it be applied to a local elder or a minister. Such an action is injurious to the church, to the individual, and of course to the cause of Christianity.

A man once solicited a license to preach. At one Conference he was put off, as none but himself believed that he had any duty in that direction. At the next Conference he was yet more persistent; and one of the elders remarked that such cases were hard to cure without a trial, and advised to give him a license, as a license for one year would probably put an end to his asking.

Unfortunately, as we thought, this advice was followed. The man had a family, and a home for them; a small farm, with plenty of fruit, and a comfortable house. Having unbounded confidence in his success as a preacher if he could have a suitable field, he sold his home and moved to a more new section of the country. But his efforts to preach were complete failures, and, as is too often the case, he ascribed his failures to every cause but the right one. He soon became involved in some difficulty with one or more of the believers, and thereafter devoted all his energies to vindicating himself and to showing that the others were all wrong. He paraded these matters before every congregation that he met until all classes became disgusted with his course. The last time we saw him the money for which he sold his home was all gone; his family were destitute of the comforts of life; he was complaining of everybody—of the individuals with whom he got into trouble; with the church members because they would not uphold him and condemn the others; and of the Conference because they suffered him to expend all his means and did not come to his support. And in such a condition there was not much more hope that he would ever live a Christian life than there was that he would ever become a successful minister.

It may, indeed, be said that he alone was to blame for the sadness of his condition, because the Conferences always give licentiates to understand that the first giving of a license is only a *trial*, an experiment, which is not to be considered as a pledge of much, if any, pecuniary support. But this is not altogether a correct view of the case. By giving him a license they strengthened his conviction that it was his duty to preach, and increased his confidence in his own ability, inasmuch as he was caused to think that others saw in him those qualities which he imagined he saw in himself. His worldly matters were deranged and his family brought to destitution; the churches in the field of his work were disheartened and weakened; and the cause was reproached before the world, as he was taken as its representative, coming there under the sanction of the Conference, holding a license under it. All this might have been avoided by a more judicious and consistent course; by giving the man proper counsel and refusing to give him a license.

Another instance. A young man apparently had

a call to the ministry. And it appeared, to those having the oversight of the work, advisable to send him to a field somewhat distant. And if he were sent to that field it was suggested that it would be advisable to have him ordained, that he might meet the wants of the cause in every phase in which it might be presented. Some expressed doubts of the propriety of the course suggested, but the suggestion was acted upon. He was ordained and sent into the field. His case differed from that of the other man, because he had ability as a speaker, and under a judicious course of instruction and training he might have made a useful laborer. But he was elated with the dignity of position suddenly thrust upon him. He became puffed up, haughty and overbearing in his demeanor, and injured the cause wherever he went. He soon became restive under the counsel of the officers of the Conference and unwisely chose his own places and methods of labor. After some time of worse than useless labor, when all distrusted his calling to the position he occupied, we advised him to go into a new place, secure a hearing, and hold on in that place until he had raised up a church and established it in the truth. Only in that way could he satisfactorily settle the question of his call to the ministry. His reply to this remark gave us the clue to his entire failure. He said, "*That question was settled when I was ordained.*"

He made shipwreck of his faith, after shaking the confidence of many in the stability and nature of our work, and especially in the correctness of our Conference organizations. The whole amount of the injury done to individuals, to the churches, and to the cause at large by this one injudicious act of laying hands suddenly on this man, will never be known to us until the great day shall reveal the secrets of all hearts.

A certain church held an election, and chose for the elder a man who had been some time a professor of the faith, who appeared to have abounding zeal, but of whom this particular church knew but little, as he had not been long a resident of that place. We were present. We had the most friendly feelings toward the man, but were firmly convinced that the church had acted unwisely,—that he was not qualified to serve them in the position to which they had chosen him. Under such circumstances it sometimes becomes a serious question what course the attending minister should pursue. In this case we knew that the individual elected was sensitive, and it would have been hazardous, to say to the church that they had made a mistake. He would have settled back in complete discouragement and attracted sympathizers to blame us for his overthrow. Upon reflection we decided to waive the ordination, and absented ourselves from the place for a few weeks that the case might develop itself. On our return we found that no argument was needed to convince the church that they had acted indiscreetly. Already the elder elect was at variance with the members, and it was painfully evident that the prosperity of the church depended upon a reversal of their action.

When he laid before us his complaint against the church, for he was the first to complain, we advised him to decline the office. As he had not been ordained, and as he had convincing proof that he could not serve them acceptably, we told him that he had it in his power to give an easy solution to the difficulty, by declining the office, and requesting them to elect another. And then he further proved his unfitness to bear responsibility in the church by utterly refusing to take this advice. Had he accepted it and acted upon it, he would have raised himself in the estimation of his brethren, and restored good feeling in the church. But his refusal to do so widened the breach between them, and they were compelled to rescind the vote by which he was elected.

This leads us to speak of another error which often obtains in the churches. Brethren sometimes feel that, because it is their privilege to choose their officers, therefore it is an infringement on their rights to offer advice in regard to their choice. Had the church, or the leading brethren, consulted us in the matter, we could have given them information which would have saved them from all this trouble. But they did not consult us; they asked no advice; and we could give them none, because we had no means of knowing whom they were about to choose. In order to act freely in our choice it is not necessary to vote blindly, to be moved by caprice or humor, or by some personal feeling. All should act as intelligently as possible, having in view the honor of God and the best interests of his cause. And they should seek the best information and advice they can get in order to thus act.

These instances are quite sufficient to illustrate and enforce the lesson which we have before us: "Lay hands suddenly on no man; neither be partaker of other men's sins." If we do that which naturally tends to lead others to injure themselves, their brethren, and the cause of truth, we are to some degree responsible for the injury so done. Again the apostle says: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men." But in order to fulfill this injunction we must know that they are faithful; they must be proved.

And what is true of the elder, in this respect, is true also of the deacon. He should be a man of experience, a man of judgment; not excitable, not one whose judgment is easily swayed from the right, and whose sympathies are easily perverted. Such weaknesses in a deacon are often as dangerous to the peace and prosperity of the church as they are in an elder. As will be seen in the consideration of their qualifications, the deacons have often to deal with some of the most difficult and delicate questions which come before the officers of the church.

The duties of the clerk are more easily defined; and his qualifications are more easily determined than those of either of the other officers. They are such as almost every intelligent person, capable of transacting ordinary business, may be supposed to possess. Yet we are sorry to say that, as a *general thing*, the duties of church clerks are most sadly neglected, or very imperfectly done. We have found comparatively few, in all our travels, whose books gave satisfactory knowledge of the doings and the standing of their respective churches; few who are prompt and thorough in making their reports to the Conference. We shall be highly pleased if our efforts shall cause an improvement in this respect.

Sunday's Troubled Friends.

IN the whole round of religious dogmas there is nothing upon which the religious world is so well agreed as the observance of Sunday. And there is nothing upon which they so thoroughly or widely disagree as upon their reasons for observing it. At first view it might be supposed that this disagreement would prove a disturbing or weakening element in their efforts to obtain a law for its universal observance; but that is not the case. This disagreement about the reason for observing Sunday is because there is no rule nor obligation concerning it found in the Bible; no reason for observing it can be drawn from the Bible. And the fact that there is no Bible law requiring the keeping of Sunday makes them all the more clamorous for a human law which shall compel men to keep it. Could they find a Sunday law in the Bible, they would rest more upon that, and less upon a human law. Religious persecutions have generally been more in the cause of *church opinions* or traditions than of plain Bible truths.

