

# 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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### FAITH.

BY MRS. O. E. M'CORD.

WHAT is faith? Why ask, my soul?  
Art weary ere thou reach thy goal?  
Is all thy light to darkness turned?  
Thine earthly hopes to ashes burned?  
Do those once friends, amid the crowd  
Turn from thee, cold, relentless, proud?  
And does thy darkness darker grow?  
Is thy heart worn with grief and woe?  
Faint, and yet fainter throbs thy life,  
Amid the jar of worldly strife?

Doubting soul, why askest thou,  
With princely seal upon thy brow  
That proves thee heir of King of kings?  
To thee the answering welkin rings:  
Faith is the key that opens the way  
To endless joy, to endless day.  
Christ is thy hope; in him be strong;  
Thy Father's hand will right the wrong.  
Faith, in its strength, shall put to flight  
The alien armies of the night.

Thus faith presents in tender love  
Fair visions of the home above,  
Sweet glimpses of that glorious land;  
Of waves of life on golden strand.  
Thus hid our life with Christ in God,  
Oh, murmur not, though 'neath the rod.  
Through faith and works we yet shall dwell  
With Him who "doeth all things well."

Oregon City, Feb. 5, 1885.

## General Articles.

### Christ Our Model.\*

BY MRS. E. G. WHITE.

"YE are not your own; ye are bought with a price. Therefore glorify God in your body, and in your spirit, which are God's." "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

If these rules were observed, there would not be that constant strain after the things of the world that makes life a burden in its intensity; but in its place would be the rest and peace that comes of seeking first the "kingdom of God, and his righteousness." Many professed Christians seem to think that no effort on their part is needed in order to insure growth in grace, and as a consequence they are indolent and listless in spiritual things. But they are entertaining a mistaken view. They are called upon to be a peculiar people, a holy nation, a royal priesthood. God has opened to them the treasures of his word. Christ is to be made unto them wisdom and righteousness, sanctification and redemption; and he would have them communicate the rich treasures of his grace to the world.

It will require a constant effort on our part to overcome the temptations we must daily meet. The world is against us; nominal Chris-

tians are against us; and Satan is against us, determined to resist every effort we make to advance in the divine life. He is watching every opportunity to interpose himself between our souls and our Creator. He will crowd in numberless cares, that we may find no time for reading the Bible and prayer. But we are not left alone in our warfare against the powers of darkness, and we should not allow ourselves to be separated from the Source of our strength.

If we would grow up into Christ our living head, we must make prayer a daily necessity, not only in the closet, but in the family also. It is because we pray so little that our prayers are not more urgent and intelligent. In prayer we commune with God, and become acquainted with him. What a privilege it is that we may draw near to him by faith, presenting the promises given in his word. Let us encourage and refresh our souls with these sure promises, pleading our great need as the reason why they should be fulfilled. Let us learn the simple art of faith, every day understanding better how to approach our heavenly Father. Let us observe his commandments as obedient children, and then rest upon his word, trusting that he will surely do as he said he would. Jesus loves us; and if we commit the keeping of our souls to him, he will not disappoint our hopes. He is waiting to be gracious to those who feel that they are weak and unworthy. He loves to bless them; for they will appreciate his blessings. But he will not intrude his presence; he will not force the will nor compel obedience.

Jesus may seem far off, and Satan may urge that he does not care for one like you. He may point to your hesitating, stumbling walk, and tell you that the God of Heaven will not condescend to answer your broken prayers. It is then that you may present the mighty argument of the cross: "Jesus died for me. He is my Redeemer. I shall not be ashamed or confounded; for I will cling to him, and trust in his righteousness."

Become acquainted with the Scriptures, and learn to rely implicitly upon them, that when the enemy comes in like a flood, the Spirit of the Lord may lift up a standard against him. Few have the power of faith and true godliness, because, in a majority of cases, the God-given powers are devoted to worldly plans and enterprises, and the follies and fashions of social life, to the neglect of the things of God. The inventive powers are taxed for dress and the adornment of the home; but the ornament of a meek and quiet spirit, which in the sight of God is of great price, is made a matter of secondary importance.

We cannot afford to fritter away the golden moments in studying the fashions, or in following the customs of those whose god is this world. Precious probationary time should not be devoted to needless ornamentation; yet the Christian should not be careless and slovenly. It is our duty to be neat and tasty in person, dress, and habits, and to keep our houses and premises in order. Heaven is a place of perfect order, and as far as possible we should copy the heavenly model. We are representatives of Christ; then let us not dishonor him by our defective lives. Let us see that our tastes, our habits, our conversation, and our associations are in accordance with our high calling as sons and daughters of the King eternal.

Many take a superficial view of the character and mission of Christ. They imagine that he was devoid of warmth and sunniness; that he was gloomy, stern, unbending, severe, and joyless. This is the Jesus that was presented to Martin Luther. He was taught, as the Catholic Church has instructed so many of its votaries, that our Lord is an austere being, who delights in the sufferings of his creatures; that he is pleased with long fasts, and penances of the most painful and revolting character. And in many cases the whole religious experience is colored by these gloomy views, and the whole life warped.

It is often said that Jesus wept, but that he was never known to smile. Our Saviour was indeed a Man of sorrows and acquainted with grief; for he opened his heart to all the woes of man. "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." But though his life was self-denying, and shadowed with pain and care, his spirits were not crushed. His countenance did not wear an expression of grief or repining, but ever one of peaceful serenity. His heart was a well-spring of life, and wherever he went he carried rest and peace, joy and gladness.

Our Saviour was deeply serious and intensely in earnest, but never gloomy or morose. The lives of those who imitate him will be full of earnest purpose; they will have a deep sense of personal responsibility. Levity will be repressed; there will be no boisterous merriment, no rude jesting or joking. But the religion of Jesus gives peace like a river. It does not quench the light of joy; it does not restrain cheerfulness, nor cloud the sunny, smiling face. Our lives should breathe the fragrance of Heaven, while we obey the injunction of the apostle,—"Speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your heart to the Lord."

The soul is exalted and transformed by dwelling, not on self and on the sorrows and hardships that surround us, but on the glories of the eternal world. Unbroken communion with God gives increased knowledge of his truth and will, and of the soul's susceptibilities and powers; and the result will be unselfish motives and right traits of character. There will be no darkness or gloom to reflect to others. More of Heaven in men on earth would make religion attractive, and win souls to Christ.

Christ came not to be ministered unto, but to minister; and when his love reigns in the heart, we shall follow his example. If we keep uppermost in our minds the unkind and unjust acts of others, we shall find it impossible to love them as Christ has loved us; for there are few persons who do not on close acquaintance reveal unamiable traits of character. Even the best of us have these unlovely traits; and in selecting friends we should choose those who will not be driven away from us when they learn that we are not perfect. Mutual forbearance is called for. We should love and respect one another notwithstanding the faults and imperfections that we cannot help seeing; for this is the Spirit of Christ. Humility and self-distrust should be cultivated, and a patient tenderness with the faults of others. This will kill out all narrowing selfishness and make us large-hearted and generous.

\*Morning talk at Los Angeles, Cal., May 11, 1884.



If you have perplexities and troubles—and these are the common lot of mankind—do not tell them to others, and thus shadow their path. Do not go for help to every source but the right one; but tell Jesus everything; take it to the Lord in prayer, and then believe that he accepts you and your burden. Faith is the gift of God, but the power to exercise it is yours. A single earnest expression of faith strengthens faith; but every expression of doubt confirms doubt, and helps to gather about your soul the dark shadows of unbelief. Then do not open your soul to Satan's temptations by cherishing and expressing the doubts that he insinuates. Talk faith and courage. Press to the light; and bright beams from the Sun of Righteousness will dispel clouds and darkness, and sweet peace will pervade the soul.

"Set your affection on things above, not on things on the earth." "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things," and make them your rule of life. And "when Christ, who is our life, shall appear, then shall ye also appear with him in glory."

### Modern Deceptions.

Boston, it appears, is suffering another affliction, this time in the form of a "Metaphysical Healing" imposition. The calamity itself is nothing new, for it has cursed many localities by its presence. The only thing new about it in New England's metropolis is its imposing name—Christian Science. The prime mover in the work there is a Mrs. Eddy, who claims to be the discoverer of the wonderful system. (?) Already more than two hundred have graduated from her school, to perpetrate their frauds on other unsuspecting communities.

It does seem strange that so many impostors can find subjects upon whom to practice their quackery. There are, however, some localities where the very atmosphere seems to invite frauds of all kinds. Some people never learn wisdom. We have known those who, when gulled by some slick-tongued trickster, were in no way daunted, but would deliberately walk into a second or third net prepared for them with the same apparent simple-heartedness that marked their first indiscretion. In fact, there are some who to all appearances enjoy being duped. For instance, instead of proceeding by a regular, rational method to eliminate disease, many will go to some charlatan who boasts of his miraculous cures, and submit to a process that is childish in the extreme—perhaps amounting to nothing more than measuring the patient with a string—and a handsome fee is paid for the privilege.

Being obliged to wait for a train in Ottumwa, Iowa, a few years ago, with some friends I went to view the town and its surroundings. Having often heard of a celebrated "healer" who lived there, we directed our steps toward his place of business. Upon arriving there we were surprised to find a number of large brick buildings, occupying a prominent site in the city. From what we had heard we supposed that his practice would certainly be confined to a few of the most ignorant class; but to our astonishment we learned that his patronage was from the wealthy of that and other States. His practice had been so extensive that from a humble beginning a few years before, he had been enabled to expend \$90,000 on his establishment. As we ascended the stairs in the front hall, we noticed that some of them were literally worn through from the great amount of travel over them in the short time the establishment had existed.

As we passed to the room where we were to have an audience with the chief attraction

of the place, we pictured to ourselves the appearance of the man who had been able to accomplish so much financially, and expected to meet one of noble mien, and stately bearing. Judge of our revulsion of feeling, however, when we were introduced to a very inferior, and even degraded looking man, as Dr. Paul Castor, the celebrated healer of all life's maladies. Now having seen the man, we were more curious than ever to know in what lay his power to draw so many to him and hold them, even to the surrender of their riches to his endowment.

While questioning him as to his methods of treatment, two lady patients came to the door, and were called in. One of them was a frail, nervous creature, the other more stoutly built, and of more vigorous constitution. The small, nervous woman was told to stand in the opposite corner of the room, and after making some passes with his hands, a kind of incantation, he ordered her to perform certain feats, such as the violent twitching of one shoulder, or one entire side of the body. Having done this, he then commanded her to be healed. He thought that now he had certainly triumphed over our objections, and that we would be captivated. But we were far from satisfied with such work, and so sought an interview with the other lady who was present. She informed us that she had been there for quite a long time without receiving benefit from the treatment. Upon inquiry we learned that every effort to bring her into the condition we had seen the other lady was unavailing, and then the matter was clear that it was but the power of mesmerism.

Afterward conversing with the old man, whom we were now satisfied was a fraud of the most pronounced type, we found him utterly ignorant of the laws of life. He claimed to know nothing of anatomy or physiology, and even boasted that he could not write his name. Yet this was a man who could call the rich from remote quarters to deposit their treasures at his feet; men who in any other transaction would have displayed ordinary wisdom and forethought, but seemed powerless before this modern necromancer.

If such pretenders would but set before the people the "true inwardness" of their ways, their traffic would soon cease. They know this too, as well as others; hence the necessity of carrying on their work under an assumed name. Spiritualists have advertised their "healing mediums," and the people have been humbugged by them until it has become necessary to take another tack in order to accomplish their ends, namely, to live by gulling the public.

The name Christian is one that commands respect, therefore it takes with the majority; and to endue any fraud with that precious name is to insure it a measure of success for a time at least. But to invest it with the dignified title of *Christian Science*, is the signal for half the world to embrace it without investigation. Those at the head of such affairs are generally lionized and enriched (as in the case of the Iowa man), and therefore enjoy the situation. If the rich alone were duped, it were not so much matter, for they can stand it; but these empirics are bent on one thing alone—to get money. This they will have though they wring it from the scanty means of the lowly day-laborer.

The theory now taught by this so-called Christian Science, is, that "sickness is a belief, a latent fear made manifest on the body in different forms of inflammation and disease." The conclusion is therefore easily reached that sin, sickness, and even death are unreal. When made to adopt this theory, one has but to say to sickness, "You are nothing but the result of fear," then brace up in the mind, and the cure is effected! And such mummery is dignified with the title of Christian Science. But in what does their "science" consist? In this and nothing more: Certain persons have power to hold a magical influence over the minds of some

others. The one thus made subject to the other, yields implicitly, simply because his mind is in accord with the mind of the other, and, for a time, he sees matters just as his enchanter wills him to see. There is no science about it. It is but vapid empiricism.

One of the ladies recently lecturing in Boston, told of her having once taken poison, and though her family was much alarmed as to the consequence, she simply reasoned with herself that mind should not yield to matter, and it did not; she came forth from the ordeal without harm. (?) At the close of the lecture she gave opportunity for questions. A physician present questioned her, with the following results, as stated in the *Christian at Work*:—

"Madam, you say poisons are only so to us because we do not decree they shall not hurt us. And they will not, if we decree they shall not! Now I have here what we call a powerful emetic. Will you let me administer a dose to you right here?" The doctor said the admirers of the lecturer present looked three or four thunder-storms at him in one glance. Madam said nothing. But, standing his ground, the physician pressed his question. "Will you take the emetic now?" "No!" answered this "scientist," "I will not." "Why not?" Thinking a moment, she answered: "It would be a direct challenge to God."

Strange enough! Here is a finely spun theory that the power of one's own mind could triumph over matter, to the extent of warding off disease, and the effect of poison, and when asked to simply test the matter before an audience, the whole thing is thrown back upon God. Either mind does have such power over matter, or it does not. If God made the mind to have such power, it can be exercised at the will of its possessor. Then why in the name of reason make this exercise depend entirely upon infinite power? Such subterfuges are not broad enough to cover the fraud at the foundation of the scheme. When will people learn wisdom, and give no notice to such sensationalists? If this were done it would be but a little time before they would be driven to gain a livelihood by more honorable means. Health is very desirable, and all who can will have it, even at the expense of a fortune. On no other ground can one account for the wholesale frauds to which so many subject themselves. It is much better, however, to seek health by some regular method than subject one's self to the influence of Spiritualistic frauds.

J. O. CORLISS.

### Be and Do.

THERE is a great difference between being good and doing good. Some people suppose that if a man will only do good he is certain to be good. But a man may do a great many good things and still lack the element of goodness within. He may do them to be seen of men, or to deceive people; to obtain a reputation, and secure large opportunities for the commission of crime; and so his well-doing may prove only a cloak for all iniquity.

The divine order is not first do and then be, but first be and then do. The fountain is to be made sweet, and then the waters may be expected to be pure. The tree must be made good, and then the fruit will not be corrupt. The beginning of all legitimate reformation and righteousness must be in the grace and power of God, through whom we are born again, or created anew in Christ Jesus, and thus prepared for service in Christ's cause.

We are not to wait until after we have done many good things, and then expect we shall become good as a result of our actions; but we are rather to go just as we are to Jesus, the Saviour of the lost, to God, who loves and pities perishing men; and, having done this, and having been renewed in the spirit of our minds, we are then prepared for the Master's service, and for all well-doing which he may require of us.—*Sel.*



**Father Chiniquy in Montreal.**

FATHER CHINIQUEY'S recent visit to Canada was productive of much good. At a meeting of all the Protestant ministers of Montreal, strong resolutions deprecating the violence of the Roman Catholic mob were adopted. Father Chiniquy's farewell meeting is thus reported in the Montreal papers of Dec. 17, 1884:—

The meeting was opened with religious exercises, after which the Rev. Mr. Chiniquy was called upon to speak on "The Rome of the Emperors and the Rome of the Popes."

