

# The Signs of the Times.

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

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## The Signs of the Times.

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### CHRIST ALL IN ALL.

O LOVING Christ, I look within;  
Thou all my hidden life canst see,  
Deformed by guilt, defiled by sin,  
And yet I trust thou lovest me.

O loving Christ, I look behind,  
And near my tracks upon the sand  
A nail-pierced footprint there I find—  
Thou hast been ever at my hand.

O loving Christ, I look before;  
A mist hangs thick o'er hills and vales;  
Thou wilt be with me evermore,  
Thy loving guidance never fails.

O loving Christ, I look around;  
The flowers are blooming on the earth;  
The rose of Sharon still is found  
Amidst them all of greatest worth.

O loving Christ, I look beneath;  
Soon must this solid ground give way;  
Swiftly draws near resistless death—  
Thou wilt be with me in his day.

O loving Christ, I look above;  
The Father's house is large and fair,  
And in that home of perfect love  
I shall be with thee ever there.

—Sel.

## General Articles.

### The First Great Deception.

BY MRS. E. G. WHITE.

WITH the earliest history of man, Satan began his efforts to deceive our race. He who had incited rebellion in Heaven desired to bring the whole creation to unite with him in his warfare against the government of God. His envy and jealousy were excited as he looked upon the beautiful home prepared for the happy, holy pair, and he immediately laid his plans to cause their fall. Had he revealed himself in his real character, he would have been repulsed at once, for Adam and Eve had been warned against this dangerous foe; but he worked in the dark, concealing his purpose, that he might more effectually accomplish his object.

Employing as his medium the serpent, then a creature of fascinating appearance, he addressed himself to Eve, "Hath God said, Ye shall not eat of every tree of the garden?" Had Eve refrained from entering into argument with the tempter, she would have been safe; but she ventured to parley with him, and fell a victim to his wiles. It is thus that many are still overcome. They doubt and argue concerning the requirements of God, and instead of obeying the divine commands, they accept human theories, which but disguise the devices of Satan.

"The woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not

surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Eve yielded to temptation, and through her influence Adam also was deceived. They accepted the words of the serpent, that God did not mean what he said; they distrusted their Creator, and imagined that he was restricting their liberty, and that they might obtain great light and freedom by transgressing his law.

But what did Adam, after his sin, find to be the meaning of the words, "In the day that thou eatest thereof thou shalt surely die"? Did he find them to mean, as Satan had led him to believe, that he was to be ushered into a more exalted state of existence? Then indeed there was great good to be gained by transgression, and Satan was proved to be a benefactor of the race. But Adam did not so understand the divine sentence. God declared that as a penalty for his sin, man should return to the ground whence he was taken: "Dust thou art, and unto dust shalt thou return." The words of Satan, "Your eyes shall be opened," proved to be true only in this sense: After Adam and Eve had disobeyed God, their eyes were opened to discern their folly; they did know evil, and they tasted the bitter fruit of transgression.

Immortality had been promised on condition of obedience to the requirements of God. It was forfeited by disobedience, and Adam became subject to death. He could not transmit to his posterity that which he did not possess; and there would have been no hope for the fallen race, had not God, by the sacrifice of his Son, brought immortality within their reach.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." In no other way can it be obtained. But every man may come in possession of this priceless blessing if he will comply with the conditions. All "who by patient continuance in well-doing seek for glory and honor and immortality," will receive eternal life.

The one who promised Adam life in disobedience was the great deceiver. The first sermon ever preached upon the immortality of the soul was preached by the serpent to Eve in Eden,—"Ye shall not surely die;" and this declaration, resting solely upon the authority of Satan, is echoed from the pulpits of Christendom, and received by the majority of mankind as readily as it was received by our first parents. The divine sentence, "The soul that sinneth, it shall die," is made to mean, The soul that sinneth, it shall not die, but live eternally. We cannot but wonder at the strange infatuation which renders men so credulous concerning the words of Satan, and so unbelieving in regard to the words of God.