There are some who are so little acquainted with

the current literature of this subject that they accuse us of denying the force of the testimony which they can produce in behalf of Sunday; and some, who know better, are so swayed by their prejudices and their feelings as to call us "uncharitable" when we say that they are all in confusion on the subject,—in a condition well represented by the word "Babylon." But on this point we do not have to make assertions; they furnish the testimony ready to our hands. The following report is copied from a San Francisco *Chronicle* of last month. It is a specimen, but by no means a rare one:—

"At the meeting of the Ministerial Union yesterday morning Rev. Dr. McLean presented the subject of Sunday law and desired to have an expression of opinion on the part of the members of the union as to the feasibility of attempting to secure the re-enactment of the late Sunday law of the Penal Code, or one similar to it. He said he appeared as chairman of a committee, appointed by the Pastors' Union of Oakland, to confer with the Ministerial Union and take such action in the matter as might be thought advisable. The four other members of the committee were present and would speak for themselves. For himself he would say that while he felt deeply the necessity of a law for the protection of Sunday from desecration, he had serious and increasing fears that such was the present condition of political parties and such the state of public opinion on the subject, that any effort made at this time to secure the passage of such a law as was needed would prove fruitless. But this was certain, at least, that the subject ought to be presented by the pastors in their pulpits, and the public conscience brought up to that point where such a law could be enacted and enforced. The other members of the committee expressed their views, most of them in favor of immediate and vigorous action for the re-enactment of the Sunday law and hopeful of its success. Several members of the union followed with brief remarks, chiefly in favor of entering upon an immediate agitation of the subject, looking to the enactment of a penal Sunday law by this Legislature, and, on motion, a committee of five was appointed from as many different denominations to act at once in the matter, preparing petitions to send through the State, and also a draft of such a law as was desired. This committee is composed of Rev. Dr. McLean (Congregational), Rev. Dr. M. M. Gibson (Presbyterian), Rev. Dr. Sinex (Methodist), Rev. Dr. Gray (Baptist), and Rev. Mr. Githens (Episcopal).

"In the afternoon the Congregational Club held its usual monthly meeting. The discussion turned on the same general subject, but took a theological turn, the principal point being the ground upon which Sunday observance should be based. Rev. Mr. Macy, of the Green-street church, opened the proceedings with a paper in which he based the observance of Sunday strictly on Scripture authority, treating it as the legitimate successor of the Sabbath and made binding by the fourth commandment.

"Several of the clergy who followed differed with him widely. Rev. Professor Mooar, of Oakland, said he did not rest the observance of Sunday upon any positive command. The observance was a voluntary tribute, on the part of Christians, to the memory of Jesus and his resurrection. If there had been a transfer of Sabbath obligations from the seventh day to the first, it would have been so stated, plainly, somewhere in the New Testament.

"Rev. John Kimball agreed with Dr. Mooar, and so did Rev. Dr. Sexton, of London, England, a visitor to the club. He said it was a historical fact that the early Christians were wont to go from their Sunday meetings to their ordinary labors.

"Rev. Professor Dwinelle took a different view, and said the observance of one-seventh of the time, or one day in seven, was a cosmic law and of imperative obligation.

"Rev. Joseph Rowell said he agreed with Dr. Mooar and thought that Justin Edwards, in his 'Sabbath Manual,' had unconsciously misquoted the Christian Fathers on this point.

"Several other clergymen took part in the discussion, but no action was taken or resolution passed on the subject."

We could easily deduce a fair system of truth from the statements of these ministers.

1. The observance of one day of the week is a cosmic law, and of imperative obligation.
2. There is no law or obligation expressed in the New Testament for the observance of Sunday.

3. They who keep Sunday do it as a "voluntary tribute" to the memory of certain historical facts. (This may remind the reader of what Paul says of "voluntary humility" and "will worship.") To confirm these statements it is said:—

4. "It is a historical fact that the early Christians went from their Sunday meetings to their ordinary labors."

5. Justin Edwards in his "Sabbath Manual" misquoted the Christian Fathers on this point. From these we necessarily deduce the following:—

6. This "cosmic law," this "imperative obligation," is expressed in an imperative manner in the fourth commandment, given by the voice of Jehovah himself.

It is not out of place to remind Dr. Mooar, and those who agree with him, that a voluntary gift to the Lord of that which he does not require, is not a sufficient ground for setting aside an important obligation, an institution which he does require. It is generally argued that the requirement of the new institution set aside the old; but if there is no new sabbath instituted in the Scriptures, and no change from one to another, by what authority is the commandment of God set aside? We think it is not at all out of place, at this time, to adopt the words of the psalmist: "It is time for thee, Lord, to work; for they have made void thy law." Ps. 119:126.

Mercy and Justice.

It is quite generally held that in what is termed the old, or the Jewish, dispensation, God ruled according to stern justice, holding men to a strict account for everything; but that in the "Christian dispensation" mercy has predominated in his dealings with men; that justice has now stepped down from the throne, and that mercy has taken its place. This idea has taken almost universal hold on the minds of the people. Let each reader examine his own mind, and he will find that at some time in his life he has entertained this idea. We have before us a statement to this effect, made by a Doctor of Divinity, in the Sunday-school lesson notes of a prominent religious journal. The statement is as follows:—

"Since the days of Christ's assumption of mediatorial power, 'old things are passed away, and all things are become new'; and souls are now saved only through the grace of Him to be in whom is to be a new creature."

This statement may be taken as a fair representation of the prevailing opinion. Let us examine the theory, and see how well it represents the God of the universe. On general grounds we should condemn it, because it is derogatory to the character of God. It represents him as a changeable being, one who is swayed at different times by different impulses; but we know that with him there is "no variableness, neither shadow of turning." The Lord says (Eze. 18:25) that his ways are equal; but this theory makes them decidedly unequal. As it is commonly held, it actually charges God with injustice; for the opposite of justice is *injustice*, and if at any time God should relax his justice, to that extent he would be unjust. No Christian would think of openly charging God with being unjust, yet this is exactly what is done by every one who says that at the present time God dispenses mercy at the expense of justice.

This evidently erroneous position is taken as a consequence of the mistaken notion that strict justice and tender mercy are incompatible. It is because men have so perverted truth that justice is hated. In short, men regard justice as injustice. This idea carried out to its extreme, makes anarchists and nihilists,—men who regard justice as tyranny. We shall endeavor to show not only that justice and mercy are compatible, but that they must exist together if they exist at all. That which would be mercy in a just man, is simply weakness and imbecility in an unjust man. God has always possessed both these attributes to exactly the same extent that he does now, and will possess them the same to all eternity.

When God had created the earth, beautiful and in every way perfect, he gave it to man. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1: 26-28. Adam was given dominion over the earth and all that it contained. That is, he was made its lord or ruler. The earth was to be his kingdom, he, of course, to be subject to the great Creator.

Since Adam was to be subject to God, there must of necessity be something to test his loyalty, and his fitness to be confirmed in the dominion that had been given to him in trust for the Lord. God created him for immortality (2 Cor. 5:4, 5), but before he could be made immortal his worthiness for that inestimable boon must be proved. It never would have done to make man immortal, incapable of death, before his character was tested. That would have been taking the risk of perpetuating sin, the very existence of which God abhors. Should the man prove unworthy, he would necessarily lose the dominion which had been intrusted to him; and since this great gift,—an eternal inheritance,—was to be the reward of his faithfulness, it was but fitting that a corresponding penalty should be administered if he should prove disloyal. Accordingly we find that God laid on him the following injunction, with the penalty attached:—

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." Gen. 2:16, 17.

How long the man remained obedient, we have no means of knowing; but in the next chapter we find the record of his disobedience. And now, according to the previous declaration of God, in spite of Satan's lie (Gen. 3:4), Adam must die. He must "pass from an animate to a lifeless state;" he must "cease to live;" he must "suffer a total and irreparable loss of action of the vital functions;" for that is what is signified by the word "die." But "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not *perish*, but have everlasting life." John 3:16. Here the infinite mercy of God was displayed in the very beginning. Man had basely and ungratefully betrayed the trust given him; he had rebelled against God. He had surrendered to God's enemy, and had thus become the enemy of God.

But God had no enmity in his heart toward man. He has no pleasure in the death of him that dieth (Eze. 18:32), and so he provided a way for man's escape. In the statement that the seed of the woman should bruise the serpent's head (Gen. 3:15), there was the promise of the Messiah, by whose death man might become reconciled to God. Rom. 5:8-10. The penalty was not revoked, but the execution of it was stayed, in order to allow all to lay hold on the means of becoming reconciled to God, if they chose to do so. That penalty still hangs over the human race; and since the Son of God was given so that those and only those who believe in him should not perish, it follows that the penalty will be allowed to fall upon those who do not believe in him. In proof of this Paul states that those who know not God, and who obey not the gos-

pel of our Lord Jesus Christ, "shall be punished with everlasting destruction." 2 Thess. 1:7-9.