In the opening he spoke briefly of the trials and persecutions of the Christians under the early heathen emperors. "But," said he, "I have compared the two Romes and I tell you that the Rome of the Cæsars was infinitely better than the Rome of the popes. There have been more infamy, more crimes, more tyranny, more ungodliness in the Rome of the popes than in the Rome of the Cæsars. I do not say that to insult the Roman Catholics. The pope of Rome is a fraud in every sense. He is the greatest fraud the world has ever seen. He pretends to derive his power from Peter, but we do not find a single word in the Bible to substantiate this doctrine or to show that Peter ever went to Rome. And even if Peter had been in Rome it does not prove that he had been a ruler over the other apostles. When the disciples disputed among themselves who should be the first, did Christ say at any time that one of them would be the first? The honest writers of the Roman Catholic Church tell us that the supremacy of the pope was not spoken of for the first six or seven centuries, and the first bishop who took upon himself the title of 'Supreme Pontiff,' was rebuked by Gregory the Great, who said that any man who called himself the supreme pontiff is Antichrist.

"What have they done to show the spiritual power of the pope? They had a man named Isidore, who wrote a book on this subject, nine-tenths of which is simply lies. He used the names of saints, councils, and countries that never existed, in support of his statements. This book was sent to the pope, who began to adopt its teachings little by little through the church. And here I stand ready to prove this thing, before the priests and bishop of Montreal, from their own books and records. Then as to the temporal power of the pope. How is it that the popes became the masters of Rome? They have forged a title which they said was written by Constantine the Great, in which he gave to the pope the greatest part of Italy. If all the popes were to be dealt with as they deserved, they would all be sent to the penitentiary."

He then read the testimony of St. Catharine, Erasmus (the great opponent of Luther), Chancellor Gerson, Baronius, St. Bonaventure, and other respected members of the church of Rome, speaking in the plainest terms against the degradation of some of the popes. Continuing, he said: "When I had been a Roman Catholic priest for fifteen years, I wanted to take a rest and visit Rome, but the bishop, who had just returned from Rome, said to me: 'No, Chiniquy, you must not go to Rome; your eyes are too sharp.' A writer of the church of Rome has said that if, after a second admonition, heretics shall remain obstinate, they must be excommunicated and exterminated. And why do they not do so to us now? Archbishop Lynch said the other day that they do not do it because they are not strong enough! The pope has not converted any nation. The priests have preached their religion, but the Christ they preach is an idol, a wafer. The pope hates the Bible, but he makes the people think he loves it. When I became a priest I swore that I would read the Bible, but I had also to swear not to interpret it according to my intelligence, but according to the 'Holy Father's' interpretation."

"The pope has concealed the Bible, but some of the rays of light make their way out of the prison in which they are held, and some souls take hold of them; and it is in this way, by the mercy of Christ, that many people have received light, not from the pope, but from the gospel which he had tried to conceal. Some of you will think that I am very hard on the church of Rome, but you are mistaken. The Roman Catholics have no better friend than I am. The man who tells the people to leave a ship when it is going to sink is their friend. I saw that the Romish ship would surely perish, and I jumped on a rock and cried to the sailors, 'Come out; the ship is rotten!' For the last five weeks my room has been filled with people from all ranks of life, saying: 'We are tired of the tyranny of the church of Rome; we want to come to Christ; we want a religion that will not make us slaves of the priest.' Help them by your prayers, and by sending missionaries to them."—*Converted Catholic.*

**Prominent, Though Slighted.**

MANY consider prophecy as something dark, while in a far different manner does the Holy Spirit speak of it. He tells us it is "a light that shineth in a dark place," that "it is sure," and something concerning which it is well to take heed. Paul considered it a proper subject upon which to preach to his converts from heathendom in Thessalonica—mere babes in Christ—and that when his stay amongst them was but for the short period of three or four weeks; for in his second letter to them, after giving instruction concerning the coming of our Lord Jesus Christ and our gathering together unto him, he remarks, Remember ye not that when I was yet with you, I told you these things?

It may surprise some of our readers to learn that Bickersteth claims, after a careful examination of the subject, that one verse in every thirty in the New Testament relates to this doctrine, while should we add the hundreds of allusions to it that may be found in the Old Testament, we would have some idea of the large part of God's word which refers to this much slighted truth. Does God mean "all," when he distinctly states that *all* Scripture is profitable for doctrine and for instruction in righteousness, that the believer may be thoroughly furnished unto all good works? And if he does, then is not the minister who is indifferent to this portion of his word something worse than being wise in his own conceit? and is his flock, as God sees it, "thoroughly furnished"?

The sacred and important ordinance of baptism is scarcely mentioned in the New Testament in comparison with the doctrine before us. In fact, in thirteen of the epistles there is no allusion to it whatever, and yet we know the great prominence it has always held in the teachings of the universal church. Let us not slight this ordinance because the Holy Spirit has not so frequently referred to it; and upon the other hand, let us be careful not to close our eyes to that truth which he *has* thought sufficiently important to bring before our notice as frequently as we have already seen.

Paul, speaking by the Spirit to Titus, says a great deal about sound doctrine, sound speech, and soundness in the faith; and then, after referring to the blessed hope and glorious appearing, is most careful to say to his son in the faith, "*These things speak.*" Frequently we hear the remark that such or such a man "is a good preacher;" now the Holy Spirit's definition of a "good minister" may be found in Paul's first letter to Timothy. Speaking of the end of this age, Paul says, "If thou put the brethren in remembrance of *these things*, thou shalt be a *good minister* of Jesus Christ." How this test reduces the number of the "good preachers" of the present day.

It should be remembered that the last book of the Bible is not the Apocalypse of St. John, but the *Revelation of Jesus Christ*. And in conclusion, we would say to that vast majority of God's ministers who are yet in darkness concerning this important subject, *Awake, awake, thou that sleepest, and Christ shall give thee light.*—*Episcopal Recorder.*

**Woman's Place in the Early Church.**

WOMAN occupies a conspicuous place in the primitive church. This will be evident if I simply mention some of the feminine names which appear in the New Testament records: Anna, Apphia, Chloe, Claudia, Damaris, Dorcas, Elizabeth, Eunice, Euodia, Joanna, Julia, Lois, Lydia, Martha, Mary of Bethany, Mary of Magdala, Mary of Nazareth, Mary of Rome, Mary the mother of Mark, Mary the wife of Cleopas, Persis, Phoebe, Priscilla, Rhoda, Salome, Susanna, Syntyche, Tryphæna, Tryphosa, etc. Moreover, there are many women on whom the Lord bestowed signal favors, but whose names have not come down to us; for example, Peter's mother-in-law, the widow of Nain, the daughter of Jairus, the woman with the issue of blood, the Canaanite mother and daughter, the woman with the eighteen years' infirmity. Once more, there are the many anonymous women who tried in one way or another to serve the Lord Jesus; for example, the woman-evangelist of Jacob's well, the penitent adorer in Simon's house, the widow with her two mites, Pilate's wife, the wailing women on their way to Calvary, the praying women of the upper chamber, etc. Indeed, it may be doubted whether any secular history, so small as the four gospels, was ever written, in which the womanly element so largely prevails, as in the life of Jesus the Christ.

Nor is this surprising. For, first, woman's distinctive temperament makes her, if I may so say, a natural believer in Jesus Christ. He is emphatically "the seed of the woman."

"Not she with trait'rous kiss her Saviour stung,  
Not she denied him with unholy tongue;  
She, while apostles shrank, could danger brave,  
Last at his cross, and earliest at his grave."

Secondly, woman owes an incalculable debt to Jesus Christ. His birth marks the turning point in woman's history. Hitherto, as in heathen countries to this day, she had been the victim of man's caprice, cruelty, lust, scorn, and tyranny. Even the Hebrews themselves, although taught from the beginning to reverence woman, had been wont to regard her as man's handmaid, rather than his equal; in fact, a Jewish morning prayer prescribes that a man shall bless God for three things, namely, that he was not born a Gentile, a slave, or a woman. But when the fullness of the time came, and God sent forth his Son, to be born of a woman, as well as under the law, then was woman herself emancipated, and restored to her paradisaical equality with man. Henceforth, at least in the realm of the spiritual life, there was to be neither Jew nor Greek, neither bond nor free, neither male nor female; for all are one in Christ Jesus. It has been so ever since; wherever Jesus Christ has been best known, there woman has been most honored. Woman, let me repeat, owes everything to the Son of Mary.—*George Dana Boardman, D. D., in S. S. Times.*

THERE is nothing in the world that hurts a man so much as the habit of grumbling. Some people are like snarling dogs that never see a stranger, whether he be friend or foe, without snapping at his heels. The good in life is never good enough, and the bad is always worse than it is. An old sinner once confessed on her knees that she had had a heap of trouble in her life and that most of it never happened. It is a good rule not to suffer from the tooth-ache until the tooth begins to ache.—*Sel.*



## Constantine.—II.

MOSHEIM was not wont to speak harshly of Constantine, yet he speaks as follows of his favors to the Christians for which a few have been willing to think that he was a true believer in their religion:—

"Constantine, therefore, in obedience to the commands of his father, as he himself admits, in his edict, preserved by Eusebius, wished to be accounted a worshiper of the one God. And yet, when occasion seemed to require it, and lest he should alienate the minds of the people and soldiers from him, he supplicated the gods, gave thanks to them, and offered them sacrifices and gifts. . . . Such being the character of Constantine, before his conversion to Christianity, I fully believe that the favors he conferred on the Christians, from the very commencement of his reign, did not proceed either from his humanity and justice, or from any love for the Christian religion, but were owing solely to his desire to establish his own authority in the empire."—*His. Com.*, p. 450.

Stanley, in harmony with his quotation from Niebuhr, makes this excuse, that Constantine's life "describes the religion of many in that time;" yet this affords no great relief to the dark picture which his life presents, for it was his patronage of the church, his secularization of Christianity, hiding its inherent simplicity under the pomp of his court, and enforcing conformity with all the weight of imperial power, which led to the very things to be condemned in the bishops as well as in himself. For it cannot be shown that this was the state of the church before he made Christianity subservient to his own ambition. And Stanley himself proves all this, as the following shows:—

"His leading idea was to restore peace to the church, as he had restored it to the empire. [His object was to preserve the peace of the empire.] In the execution of this idea two courses of action presented themselves to him, as they have to all ecclesiastical statesmen ever since. . . . In him both the latitudinarian and the persecutor may find their earliest precedents. . . . No scheme of comprehension has been broader, on the one hand, than that put forward in his letter of advice to Alexander and Arius; and on the other, when this failed, he still pursued the same end, with the same tenacity, by the directly opposite means of enforcing uniformity, to us long familiar, but first introduced by him into the church, the hitherto unknown practice of subscription to the articles of a written creed, and the infliction of civil penalties on those who refused to conform."—*Stanley*, pp. 294, 295.

This testimony makes Constantine the instigator of the Nicene creed, and goes to show that the Inquisition was built upon the foundation laid by him. Certainly the legacy which he left to the church does not entitle him to the reverence of those who love Christianity in its purity, and we are led to marvel at the credulity of those who style him "the first Christian Emperor." Had his life been marked with the practice of Christian morals, we could give him credit for sincerity of heart even in introducing such roots of evil into the church. Marsh speaks as follows:—

"The sincerity of the man, who in a short period effected such amazing changes in the religious world, is best known to him who searches the heart. Certain it is that his subsequent life furnished no evidence of conversion to God. He waded without remorse through seas of blood, and was a most tyrannical prince."—*Marsh's Eccl. Hist.*, period 3, chap. 5.

It will not be considered out of place to give the testimony of Gibbon, who speaks only in harmony with that of so many reliable Christian authors:—

"Crispus, the eldest son of Constantine, and the presumptive heir of the empire, is represented, by impartial historians, as an amiable

and accomplished youth. . . . He deserved the esteem, and he engaged the affections of the court, the army, and the people.

"This dangerous popularity soon excited the attention of Constantine, who, both as a father and as a king, was impatient of an equal. Instead of attempting to secure the allegiance of his son by the generous ties of confidence and gratitude, he resolved to prevent the mischiefs which might be apprehended from dissatisfied ambition. . . . By all the allurements of honors and rewards, he invites informers of every degree to accuse without exception his magistrates or ministers, his friends or his most intimate favorites, protesting with a solemn assertion, that he himself will listen to the charge, that he himself will revenge his injuries.

"The informers, who complied with so liberal an invitation, were sufficiently versed in the arts of courts to select the friends and adherents of Crispus as the guilty persons; nor is there any reason to distrust the veracity of the emperor, who had promised an ample measure of revenge and punishment. The policy of Constantine maintained, however, the same appearance of regard and confidence toward a son, whom he began to consider as his most irreconcilable enemy. . . . The time was now arrived for celebrating the august ceremony of the twentieth year of the reign of Constantine; and the emperor, for that purpose, removed his court from Nicomedia to Rome, where the most splendid preparations had been made for his reception. Every eye, and every tongue, affected to express their sense of the general happiness, and the veil of ceremony and dissimulation was drawn for a while over the darkest designs of revenge and murder. In the midst of the festival, the unfortunate Crispus was apprehended by order of the emperor, who laid aside the tenderness of a father, without assuming the equity of a judge. The examination was short and private; and it was thought decent to conceal the fate of the young prince from the eyes of the Roman people; he was sent under a strong guard to Pola, in Istra, where soon afterward he was put to death, either by the hand of the executioner, or by the more gentle operation of poison. The Cæsar Licinius, a youth of amiable manners, was involved in the ruin of Crispus; and the stern jealousy of Constantine was unmoved by the prayers and tears of his favorite sister, pleading for the life of a son whose rank was his only crime, and whose loss she did not long survive. The story of these unhappy princes, the nature and evidences of their guilt, the forms of their trial, and the circumstances of their death, were buried in mysterious obscurity; and the courtly bishop, who has celebrated in an elaborate work the virtues and piety of his hero, observes a prudent silence on the subject of these tragic events."—*Pp. 158-161, chap. 18.*

The following remark of Gibbon is neither harsh nor uncharitable considering the occasion of it:—

"According to the strictness of ecclesiastical language, the first of the *Christian* emperors was unworthy of that name."—*P. 249.*

Neander, the justly celebrated church historian, is not a whit behind Gibbon in his condemnation of the life of Constantine. He does not hesitate to ascribe his acts in favor of Christianity to deception and a lust for power. He says:—

"Constantine must indeed have been conscious that he was striving, not so much for the cause of God, as for the gratification of his own ambition and love of power; and that such acts of perfidy, mean revenge, or despotic jealousy, as occurred in his political course, did not well befit an instrument and servant of God, such as he claimed to be considered; but there was here the same lamentable self-deception, the same imposition upon one's own conscience, which is so often to be seen in the mighty of the earth who wear religion as their motto, and

which, in their case, so easily insinuates itself and gains the mastery, because it is so difficult for truth to find its way through the trappings of pomp which surround them; because they are approached by so many who, blinded themselves, dazzled by this splendor, blind them still more in return; and because no one has ever got access to them who had the impartiality or the courage to discover to them the cheat, and teach them how to distinguish between outward show and truth. Thus was it with Constantine. And what wonder that he should proceed under such a delusion, when even Eusebius, one of the best among the bishops at his court, is so dazzled by what the emperor had achieved for the outward extension and splendor of the church, as to be capable of tracing to the purest motives of a servant of God, all the acts which a love of power that would not brook a rival, had, at the expense of truth and humanity, put into the heart of the emperor in the war against Licinius; and of even going so far as to represent him as giving out the orders of battle by a special divine inspiration, bestowed in answer to his prayers, in a war that beyond all question had been undertaken on no other grounds than those of a selfish policy."—*Pp. 22, 23, vol. 2.*

The testimonies thus far presented speak of his life in such general terms as to cover the periods both before and after his reputed conversion. We now offer a few which speak more particularly of the latter part of his life, after his profession of faith in Christianity. Neander relates as a fact, to which many have referred, that he embraced the faith of the Christians because the bishops offered him that consolation which the pagan priests, on account of the enormity of his crimes, refused to give him. These are the words of Neander:—

"When at length he began to feel the reproaches of conscience, he inquired of the Platonic philosopher, Sopatros, or, according to others, of heathen priests, what he could do to atone for his crimes. It was replied to him that there was no lustration for such atrocious conduct. At that time an Egyptian bishop from Spain became known at the palace, through the ladies of the court. He said to the emperor that in the Christian faith he could find a remedy for every sin; and this promise, which soothed the conscience of Constantine, first led him to declare decidedly in favor of Christianity."