The Bible reveals to us the sad fact that the number of the saved will be small in comparison with the number of those who will be lost. Matt. 7:13, 14. The vast majority of mankind have chosen to remain in rebellion against God, yet there will be among the saved some from "every kindred, and tongue, and people, and nation." There will not be one, however, in all that vast throng, who has been saved in any other way than by belief in the only begotten Son of God, for he is the only way. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. From the depths of his anguish Job exclaimed, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Job 19:25. And Isaiah proclaims the glad truth that "he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53:5. Although Isaiah wrote more than seven hundred years before the sacrifice was actually made, he could justly use the past tense, since the Lamb was "slain from the foundation of the world." Rev. 13:8. A promise from God, who cannot lie, is the same as though the thing were already performed.

Thus far God's mercy. From the fall to the day of redemption it is the same. It was no less six thousand years ago than it is now, for it was then that Christ was given for man's redemption. It was no light thing for God, who loves with an infinite love, to consent to deliver up his only Son to be insulted and murdered. But he made the sacrifice, and did it at the time when it was needed, when destruction to man was imminent. Now since there is in the universe no greater gift than the Son of God, it follows that God gave at the first all that he had to give, and consequently it was simply impossible for any greater manifestation of his mercy ever to be made. And so the present dispensation contains no more mercy than there was in the patriarchal age.

No one can dispute these propositions. But some may say that God's mercy will be suspended when, according to his word, he destroys the wicked. Few can see any mercy in the punishment of sinners, and many deny that there is in it any justice. We believe that there is both; that God's justice, as well as his mercy, "endureth forever."

1. "Can God justly punish the wicked?" Certainly; because he has said that he will, and said it before any sin had been committed. Then the question is really this: "Has God the right to attach a penalty to his laws?" The answer must be, He has such a right, if he has a right to make laws, for a law without a penalty attached is a nullity. A law, for the violation of which no penalty is provided, has no force, and is worth no more than the material on which it is written. Blackstone, the eminent jurist, whose "Commentaries" are standard authority in both hemispheres, says:—

"Of all the parts of a law, the most effectual is the *vindictory*. For it is but lost labor to say, 'Do this or that,' unless we also declare, 'This shall be the consequence of your non-compliance.' We must therefore observe that the main strength and force of a law consists in the penalty attached to it."—*Cooley's Blackstone, Vol. 1, p. 55.*

That God has a right to make laws for his creatures, follows from the very fact that he is the Creator of all things. Any individual has a right to make laws for another just to the extent that that other is dependent on him. Now since in God "we live, and move, and have our being" (Acts 17:28), and are entirely dependent on him, it follows that he has, by right, the supreme control of us. Not only has he the right to make laws for his creatures, but he is bound to do so; for no intelligent creatures

can exist unless they have respect to some common standard. There must be something to regulate their actions, otherwise they would encroach upon each other's rights, even if they had no malice in their hearts, and confusion if not extermination would be the result. This standard is called law. God is indeed the only one who can really make laws. Human laws derive their force from the fact that they are in harmony with the law of God. Blackstone says that we are in duty bound to violate any human law that runs counter to the law of God. The Bible teaches the same thing.

2. Since God has the right to make laws and to affix penalties, mercy as well as justice demands that those penalties be executed if the laws are violated. If God has brought subjects into existence, and has given laws for their mutual good, and for the maintenance of the rights of each, he is bound to support and protect those subjects in the enjoyment of their rights. But if any one breaks the law, he destroys this evenly-balanced condition of things, and infringes directly on the rights of others. And now some of God's subjects are being oppressed by the rebels. Shall he let them suffer? If he does, he will justly incur the charge of being unmerciful. He must punish the guilty, in order to assure the loyal ones of his power and his willingness to protect them. Should he allow the laws to be transgressed with impunity in one part of his Government, his subjects in another part would be in constant fear lest rebellion should spring up in the midst of them, and their lives thereby be endangered.

Take human laws for an example. Every civilized country has a law prohibiting murder. Now suppose there is a country which never punishes the murderer, what will be the result? The people will either take the laws into their own hands, or else they will flock to a country where their lives will be protected. People instinctively recognize the fact that there is no safety except in the enforcement of the laws, and the punishment of evil-doers; and a Government which does not do this, receives nothing but contempt, and soon ceases to exist.

This enables us to understand psalm 136. The psalmist says: "O give thanks unto the Lord; for he is good; for his mercy endureth forever. . . . To him that smote Egypt in their firstborn; for his mercy endureth forever; and brought out Israel from among them; for his mercy endureth forever," etc. The Egyptians were fearfully wicked. They were in rebellion against God, and were wickedly oppressing his people. They had received warning after warning, but to no purpose. For God to leave Israel in that hard bondage, would have been cruel. But the Egyptians would not let them go until they were forced to do so by the severe judgments of God. The Egyptians had, by their obstinate and insolent rebellion, forfeited all claim upon God, and his mercy was displayed in a remarkable manner in the deliverance of his people. And so God's mercy will be shown even in the final destruction of sin and sinners. By that act he will show his loyal subjects in all of his dominions that he has a care for their welfare, and will protect them. His mercy endures just the same, even while he is punishing the guilty; they, however, have voluntarily rejected it.

One more question will arise in the minds of some. It is this: "Why did not God destroy the wicked ones in the beginning, when the first sin was committed, and then create a new race?" That would have been allowing Satan to triumph, and besides, the new race would also have been obliged to stand a probation, and would have been liable to fall as was the first. But the great reason is found in God's love to the creatures of his hand. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. They who

ask why God did not at once destroy the sinner, have a very limited idea of the love which God has for his creatures. That millions will finally be destroyed, is not the fault of God, but of man. God has done all that infinite love could do. There was no necessity for any to perish, for such was not God's will. 2 Pet. 3:9.

It must also be remembered that this earth is not the whole of God's dominion. We must not be so thoughtless as to suppose that this little world takes up all of God's attention. More than one world (Heb. 1:2) owes allegiance to the Maker of all. "The Lord hath prepared his throne in the Heavens; and his kingdom ruleth over all." Ps. 103:19. The telescope reveals worlds many thousand times as large as ours. And here, in this little speck of the universe, puny man has dared to lift up the standard of rebellion against God's Government! A wonderful and a horrible thing! Think of it; rebellion against God! Shall he put it down? Most certainly; the integrity of his Government demands it. In mercy and justice to his loyal subjects in other portions of the universe, he must show that he can and will maintain order.

But first he must let all see the terrible consequence of rebelling against his just decrees. Says Paul (1 Cor. 4:9): "We are made a spectacle unto the world, and to angels, and to men." This is as true of all the world as it is of the apostles. While all the creatures in the universe behold the wonderful spectacle of one province (so to speak) in rebellion, they learn "that it is a fearful thing to fall into the hands of the living God;" that God will "by no means clear the guilty;" and thus, while they learn to trust more fully in his protecting arm, and praise him for his mercy, they are effectually deterred from ever presuming to rise up against him. As God permits the rebellion to fully develop itself, they see the terrible hideousness of sin, and the justice of God in finally blotting it from his universe. And when this shall have been accomplished, "every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," will with glad accord join in ascribing "blessing, and honor, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb forever and ever."

E. J. W.

The Missionary.

Our Missionary Work.

FROM a letter from Brother B. L. Whitney to Sister White, we are permitted to make the following extracts:—

"Believing it would be a privilege and a pleasure to our brethren to join with our friends in America in celebrating Christmas after the manner you proposed, I immediately communicated with each of our churches, making known to them your suggestion. Although the *Review* containing your article came only three days before Christmas, every church in Suisse took part in the good work, and their contributions, so far as I have heard from them, amount to 1,730 francs, or nearly \$350. Of course this is not a large sum, but when it is considered that our brethren are none of them wealthy, that, on the other hand, the most of them are poor, and that skilled workmen have to work from three to four francs (sixty to eighty cents) per day, I think it shows they are willing to do what they can. I know brethren, skilled workmen, who are not able by their best endeavors to earn more than two francs (forty cents) per day, and yet these brethren give freely of their scanty means, and, according to their understanding of the work, are trying to do the best they can to help carry it forward. The brethren

ren pledged liberally for the new publishing house when Brother Butler was here last spring. He said they did more than he expected, and still they did it cheerfully, and are still willing to do in any direction where they are asked to help. In three churches recently the brethren have subscribed for more than three hundred copies of the *Herold* and *Les Signes* for the missionary work. I speak of these things, not to boast of what they have done, but to show the great change for the better which has taken place during the last two or three years. And no one thing has had more to do in effecting this change than your words of admonition and warning. I fully believe, Sister White, that nowhere in the entire field do the brethren respect your words and your work more than in Suisse, and, under the blessing of God, the light which God has graciously given them through you, has proved of great good to them, and to the work here. Realizing this, we have already commenced the publication of a small volume of your writings especially designed for the instruction of the church. It is to be made up of a variety of practical articles selected from the 'Testimonies' and 'Early Writings,' and is being printed on our small hand press, for lack of type, etc., for having it done otherwise."