With these facts before us, we do not wonder at the estimate put upon his Christianity by Neander in the following words:—

"It is most probable that, carrying his heathen superstition into Christianity, he looked upon baptism as a sort of rite for the magical removal of sin, and so delayed it, in the confidence that although he had not lived an exemplary life, he might yet in the end be enabled to enter into bliss, purified from all his sins."—*Church History*, p. 29. EDITOR.

It may well cause a sensation, and a deeply painful one in Roman Catholic circles—the announcement made at a high mass in the Montreal Cathedral the other day, that a number of relics brought from Rome in 1880 by Monseigneur Fabre, bishop of Montreal, are not genuine, and that his lordship has been victimized by a Jewish relic-merchant of the Holy City. This is very sad—and the pathos of the thing lies in the fact that these bones have been working several very satisfactory miracles during the four years they have been adored. It was wicked in that Roman Shapira to sell old tibie and fibule and clavicles for sacred relics which were not sacred, but very, very secular. But the bones are not wholly blameless. They ought not to have worked such miracles. It is a satisfaction, though, to know that the osseous reminiscences have been destroyed by order of the pope. We hope never to record like imposture on the part of any old bones again.—*Christian at Work.*



### The Way of Peace.

Not long since an individual who had been listening to sermons on the law of God said, "Before I went to those meetings I had peace, but now my peace is all gone and I don't enjoy life any more, and I don't want to hear another word about the Sabbath question." We have met similar cases before. Professed Christians often come to a stand-still in their growth in spiritual knowledge. In this condition they may have a degree of peace, but it is not always that "peace with God through our Lord Jesus Christ" which is the true believer's lot. By and by the test comes. New light dawns upon the mind, and with it come new crosses; then, if theirs is peace from God, there will be continued and increased "peace in believing and joy in the Holy Ghost."

The thought of being able to render more perfect service to the Father in Heaven, and endure something more for Christ's sake, will arouse anew every energy of the being. Many will say, "Can I not be saved without keeping the Sabbath, or without being immersed, or without believing that the second advent is near?" The Scriptures give no warrant that any will receive final salvation except those who diligently walk in obedience, to all the light that shines to them. Those who excuse themselves by such questions are evidently seeking an easier way than the way of the cross. They evidently want a cheap salvation.

The question really seems to be, "How little can I do to show my fealty to Heaven, and finally squeeze through into the kingdom?" There is nothing noble about such a course of action toward One to whom we owe our all, both here and hereafter. The question should be, How much can I do for God and Christ and humanity? All the saints will have an abundant entrance into the everlasting kingdom because they have gained the favor of Heaven through willing, whole-hearted service. We are to love God with all the heart, soul, might, mind, and strength, and our neighbor as ourselves.

When I see people turn away from plain truth, which makes duty very clear, at the risk of losing all their peace of mind here, and eternal life in the future, I can account for it only on the strength of the great truth stated in Rom. 8:7: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

There are two ways to peace for those who are resisting their convictions of duty. The first is by stifling the voice of conscience until the Spirit of God withdraws, and we are left with a feeling of self-complacent ease and self-satisfaction. This is one way and one kind of peace, but it is not the "peace of God which passeth understanding." It is Satan's substitute, or counterfeit, and he who comes in possession of it, and retains it, does so at infinite cost. There is no doubt about a person being able to so stultify and deaden his moral judgment that he may be at ease while pursuing a course of sin. But what a loss such will suffer! These self-deceived souls will cry at last, "Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" But Jesus will say unto them, "I never knew you, depart from me ye that work iniquity." Matt. 7:22, 23.

Another way of peace is set forth in the following Scriptures. Ps. 119:165: "Great peace have they which love thy law; and nothing shall offend them." Isa. 48:18: "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

If those who are seeking for peace, while living in open violation of the plain commands of God, would only surrender to God, and cease praying to be excused from some duty because its performance involves the bearing of a heavy cross, they would soon have that perfect peace

which none can possess only those whose minds are stayed on God. Isa. 26:3.

To the soul whose moral sensibilities are not yet fully blunted and dulled by open transgressions, the violation of the law of God can bring only unrest, sorrow, and condemnation. On the other hand, obedience, in harmony with the example of Jesus, will bring that peace and joy which the world cannot know, because it is ministered by angels from the presence of Him at whose right hand is fullness of joy and pleasures evermore.

The pathway of thorns, the way of the cross, though it may be unpleasant to the carnal nature, will prove in the end to be the way of peace. Jesus trod the way of self-denial, and only in following him will his children find permanent joy and lasting peace. Reader, may the peace of God that passeth all understanding, keep your heart and mind through Jesus Christ. Phil. 4:4-9. G. D. BALLOU.

### OVER AND OVER AGAIN.

Over and over again,  
No matter which way I turn,  
I always find in the Book of Life,  
Some lesson I have to learn.  
I must take my turn at the mill,  
I must grind out the golden grain,  
I must work at my task with a resolute will,  
Over and over again.

We cannot measure the need  
Of even the tiniest flower,  
Nor check the flow of the golden sand  
That runs through a single hour;  
But the morning dews must fall;  
The sun and summer rain  
Must do their part, and perform it all  
Over and over again.

Over and over again,  
The brook through the meadow flows,  
And over and over again,  
The ponderous mill-wheel goes.  
Once doing will not suffice,  
Though doing it be not in vain;  
And a blessing failing us once or twice,  
May come if we try again.

The path that has once been trod,  
Is never so rough to the feet;  
And the lesson we once have learned,  
Is never so hard to repeat.  
Though sorrowful tears may fall,  
And the heart to its depths be driven  
By the storm and tempest, we need them all,  
To render us meet for Heaven. —Sel.

### The Way, Truth, and Life.

"Jesus saith unto him, I am the way, the truth, and the life." John 14:6.

As I meditate upon these precious words of my Redeemer, my hope of eternal life, a voice is borne upon the wings of time from the ages of the past saying: "Thou mayst believe that Jesus is the way, and the truth; but thou mayst not believe that Jesus is the life. Behold thou wast made immortal at thy conception, or else at thy birth. 'Ye shall not surely die.' Thou art independent of Jesus in regard to immortality. Can God destroy that immortal soul, the real man, that is within thee? Thou seest man die and return to dust; but 'Dust thou art' not, neither 'unto dust shalt thou return.' Canst thou have two immortalities? Can there be two infinite spaces? 'The gift of God is eternal life' at thy conception, or else at thy birth."

O thou voice borne upon the wings of time from the ages of the past, surely thou art the voice of him whose head shall be bruised by the seed of that woman whom thou didst think to murder. Out of thine own mouth, thou art convicted of falsehood. Thou hast said, "Thou mayst believe that Jesus is the way, and the truth; but thou mayst not believe that Jesus is the life." Hath Jesus said that he is the life, and yet is not the life? Then how can he be the truth? And if he is not the truth, how can he be the way? EPSILON.

### Will You Have True Riches?

WHAT shall a man be profited if he shall gain the whole world and lose his own life? Eternal life is set before us on the conditions of repentance, faith, and a life of faithful obedience to God. He that gains eternal life in the world to come, gains everything that is desirable; but he that loses it, loses everything. What a wretched choice men are making! They boast of making good bargains, while they are selling their birth-right for a mess of pottage. He only is truly the gainer who secures a part in the world to come. All else is loss.

Reader, are you laying up a good foundation against the time to come, that you may lay hold on eternal life? If so, you are on the road to riches and true honor. There will be no end to that life. A hundred, a thousand, ten thousand, a hundred thousand, a million, a thousand million of years may pass away, and an eternity of life and bliss is yet before us.

If we may secure this, what folly to lose it for the riches or honors of this fleeting life. Give me a part in the world to come, if it be at the loss of all things, even of life itself. He that loses his life for Christ's sake shall find it.

Shall we make a whole sacrifice to God? The Lord help us to do so. He that has not force of character sufficient to break from his evil habits, his debasing appetites and passions, how shall he hope to secure the precious boon of life? He is selling eternal life for less than a meal of victuals, for this would prolong life a little, while his indulgence is cutting it short. It is time to be awake to these things. We have had light, line upon line. Are you heeding it? When do you intend to heed it? If you are neglecting it, you are losing time, losing life. R. F. COTTRELL.

### The Church Courting the World.

THERE is no more mistaken notion than that the religion of the Mosaic covenant was a ritualistic religion. It had a ritual, certainly, brimful of Messianic symbol, but its whole core was spiritual. The love of God and of one's neighbor was the inward principle which formed its heart. To compare such a religion with the mere outward rites of paganism and Romanism, is to compare light with darkness. God is a holy God, and he will have his people holy; and if they substitute a ceremonial for holiness, his holy wrath will certainly fall upon them; and in this blow, not only those will fall who, like Eli's sons, commit gross wrongs, but those also, who, like Eli, through indulgence or apathy, fail to rebuke and resist the evil.

Let us take this lesson to ourselves to-day. The church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theater, nude and lewd art, social luxuries with all their loose moralities, are making inroads into the sacred inclosure of the church, and as a satisfaction for all this worldliness, Christians are making a great deal of Lent, and Easter, and Good Friday, and church ornamentation. It is the old trick of Satan. The Jewish church struck on that rock. The Romish church was wrecked on the same. And the Protestant church is fast reaching the same doom.—Howard Crosby.

THE *St. James' Gazette*, London, says: "Murders of the most atrocious character are now common incidents, and there probably never was a time when, if the truth were told, life was so unsafe in London as it is at the present moment."

And it is probably true also of New York. There are parts of the city where it is very unsafe for any one to go without protection. And private citizens are driven to the employment of watchmen to guard their homes, though the police of the city are supposed to be caring for the same property at the same time.—*Observer*.



## The Sabbath-School.

### LESSON FOR THE PACIFIC COAST—APRIL 7.

#### Inheritance of the Saints.—Review.

1. What must characterize every follower of Jesus?
2. What is promised to those who have this grace?
3. How does God manifest his pleasure in his people?  
"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.
4. Do his people now possess the kingdom? Quote proof.
5. What and how extensive is the kingdom that is to be given to those who love God?  
"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.
6. Who has the disposal of this dominion?
7. To whom was it first given?
8. What was the condition of the dominion at that time?
9. What can you say of man at that time?
10. Did man retain the dominion intrusted to him?
11. By what act did he lose it?
12. To whom was his dominion forfeited?
13. By Adam's submission, what title did Satan acquire?
14. How much power does Satan claim for himself?  
"And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it." Luke 4:5, 6.
15. Did Christ acknowledge Satan's claim?  
"And Jesus answered and said unto him, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Luke 4:8.
16. Who is absolute ruler of the world?  
"The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Ps. 24:1.  
"And 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.
17. What must be done before the meek can possess their promised inheritance? E. J. W.

THIS earth was not created in vain; it was formed to be inhabited. Isa. 45:18. Had man proved loyal to God, he would never have tasted death. Transgression brought death (Rom. 5:12), and the loss of his original inheritance. The plan of redemption was devised to *redeem*, or restore man to his former position, and contemplated not only the rescue of man himself, but all that he lost through the fall. Luke 19:10. God promised Abraham the earth (Gen. 13:15, 16; Rom. 4:13); and Christ promised the same to his followers. Matt. 5:5. By believing in Christ, we become the children of Abraham, and heirs with him of the redeemed earth. Gal. 3:16, 29. Finally, Christ will come, and change this earth, and cause the righteous to inherit it (2 Pet. 3:10-14), when it becomes the kingdom of our Lord and of his Christ. Rev. 11:15. J. O. C.

### NOTES ON THE INTERNATIONAL LESSON.

MARCH 22—ACTS 26:19-32.

#### Paul Vindicated.

PAUL had not been disobedient to the heavenly vision. In Damascus, in Jerusalem, throughout all Judea, and subsequently among the Gentiles, he had been a preacher of repentance and conversion towards God, and a life consistent therewith. This was why the Jews had seized him in the temple and tried to tear him to pieces; but in this and every danger God had helped him, and the testimony which he bore to small and great was no blasphemy, no apostasy, but simply a truth in direct accordance with the teachings of Moses and the prophets, that the Messiah should be liable to suffering, and that from his resurrection from the dead a light should dawn to lighten both the Gentiles and his people.

Paul was now launched on the full tide of that sacred and impassioned oratory which was so powerful an agent in his mission work. He was delivering to kings and governors and chief captains that testimony which was the very object of his life. Whether on other topics his speech was as contemptible as his enemies chose to represent, we cannot say; but on this topic, at any rate, he spoke with the force of long familiarity, and the fire of intense conviction. He would probably have proceeded to develop the great thesis which he had just sketched in outline—but at this point he was stopped short.

These facts and revelations were new to Festus. Though sufficiently familiar with true culture to recognize it even through these oriental surroundings, he could only listen open-mouthed to this impassioned tale of visions, and revelations, and ancient prophecies, and of a Jewish prophet who had been crucified, and yet had risen from the dead and was divine, and who could forgive sins and lighten the darkness of Jews as well as of Gentiles. He had been getting more and more astonished, and the last remark was too much for him. He suddenly burst out with the loud and excited interruption, "You are mad, Paul; those many writings are turning your brain."

His startling ejaculation checked the majestic stream of the apostle's eloquence, but did not otherwise ruffle his exquisite courtesy. "I am not mad," he exclaimed with calm modesty, giving to Festus his recognized title of "your Excellency;" "but I am uttering words of reality and soberness." But Festus was not the person whom he was mainly addressing, nor were these the reasonings which he would be likely to understand. It was different with Agrippa. He had read Moses and the prophets, and had heard, from multitudes of witnesses, some at least of the facts to which Paul referred.

To him, therefore, the apostle appealed in proof of his perfect sanity. "The king," he said, "knows about these things, to whom it is even with confidence that I am addressing my remarks. I am sure that he is by no means unaware of any of these circumstances, for all that I say has not been done in a corner." And then, wishing to resume the thread of his argument at the point where it had been broken, and where it would be most striking to a Jew, he asked, "King Agrippa, dost thou believe the prophets? I know that thou believest." "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." The noble prisoner, with perfect dignity, said, with all the fervent sincerity of a loving heart, "I could pray to God that whether 'in little' or 'in much,' not thou only, but even all who are listening to me to-day might become even such as I am, except"—he added, as he raised his fettered hand—"except these bonds."

They saw that this was indeed no common

prisoner; one who could argue as he had argued, and speak as he had spoken, one who was so filled with the exaltation of an inspiring idea, so enriched with the happiness of a firm faith and a peaceful conscience, that he could tell them how he prayed that they all— all these princely and distinguished people— could be even such as he—and who yet in the spirit of entire forgiveness desired that the sharing in his faith might involve no share in his sorrows or misfortunes—must be such a one as they never yet had seen or known, either in the worlds of Jewry or of heathendom.

But it was useless to prolong the scene. Curiosity was now sufficiently gratified, and it had become clearer than ever that though they might regard Paul the prisoner as an amiable enthusiast or an inspired fanatic, he was in no sense a legal criminal. The king, by rising from his seat, gave the signal for breaking up the meeting; Bernice and Festus, and their respective retinues, rose up at the same time, and as the distinguished assembly dispersed they were heard remarking on all sides that Paul was undeserving of death, or even of imprisonment.

He had made, in fact, a deeply favorable impression. Agrippa's decision was given entirely for his acquittal. "This person," he said to Festus, "might have been permanently set at liberty, if he had not appealed to Caesar." Agrippa was far too little of a Pharisee, and far too much of a man of the world, not to see that mere freedom of thought could not be, and ought not to be, suppressed by external violence.