"I am here [Solingen, Prussia] for a few days with Brother Erzenberger, visiting our German brethren in Prussia. My very soul is stirred as I see the extent of this field and realize how little is being done. I verily believe no field in Europe suffers to-day like Germany, and yet what can be done to help them? The prospect of the ultimate success of the message among the Germans is tenfold that of the French, and yet there has hardly been a beginning made. There is much moral worth and stability among the Germans, and many more Protestants among them than among any other nation in Europe except England, and yet comparatively nothing is being done to warn these millions of people. There are good, earnest souls among them, men who prove as steadfast and faithful to the truth as any to be found among our brethren anywhere. Such have already been found, and thousands of others must be waiting for the truth. One brother here has been in prison several times because he would not send his children to school on the Sabbath, the last time only a few weeks ago, and yet he stands firm, and it is really affecting to hear him tell how the Lord inclines the jailer and officers of the law to favor him. The friends here are poor, living in small and uncomfortable compartments, and living on the plainest, coarsest food, and yet they give freely for the support of the work. They have on the occasion of this visit donated 1,000 francs, or \$200, for the new building, beside subscribing for clubs of the *Herold* to be used in the missionary work. They do not know as much as our Suisse brethren of your work, and yet they have confidence in it as far as they are informed of it."

"I very much wish a good laborer in this tongue could come from America to labor with Brother Erzenberger for a time. I think this would be of great benefit to him."

"The work on the new building progresses well. The contract for nearly the entire work is already made, and we have the permission to occupy it July 1. Though we have had some difficulties, the hand of God has been over the work for good and it has prospered well. Not a day's work has been done on the lot or in the building on the Sabbath, and yet we have had the work done very cheaply, so that the insurance officials say there is not another so cheap a building in the city. Sincerely yours,

"B. L. WHITNEY."

THERE is a peculiar and appropriate reward for every act, only remember that the reward is not given for the merit of the act, but follows on it as inevitably in the spiritual kingdom, as wheat springs from the grain.—F. W. Robertson.

North Pacific Conference.

SINCE my last report I have spent one week in this Conference, counseling with Brother Boyd in reference to the work, and holding meetings at East Portland. The providence of God has thus far favored Brother Boyd's plans to secure laborers for the season in this field. He has a number of canvassers and co-porters engaged, and sufficient ministerial help under promise, to manage three tents during the coming summer. To carry out this plan it will be necessary to secure two new tents. Means have already been pledged for this purpose. It will be remembered that of the \$5,000 fund pledged at the last camp-meeting, \$500 was to be used for tent and camp-meeting purposes. If our brethren and sisters in this Conference redeem their pledges made at that meeting, the two new tents can be paid for without any difficulty. We trust every possible effort will be made to pay these pledges before the next camp-meeting.

Another point should be considered: while there is an increase of laborers there is a great decrease in the tithes of the Conference, in consequence of the prevailing hard times. The question arises, How is this additional force of laborers to be sustained? Though hard times prevail, this should not be an excuse for doing less to extend the truth. The prophet has said, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." We should expect that hard times would make the people more thoughtful, and better prepare their minds for the reception of present truth; so, instead of decreasing our efforts to save men because it is hard times, we should rather double our diligence. If our tithes are not sufficient to meet the demands, let us each, according to our ability, determine to supplement the lack by donating to the Conference treasury.

In this Conference the sum paid into the treasury for the Conference year ending with our last camp-meeting, held the last of June, was \$1,407. How is it this year? Eight months have passed and the tithes paid into the treasury amount to only \$610.90. Of this sum \$160 was used to settle an indebtedness of the last year, so that there is only \$450.10 to be applied to this year's work. With these facts before us, we can all see that something must be done to replenish the Conference treasury, in order that even present laborers may be settled with, and that the work may be pushed forward with the three tents. Instead of settling down with the thought that it is *hard times*, let all join in praying to God to open the way financially for the spread of the truth. Then let each one seek to do all he can to secure means for the treasury of the Lord. I doubt not if all thus lay the matter to heart that the Lord will be pleased to open up ways that we may lawfully secure means for his treasury. Has he not said, if we seek first his kingdom and his righteousness, that all these things shall be added? and will he not prosper our efforts to build up his kingdom? Who will try it? and who will share in the rejoicing that shall accompany the results of more extended efforts to get these truths before those who have not as yet heard them?

In the three days' meeting just closed at East Portland, Brother Boyd gave two discourses and I delivered five. We also enjoyed a good spirited social meeting. In this meeting a Swedish brother took his stand to obey the truth. He says he first had his attention called to the message while he was boarding at a hotel in Seattle, Washington Territory. There was in the hotel a volume of the Swedish *Harold* for 1874. He read it and compared its teachings on the nature of man with the Bible, and became satisfied that we have no immortality out of Christ. Then he examined the Sabbath question, and decided that Saturday is the day the fourth commandment requires us to observe.

Now he has taken his stand to follow the truths of the Third Angel's Message. On first-day two who have recently commenced to keep the Sabbath, were baptized and united with the East Portland church. Thus the cause seems steadily to advance at this point, as one after another takes his stand to obey the truth. From small beginnings, within the last eighteen months, this church has increased until it has become an absolute necessity to enlarge the place of worship.

When the meeting-house was built, the brethren wisely looked forward to an increased membership, and built larger than their immediate necessities demanded. While their number was small, a part of the house was partitioned into living rooms. Now that it has increased, they have taken out the partitions, thus enlarging their meeting-room to double its former capacity. Comfortable seats and a neat pulpit are to take the place of the more rudely constructed ones formerly used. It is interesting to witness the zeal, earnestness and sacrifice of this financially poor church. God blesses them, and will add to their numbers as they thus humbly seek to have their work wrought in him. Our brethren and sisters in other parts of the Conference must certainly be encouraged to see the growth of the cause at this central point.

I am glad also to learn from Brother Boyd and others of the spirit of unity and harmony that prevails throughout the Conference. It is in such marked contrast with the state of things that existed one year ago that we can only say, "What hath God wrought!" In unity of purpose and action there is strength. As our people now seek to move in harmony with the advance efforts to be made, and thus extend the influence of the cause, their hearts will be filled with cheer as they see the work advancing all along the line. So may it be.

J. N. LOUGHBOROUGH.

Home Missionary Fields.

THERE has been a State Tract and Missionary Society organized in Florida; Elder Nahum Orett, president, and Mrs. Ella Frost, secretary, Moultrie, St. Johns County, Florida.

Sabbath-keepers and others in Alabama, Georgia, Mississippi, and South Carolina, who desire signs and tracts for missionary use, will please communicate with Elder G. G. Rupert, Silas, Choctaw County, Alabama.

N. H. Druillard, Euclid Hall, Denver, Colorado, would be pleased to hear from those living in New Mexico.

Sabbath-keepers and others in Montana and Idaho who desire papers and tracts for missionary use, will please communicate with Elder J. N. Loughborough, Walla Walla, W. T., and state whether there is an interest to hear on Bible subjects, etc.

Those living in Nevada, Utah, Arizona, and Mexico will please write to Anna L. Ingels, assistant secretary International Missionary Society, 1059 Castro Street, Oakland, Cal.

Arkansas is now a part of the Missouri Conference, with Clara E. Low, Sedalia, Missouri, as State Secretary. But it is hoped soon to organize a State Tract Society in Arkansas. Elder J. G. Wood, Springdale, Washington County, Arkansas, is authorized to receive subscriptions for the signs. He would like to hear from all the scattered brethren and sisters and friends in the State, concerning the wants of the cause and the prospects of doing good in presenting the present truth.