The proceedings of that day probably saved St. Paul's life full two years afterwards. Festus, since his own opinion, on grounds of Roman justice, was so entirely confirmed from the Jewish point of view by the protector of the temple, could hardly fail to send to Nero an *elogium* which freely exonerated the prisoner from every legal charge; and even if Jewish intrigues were put in play against him, Nero could not condemn to death a man whom Felix, and Lysias, and Festus, and Agrippa, and even the Jewish Sanhedrim, in the only trial of the case which they had held, had united in pronouncing innocent of any capital crime.—*Farrar's Life of Paul.*

#### Spirit and Method in Controversy.

In our time, as in Paul's, *hearty conviction* is a prerequisite of power. Men must know whereof they affirm if they are to have influence. It is not the truth which we touch with our finger-tips, but the truth which we grasp firmly and hold solidly, that in our handling of it is made "mighty through God." Mere speculation or half faith are worth little. They have neither flame nor edge, and the men who have no surer weapons with which to encounter the positivism of a sinful world are beaten in advance. The men of mark in history have been men of strong convictions. Their assurance that they stood as defenders of immutable truth transfigured them.

This question of method is a perplexing one. How can we best get a leverage upon men? What is the wisest way of dealing with their prejudices? How can we inspire them with confidence in the unselfishness of our purpose? By what persuasion can we lead them to honest consideration of the truth? Certainly not by assault. It is human nature for men to antagonize those who antagonize them.

The efficient Christian worker, instead of assuming superior sanctity or intelligence, puts himself on a level with the mass, owns a common frailty, emphasizes common needs, and shows the way to a common salvation. It is because he is a man as well as they, he argues, that what satisfies his wants will satisfy theirs. Men are moved by that sort of appeal. For souls thus prepared, the light of God shines:



through methods thus originated the power of God works; and so the heavenly kingdom comes, and the divine will is done, and men are saved, and Christ is glorified.—*E. S. Atwood, D. D.*

"I AM . . . a citizen of no mean city." Paul was proud of his citizenship. He had a right to be. The good name of a man's home reflects honor on himself. If a town has a bad name, it is to the discredit of every man whose home is there. And every man is more or less affected by, and has more or less of a share in shaping, the character of the community in which he lives. A keen eye sees at once a difference between citizens of New York, Philadelphia, Boston, Chicago, St. Louis. Let us, then, feel our responsibility for the character of the community about us, and endeavor to make our own its best rather than its objectionable peculiarities. The disciple of Jesus is a "citizen of no mean city;" his home is "the city of the living God, the heavenly Jerusalem"—"a city which hath foundations, whose builder and maker is God." He is a "fellow-citizen with the saints, and of the household of God." Let him see to it that he walks worthy of his high citizenship, that he reflects no dishonor on the city which he represents before men.—*H. Clay Trumbull.*

## Health and Temperance.

### The Increasing Demand for Tobacco.

OUR attention has been called to an item in the *Grocer and Country Merchant* published in San Francisco. In its issue of January 30, 1885, a wholesale firm in that city publishes what it terms "The actual progressive scale of our tobacco trade," from the commencement of 1877 to the close of 1885. The first year's sales were but 6,840 pounds, but the business has constantly and rapidly increased until the actual sales for the year 1884 were 171,332 pounds, or nearly eighty-six tons!

Think of this! A single firm increasing its sales on the one item of tobacco alone twenty-five fold in eight years. The amount sold the last year, at twenty-five cents per pound, represents nearly \$43,000. We may safely count the reported increase of sales by this firm as an index of the business of hundreds of other firms in the same trade; and as fearful as the yearly aggregate of tobacco sales might appear, could we ascertain it, we would then have but a faint idea of the colossal sum actually paid out each year for the vile stuff in its various forms.

Cigars and cigarettes are sold by the hundred or thousand, and are not represented in the pounds of tobacco reported sold. While many chew the filthy weed, comparatively few are seen smoking it in pipes on the streets. Not so however with cigars; hundreds who would be ashamed to be seen smoking a pipe, smoke cigars publicly without restraint. Little boys too, some so young that they can hardly talk plain, emboldened by the example of fathers and older brothers, puff the sickening smoke of their villainous cigarettes in the faces of all whom they meet.

Just think of the uncounted thousands that are worse than wasted each year at the shrine of tobacco. Why do so? Tobacco is neither food nor clothing; the use of it does not contribute to one's health nor usefulness. On the other hand, it is a deadly poison, which, when taken into the system, contaminates the blood, and slowly but surely destroys the life forces. Who does not know that a few drops of nicotine taken into the stomach will destroy life?

The following from the *Ukiah Press*, of Mendocino County, this State, relative to the death of a citizen, will illustrate the deadly effects of this powerful virus upon the system:—

"Though aged, Mrs. Chandler was quite

strong and hearty, and bid fair to live to a ripe old age. In cleaning a pipe a few days before her decease, she stuck the wire she was using into her finger, the nicotine from which produced blood-poisoning. A ter two days of suffering, her physician removed the finger, but the poison had taken too deep a hold of her system, and she expired after lingering about forty-eight hours. She was conscious to within a few hours of death, and, though suffering intense agony, bore her pain with fortitude and courage."

A poison so powerful as this certainly has no business in the human system in any form. And he who would encourage its general use, because he may reap a profit from its sale, should be held in the same estimation as the man who deals out whisky for the same purpose. Why may not temperance lecturers find here a fruitful theme upon which to display their eloquence. Surely something ought to be done to stay the tide of evil that must certainly follow an increased demand for the filthy and poisonous weed, tobacco. *J. O. CORLISS.*

### Result of Prohibition.

IN Kansas City the proprietors of an immense wholesale and retail liquor trade recently went into bankruptcy. Their liabilities were over \$500,000. They made a statement to their creditors, and this is a part of it:—

"Perhaps the firm would have survived even these disasters, if others had not struck it at almost the same time. A large, valuable, and remunerative trade had been built up at great expense in the neighboring States of Iowa and Kansas.

"The constitutional amendments prohibiting the sale of intoxicating liquors in those States did not only almost destroy that trade in the latter part of 1881 and the early part of 1882, but merchants, taking advantage of the popular feeling and temper of the courts, became remiss in their remittances for goods previously bought, and collections by process of law became almost impossible."

And yet a certain D. D. persists in affirming that prohibition in Kansas—one of the States mentioned above—is a "screaming farce." These liquor-men, on the contrary, seem to lament it as a pretty serious tragedy.—*Home Gazette.*

THE superintendent of schools had been addressing a school of young children against the use of tobacco, when a small boy raised his hand and inquired: "Please may I ask Mr. — a question?" "Yes," replied the teacher. "Well, what for do you smoke?" The superintendent turned red and had not much to say. The little fellow had noticed that the examination papers, when returned from the superintendent's office, were highly perfumed with tobacco smoke.—*Fitchburg, Mass., Sentinel.*

AN ex-mayor of Denver, Colorado, is reported as saying: "Whenever we extend the saloon limit a little, we have to add to the police force. And everybody doesn't seem to realize that the extra policeman costs more in a month than the saloon nets in a year." The liquor-license system is, even in dollars and cents, a loss to any municipality, besides the great injury involved in other respects to the public welfare.

THIRTY-TWO deadly poisons are used in the manufacture of wine. Of all poisonous liquors in the world, Bourbon whisky is the deadliest. Strychnine is only one of the poisons in it. A certain oil is used in its manufacture, eight or ten drops of which will kill a cat in eight minutes and a dog in nine minutes. Wholesale dealers dare not drink the stuff they sell.

A CRUST in the open air makes more blood than a roast of beef eaten in a close room.

### Important Questions Answered.

WILL you please answer the following in your columns?—

1. What is the chemical difference between fresh and stale bread, rendering the latter more digestible?
2. What change takes place when milk is boiled, making it more constipating than when raw? and does heating it to, perhaps, 140° produce the same effect?
3. What effect does soda have on the digestive organs, making it injurious?
4. What is the digestibility and nutritive quality of caramel?

1. Fresh bread contains a large amount of water, about forty-five per cent., much of which is in a pure or uncombined state. Within two or three days after baking, chemical changes take place in the interior of the loaf, in which the greater portion of the water enters into a combination with the starch and gluten of the grain, giving to the bread the appearance of being lighter, although if placed upon the scales it will be found that it has lost scarcely anything in weight. This fact can be easily demonstrated by placing a stale loaf in a closely covered vessel, and putting it in a hot oven for half an hour. On breaking open such a loaf it will be found to possess all the characteristics of a newly baked loaf, the water having been driven out from a combination with the constituents of the flour by the heat. A portion of the inside of a freshly baked loaf, when rubbed between the fingers, or when chewed, forms a sticky, pasty mass, which is permeated by the digestive fluids with difficulty. Pieces of stale bread treated in the same manner separate into small particles, which are readily acted upon by the digestive fluids. It is for this reason chiefly that stale bread is so much more wholesome and digestible than freshly baked bread. It should be added that the indigestibility of warm bread is greatly increased by the addition of butter.

2. The nutritive constituents of milk are casein, albumen, milk-sugar, fat, and salts. Boiling or heating to a temperature of about 140° coagulates the albumen, but does not materially affect the other constituents. The skin that forms upon the top of the milk, heated to near a boiling point, consists of this coagulated albumen, one of the most important nutritive elements of the milk. Milk is digested chiefly in the duodenum, by the action of the pancreatic juice, and the pepsin produced from it is found to be slightly constipating in character. The change produced by boiling seems to increase this natural tendency of milk, though whether this is due to the effect of heat upon the albumen or not, it is, perhaps not possible to say with certainty. Experience shows, however, that heating milk to 130 or 140 degrees temperature does not increase its natural constipating tendency.

3. The gastric juice, one of the most important of the digestive fluids, is very strongly acid in character, the degree of acidity being equal to that of a solution containing one five-hundredth part of pure hydrochloric or muriatic acid. In order that digestion should be properly performed, it is necessary that this degree of acidity should be retained in the stomach. The use of soda, or any other such article, neutralizes the acid in the food, and so checks the digestive process. The use of soda in cooking, in the form of baking-powders, etc., is a pernicious practice, and one that should be discarded, as well as the common practice of taking soda, magnesia, and other alkalies, to relieve acidity of the stomach. The only defense possible is that it is sometimes the least of two evils; but healthful living would dispense with both.

4. Caramel is a chemical substance produced by the action of heat upon sugar, and is neither nutritious nor digestible.—*Christian Union.*



# The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, MARCH 5, 1885.

## The Church. No. 4.

### QUALIFICATIONS OF ELDERS.

NO PERSON is naturally qualified to render acceptable service to God. Converting grace alone can renew our fallen natures so that we can yield that loving obedience which God justly requires. "The carnal mind [the fleshly or natural mind] is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. There is only one means whereby this enmity can be removed, and its opposite, love and peace, be made to take its place. "Being justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. 5:1.

But a *complete willingness* to serve God may be accompanied with a very *limited ability* to serve him. A man who is thoroughly converted may be perfectly willing to preach the gospel, and yet not have any of the qualifications necessary for an acceptable preacher. He has yet very many things to learn before he is competent to instruct others. He may have laid a good foundation for a Christian character by obtaining the "precious faith," but to this he must add the Christian graces. 2 Peter 1:1, 5-7. The graces have to be cultivated; the work of overcoming is yet before him.

A man may be truly converted who is yet quite ignorant of the general teachings of the Scriptures; ignorant in regard to duty, and to what constitutes true Christian character. To a certain degree this is the case with all young Christians. For this reason we are exhorted to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18.

If this be true (and no one will dispute it), then it must be evident to all that any and every person needs instruction and experience to be fitted to exercise the duties of an officer in the church. And the Scriptures show this to be true, and prove themselves adapted to our wants in this respect, by pointing out the qualifications of church officers, and laying down rules whereby one may become fitted to discharge the duties of his office.

And in this is also seen that it is a vain excuse for any one to plead exemption from the responsibilities of an office because he is not qualified to discharge its duties. If there be first the ability to acquire knowledge, and the power and disposition for self-culture, and faith to trust in the promises of God that we may receive grace to help in time of need, and a spirit of consecration to the cause and work of God, no pre-requisite is lacking for becoming an efficient officer in the church. We say these are the *pre-requisites*; the *requisites* are a knowledge of and conformity to the rules laid down in the Scriptures.

But it is objected that the servant of God should not depend upon *learning*, or study; he should be fitted up by the Holy Ghost as the disciples were on the day of Pentecost. Well, if the objector has been three and a half years in the service, under the immediate personal instruction and direction of the Lord Jesus, and only needs the illuminating influence of the Holy Spirit to bring the words of the Lord to his remembrance (John 14:26), as was the case with the apostles, then we may allow that he has but little need of any further education.

At first view it may be thought that the experience of Paul was not at all parallel to that of the other apostles, as he was converted by revelation of

the Lord. But (1) Paul had a thorough knowledge of the Scriptures before his conversion. He was an educated man. It needed only that he should be enlightened in regard to the application of the words of Moses and the prophets,—that he should become convinced that Jesus whom he persecuted was the Messiah,—and he could readily preach the gospel in a manner to confound the opposers. (2) Although he did boldly proclaim in Damascus that Jesus was the Messiah, he retired into Arabia and remained there three years before he fully entered upon the work of his ministry. This time he probably spent in study and in communion with his divine Master.

Timothy knew the Scriptures from his childhood; yet Paul exhorted him to study to show himself approved unto God, a workman that need not be ashamed; and in furtherance of this object, he said to him: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." While general education is not by any means to be depreciated, and some knowledge of books is absolutely necessary to doing efficient service in the cause of God, our chief study must be of the Holy Scriptures, which only are able to make us wise unto salvation; and our chief reliance upon the Spirit of God, not only to impress the word of truth forcibly upon our understandings, but to shed abroad the love of God in our hearts (Rom. 5:5), without which we ourselves shall be nothing, and in our profession and our labors will be sounding brass or a tinkling cymbal.

The apostle Paul, to whom "the care of all the churches" (2 Cor. 11:28) seemed to be specially committed, gave to Timothy a complete list of the points which qualify an elder to fill his office. The term used in our version is "bishop" (1 Tim. 3:2). Dr. Schaff, Bible Dictionary, says: "The original Greek word means overseer. . . . In the N. T. the term is synonymous with presbyter or elder." The shade of difference which is sometimes claimed is of no practical importance. Dr. Smith, Dictionary of the Bible, says the Greek word had been used as a title of office before the time of the New Testament. He also says that the term *episkopos*, bishop, is equivalent to *presbuteros*, elder. It is conceded that in 1 Tim. 3:1-7 are given the qualifications of the officer which by us is known as the elder of the church.

The apostle says that he who desires the office of a bishop desires a good work. The word rendered *good* has also the signification of *honorable*; worthy, in James 2:7. Let the elders bear in mind that it is *the work*, not *the honor*, which they should desire. It is not said that *the office* is honorable, but the work; it is the work that gives honor to the office. The position or office can bring honor to no one if the work is neglected, or if it is not faithfully discharged. The rendering in Acts 20:28, overseer, compare 1 Pet 5:2, is correct and very suggestive. An overseer is one who takes charge of a work or of laborers; whose duty it is to see that the work is done in a proper manner, and that the laborers are faithful in the performance of their work. No less than this is required of an elder. It is evident, then, that an elder should be so related to the church that he can take the oversight of its work and its members. He must of necessity know how the work ought to be performed. He must understand the plan of the work, the ability of the workers, and be always ready to judge between that which is done well and that which is poorly done. A great responsibility rests upon him.

And this leads to the notice of a question. Members of a certain church asked advice concerning the following, as the state of their church: The elder moved away, to such a distance that he could have no personal knowledge of the condition of the church or the walk of its members. He could not attend their regular meetings; perhaps could attend the quarterly meetings, but seldom at other times.

But they had been unable to elect another, as he refused to resign his office, and had obtained that influence over certain members which prevented the church taking any action in the case. What was to be done?

Our advice was, Appeal to your Conference for help. The person who does as is stated above is walking disorderly, and should be dealt with accordingly. He is not doing *the work* assigned to him; he is not feeding the flock (Acts 20:28; 1 Pet 5:2), and he stands in the way of others doing the work. He is not seeking the welfare of the church and the upbuilding of the cause, but is seeking self-exaltation at the expense of the work. Such a course is calculated to distract and divide, and is every way worthy of censure.

We presume that this is an extreme case, and we hope that there are very few cases where the strength of our language will apply. But we have spoken decidedly and in strong terms that all may avoid the approach to such an evil. We have said, and we believe, that an elder ought to have as watchful oversight of his church as a teacher has of his school. If a teacher should habitually absent himself from his school, and neglect his scholars, steps should be taken to put a more faithful one in his place. If he cannot attend to the duties of his position, he should promptly give notice, that the want may be supplied. But if he cannot attend to his duties, and takes a course to prevent another from attending to them, we readily conclude that he is an enemy to the school, and takes no interest in the welfare of the scholars. To this all must agree; and the application to our subject is evident.

Beside the important suggestion contained in the title *overseer*, we find no less than *sixteen specifications* in 1 Tim. 3:1-7 of the qualifications of an elder. And it is worthy of remark that in every case where we have called the attention of elders to this fact, surprise has been expressed that there are so many, which shows that the points in this enumeration have not been as generally and thoroughly studied as they should be. On the occasion of an election we almost always hear the officer elect express his sense of unfitness, of a lack of qualifications for the office and the work. But few could tell in just what that unfitness consists, and what are the requisites in a fitting up to the work. Why not, then, carefully study this enumeration, and learn wisdom from the word, and try to bring themselves into conformity to its requirements? We will next briefly consider the points in their order.

### Battle Creek, Mich., Sanitarium.

THIS is not only an immense, but also a growing institution. After an absence of a few years we realized it as we looked upon the new structure, and the improvements in various respects. Its well-known facilities have attracted to it a large patronage from all parts of the land. Throughout the last year the patronage was larger, we are informed, than that of any other institution of this kind in the country. In some particulars it excels all others; such as its perfect system of ventilation, and its special attention to surgical cases. Dr. Kellogg is known to be one of the best surgeons in our land, and many hundreds of operations are performed each year. It is well appointed and thoroughly fitted up in every respect to meet the wants of all classes of patients.

The main building will accommodate 250 persons; while 150 can be accommodated in other buildings belonging to it. The entire length of the main building, including extensions, is 480 feet; height, to top of main part, 84 feet. The dining hall is well lighted and ventilated, and will seat more than three hundred guests. The arrangements for cooking and serving the tables are complete, while the fare is the best we have found in all our travels. The



food is wholesome and abundant, and prepared in first-class style.

There is a religious element in the institution which is as health-giving as its sanitary appliances. Nothing like ultraism or fanaticism appears, but a firm faith in God is manifested, both in their devotions and in their labors. The Sanitarium Sabbath-school numbers 120 adults. This has been held regularly for the last five years, except when the general meetings occasionally interfere. They have also a prayer-meeting every Friday evening, and hold quarterly meetings at the same time that they are held in the churches at large.

The amount of good done to "body and soul and spirit" in this institution is beyond computation. We greatly rejoice in its prosperity, and pray that its usefulness and efficiency may increase continually.

As we viewed this Sanitarium in its various departments and surroundings, and considered from what a small beginning it has grown to its present proportions; and called to mind the years of laborious effort which it has taken to bring it up to its present condition; and remembered how many discouragements its founders had to encounter, we could but pray that our "Health Retreat" in California may yet see days of usefulness and prosperity. We hope it may be so. But we cannot refrain from some feelings of sadness when we consider how fast the time is passing away, and how great is the need of putting it in operation. This we expect will be done the present season. If some of the brethren of wealth do not soon take hold of this institution and place it on a sure financial footing, we hope to see a fund created in some way by means of which it may be assisted, and that very soon. At our important meetings this spring this matter must be considered. And we hope that all the friends of missionary work will pray for its success.

#### Strength of Mormonism.

WE have just read an article on the growth of the communist spirit in the United States, which says that anarchist or agrarian ideas take readily with the poor laborers from Europe, to whom the prospect of the possession of land is as the restoration of Paradise. In their native countries it was simply impossible for them to own land; and never having had anything to say about the administration of Government, and looking upon rulers as tyrants, their highest ideas of earthly happiness are of the possession of riches and freedom from restraint. In considering such matters they have but the minds of children; they do not perceive that in overthrowing the law in order to acquire that which others now possess, they open the way for others in turn to rob them with impunity.

And this is one of the strongholds of Mormonism. We have repeatedly been informed that the great reason why Mormon missionaries are so successful in bringing converts from the countries of Europe, is that they hold out before the people glowing descriptions of the richness of Utah, and the certainty that they will all become land owners if they go there. It is indeed "the promised land" to them. And it is not surprising that they embrace the delusion. What if they do not find things as they expected? They have been aided to come across the sea, and they are powerless to return as they are to resist the mandates of "the church" where they live.

Most of the States of Europe are in a pitiable condition because of the prevalence of the spirit of anarchy and the efforts of dynamiters. They are trembling, not knowing which way to turn for security of life or property. The United States is in a condition of almost equal danger, with this difference: *she does not seem to realize it.* Communism is no where else so bold, so defiant, so open in its ut-

terances and its preparations to overthrow law and order, as in the United States. The supineness, we might say the effeminacy, of our Government and rulers in meeting these questions is shown by their dallying with this leprosy of Mormonism, which is plotting, not only for the entire subversion of purity and morality, but for the overthrow of the Government itself.

#### Does God Claim the First Day of the Week?

DOES God claim the first day of the week as his own? This is a question that has been agitated for a long time, but more especially in the last forty years. During this time it has been actively declared by tongue and pen that Sunday has no claim whatever to any sacredness, but that, according to the Bible, "the seventh day is the Sabbath of the Lord thy God," and that this is the only day that was ever made sacred, or that God has ever claimed as being in any way peculiarly his own. This has been disputed, of course, by almost all people, because nearly all keep Sunday. But the one thing lacking to Sunday-keepers all these years is a "Thus saith the Lord," in favor of the Sunday as a sacred day, or that it should be kept at all. Sabbath-keepers have called repeatedly for the scripture that commands that the first day of the week shall be kept. They have even offered large rewards for the discovery in the Bible of any such text. And we have known Sunday-keepers, too, who would have given a good deal to find such a text plainly written in the word of God.

This is a question too that is every day coming to be of more and more importance to all people; and we are watching with intense interest the development of the controversy. And we notice that as the truth becomes more widespread that the seventh day is, and that Sunday is not, the Sabbath, the defense of Sunday becomes more bold in its assertions; that, as it becomes more and more apparent that the Sunday-sabbath institution lacks the essential element of truth, its defenders more positively assert that which is false. The latest that we have seen in this connection is the assertion that God does claim the first day of the week to be his, and so plainly, so decidedly too, that there can "be no arguing or quibbling about it." If that be true, certainly the Sunday-sabbath controversy must soon be forever settled. If the Lord does really claim the first day of the week, so plainly as to preclude all argument, that will surely be a "Thus saith the Lord;" that is what we all want, and to that we will all willingly yield.

But not to hold our readers in suspense, we will lay before them this decisive (?) "claim." Rev. David Gregg, the Sunday-school lesson commentator for the *Christian Statesman*, in the issue of that paper for December 25, 1884, says:—

"When the seventh day of the week was the Sabbath, God claimed it as his day, and that made its hours consecrated time. If God in any way claims the first day of the week, its hours must be treated just as the hours of the seventh day were. Now does he claim it? He does. And that there may be no arguing or quibbling about it, he stamps his name upon it. The Spirit of inspiration speaking through the apostle John distinctly calls it '*the Lord's day.*'"

There you have it. But for all he has pronounced to the contrary, we think there is room here for some argument. 1. He does not tell us where it is that the apostle John "distinctly" calls the first day of the week the Lord's day. 2. We look through the gospel according to John, and although we read there twice, the expression "first day of the week" (John 20:1, 19), in all this book there is no such term as "the Lord's day." 3. We look through the three epistles of John, and in them there is no mention of either the first day of the week or the Lord's day. 4. We turn to the book of Revelation, writ-

ten by John, and there we find the term "the Lord's day," but in all the book not a hint of the first day of the week.

Now we want to know where it is that the spirit of inspiration by the apostle John "distinctly" calls the first day of the week the Lord's day." When in one book the apostle speaks of the first day of the week, and in another book of the Lord's day, without a word of explanation of either term, the only natural, reasonable, or logical impression that could be gathered from it is that he refers to two different days. If in John 20:1 it were written, The first day of the week, which is the Lord's day; or, if in Rev. 1:10 it were written, I was in the spirit on the Lord's day, which is the first day of the week, then all would be plain, then we should have it "distinctly" called the Lord's day; then, indeed, there would be no ground for argument. All such connection, however, is lacking. And when Dr. Gregg, or anybody else, presents such a connection, he has to manufacture it. And with such arguments anything that is wanted can be "distinctly" proven. All that there is to do, is to find two terms that have no connection whatever, or a single term that says nothing at all on the subject under consideration, then assert loudly that your proposition is proven, and lo, it is done.

But Dr. Gregg is not done yet; he goes on to show that "the first day of the week was observed without discussion and without ambiguity as the Lord's day;" and he does it just as easily, and as "distinctly" (?) as he showed that it is the Lord's day. He says:—

"The Spirit of inspiration, speaking through the apostle John, distinctly calls it '*the Lord's day.*' Stamped with the Lord's own name, we are to recognize the claim of Christ when with his own lips he says: '*The Son of man is Lord of the Sabbath.*' In accordance with the teaching of these direct words . . . is the teaching of this preceptive history, which tells us how Paul spends the first day of the week at Troas."

It is astonishing that any person can be so reckless in his treatment of Scripture. It is inconceivable how he can believe his own argument. The occasion that called forth these words from the Saviour was, that the Pharisees had accused his disciples (and thus him indirectly) of doing that which was not lawful to do on the Sabbath day. (Matt. 12:1-9, Mark 2:23-28.) Does any man in the wide world suppose that the Pharisees referred to the first day of the week, when they accused the disciples of breaking the Sabbath? No, the only day that could possibly have been referred to by the Pharisees as the Sabbath, was the seventh day. Therefore when Christ, in refuting their accusation, said, "The Son of man is Lord also of the Sabbath day," he had reference to the seventh day of the week, and to no other. Therefore the seventh day of the week is the Sabbath of which Christ is Lord. And it is a willful perversion of Scripture to make of this saying a reference to anything else than the seventh day.

So also it is with the expression "the Lord's day." It was written by the finger of God on the table of stone, "The seventh day is the Sabbath of the Lord." Now Christ, who made the Sabbath, and who made the table of stone on which these words were written (John 1:3), declares, "The Son of man is Lord also of the Sabbath day." Put these two expressions together—"Sabbath of the Lord," "Lord of the Sabbath"—and who can deny that they both refer to the same identical person and thing? But in neither of these is the Sabbath referred to apart from the day, as many argue. The commandment says, "Remember the Sabbath day." Christ says, "The Son of man is Lord of the Sabbath day." Then we have, the Sabbath day of the Lord, and the Lord of the Sabbath day. It is impossible to fairly deny that both of these refer to the same person and to the same day. And this proves to a demonstration that the Sabbath day of the Lord, the day to which



he Pharisees referred when they accused the disciples, the day to which Christ referred when he refuted their accusation, the seventh day of the week, *is the Lord's day*. And we repeat, It is a perversion of the Scriptures to make this expression refer to any other than the seventh day, the Sabbath of the fourth commandment.

Yet says Dr. Gregg, "In accordance with the teaching of these direct words. . . . Paul spends the first day of the week at Troas." That is, Paul spends the *first day* of the week in accordance with the teaching of words that refer solely to the *seventh day* of the week. We don't believe a word of it. Paul had a better sense of what obedience is, than that signifies. We know that a great many people of our own day are trying to do this, but it is not obedience, it is not in "accordance with the direct words" of the Lord. But more, Paul was at Troas in A. D. 58; John wrote these "direct words" in A. D. 96. Therefore Dr. Gregg's argument is that Paul spent the first day of the week at Troas, in accordance with words that were not in existence till *thirty-eight years afterward*! But to flatly contradict itself, sound reason, and the word of God, is as near as the defense of the Sunday institution ever approaches to the truth.

ALONZO T. JONES.

NOTE.—It would perhaps be well to call attention to an important concession that is made by this writer. In the first extract given above it will be seen that he says, "When the seventh day of the week was the Sabbath," &c. This is a plain admission that the term "seventh day" in the fourth commandment is not indefinite, meaning simply one day in seven, but that it refers to the definite seventh day of the week.

A. T. J.

## The Missionary.

### Have the Poor the Gospel?

WALK along Fifth Avenue in New York City any pleasant Sunday morning. The avenue is thronged with wealthy people going to church in their carriages or on foot. There are churches on almost every corner. Every religious faith is represented, from the Jewish to the Roman Catholic. No element is wanting to attract a congregation: luxurious seats, elegant architecture, a skillful organist, a well-trained professional choir, a polished and perhaps eloquent pulpit orator, and "the best society." Take a walk the next Sunday in the Ninth, Fifteenth, Seventeenth, or Eleventh Ward, the first tier of wards south of Fourteenth Street and extending from the East to the North River. The streets are also full of men and women and children, if the day is fair and not too cold. But they are not going to church, and there are no churches to go to. Look at this table, and consider its moral significance. The churches enumerated are Protestant churches; every chapel and mission is included:—

Ninth Ward—population, 54,596; churches, 24. Fifteenth Ward—population, 31,882; churches, 15. Seventeenth Ward—population, 104,837; churches, 16. Eleventh Ward—population, 68,778; churches, 12.

In Boston, churches are multiplied in the Back Bay, but the North End is churchless. Philadelphia, Cincinnati, St. Louis, Chicago—all repeat in slightly different forms the same story.

Five hundred persons to every Protestant church in New Hampshire! Five thousand persons to every Protestant church in downtown New York!

Every Sunday the ministers in these up-town churches have been ringing the changes on one text: "Follow me." Why not devote one Sunday to following Him? If they are faithful to their commission; their unvaried teaching, in all variations of form, has been "to observe all

things whatsoever I have commanded you." What did Christ command his disciples if not to go out from their physical and social and spiritual luxury, to seek and to save that which is lost? To dress in our Sunday best, go to our luxuriously equipped churches, greet our set, be lulled to spiritual somnolence by sweet music, or stirred to spiritual sentiments by eloquent discourse—is this to follow Him whose heart was stirred within him with compassion when he saw the multitude as sheep without a shepherd, and who left the synagogues to find them in the streets and the fields? What would Christ do if he were to come again on earth and visit Boston or New York or Chicago? We will not undertake to answer that question. But what he did do when he was here before was to say to his disciples, Follow me, and I will make you fishers of men; and they followed him out of the synagogue into the places where men were.—*Christian Union*.

### Among the Churches.

FEBRUARY 8 to 12 I spent with the church at Rocklin, and held three public services. Some of the meetings were held with the members only, and the Lord's supper administered. I also had the privilege of holding meetings with the Sabbath-keepers at Newcastle, Grass Valley, and Nevada City. At the latter place five new converts placed their names upon the covenant, three of whom were baptized. It was a pleasure to notice the willingness with which the brethren and sisters came long distances to attend these various meetings. All expressed themselves as being of good courage in the present truth. My post-office address for several weeks to come will be Placerville, Cal.