Reuben Wright, 334 Eighth Street N. E., Washington, D. C., is an authorized general agent for the SIGNS OF THE TIMES, and will spend a portion of his time in visiting the scattered brethren in North and South Carolina.

B. R. NORDYKE.

The Home Circle.

THERE IS BLACK IN THE BLUE OF THE SKY.

AN artist one day at his easel stood,
And sketched with a pencil free,
The gold of the meadow, the green of the wood,
And the purple and gray of the sea.
A child looked over, a little way back,
And questioned the artist, "Why
Do you mix with your color a touch of black,
When you paint the blue in the sky?"

"Only because I see it, my child;
I am painting the sky as it is;"
And he softly said to himself, and smiled:
"It is one of earth's mysteries;
Not the lily itself wears a perfect white;
Nor the red rose an unmixed dye;
There is light in shadows, and shadow in light,
And black in the blue of the sky."

There are films over nature everywhere,
To soothe and refresh our sight,
For mortal eyes were not made to bear
The dazzle of shadeless light.
Our consolation and our complaint,
Awaking both smile and sigh,
There are human faults in the holiest saint;
There is black in the blue of the sky.

But we've read from the leaves of an old-fashioned
Book,
Of one in the glory unseen,
Whose gaze the poor seraphim dare not brook,
Before whom the heavens are unclean.
And the hope of the Christian is in the thought
Of a truth and a love so high
That possible evil sullies them not;
No black in the blue of their sky.

—Lucy Larcom, in *Youth's Companion*.

Nellie's Missionary.

THE sounding of the dinner-horn called Farmer Saunders, his hired hands, and his half dozen children to dinner, and they all entered the kitchen with more or less dispatch and sat down to eat. Things about were decidedly barren and comfortless, and a large cooking-stove that stood out far from the fire-place heated the sultry noon air to a degree almost unbearable. Mrs. Saunders, overworked, overheated and cross, dished out the meat and vegetables on the coarse blue plates; and all fell to eating, acting on the principle "every one for himself." Courtesy and charm had not the slightest hold there. There were no pleasant amenities, no words spoken beyond what were absolutely necessary. As Farmer Saunders delighted to say, he was "an independent man; if folks didn't like his gate they needn't swing onto it; he didn't believe in airs and nonsense." But, unfortunately for the betterment of his family, decent politeness came under his category of "airs and nonsense."

Mahaly (or Haly, as they called her), the oldest girl, homely, freckled, and thirteen, proved herself endowed with a certain instinctive womanly helpfulness. She it was who saw that the often-emptied bread plates were refilled; that two-year-old Paul had his potatoes mashed; that impatient Mary had her meat cut; that the apple pie was divided into generous pieces and set around; and, in the intervals, she ate with as hearty a zest and as great a lack of table manners as the rest.

"Haly," said Mrs. Saunders, when dinner was about through with, speaking with the acerbity of tone that, poor woman, had become almost second nature with her, "I want you to take Ted and Jack, and go right off and pick them blackberries for jam. Father hain't seen about gittin' me any peaches to do up, and if I don't begin to look after things myself, we won't have no preserves this year, far as I can see. Why we couldn't never have no pears and peaches of our own, I can't see. There's other things in the world besides corn and hay, though some men-folks don't think so."

Father looked up quite oblivious; a bee

might as well have buzzed in his hearing. He had an exasperating way of quite ignoring his wife's sayings.

"Come, boys," he said, "its time to git to work."

Haly was glad to obey her mother's mandate, and go to pick berries. The air and sunshine were better than the stuffy kitchen, the greasy dishes, and her mother's perpetual drip of complaint.

About a mile from Farmer Saunders' unshaded, stoopless house was a pretty villa, surrounded by large, beautifully kept grounds. There was plenty of shade, plenty of rustic seats, plenty of flowers; and there were also plenty of handsome, healthy children grouped on a wide veranda, listening eagerly to something papa, a tall man of gentlemanly exterior, was saying.

"Well, dears, all play and no work is not the best thing for Jack. We have had a delightful summer. I am completely rested, and mamma has grown absolutely young. You, Charley, are as round as a dumpling, and John has cheeks like a Spitzenburg apple; so we will all go back to the city next week, for I want you to be at your schools promptly. I expect my Nellie here to take hold and study as I want her to, this fall. To please me she is going to try hard with algebra and composition." Here a tumult of voices drowned his words: "O papa, it's too bad;" "I want to see the colt broken;" "And the cunning little Bantams won't hatch out in two weeks;" "I want to go troutin';" "Mightn't we wait till frost comes?"

"And I don't want to go back to school at all," cried Nellie, the oldest and fairest of the six. "I'd as leave be in jail as that horrid school-room; I hate study, and I wish there never had been such things as composition and algebra. I don't think you ought to make me do things I hate so, papa. It's cruel!"

"Nellie!" said her father gravely. She tried to look bravely at him, but failed; and darted away from them all, her cheeks crimson and a great lump in her throat. She did not care where she wandered, she wanted to go away by herself to have an uninterrupted grumble and cry. She had been dreading this change lately, this edict to say good-bye to the idle, happy summer life she had so thoroughly enjoyed. Naturally disinclined to mental exertion, she wanted to prolong these hours.

There was a dreamy, sensuous enjoyment for her in this pleasant summering. She could swing in an airy hammock for a whole morning, watching the flitting clouds, the lights and shadows on the landscape, the waving of the tree branches; or, at ease in her pony phaeton, could slowly ride through quiet road—her satisfaction in the warmth and indolence akin, probably, to the feelings of the cow she passed placidly ruminating by the roadside, bovinely conscious that clover was luscious and tender, and the green world capital for grazing purposes. The very thought of fagging again over horrid lessons was sickening. She knew enough for ordinary purposes; nobody wanted to be a walking cyclopedia; as for mathematics and composition, she hated them cordially. Papa was cruel to want to shut her up with dry books. The thought of it made her head ache. The tears began to brim in her pretty eyes. The cry on account of having to learn something, was close at hand.

Just then, in the near-by lot, she caught sight of the pink sun-bonnet of Haly Saunders, picking berries with energy, while Ted and Jack, not so industrious, were speculating as to the whereabouts of a rabbit-burrow. Nellie postponed her weep for a short time. She felt disposed to be friendly with this awkward, poorly-dressed girl, who had often brought butter and vegetables to the house. So she climbed over the fence, and bade her, "Good-afternoon." Haly was unaffectedly glad to see this dainty little maiden, who seemed to move in a sphere

so far apart from hers, and she received with real regret the announcement that she was going away next week. "It's too bad," she said. "Yes, it is too bad," cried Nellie, "and just to think, it all comes from having to go back to that horrid, hateful school. It's abominable, and papa's bound that I shall kill myself studying things I hate. I can't bear to learn. There, now."

Haly stopped picking, her large freckled hand unconsciously crushing a berry. "You don't like to learn? You don't mean it, for fair?" There was an unspoken reproach in her eyes. Her astonishment had an odd effect on Nellie. She hesitated a little about re-asserting her words.

"Yes, but you don't know anything about the awful grind study is, Haly," she said; "you are as free as the birds from such things!"

"O, if I only wasn't," cried Haly with an energy quite at variance with her usual phlegmatic manner. "I'm fair hungry to go to school, and know somethin'. I don't know nuthin', and there's such an ache inside me when I think about it, that I can't bear it. I'd just crawl on my hands and knees to go somewhere and learn somethin'. I'd be so happy, if I were you. And yet you don't want to learn?"

"Well, why don't you go to school then, and read lots, or something. I would if I were you!"

"I can't; I've got to stay home and work. There's heaps to do, always. There's the milkin' and butter-makin', a churnin' every other day, and washin', ironin', scrubbin' and mendin' and patchin', and the baby to be tended, and the garden weedin', and sometimes Pop wants me in the fields, and then there's cleanin' times, and killin' times, and patchwork, and—always somethin'," she added with an unconscious sigh. "And, besides, we haint no books. Yes, there's a Bible and—such a nice book—the Pilgrim's Progress [her face lighting up]; I've read that considerable, only mother is afraid I'll muss it, and the Bible is too big. It lays on the stand in the best room, you know. Now, I'll just tell you. I never was so happy as when I went to the district. It's only a couple of miles off, and the walk ain't nuthin'; Miss Lane, she was the teacher—and I bet you, she was smart; she knew everything. And she had such nice ways—never jawed or hollered at you, like mad. I just like to stand by her, and touch her clothes. I got way along in the fourth reader, and jography, and clean through 'rithmetic, and I wrote compositions. I never was so happy! And we had a exhibition once, and I spoke a piece; and Miss Lane kissed me, and said I did it nice."