E. A. BRIGGS.

February 26, 1885.

| Report of Upper Columbia Tract and Missionary Society,<br>FOR QUARTER ENDING DECEMBER 31, 1884. |           |                       |              |
|---|-----------|-----------------------|--------------|
| Cash Received.  | Total.    | T. & M. Reserve Fund. | Periodicals. |
|   |           |                       |              |
| Sales   | 16 35     | 87 85                 | 9 50         |
| Membership and Donation   | 293 25    | 44 60                 | 293 25       |
| Periodicals Distributed.  | 3687 1688 | 7 25                  | 3687 1688    |
| Pages Tracts and Pamphlets Distributed.   | 6950 534  | 3 50                  | 6950 534     |
| Other Periodicals.  | 1 1       | 1 1                   | 1 1          |
| Instructor.   | 2 27      | 4 23                  | 2 27         |
| Good Health.  | 1 1       | 1 1                   | 1 1          |
| Signs.  | 1 1       | 1 1                   | 1 1          |
| Review.   | 1 1       | 1 1                   | 1 1          |
| No. Signs taken in Clubs.   | 116 34    | 26 114                | 42 51        |
| No. of Letters Written.   | 12 107    | 14 26                 | 42 51        |
| Missionary Visits.  | 12 107    | 14 26                 | 42 51        |
| No. Members Dismissed.  | 2 1       | 1 1                   | 1 1          |
| No. of Members Added.   | 31 16     | 53 37                 | 4 4          |
| No. of Reports Returned.  | 31 16     | 53 37                 | 4 4          |
| No. of Members.   | 143 76    | 8 13                  | 143 76       |
| Districts   | 1 1       | 1 1                   | 1 1          |
| Agents.   | 1 1       | 1 1                   | 1 1          |
| Total.  | 143 76    | 8 13                  | 143 76       |

Mrs. G. W. Colcord, Sec.

### Is He a Worker?

SOMETIMES the question is asked of a Christian whose name has been mentioned, "Is he a worker?" Now this question reveals an abnormal condition of things in the church. Such a question ought never to be asked of any Christian, for the reason that if a Christian at all he ought to be a worker. The very terms of discipleship and all the teaching of the New Testament imply that all believers are workers. By workers we mean those Christians who are giving personal time and attention to the practical spiritual work of God, who recognize that to them is committed the Lord's unfinished work on the earth. As a matter of

fact, the fewest number in proportion of church members are, in any true sense, workers. It is true of all our large churches, that the bulk of church work is passed over into the hands of the committee of the church, or abandoned to the officers, and in not a few cases the committee or board of officers are so engrossed with their own work that they in turn pass their assigned work over to the pastor. This may seem to be a little overdrawn; but it can hardly be denied that this is the tendency.

There is a growing disposition on the part of very many, especially of the well-to-do portion of our church membership, to look upon the church as an institution organized and maintained to provide a comfortable place in which they may go and participate in the worship of God, be instructed and comforted and otherwise helped in their Christian life—*when they feel so disposed*. To this end and for these privileges they are willing to pay a reasonable pew rent to maintain the current expenses of the church and provide a salary for the pastor, if it be not too large. In addition to this they will give an annual subscription to the various benevolent and missionary causes in which the church is interested, albeit it is only a few who participate in this part of worship who do so to any hearty and generous extent. Having adjusted themselves to this order of things, paid their pew rent, and given their "mite," which is by no means a widow's mite (for she gave all she had), they say, "*It is corban*." In other words, by the payment of a portion toward the maintenance of the local organization and giving a subscription to home or foreign missions, they esteem that they have fairly and honorably commuted from all further service.

As for the prayer-meeting, they are seldom found there. They have perfect confidence that the pas or and elders or deacons, with a few others who are fond of such things, will see to the spiritual interests, which are supposed to be attended to at the weekly meeting of the church for prayer. If they were asked to do any personal spiritual work, such as visiting the sick, or speaking to some neighbor about his soul, or to seek to restore some brother who has fallen by the way or grown cold and indifferent to Christ and the church, they would be amazed at the bare suggestion of such a thing. To their minds that is what the pastor was hired for, and that is the especial business of the elders or deacons. Or, suppose some less pointed services were suggested—such, for instance, as visiting some neighbor, whom they know is not in the habit of going to church at all, and seeking to win him to the house of God. This would be considered by them as a most untoward proposition. They would probably meet it by saying, "Why, the church is open every Sabbath. They are at liberty to come if they like; and, if they choose not to do so, it is no concern of mine." If they do not say this in so many words, they at least act it out in a way that speaks louder than words, week after week, not to say year after year. It is our custom to look over the congregation with whom we worship, and to whom we sometimes preach; and it is the rarest case that we ever see a pew-holder bringing any one with him to church, morning or evening, unless it may be occasionally some one who chances to be a visitor at his house.

We should like to suggest to all our readers the propriety of asking themselves the question, "Am I a worker?" Am I habitually engaged in any definite and specific line of service by which the kingdom of Heaven may be advanced on the earth? Am I contributing any personal influence, as a matter of purpose, which is calculated to lead any soul to Christ? Or, let us put it in another way: If I should withdraw from the church of which I am a member, apart from my money contribution and the one I count in the congregation when



I am present, would the church be any weaker in respect of the working force than if I should stay? Is it likely that any soul would miss my spiritual influence, or my personal help in the matter of his salvation or Christian edification? Would my pastor miss my help in his heavy work? Would the prayer-meeting feel my loss? Would it be said of me, "A good man, full of faith and the Holy Ghost," is gone from among us, whose work of faith and labor of love will be sadly missed in this church and community?

It is a matter of some moment for every church member to consider these questions, or, rather, the question of his relation to the church and cause of Christ in the capacity of "a worker;" for it is a truth that stands out with startling distinctness on the pages of the New Testament, that *God has no sons who are not servants*. Whoever comes to Christ for salvation is at once tendered the yoke of service. The Master, when he went away, gave to all "his servants authority, and to every man his work." When he comes he will require it at our hands. Woe to that wicked servant who buries his Lord's talent in a napkin, and spends all his abilities on his own affairs. When that day of reckoning comes, there is danger that it will be revealed that the man or woman who was not a worker for God was never a son or daughter of God. We say, and say truly, that a man who is not a Christian on the earth is not likely to be found to be a saint in Heaven. It is equally true that the professor of religion who is not a worker for God on the earth will not likely be found to be a servant of God in Heaven; and yet we know that *service* is one of the most marked characteristics of the saved in Heaven. See Rev. 7: 15; 22: 3. —*N. Y. Independent.*

#### Daniel a Type.

WE take the following from a recent sermon by Rev. J. H. Morley, of St. Paul, as printed in a daily in that city:—

Daniel in Babylon is a type of the Christian in the world. Every Christian is surrounded by his temptations. It is not fanciful to draw an analogy between Babylon and the world, Daniel and the Christian. The world neglects God, and its temptations still solicit the Christian. Times change, but the temptation remains in changed form. There is no law against prayer, but there is the temptation to neglect it. Our own desires lead us astray, as Daniel was tempted by the luxury of Babylon. We may have moral cowardice just as really as Daniel would have shown it if he had obeyed the king's command. We may be untrue to religious convictions, as Daniel would have been untrue if he had joined the idolaters.

Daniel's protest against the idolatry and worldliness of Babylon should be our protest against irreligion and worldliness to-day. Men live for low aims. Living in luxury, they sneer at temperance as fanaticism; they despise a life of humble faith in Christ, and obedience. Entering political life, they prostitute official position to promote gain and go unwhipped of justice. Entering business they pile up money and estates to lavish upon themselves. There is much that is superficial in even our religious life. It tends to shallowness, to a refined epicureanism.

As Daniel lived a simple, a true, a heroic life in Babylon, and so in some slight way modified the men of his times, so accomplished his little part in God's plan of bringing men to himself, so you, if you will be true to yourself and to your religious convictions; if, in the place where God puts you, you shall, in the fear of God, do your duty as he makes it known to you, then you will do what you can to make the world better. Our influence over the world comes from our ruling of ourselves.

#### A MITE SONG.

ONLY a drop in the bucket,  
But every drop will tell;  
The bucket would soon be empty,  
Without the drops in the well.

Only a poor little penny,  
It was all I had to give;  
But as pennies make the dollars,  
It may help some cause to live.

A few little bits of ribbon  
And some toys—they were not new—  
But they made the sick child happy,  
Which has made me happy, too.

Only some outgrown garments—  
They were all I had to spare—  
But they'd help to clothe the needy,  
And the poor are everywhere.

A word now and then of comfort,  
That cost me nothing to say;  
But the poor old man died happy,  
And it helped him on the way.

God loveth the cheerful giver,  
Though the gift be poor and small;  
What doth he think of his children  
When they never give at all?

—*Christian Giver.*

#### Loyalty to God.

SOMETIMES, in order to obey God, we may be under the necessity of disregarding the authority of men. There is a realm of spirit which civil authority has no right to enter, and where God alone is to be heard and obeyed. Civil governments are designed to define our civil obligations and to regulate our civil intercourse with each other. But we sustain relations to God, and are under obligations to him, with which no civil authority has any right to interfere, and which it cannot annul. If the civil power presumes to enter this spiritual domain, and enjoin what God has clearly forbidden, it violates the rights of conscience, its authority is usurped, and it cannot properly be recognized. This was the great principle on which the apostles acted. When human and divine authority came in conflict, they chose to "obey God rather than men." But the principle is older than the apostles. It was asserted and maintained in the royal court of Babylon, when the three Hebrew youths positively refused to worship the image which the king had set up, preferring to suffer the penalty of the law, should God not see fit to deliver them. Civil authority may make a thing legally binding, but it cannot make it morally right.

There is a law for the regulation of our moral conduct which is far above all human law, and to which our moral conduct should conform. Human laws, it is presumed, are intended, at least in Christian countries, to conform to this higher law, but this is not always the case. There are many things sanctioned by human laws to-day, as interpreted by courts of justice, that are in direct conflict with the law of God. While we should be subject to those who are in authority over us, we should remember that their authority is limited, and that no human authority has a right to require us to do wrong. Our highest allegiance is to God. It was this which led the martyrs to the stake. They refused to be untrue to God to please men.—*Methodist Recorder.*

#### Prayer.

Do not speculate and reason about prayer, but pray, and rest your case with God. He who moves you to pray has surely an answer provided in his own good way. Do not doubt him, do not question, do not hesitate, but pour out your heart in prayer. His eyes are over the righteous; his ear is open to their cry. The young birds in their nests cry, and he feedeth them; are ye not much better than they? The young lions roar and seek their meat from God, who provides for them in his

own way. Shall he not care for you and me? Provision is made for the body; if it wants light, it has an eye with which to get it; if it wants knowledge, food, and clothing, it has a brain, and hands, and feet, with which to acquire them. He has not made the body a prince, and left the soul a beggar. The soul wants pardon, and peace, and comfort, and bread from Heaven, and has no way but to cry out for it. "Ask and it shall be given you; seek and ye shall find."

All Heaven is pledged to make that promise good. Whatever troubles come, whatever cares oppress, whatever fears give anxiety—pray. "When thou passest through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." "For I have redeemed thee; I have called thee by thy name, thou art mine."—*Christian.*

#### God's Signals.

ON a bright May morning I rode across the verdant plain of Rephaim, which lies on the Bethlehem road south of Jerusalem. I recalled the wonderful encounter with the Philistines on that plain, when God ordered King David to "fetch a compass behind the Philistines and come upon them over against the mulberry trees. And let it be, when thou hearest the sound of a going [or a rustling] in the tops of the mulberry trees, that then thou shalt *bestir thyself*, for the Lord shall then go out before thee." That sound in the tree-tops—perhaps like the sound of the march of an army in the air—was to be the signal for an advance. It was the token of the divine presence. David heard and obeyed the signal. When God moved, he moved. The result was a glorious victory; and the Philistines were swept away like chaff before a gale. This unique incident in Jewish history is full of practical suggestion. *God orders special steps at special times.* Faith must watch Providence and be on the lookout for the signals. When God moves is our time to move. If we move with him, success is certain to come; if we move without him, then the failure is our fault. How clearly was the divine signal manifested to the little company in the upper room at Jerusalem on the day of Pentecost! The Holy Spirit descended, and the apostles fell into line with the Spirit's leadings; when the Spirit worked, they worked, and thousands of souls were converted in a single day! Equally clear was the signal to Martin Luther to "move on the enemy's works," and within the Reformer's life-time the spiritual face of one-third of Europe was changed. Why the Reformation ran along the lines of certain races and nations and did not touch others, is to us a mystery; but that God's hand was in the movement, no sane man can question.—*T. L. Cuyler.*

SHE LOVED CHRIST MORE.—A Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the gospel; I appealed to her own consciousness of vanity; I read to her the apostle's prohibition (1 Tim. 2: 9). She looked again and again at her handsome necklace; and then, with an air of modest decision that would adorn beyond all ornaments any Christian in the land, she took it off, saying, "I love Christ more than this."—*Dr. Judson.*

SOMETIMES the "heaviest wheat of all" may spring up from seeds dropped in an accidental way. What a motive to the maintenance of personal holiness! The accidental is a shadow of the intentional. Influence is the exhalation of character.—*W. M. Taylor.*

A STRAIGHT line is the shortest in morals as in mathematics.—*Maria Edgeworth.*



## The Home Circle.

### CONTENTMENT.

NO NEED for envy in this life,  
No cause for quarreling and strife;  
The young and old, the rich and poor,  
Have each their trials to endure,  
And every lot its share of joy—  
Some gold as well as some alloy.

Though some may have large share of wealth,  
And others only ruddy health,  
Perchance if we the heart might read,  
We'd find the poor man rich indeed,  
And his rich brother very poor  
In every source of pleasure pure.

We cannot see the hidden life,  
Or know what troubles may be rife,  
Or grief within the soul find place,  
Masked to the world by smiling face;  
And we need no one's burdens bear,  
Except our own allotted share.

—Sel.

### A Talk on the Responsibilities of Women.

I TOOK up a paper a few days ago, and this first caught my eye:—

#### WANTED—MEN.

We do not mean in point of number, but of character. The great want of our times is men. When the old Greeks spoke of a man, they meant a hero, one endowed with courage and strength, one who would return from the battle-field only "with his shield on it." We need in these days men who are heroes; not with sword and spear and shield, but with moral virtues. We have battles to wage that tell more on the good of humanity than those the Greek heroes fought. So we say that the great need of the times is men, manly men, moral heroes.

The only clew which the writer gave as to how we should get such men was that we must make the demand, and we shall get the supply. "We must demand character." "But," I reflected, "character is something that is made; and the truth has passed into a proverb that 'the mother makes the man.'"

You will find the model woman by opening your Bibles, and turning to the last chapter of Proverbs. The inspired writer says, "Strength and honor are her clothing;"—a magnificent dress!—"She openeth her mouth with wisdom, and in her tongue is the law of kindness;"—think how many women open their mouth to gossip and slander! The law with many is unkindness instead of kindness. "She looketh well to the ways of her household and eateth not the bread of idleness;"—"She looketh." It does not say that, necessarily, she is to do the work; but she is "to look" to see that it is done. And no woman, no matter though she has her millions, can afford to eat the bread of idleness. The more money she has, if she is true, the more work she will have to do. "The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life." "Her children arise up, and call her blessed; her husband also, and he praiseth her. . . . Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. . . . Give her of the fruit of her hands, and let her own works praise her in the gates."

Do you mark that in these last three verses the word praise occurs three times? The deep need of a woman's nature is expressed in that word praise. I am glad that God says, "She shall be praised," for she needs it. Her husband, if he is the husband he ought to be, praises her if she is the woman here described. I think there is a "withholding" of praise, "more than is meet, and it tendeth to poverty." Wives are not praised; children are not praised as they should be. Every fault is carefully marked, and reproofs are not withheld; but when our children do well, or try to improve, are we generous with our praise? We seem to think praise is hurtful. Flattery is, but praise never. God loves to be praised. And we praise him; and we ought to praise each other when it is deserved. I am

glad God promises a supply though the human supply ceases. When God says shall, it will be done. I want you to mark this particularly: "A woman that feareth the Lord, she shall be praised; and her works praise her." How many works of Christian charity are monuments of praise to the noble women in our great city to-day! We greatly need more such women, and never more than now.