"Well?" said Nellie as Haly stopped, her lips quivering, and bent to pick grasses.

"That's all; there never was anything more."

"Where's Miss Lane?"

"Buried," cried poor Haly in a paroxysm of grief; "and I never went to school again. I was eleven years old, big enough to help mother, father said. And I haint no school books any more. I had to give 'em to Ted and Jack. There'll never be anything more for me."

"Haly Saunders, you poor thing!" cried Nellie excitedly; "and here I am, having so much! Now look here; you come to the house and I'll give you books and papers and magazines to-morrow. I wonder what you'd say to St. Nicholas, and Wide Awake? Mamma brought plenty of books along, and there are histories and story-books; and oh, you'll be just delighted!"

"O," cried Haly, "O dear!" and Nellie left her with her homely face all aglow and her heart in a flutter of glad anticipation.

As for Nellie she never had the cry she had determined to indulge in; but such a new current of thought had been touched to living issues, that she cried out impulsively when she met papa: "O papa, do forgive me for my senseless words. I know I have never appre-

ciated my advantages. And I will study better than ever. Indeed I will, papa."

"That is spoken like my own little daughter," he said with undisguised pleasure. "I knew you would come to a better mind."

"But it was a missionary who brought me to a better mind," said Nellie archly; "she opened my benighted eyes, and her name was Haly."
—Margaret Hammond Eckerson.

Keeping a Secret.

RUGGLES, an old cabinetmaker of Boston, told me that he used to make the artist Stuart's panels for him. They were made of mahogany, and as Stuart complained that he missed the rough surface of canvas that was favorable to the sparkle of his color, Ruggles invented the way of producing that sort of surface by cutting teeth in the plane-iron and dragging it backward, that proving the best way of indenting without tearing the wood. Ruggles said that at the time he used to work for Stuart his shop was on Winter Street, on the ground floor, and one day, sitting at his shop door, he saw Stuart coming down the street, in earnest conversation with a gentleman. Stuart came down into the shop followed by his friend; and, said Ruggles, "I saw that the gentleman was urging him to tell him something that he was unwilling to trust him with." Stuart said:—

"Mr. Ruggles, have you got a piece of chalk?"

I gave him a piece; he then turned to the other and said:—

"I know a secret; that stands for me," and made a mark thus, 1. "Now, you are my friend and would like to know my secret; you are a man of honor, and if I tell you it will do no harm, and, at any rate, it will gratify you as a mark of confidence, so I'll tell you;" and, making another mark, 1, "that stands for you, so there are two that know it. But you are a married man, and, as your wife is a discreet woman, and you never have any secrets between you, some day, when you are alone together and have nothing to talk about, you tell her you know something curious, but are afraid she will speak of it. She will be indignant at not being trusted, and insist that she ought to know; she promises that she never will whisper it to any one, and perhaps cries a little; so you tell her, and that stands for her;" he made another mark, 1. "Now how many people know it?"

"Three," said his friend.

"You are wrong. There are one hundred and eleven that know it—111," said Stuart.—*Sel.*

QUEEN ELIZABETH's temper was none of the sweetest at any time, but once, when afflicted with the toothache, she was more than commonly cross-grained. She would transact no business, receive no messengers, read no letters, but abuse everybody who came into her presence. The court physicians held anxious consultation, and finally recommended that a celebrated foreign surgeon, John Anthony Fenatus, be called in to advise. He had to give his opinion in an elaborate Latin essay, and recommended that if the tooth be hollow it should be extracted. The queen was furious, and utterly refused to endure any such operation. At length the good bishop of London offered to have one of his few remaining teeth drawn, to illustrate how simple the remedy and how quick the relief. Elizabeth was touched by an act so generous and loyal, and after seeing the bishop submit himself to the forceps, placed herself in the chair. When relieved of the aching member, the queen became quite gracious, and thanked Fenatus heartily, besides giving him a handsome reward. But history does not record whether she treated the faithful old bishop as well or not.—*Sel.*

"TREASURES of wickedness profit nothing; but righteousness delivereth from death."

The Value of Civility.

THERE would be fewer broken friendships, fewer unhappy unions and family quarrels, were it not so much the custom among intimate friends and relations to neglect the small courtesies of life, to show less and less mutual deference as they grow more and more familiar. It is the foundation of misery in marriage, and many a serious and life-long estrangement has begun, not from want of affection so much as from lack of that delicate and instinctive appreciation of the feelings of others which makes a person shrink from saying unpleasant things or finding fault, unless absolutely obliged, and in any case to avoid wounding the offender's sense of dignity or stirring up within him feelings of opposition and animosity; for although many persons profess to be above taking offense at honest censure, and even seem to court criticism, yet it must be very carefully administered not to be unpalatable. Even kind and generous actions are often so uncouthly performed as to cause the recipient more pain than pleasure, while a reproof or denial may be so sweetened by courtesy as almost to do away with any sense of mortification or disappointment. Good breeding is always inclined to form a favorable judgment, and to give others the credit of being actuated by worthy motives. It does not wish or seem to know more about people than they themselves desire should be known, but it is always prepared, when necessary, to take an interest in the affairs of others, while self is not suffered to obtrude unduly.—*Sel.*

A BURNING oil well is a most beautiful sight. A writer thus describes the burning of the great 25,000 barrel well at Thorn Creek: "So great is the force with which the oil leaves the well that the flame cannot get nearer than ten feet from the ground. From the mouth of the well to the point where the flame begins, the amber-colored fluid forms a solid straight column, six inches in diameter, and shining like burnished gold. At the height of 100 feet the column is probably not over five feet in diameter, but at 200 feet it spreads out into a cloud of overhanging flame, from which fiery streamers extend earthward like the drooping branches of a willow. The effect is indescribably grand. Imagine the greatest of the geysers of the Yellowstone on fire, and you can form some conception of this burning well."—*Sel.*

OFFICIOUS people are to be found everywhere; people who are always putting themselves forward, and who are more anxious to attend to other people's business than their own. They like to be prominent, to assume an air of importance, and to make the impression that almost everything depends on them. Real kindness, which is always ready to render needed assistance, is never obtrusive, and is highly commendable; but officiousness, which can hardly be classed among the virtues, manifests a spirit of self-seeking rather than a spirit of real kindness to others, and instead of winning favor with sensible people, always repels. Christ says something about chief seats in the synagogues, and uppermost places at feasts, which officious people would do well to read and ponder.—*Sel.*

THE Japanese postman is dressed in a suit of blue cloth with a wide hat and straw shoes. He carries the mail bag under his arm or in a little two-wheeled cart. He is always trotting or running. He carries the mail from station to station, never stopping till he meets another postman, who, in his turn, receives the mail and runs on. In this way the mail is carried to all parts of the empire and it is getting larger and larger as the people understand more and more the work that is being done for them.—*Gospel in all Lands.*

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News and Notes.

RELIGIOUS.

—The Palestine Survey Expedition, it is said, has identified the sepulcher of Joseph of Arimathea, in which our Lord was laid after his crucifixion. Perhaps.

—A religious exchange says: "The Church of England is now in a state of ceremonial anarchy. Every man does that which is right in his own eyes." That is not very strange. We know of other churches and denominations where the same state of things exists.

—Australia has a Young Women's Christian Association, which is said to be doing a good work in evangelization. At a late anniversary meeting of the Melbourne branch, much attention was given to the temperance cause, with a view to pressing its claims upon the public. The association hopes to soon have a permanent building of its own, with a library and reading-room for the use of the young women of Melbourne.

—Regarding the present status of the Catholic Church, the *Catholic Mirror* says: "It is our opinion that a vast amount of unmeaning stuff has been talked about the progress of the Catholic Church both in England and America. It is true that there are 2,000,000 Catholics in England, and 8,000,000 in America. Nine-tenths of those in the former country, and three-fourths in the latter, are of Irish blood. There have been a few hundred people of what are there called the 'higher classes,' converted to the faith in England; whether from a politic standpoint they have been an acquisition, we greatly doubt, but it is certain that the masses have not been touched. In America, also, there have been a few conversions, but they do not amount to a drop in the bucket in comparison with the immense loss the church has sustained."