Now, let us go back to the nursery. To every little child this world is without form and void; and the first light that God brings out of the darkness is the face of the mother. And the first sound that enters the silent sea of an infant soul is the voice of its mother, as she bends over it trying to catch some look or call of recognition. A mother's influence, who can estimate it? The child will be very much what the mother is, and what the force of her own character and example makes it.

I heard a story some time ago, of a little child whose mother asked her brother to step into the nursery and hear his little niece say her prayers, as the mother was prevented from doing so by company. After repeating the "Now I lay me," etc., she added, most earnestly, "And, Lord, make us all very stylish." That child had been impressed that the one thing needful was to be stylish. Thus the child, even before it leaves the nursery, and notwithstanding all the good lessons it has learned there, is prepared, by the unconscious influence of the mother, for the worldly aims that are opening for her full soon.

Now do not misunderstand me. I do not mean that class of mothers—so called, but who are unworthy of the name—who are training their children in the children's carnivals, where they are made to dance dressed like so many wax dolls, while their mothers like big wax dolls are admiringly looking on. Poor little children, every one of whom should be in bed instead. Do you think such children will be likely to have "strength and honor for their clothing"? The foolish women they call mothers are not even giving their children physical education, to say nothing of a moral outfit for this and the next world. It is sickening to see these children trained in the art of flirtation, long before they should have left the nursery. I hope I have no such mothers before me, or I should feel called upon to address them specially.

But let me ask you, mothers, if you bestow half the thought of the clothing which the inspired writer calls "strength and honor"—principles of unselfishness, of honesty and real truthfulness—that you give to dressing the bodies of your children? I have not one word to say against beautiful adornings for childhood; but let me ask, do you lead them from the beautiful to the more beautiful? I remember a picture of my childhood. I was visiting a young friend, who had just received her summer hat. I well remember the wreath of bright artificial flowers that enlivened it. My little friend bounded into the room where her aged grandma sat, exclaiming: "Grandma, see my new hat!" The dear old lady, dressed in severest Quaker garb, seated in her old arm-chair, smiled at her happy child and said: "Yes, my darling; and it is very pretty." And laying her hand on the head of her little granddaughter, she said: "And if there is good, my dear child, some day the angels will put a wreath of more beautiful flowers than these are, and that will never fade away, on thy fair head." I think if the dear old lady had said a crown, I might have forgotten it, but the wreath of imperishable flowers I have never forgotten. Do we, as mothers, suggest to our children, as we put them in their fairy-like white garments, thoughts of the spotless robes, the white garments, in which we and our children are to be clothed for eternity?—*Mrs. Margaret E. Bottome.*

PLACE before children nothing but what is simple, lest you spoil their taste; and nothing that is not innocent, lest you spoil their hearts.

### Happy Nancy's Secret.

THERE once lived in an old brown cottage a solitary lame woman. She tended her little garden and knit and spun for a living. She was known from village to village by the name of "Happy Nancy." She had no money, no family, no relatives, and was half blind, lame, and crooked. There was no particular comeliness in her; and yet, there in that homely, deformed body, God had set his royal seal!

"Well, Nancy, singing again?" said a visitor one day.

"Oh, yes, I am forever at it."

"I wish you would tell me your secret, Nancy? You are alone, you work hard, you have nothing very pleasant surrounding you. What is the reason you're so happy?"

"Perhaps it's because I haven't got any consolation but in God," replied the good creature looking up. "You see, rich folks, like you, depend upon their families and their houses; they've to think of their business, of their wives and children, and then they are always afraid of trouble ahead. I have not got anything to trouble myself about, you see, sir, 'cause I leave it all to the Lord. I think, well, if he can keep this great world in such good order, the rolling sun day after day, and the stars a-shining night after night, and make my garden things come up just the same season after season, he can surely take care of such a poor simple thing as I am; and so, you see, I leave it all to the Lord and the Lord takes care of me."

"Well, but Nancy, suppose a frost should come after your fruit trees are all in blossom, and suppose—"

"But I don't suppose, sir; I never can suppose; I don't want to suppose, except that the Lord will do everything right. That's what makes people like you, sir, unhappy, you're all the time supposing how; why can't you wait till the suppose comes, as I do, and then make the best of it?"

"Ah, Nancy, it's pretty certain you'll get to Heaven, while many of us, with all our worldly wisdom, will be shut out."

"There you are at it again, sir," said Nancy, shaking her head, "always looking out for some black cloud. Why, if I was you I'd keep the enemy at arm's length, instead of taking him right into my heart. He is sure to do you a world of mischief."

And was not "Happy Nancy" right? We do take the demon of care, of distrust, of melancholy forebodings, of ingratitude, right into our hearts. We canker every pleasure with this gloom and fear of coming ill; we seldom trust that blessings will enter, or hail them when they come.

Would it not be well for us to imitate "Happy Nancy" and "never suppose"? If you see a cloud, don't suppose its going to rain. If you see a frown, don't suppose a scolding will follow. Do whatever your hands find to do and there leave it. Be more childlike toward your heavenly Father; believe in his love; learn to confide in his wisdom and not in your own; and above all "wait till the suppose comes and then make the best of it."—*Sel.*

IN the period of a man's life now forty years old how many notable and stirring wars have taken place. There have been wars and rumors of war—the Crimean war, the Indian mutiny, the struggle between Austria and Prussia, the war between France and Italy and Austria, the rebellion of China, our own civil conflict, the war between France and Germany, the war between Russia and Turkey, the war between Chili and Peru. There has been fighting in Italy, in Turkestan, in Spain, in Bosnia, and Herzegovina, in Mexico, in Abyssinia, on the gold coast of Africa, in Egypt, and in the Soudan.—*Mobile Register.*



## Those Transients.

"I DID not wait for an introduction to her," said Mrs. Rice, speaking of a woman she had seen at church the Sunday before. "I thought that in all probability I should never meet her again, or but two or three times at most, and I don't think it worth while to make myself agreeable to transients." "I once spent a night at the Tip Top House, Mount Washington," replied Miss Barber. "There was a house full of guests, all transients of course, who stayed over to see the sun rise. It is not a pleasant place to stay; the wind howls and shrieks, it is cold, and altogether dreary. I have seldom felt more forlorn than when the night closed in around us there, yet I look back upon that evening as one of the most delightful I have ever passed. Every one seemed to aim to give of his best. There were games, stories, bits of adventures, incidents of travel, and songs, and we parted for the night by joining in singing, 'Praise God from whom all blessings flow.' As my aunt and I were preparing for bed she said: 'This reminds me of the world. We are all transients, and if we have a mind to make it so, this world is a cold, cheerless, unfriendly place. Now if we would all contribute our mite toward helping everything to go on pleasantly, and making life delightful, what a different time of it altogether we should all have.'

"It was a lesson to me. I was young and somewhat disposed to be dissatisfied with things in general. That taught me that I had my individual part in life toward making things pleasant. Since then I have never refused an introduction to a stranger, nor given any one who spoke to me a rebuff, nor under any circumstances crawled into my shell like a turtle. A gushing rivulet gives more pleasure all the way than a frozen pool; a ray of sunshine is more inspiring than a fog bank. With the abiding presence of the Spirit to help me, I will give of my best wherever I am placed, and believe me, dear Mrs. Rice, it pays."—Annie A. Preston, in *Christian at Work*.

## Wrong Use of Words.

THE word "reckon" is a good biblical term, whose meaning has been sadly perverted in our popular speech. Southerners say "reckon" where a Yankee would say "guess," and one of these expressions is commonly about as correct as the other; that is, not correct at all. To "reckon" is not to suppose, nor to think, nor to imagine, nor to believe. It is a more exact and specific word than any one of these. When a man "reckons" he does about the solidest and most exact thing that the human mind is capable of doing. When Paul says that he *reckons* that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us, he is not guessing, nor supposing, nor imagining, nor even believing. The word *reckon* is a mathematical term. It means to *count*. It is properly applied to the act of footing up a column of figures and setting down the "answer" as the school-boys call it.

The English inn-keeper, when you are about to leave his house, hands you your "reckoning." It is a piece of paper containing an account of all the items with which you have been supplied during your stay; and the price of each "item" is set down and the total footed up.

There was nothing indefinite about Paul's "reckoning." It was a case of straightforward counting. The "items" were in his own personal experience. He had experienced the sufferings of this present time as few human beings have ever done. He *knew* what they were. They were no guess-work.

And then he had been caught up to the third heaven and had revelations of the divine glory too grand for human utterance. And thus he

was in a condition to "reckon." He had the facts before him. Suppositions were not indulged. "Unproved hypotheses" had no place. Speculations were nowhere. He did not "pass beyond the boundary of the experimental evidence," in order to "discern" anything. He simply footed up the column—worked the "sum"—and calmly stated the answer. It is as solid as arithmetic, as certain as the multiplication table, as safe as the "rule of three."

To a skeptic, like John Stuart Mill, the glorious future of the Christain was of the nature of an unverified hypothesis, or baseless fancy. To a Christain like Paul, that future was a solid answer to an arithmetical problem—a sure and safe "reckoning."—*Biblical Recorder*.

## New England Thrift.

AND what forethought and economy marked the New England home! Extravagance and running into debt were scarlet sins with the fathers and mothers of old times in New England. Possibly it would not hurt us to practice a little more of the same stern virtues at the present day. It has been urged against the New England home, in this respect of saving, that it made the family penurious and gave an undue bent of avarice to the character. This was, doubtless, the excess of tendency to be guarded against, and that it has given a certain littleness in financial dealings, not always broadening or elevating, must be confessed. But it was a hard task when the family had to bend bone and muscle to scrape a living off the rocks they called soil. The scrapings came hard; and, if they were doled out in dribbles, it was no worse than the way in which they came. Yet when Benjamin Franklin was reproached for this hoarding spirit, he replied, "Yes, I save in order that I may have to give." And after all is said, what more generous givers have been found than among these same "close" New Englanders—whether in missions, philanthropic movements, in famine or pestilence, in devastation by fire or flood, in munificent bequests in private wills? The self-denying, helpful home-spirit cultivated in every household modified excessive frugality and made it a forehanded giver. On the whole, the New England home trained up quite as broad-minded and generous givers as the world has ever seen.—*Sel.*

## Sleigh-Bells.

THE making of sleigh-bells is quite an art. The little iron ball is too big to be put in through the holes in the bell, and yet it is inside. How did it get there? The little iron ball is called "the jinglet." When you shake the sleigh-bell it jingles. In making the bell, this jinglet is put inside a little ball of mud, just the shape of the inside of the bell. Then a mould is made, just the shape of the outside of the bell. This mud ball, with the jinglet inside, is placed in the mould of the outside, and the metal is poured in, which fills up the space between the ball and the mould. When the mould is taken off, you see a sleigh-bell, but it will not ring, as it is full of dirt. The hot metal dries the dirt that the bell is made of, so it can be shaken out. After the dirt is all shaken out of the holes in the bell, the little iron jinglet will still be in the bell, and will ring. It took a good many years to think how to make a sleigh-bell.

THE best remedy for gossip is that given by Paul in Phil. 4: 8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

WEALTH consists not in having great possessions but in having few wants.—*Epicurus*.

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## News and Notes.

## RELIGIOUS.

—It is rumored that the patriarch of Constantinople will abandon the Greek for the Roman Church.

—The *Missionary Outlook* says that three-fourths of the Bibles shipped from New York to foreign mission stations go to Mexico and South America.

—The "Christian Scientists" of Boston are reported as causing trouble in the churches by their followers asking letters of dismission to the new order.

—Rev. George N. Nobbs, who for fifty-six years has been pastor of the Pitcairn and Norfolk islanders, died recently at the age of eighty-five. He was married to the granddaughter of Lieutenant Christian, of the *Bounty*.

—Dr. Willard, of the *Missionary Review*, says there are 755 more Protestant foreign missionaries than there were seven years ago, and he estimates the whole number now in service to be 2,755. The contributions to carry on their work last year aggregated \$9,203,237.

—In Elberton, Georgia, there is a congregation called the "Reformed Hardshell Baptist Church." One of its articles is that "no female member shall wear any dress more costly than calico, nor any head-dress except a sunbonnet." The *Independent* supposes that the women are the "Reformed" element, and the men the "Hardshell."

—Germany has annexed the Cameroons territory on the west coast of Africa. And the Baptist Missionary Society of England has appealed to Lord Granville to protect British subjects in the Cameroons, and to demand from Germany indemnity for the destruction of the Baptist mission there. The property was valued at about \$10,000.

—A Boston correspondent of the *Occident* reports a compromise between Methodists and Unitarians, by which a Unitarian Church is to have a Methodist pastor. He calls it "the lion and lamb combination," but he does not tell which one is regarded as the lamb, nor which the lion, nor whether "either is t'other." Well, well, what are the churches coming to?

—A new religious paper has been started in Troy, S. C., called the *Psalm Singer*. It is to be devoted to the advocacy of the singing of psalms exclusively in worship. But whether the psalms must be sung in Hebrew, or in the English of King James' translation, we are not informed. In either case we should like to hear the "long list of editors" sing just once.

—At a meeting of the Presbyterian ministers of Pittsburg and Allegheny City, on Feb. 9, resolutions strongly denouncing roller skating were unanimously adopted. The testimony of a physician, who has had special facilities for observation, says that the amusement has greatly increased debility among young women, and that it has laid the foundation of serious diseases.

—At a meeting of the General Ministerial Association, of Portland, Oregon, composed of all evangelical ministers of Portland and East Portland, the following resolution was passed: "Resolved, That we, as an association of ministers, do hereby agree that we will refuse to marry any persons who have been divorced for other than scriptural reasons, and also the guilty party in a rightful case of divorce." Good.

—A young Japanese Christian, imprisoned at Tokio, for too free expression of his liberal sentiments, labored successfully for the conversion of a fellow-prisoner. Others gathered to hear him, till he had a congregation of 300 earnest listeners. At his liberation he informed the authorities of the miserable condition of the prisoners, when he was appointed governor of a new prison, with permission to teach and practice the doctrines of Christianity.

—The annual summary of British contributions to societies devoted to missionary work in foreign parts has lately been completed. It shows that the total sums voluntarily given in the British Isles during the year 1883-84, were as follows: Church of England Societies, £491,647; Joint Societies of Churchmen and Nonconformists, £182,085; English and Welsh Nonconformist Societies, £341,046; Scotch and Irish Presbyterian Societies, £193,208; Roman Catholic Societies, £8,544. Total contributions for 1883-84, £1,216,530. This total, which exceeds that of any previous year, does not include any income from investments, nor balances in hand at the commencement of the year, nor any foreign contributions.

## SECULAR.

—Dakota has given women the right to vote.

—Another earthquake occurred at Granada, Spain, on Feb. 22.

—The Prince and Princess of Wales propose to make a tour of Ireland soon.

—Five hundred families of Lutherans are to found a colony in Shasta County, Cal.

—A large portion of the business part of Vassar, Michigan, was burned last week.

—President Cleveland decidedly favors the suspension of the coinage of silver dollars.

—Four ocean steamships were lost in the hurricane of Jan. 27-29, with passengers and crews.

—During February up to the 19th there had been an average of eight fires a day in New York City.

—A man, woman, and eight-year-old boy were frozen to death last week near Toronto, Canada.

—America is furnishing pumps with which to supply water to the British troops in the Soudan desert.

—There is great activity among socialists and dynamiters in Pittsburg, New York, Chicago, and Baltimore.

—Mrs. Lowell, wife of the American Minister to England, died at the American Legation in London last week.

—General Grant is pronounced by one of his physicians as a very sick man, with little or no hopes of his recovery.

—Justus Schwab, the notorious socialist, has been held for trial in \$2,500 bail, on two charges,—inciting riot, and resisting an officer.

—A bill has been introduced in the Michigan Legislature, "to prevent children from acquiring the habit of using tobacco."

—The *New York Tribune* says: "What with El Mahdi in Egypt, and El Pahdi in Ireland, England has about all she can attend to."

—Paper is used for many purposes. Its latest and most delicate employment is that by Swiss watch-makers, as the wheels for watches.

—The Swedish steamer *Norden*, was run into and sunk by the English steamer *Cumberland* Feb. 27. Twenty-one persons were drowned.

—An Act repealing the pre-emption land law has passed the Senate and is now before the House, with probabilities in favor of its passage.

—Experts who have examined elevated railway structures in New York City, pronounce them in better condition to-day than ever before.

—Terrific gales prevailed in Scotland and Ireland from Feb. 19 to the 22d. Great damage was done along the coast, and inland, and many lives lost.

—In the House of Lords Feb. 26 the Marquis of Salisbury moved a vote of censure on the Egyptian policy of the Government. The motion was greeted with loud applause.

—By the recent court-martial Judge Advocate General Swaim was sentenced to twelve years suspension from rank and duty, and the loss of half his pay for the same length of time.

—The Pacific Mail Steamship *Zealandia* arrived at San Francisco Feb. 21, from Sydney, Australia, making the passage in twenty-two days and nineteen hours, the fastest time on record.

—In the Soudan, England has already lost General Gordon, General Larle, General Stewart, Colonel Burnaby, Lieut. Colonel Eyre, and Major Conventry, besides a good many men, and all for what?

—Holland has recently passed a law closing about 12,000 saloons. Statistics show that in one year two and one-half per cent. of her population have been convicted of drunkenness, and \$18,000,000 a year spent for liquor.

—The Oregon Legislature adjourned last week without electing a U. S. Senator, and the Governor is in considerable perplexity whether to re-convene the Legislature in extra session for the purpose, or to appoint one himself.

—A committee of iron manufacturers from Cleveland, Chicago, and Youngstown, have visited the iron mines of Alabama, and they report the quality of the iron as being fully up to the Northern standard, and the mines as easily worked and inexhaustible.

—A bill recently introduced in the New York Legislature provides that any person "who shall send to a convicted felon, or to a person held for trial on a charge of murder, a bouquet of flowers or other sympathetic token," shall be subject to fine and imprisonment.



—The House Committee on Foreign Relations has prepared a resolution censuring Secretary Frelinghuysen for sending representatives from this country to the Congo Conference.

—Diphtheria is making fearful ravages in the towns of Eastern Connecticut and Western Rhode Island. In Norwich, New London, and Westerly two days of last week deaths were so numerous that hearses had to be hired from neighboring towns with which to bury the dead.

—In Georgia, dealers in revolvers and pistols, or in cartridges for such fire-arms, have to pay a license of \$100 for the privilege, and it is estimated that nine-tenths of the traders have dropped that feature of their business. We wish every State would tax the traffic out of existence.

—The Quarantine Commissioners of New York harbor have sent a communication to the State Legislature, stating that in all human probability the approaching summer will find cholera in their midst, and asking an appropriation of \$24,000, with which to make needful preparations for the protection of the city and harbor.

—A fearful explosion occurred on Feb. 26 at the royal school of gunnery, Shoeburyness, England, while a number of artillery officers and scientists were testing a new patent fuse. Three men were killed and several fatally wounded. Among the latter were some of the most prominent Government officials of Woolwich Laboratory.

—The New York Legislature is about to abolish imprisonment for debt in that State. It is surprising that this heritage from barbarism should at this day be found among the statutes of any civilized people. Yet it was only recently that a man was released from Ludlow Street Jail, after an imprisonment of five years for a debt of eighty dollars.

—The District Commissioners have decided that no freight trains shall enter Washington until March 6, on account of the inauguration ceremonies, and in consequence there threatens to be great scarcity of food in the city, as it depends upon the daily freights for its supplies. It is hoped, however, that the courts will interfere. If they do not, board will be extremely costly there during the inaugural festivities.

—A congress of dynamiters was held in Paris, Feb. 23, at which resolutions were passed advising the vigorous prosecution of the dynamite war on an extended scale; to cause explosions in all the towns and villages in England; to send two members of their faction to the camp of El Mahdi in the Sudan, to instruct him in the art of war; and condemning an informer to death. Several delegates plead in favor of innocent women and children, but without avail.

### Faith and Fanaticism.

FAITH listens to God's voice, and follows where Scripture leads it by the hand. Fanaticism has inward lights and mystic voices and revelations, and scorns the sober ways, the good old paths, of the written record. Faith compares scripture with scripture, and with docile patience gathers from its sundry places the entire mind of the Spirit. Fanaticism, when it deigns to consult the word at all, is proud and precipitate, and, pouncing on the text which serves its turn, has no tolerance for any other which would restrict or expand its meaning.

Faith has a creed of many articles, and its decalogue of ten commands. Fanaticism resolves morality into a solitary virtue, and its orthodoxy is summed up in a single tenet. Such a fanatic, had he heard on the temple roof a whisper in his ear, "Cast thyself down hence," would scarcely have waited to ascertain whether the voice came from a good spirit or a demon; or had he paused for a moment, and then been reminded of the promise, "For he shall give his angels charge concerning thee," he would find it a crime to hesitate. But he that believeth will not make such haste; and after hearing both the suggestion and the Scripture proof, that great Believer to whom it was addressed held up to the proposal the torch of truth, and declared it presumptuous and Heaven-provoking.

Reader, try the spirits. Error is often plausible, and the most ensnaring errors are those which have an obvious resemblance to truth.

Even though the outside coating is not brass, but real gold, the leaden coin is none the less counterfeit; and, like the devil's temptation, wrapped up in a Scripture saying, many false doctrines come nowadays with a sacred or spiritual glamour round them, quoting texts and uttering Bible phrases. But the question is not, Who has got a text on his side? but, Who has got the Bible?—not, Who can produce certain sentences, torn from their connection and left of the purport which that connection gives them? but looking at Scripture in its integrity, having regard to its general drift, as well as to the bearing of these special passages, Who is it that makes the fairest appeal to the statute-book of Heaven?—*Dr. James Hamilton.*

### A Shrewd Device.

THE Greboes, near Cape Palmas, on the west coast of Africa, have a queer way of settling difficulties. When one man strikes another, he does not strike back, no matter how large and strong he may be, but runs to the town, hallooing at the top of his voice, and killing every eatable animal he may meet, until his feelings are satisfied. He is followed by all the people near, who gather up his victims, and carry them to the "Palava" house, where they prepare a grand feast for all the inhabitants, and have a grand time. After the feast, the parties whose animals have been killed present their claims for damages; and the person who struck the first blow is compelled to satisfy them. If he is poor, his next of kin is compelled to help him; and then the next, until the claims are all paid, or the relatives of the offender all bankrupt. By this shrewd device, order is maintained; and the relatives of every person are made to keep a close watch over his conduct, for which they are responsible. These people are the sailors and carriers of West Africa, known generally as "Kroos;" and they are usually industrious, peaceable, and honest. Without them the commerce of the West African coast would be carried on with great difficulty.—*Sel.*

WE had better be content with the work given us, which we are able to do, and perform it faithfully, than to vainly wish for something beyond our reach, which we would not be able perhaps properly to perform.—*Sel.*

THE earth and its fullness are the Lord's.

## Appointments.

OAKLAND.—House of worship, northeast corner of Clay and Thirteenth Streets. Sabbath-school every Sabbath at 9:30 A. M. Preaching at 11 A. M. Prayer and missionary meeting every Tuesday evening at 7:00. Seats free. Preaching every Sunday evening at 7:30.

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## Obituary.

CRAW.—Died, Jan. 6, 1885, at Bowling Green, O., Orange, son of Hiram and Ann Craw, aged about 23 years. He had been for a number of years afflicted with epilepsy, which, on Sunday morning, Jan. 4, took the form of violent insanity, followed by convulsions, which ended in death as stated. He made a profession of religion when about eleven years of age, under the labors of Elder E. B. Lane. He was baptized and united with the church, and lived a Christian for several years, always taking part in family worship. Funeral services were held at the M. E. Church, conducted by Rev. Holmes (Baptist), from Eccl. 8:8. H. AND A. CRAW.

COZAD.—Died, of lung fever, at Santa Rosa, Cal., Feb. 13, 1885, Samuel Oscar, infant son of P. D. and M. E. Cozad, aged eight months.

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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 5, 1885.

H. W.—For an exposition of Mark 9:44, see "Man's Nature and Destiny," chapter 31.

## Sabbath Sentinel.

THE following card we publish in answer to questions sent to that office:—

"Back numbers of the *Sentinel* can be furnished from the first number.

"If wanted for missionary purposes we will furnish them at 12 cents a year in considerable quantities. For the same purpose separately addressed, 15 cents. Address, *Sabbath Sentinel*, Battle Creek, Mich."

## General Meetings.

WE early give notice of our general meetings because of their very great importance, and to give our people an opportunity to make full preparation to attend them.

HEALDSBURG, Thursday, April 16. To hold one week.

OAKLAND, Friday, April 24. Holding one week. Annual meeting of the College, Friday, May 1.

The annual meeting of the Publishing Association will be held in connection with the general meeting in Oakland. It is urged and expected that the churches throughout the State will be well represented in this meeting, as the condition and interests of the office will be fully considered, and also arrangements for labor for the coming season will then be made. "The field is the world," and all who love the truth have an interest in these matters.

The reason for holding the general meeting in Healdsburg before the annual College meeting is this: The College term closes April 24. Elder Haskell will be here, and he wishes (and in this wish we all join) to attend a meeting there before the scholars leave. This is an important point. The experience of Elder Haskell with our schools in the East makes it very desirable that he shall be present at and before the close of the school year.

Preparations for the business meetings of the College can be made while the brethren are together in the general meeting. The subject of our Health Retreat will also be considered at the same time. Do not fail to come!

## Prohibition and Politics.

THE following item we clip from the daily *Chronicle*:—

"Lansing (Mich.), Feb. 27.—In the Senate tonight a joint resolution submitting the prohibition amendment to the people failed to pass—ayes 18, noes 13, which was not the required two-thirds. The vote was strictly partisan, the Republicans voting aye and the Democrats no. It was then reconsidered and t bled, to be brought up again after the spring election."

We can only repeat the regret which we have before expressed, that prohibition is anywhere made a political question. And we have not changed our mind in regard to the mistake made by the prohibitionists last year in forcing it in the field of politics. If time does not prove that the effort to create a third party was an injury to the cause, we shall have to confess our mistake. There are friends of temperance in both parties who will vote for prohibition if they can do it without sacrificing all their party preferences for that one issue. We are pleased to see that so soon after the strife of a general election the cause of prohibition received so large a vote in Michigan as it did.

## Intercommunion.

WE have been asked to decide between the members of a church who are divided in opinion as to whether it is allowable to partake of the communion with other churches, which do not keep the commandments. We feel compelled to answer in the negative, and that most decidedly. Let all be treated with kindness and Christian courtesy. No doubt there are good honest souls among them, and we should seek to reach them with the present truth and to teach them the way of God more perfectly. But we should have no hope to help them by communing with them. It is not the way to convince them that we have important truth which they need. It rather tends to make them satisfied with their present position. We must not forget our obligation to the message of warning which God has committed to us for the whole world. Read all of Rev. 14:6-12.

## Sensational Religion.

THE following account of an occurrence in Ohio we take from the San Francisco *Evening Bulletin*:

"The late incident of religious mania occurring in Ohio, is but a repetition of what has been recorded from time immemorial. The subject of conversion in this case is a rich German infidel, named Dongel. The excitement on the occasion of his 'finding grace at the mourner's bench' was most intense, owing, perhaps, to his previously pronounced antagonism to religion in all its forms. Women were thrown into convulsions, and strong men were so excited that 'benches were pulled up, men picked up chairs and smashed them against the walls, while crowds marched up and down the aisles, singing and shouting in their mad joy.' The new found Christianity of the convert would seem to have been of the muscular character, inasmuch as 'he sprang up suddenly, knocking the minister violently against the pulpit, cutting his head and face severely.' Becoming possessed of the idea that he should provide for the object of his belligerency, he not only took all his own available funds, but also scooped in by force that of his neighbors, and carried it to the manse. As a dramatic close to his conversion, he appeared at the evening meeting with a rude crown of thorns on his head, and, ascending the pulpit, announced that he was Christ come to judge the world. Not until after illustrating his idea of punishment on several of the congregation, who essayed to restrain him, was he secured and confined. As things stand, it may be an open question whether Dongel is now a better or more useful member of society than he was in his unregenerate state."

Mere sensationalism in religion, a following of feelings and impressions instead of being guided by the truth of the sacred word, is the curse of the church and the world; yet it is fast becoming the religion of the age,—the only form of religion which is supposed to be attended with genuine "power." Of this sort is the work of the "salvation army," of the "perfectionists," or "holiness bands." Invariably when we have tried to move this class by an appeal to the Scriptures they have turned away from it and referred to their "internal evidence," or "inner consciousness" as their cousins, the Spiritualists, term it, and boasted that God spoke to them right in their soul; that they learned their duty, not in a written word, but in answer to prayer, by the direct leading of the Spirit. Their feelings or impressions are, to them, the revelations of God's will, more satisfactory than anything to be learned from the Bible. Of course they do not profess to ignore the Bible; but we have always found that they did ignore the teachings of the word when put to the test; when the words of the Scriptures conflicted with their feelings.

This sort of religion we say is becoming popular. It readily takes with the self-conceited, and with all those who want an easy religion—one which does not require the patient searching of the Scriptures. That is a religion which allows every one to "go as you please," for there is no limit to the "Christian liberty" (falsely so called) which allows each heart

to choose its own path,—to follow in the way of its own suggestions and devisings.

But many are responsible for this state of things who would be ashamed to be found amid such scenes as those described in this extract. All those who teach that keeping the commandments of God is not requisite in Christian life; that in Christ we are released from the precepts of God's "ten words;" that we are not bound by the strict construction of the law of the Sabbath, and other precepts; all these are kindling the fire which bursts out in such freaks of fanatical frenzy as those here noticed. Doubtless the poor man might have been saved from insanity if there had been a particle of wisdom from above in the congregation; if they had known the Scripture truth that "God is not the author of confusion," and listened to the divine injunction to "let all things be done decently and in order." But losing sight of the divine word, they acted as they "felt," and the result is seen.

We do not expect that they who preach to staid and fashionable congregations will be brought to consider their way, even with such examples before them. They must have "liberty" to choose or reject the precepts of Jehovah, to walk in the counsel of the world and of their own hearts, and they cannot afford to inquire into the relation of their preaching to such wild fanaticism as is fast taking possession of the religious world. May the Lord help his "little flock" in these days of fables to "hold fast the form of sound words."

JOSHUA V. HIMES writes an interesting letter to *Messiah's Herald*, Boston, donating to that office the trunk which William Miller used in his travels during his ministry, containing many valuable papers. We trust some of these may be found to be of sufficient interest to all classes of Adventists to warrant their publication. The memory of this devoted servant of God is precious to those who are looking for the coming of the Saviour, and unpublished papers from his hand would be hailed with pleasure by thousands at this day.

REV. T. A. TOWNER (Methodist), of the Colfax Circuit, W. T., reports to the *California Christian Advocate* as follows: "We have had no festivals, fairs, nor surprises, on the Colfax Circuit." How many Circuits can make such a report? It is in fine contrast to the following affair at Tuolumne, Cal., reported in the same paper: "The donation and surprise party at the Methodist parsonage was a very successful and enjoyable affair. Music and song enlivened and cheered. Some of the negro melodies of the South were finely rendered and greatly enjoyed."

## Change of Price.

AFTER April 1, 1885, the price of the fourth volume of "The Great Controversy," will be \$1.25. This volume is much larger than the other volumes, and much larger than was contemplated when the price was placed at \$1.00; it is far too expensive to be furnished at less than \$1.25.

Let all our agents take notice that after April 1, the price of "The Great Controversy," Vol. IV, will be \$1.25. PUBLISHERS.

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