—Bitter feelings exist between the Protestants and Catholics of New Foundland. Last year a procession of Orangemen was attacked by 300 armed Catholics, and five Orangemen were killed and fifteen wounded. Upon this the excitement became intense in all parts of the island, and all intercourse, social and commercial, ceased between the two parties, and both sides armed themselves. In the trial that followed the massacre, the murderers were acquitted by a Catholic jury. Trouble has again broken out, and the presence of a British gunboat is required to prevent open hostilities. Another collision is liable to take place any time, and none are able to predict what the end will be. One thing is certain: looking at the case in the light of the Scriptures, missionary work is as much needed just now in New Foundland as in any other part of the world.

SECULAR.

—A terrific explosion occurred in the powder magazine at Gibraltar, last week, killing seventeen men, besides doing much other damage.

—A very destructive fire on Chestnut Street, Philadelphia, last week, burned nine large business houses, and damaged six others. The loss is very heavy.

—The Government of Mexico is making inquiries relative to the intended settlement of Mormons in Sonora. Public opinion there is said to be very strong against receiving the polygamists.

—The steamship *Australia*, which sailed from San Francisco Feb. 9, for Australia, took out a thousand tons of freight, including five locomotives for a narrow-gauge railroad in New South Wales.

—A number of planters at Matamoros, Cuba, have determined to use the molasses produced on their estates as manure, the low prices falling short of paying the expenses of freight, storage, etc.

—The sale of real estate in New York week before last amounted to nearly \$1,000,000, in fifty parcels. This was about \$300,000 in excess of the total sales during the corresponding six days of last year.

—Dynamite threats are being received by authorities in England to the effect that St. Paul's Cathedral and the bank of England will be attacked with dynamite. Leading detectives are threatened with assassination.

—It just comes to light that Kentucky officials have for a long time been stealing public funds. The system adopted by the robbers has been carried on under cover of the law, aided by the State Legislature. The amount filched from the several departments will aggregate \$2,000,000.

—A negro lad has just confessed that he set fire to the Blockley Alms House near Philadelphia, wherein eighteen persons were burned to death. He says he was engaged to do the deed by one Peter Schroeder, an attendant. The latter is under arrest.

—The anarchists of New York called a mass meeting, Feb. 18, to commemorate the death of one of the fraternity recently executed in Germany. Many incendiary speeches were made, and a resolution was adopted indorsing the use of dynamite to achieve the independence of the Irish people.

—A collision between a passenger train and a freight train on the Virginia Midland Railroad occurred four miles from Alexandria, on the 19th. Both trains were badly wrecked. The cars took fire, and thirty-three of them were burned. Four of the train men were killed, and seven passengers injured.

—Intensely cold weather prevailed last week throughout the East. In some parts heavy snowstorms prevailed, which delayed the mails. On the Atlantic Coast violent rains overflowed the rivers, doing much damage to towns on the river banks. Streets and cellars in some parts of New York were also flooded.

—The residence of John H. Stenger, of Whatcom, W. T., was almost entirely destroyed, the night of the 16th, by an explosion of giant powder. The dastardly deed is supposed to be the outcome of some land troubles between the Stengers and other settlers. Much ill feeling has been manifested between the parties for two years past.

—A protest against permitting the Masonic societies to participate in the dedication of the Washington Monument was received last week by the Congressional Committee of Arrangements. It was, however, received too late for action by the committee, as the dedication ceremonies took place on the Saturday following. The protest had 13,000 signatures.

—Great excitement was occasioned in London last week by the riotous conduct of a large number of unemployed workmen. They paraded the streets with banners bearing mottoes of their grievances. They called at several public buildings and demanded relief, after which they attempted to storm the Admiralty and Home offices, but were finally driven off and dispersed by the police.

—The propeller *Michigan* left Grand Haven, Feb. 9, in search of another vessel, and became locked in the ice of Lake Michigan twenty-three miles from the eastern shore. Seventeen of the crew walked ashore on the ice and report the lake frozen as far to the west as they could look from the ice-bound steamer. Other reports say that the lake is entirely frozen over, for the first time in its history.

—An unusually large number of accidents were reported last week. Five men were killed the 21st in Wellsburg, West Va., by a natural gas explosion. A railroad accident near Cincinnati the same day injured fifteen persons. A collision on the West Shore Road near Utica, N. Y., resulted in the death of two persons, and another accident near Arrow-smith, Ill., ditched the train, and injured more or less of the passengers.

—A private banking institution was opened in Atlanta, Ga., a year and a half ago, called the National Loan Office. There would have been nothing significant in this fact were it not that some one happened to think that the title used by the firm is in violation of a United States statute, which forbids the use of the word "national" by all banks not organized under the national currency laws. The statute moreover provides that any person violating this prohibition shall be subject to a penalty of fifty dollars for each day during the time he has committed the offense. The proprietor of the Atlanta institution is now called upon to pay over something like \$25,000. It is said that more than a hundred other banks are interested in the case.

—The fire record has been unprecedentedly large during the past week. The burning of a dwelling at Beaver and William Streets, New York, occasioned the death of six persons. At Galveston, Texas, a wholesale grocery house burned, causing a loss of \$206,000. The house of a colored woman near Raleigh, N. C., burned, with three small children. In New Britain, Conn., the livery stables of Bailey & Bunting were burned; loss, \$200,000. A dwelling-house on Pine Street, Philadelphia, was destroyed with its contents. Four persons lost their lives. Another fire on Market Street destroyed business houses valued at over \$60,000. The Chapqua Mountain Institute (New York), a Quaker school for boys and girls, was destroyed by fire the 21st. The State Penitentiary at Baton Rouge was also burned on Saturday last.

Melbourne, Australia, as a Missionary Field.

It is a well-known fact that as a country grows older its people become more stereotyped in their ideas and customs. They think just as their grandfathers thought; they follow the same channel as their fathers before them, each generation having the same habits, the same customs, the same thoughts, and the same ideas of morality and religion. Europe, with its teeming millions, long ago settled down into this condition, and to throw them out of the rut which they have followed so many hundred years would require a greater revolution than ever yet passed over a country.

Australia is rapidly growing in population, attracting the adventurous and enterprising from all parts of the world. Although the continent of Australia is so far from the center of the civilized world, yet it ranks with the best in culture and refinement. Melbourne, the principal city of Australia, with a population of over three hundred thousand, is liberally supplied with schools of learning. Fortunes which have been made almost in a day have been expended freely in beautifying the city and establishing educational institutions.

The Workingman's College is free to all, instructions being given therein to all applicants, both day and evening, in practical mechanical work of a wide variety, mechanical drawing, mathematics, and all those branches which will aid an industrious and determined workman to rise in his calling. It is one of those practical institutions everywhere needed, but likely to be especially useful in a new and rapidly growing country.

Melbourne is the largest city in Australia, and Sidney the second. It is said that the streets of Melbourne are over ninety feet wide, and the parks, squares, and gardens, are so numerous that the city occupies a territory half as large as London while its population is only one-thirteenth as many.

The Melbourne University is a picturesque mass of buildings, behind which is the National Museum, freely open to the people, as are all the public places in that city. There are among its numerous State schools, about thirty, whose size and proportion entitle them to rank with the architectural ornaments of the city. It is said there is no city where more has been done for the working classes, or where they have made so good a use of their advantages, about three out of every four mechanics who have reached middle life owning the cottages they occupy.

No better field could be found for presenting the Third Angel's Message than in a country where institutions of learning are free to all, both high and low, where intelligence and enterprise is the rule, and where custom has not yet stereotyped the people. Such a country is Australia, and we believe that the same God who has prospered our efforts in America, also lives there, and that many honest souls from that far-away land will be found in the kingdom of Heaven. S. N. HASKELL.

Italy.

I HAVE spoken twelve times at Torre Pellice, and the interest is on the increase. Last Sabbath I held two meetings at Sister Revel's. At the close of the last meeting, seven persons arose, promising to obey the truth. It was a season of rejoicing to all.

The late snow-storm has been the hardest known in this country for fifty years. Many persons have been killed by the fall of house-tops under the weight of the snow.

D. T. BOURDEAU.

"JESUS saith unto him, Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed."

Works Both Ways.

As a rule, those who pay nothing toward church work have no interest in it. We do not mean merely that they pay nothing because they care nothing. The converse is true also. They care nothing because they pay nothing. One way to get people interested in the congregation's affairs is to get them to contribute. It secures their interest. What costs them something concerns them, and if it were only because it costs them something. The same is true, also, of missions, etc. Those who contribute nothing are not likely to inquire about them. The consciousness that these are our institutions, and that the work done is our work, is awakened adequately only when they have cost something. And when we recognize them as ours, and learn to rejoice in the prosperity of our work, we give more freely and more liberally and more cheerfully.—*Lutheran Standard*.

Appointments.

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Obituary.

BAKER.—Justus Baker was born in West Henrietta, near Rochester, New York, Dec. 16, 1813. Died in Oakland, California, Feb. 18, 1885. Age, 71 years, 2 months, and 2 days.

The deceased came to California in 1851. About fourteen years he was afflicted with what was called rheumatism; but it was not. He was crippled by his disease, and moved about with considerable difficulty, and often suffered much pain. Yet the characteristics of rheumatism were lacking, and the exact nature or name of the disease was not known. In his last sickness it went to his stomach, which entirely lost the power of digestion, and he literally wasted away, and died of paralysis of the stomach. He was conscious to the very last; nature made no struggle to retain a hold on life. Like one falling asleep he quietly expired.

Brother Baker never made any profession of religion until the time of the tent meeting in Oakland in 1874. In that meeting he soon became convinced that our faith was true, and the first time the covenant was presented he signed it; his name was the first one placed upon it. He was a member of this church from its organization until his death, and he never doubted the truth which he embraced. He is mourned by a wife and children and a large circle of kindred and friends. The funeral services were held at the Adventist house of worship, on Sabbath, Feb. 21, where a large congregation listened to a discourse from Ps. 39:4.

EDITOR.

(Rochester, N. Y., papers please copy.)

WATERS.—Died at Windsor, Sonoma County, Cal., February 6, 1885, Joseph Waters, a native of Maryland, and former resident of Pennsylvania and Indiana, aged nearly 84 years.

Deceased was for the most of his life a member of the M. E. Church. But during the last few years he became a convert to the views of Seventh-day Adventists, by reading, being so badly afflicted with deafness that he was unable to hear preaching. He had been addicted to the use of tobacco for about sixty years, but becoming convinced that it was wrong, gave up the habit about six months previous to his death. He leaves two step-daughters at Windsor, with whom he lived at the time of his death, who also believe in the Third Angel's Message, and hope for the soon coming of Christ and the resurrection of the dead. A large number of neighbors and friends attended the funeral. Discourse by the writer, from Acts 26:8. W. M. HEALEY.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 26, 1885.

THE music on this page we consider a gem. Good for Sabbath-school or missionary meetings. Our people in Oakland often use it, and like it much.

To A. A. C. The sophistry and shallowness of "Seymour's Questions" have been fully exposed. Send to *Review and Herald*, Battle Creek, Mich.

IN the present volume of the SIGNS we expect to publish some very important papers on historical subjects. Some of these are now in course of preparation. They will be specially interesting to inquirers into the facts of church history, and to those who wish a more thorough understanding of those historical facts which show the fulfillment of prophecy.

FROM Brethren Scott and LaRue, at Honolulu, we this week received six more yearly subscribers for the SIGNS. This makes now *forty-two* yearly subscribers in Honolulu, besides which *fifty* copies go there each week to supply the three-months and six-months subscribers, making *ninety-two* in all. They also report two more persons who have commenced the observance of the Sabbath. We are much pleased to see such success of the truth in the islands of the Pacific.

WE call the attention of our readers to the article on the fourth page of this paper, on "Constantine." It is the first of a series which will run through some eight or more numbers. The subject is an interesting one, and a very large number of historical proofs will be presented on the life and character of this renowned ruler. His right to the title of "Christian Emperor" will be carefully examined in the light of the testimony of well-accredited authors, both ancient and modern. They who let their subscriptions run out while this series is being published will lose much valuable information. This, we think, is the only collation of testimonies on this subject that has ever been made.

Another False Christ.

THIS is a California production, hailing from Los Angeles. He writes a letter to us, signing himself "Lewis the Prophet, the Messiah, the Prince of Peace, the Righteous Judge," and demands that we publish his letter immediately. We would not notice these blasphemous assumptions only to note a principle on the subject of the advent. He claims to fulfill the Scriptures as we hold them—his coming is "personal and visible." The proof is too limited. We see scores of men every day who are here personally and visibly, but that does not prove that they are Messiah. Better credentials than this must be shown. We have not seen the glory as the lightning shine from the east to the west; we have not heard the voice of the archangel and the trump of God; the sleeping saints have not been raised from their graves; we are not redeemed from the pains of mortality; and other accompanying events have not taken place. No, the Messiah has not come, and no impostor can deceive any one who believes *all* that the Scriptures say about the second advent.

The reason why so many are deceived by false christs is that they have lost faith in what the Bible says about the coming of the only true Christ. And as professors of religion, and ministers, turn away from the truth concerning the advent of Christ, they are preparing themselves to be deceived by false christs and impostors. When they rob the advent of the true Christ of its literality and glory, they make it possible for false christs to meet the requirements of their theories. They are open to gross deceptions, and the enemy will not fail to take

SOWING IN TEARS.

F. E. BELDEN.

D. S. HAKES.

1. Sowing in sad - ness through long, weary years, Scat - ter - ing seed with the fast fall - ing
 2. Sowing good seed as in sad - ness we go, Sure is the prom - ise we reap what we
 3. Sow to the Spir - it, and life we shall reap— Life ev - er - last - ing, where none ev - er

tears; Oh! how we long for the glad har-vest day, When sheaves are gathered, and tears wiped away!
 sow; Tears on - ly wa - ter the grain that we cast, God will be - stow us the increase at last.
 weep; Heaven will yield us a harvest of peace, When all the la - bors of summer shall cease.

CHORUS.
 Sow - ing in tears through long, weary years, Wait, on - ly wait, till the harvest ap - pears.

From "Pearly Portals," by permission.

advantage of their willing ignorance of the Scriptures. 2 Peter 3:3-7.

Brethren and sisters, "hold fast the form of sound words." While the world and the churches are turning unto fables, and asking, "Where is the promise of his coming?" keep your eyes upon the landmarks. Greater deceptions are before us than we have yet seen; if it were possible the very elect shall be deceived. The word of the Lord is our only safeguard. We have a "present truth" to which we must cling; "a sure word of prophecy, whereunto ye do well that ye take heed."

Testimony No. 27.

At this office there are a number of copies of this valuable book, and if any of our brethren do not possess it we advise them to send for it. Some lose the benefit of these instructions because they take so little interest in the personal testimonies, thinking that they belong only to the individuals to whom they were addressed. That is a great mistake; every one of them is full of wise counsels from which any may be benefited who will seek to understand and to apply them. We have had occasion to read a number of them of late, and we are more and more impressed with a sense of their importance. There are some things in Paul's letter to Timothy which applied to Timothy and do not apply to us, but we cannot afford to lose that letter on that account.

In this number very important lessons are drawn from the Old Testament under the following heads: Willing Obedience; The Twelve Spies; The Taking of Jericho; and Jeremiah. Again we say, if you do not have it, send for it and read it. Price, 25 cents post-paid.

THE International Arbitrator Association, with its headquarters in New York, is said to be one of the most potent anarchist organizations in the United States. They claim seven branch organizations in Philadelphia alone, which are having daily additions to their memberships. Organizations have also been

effected in nearly all the larger cities, as Chicago, Cleveland, and Pittsburg, where the members are regularly drilled, in anticipation of a simultaneous uprising. Their declaration of principles avows their object to be agitation, with a view to rebellion against the present system of law. At least five papers are published in the interest of the society. The expected uprising, which is designed to be universal, they predict will take place within three years at the farthest limit, but may take place much sooner.

"Students' Workshop."

NUMBER three of the Healdsburg College monthly is on our table. It is a creditable paper. The articles are worthy the attention of all, and the printing shows a good degree of proficiency in the "art preservative." If "the boys" keep the paper up to the present standard, it will continue to be an honor to the school.

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