The fruit of the tree of life had the power to perpetuate life. Had man after his fall been allowed free access to that tree, he would have lived forever, and thus sin would have been immortalized. But a flaming sword was placed "to keep the way of the tree of life," and not one of the family of Adam has been permitted to pass that barrier and partake of the life-giving fruit. Therefore there is not an immortal sinner.

But after the fall, Satan bade his angels make a special effort to foster the belief in man's natural immortality; and when they had induced the people to receive this error, they led them on to conclude that the sinner would live

in eternal misery. Now the prince of darkness, working through his agents, represents God as a revengeful tyrant, declaring that he plunges into hell all those who do not please him, and causes them ever to feel his wrath; and that while they suffer unutterable anguish, and writhe in the eternal flames, their Creator looks down upon them with satisfaction.

Thus the arch-fiend clothes with his own attributes the Creator and Benefactor of mankind. Cruelty is Satanic. God is love; and all that he created was pure, holy, and lovely, until sin was brought in by the first great rebel. Satan himself is the enemy who tempts man to sin, and then destroys him if he can; and when he has made sure of his victim, then he exults in the ruin he has wrought. If permitted, he would sweep the entire race into his net. Were it not for the interposition of divine power, not one son or daughter of Adam would escape.

He is seeking to overcome men to-day, as he overcame our first parents, by shaking their confidence in their Creator, and leading them to doubt the wisdom of his government and the justice of his laws. Satan and his emissaries represent God as even worse than themselves, in order to excuse their own malignity and rebellion. The great deceiver endeavors to shift his own horrible cruelty of character upon our heavenly Father, that he may cause himself to appear as one greatly wronged because he will not submit to so unjust a governor. He presents before the world the liberty which they may enjoy under his mild sway, in contrast with the bondage imposed by the stern decrees of Jehovah. Thus he succeeds in luring souls away from their allegiance to God.

How repugnant to every emotion of love and mercy, and even to our sense of justice, is the doctrine that the wicked dead are tormented with fire and brimstone in an eternally burning hell, that for the sins of a brief earthly life they are to suffer torture as long as God shall live. Yet this doctrine has been generally embodied in the creeds of Christendom.

A large class to whom the doctrine of eternal torment is revolting are driven to the opposite error. They see that the Scriptures represent God as a being of love and compassion, and they cannot believe that he will consign his creatures to the fires of an eternally burning hell. But, holding that the soul is naturally immortal, they see no alternative but to conclude that all mankind will finally be saved. Many regard the threatenings of the Bible as designed merely to frighten men into obedience, and not to be literally fulfilled. Thus the sinner can live in selfish pleasure, disregarding the requirements of God, and yet expect to be finally received into his favor. Such a doctrine, presuming upon God's mercy, but ignoring his justice, pleases the carnal heart, and emboldens the wicked in their iniquity.

If the souls of all men pass directly to Heaven at the hour of dissolution, then we may well covet death rather than life. Many have been led by this belief to put an end to their existence. When overwhelmed with trouble, perplexity, and disappointment, it seems an easy thing to break the brittle thread of life, and soar away into the bliss of the eternal world.

God has given in his word abundant evidence that he will punish the transgressors of his law. Witness the visitation of his judgments upon the angels who kept not their first estate, on



the inhabitants of the antediluvian world, on the people of Sodom, on unbelieving Israel. Their history is placed on record for our admonition. Let us consider what the Bible teaches further concerning the ungodly and unrepentant, whom the Universalist places in Heaven as holy, happy angels.

"I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely." This promise is only to those that thirst. None but those who feel their need of the water of life, and seek it at the loss of all things else, will be supplied. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Here, also, conditions are specified. To inherit all things, we must resist and overcome sin.

"No fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and of God." "Follow peace with all men, and holiness, without which no man shall see the Lord." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

God has given to men a declaration of his character: "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." The power and authority of the divine government will be employed to put down rebellion; yet all the manifestations of retributive justice will be perfectly consistent with the character of God as a merciful, long-suffering, benevolent being.

God does not force the will or judgment of any. He takes no pleasure in a slavish obedience. He desires that the creatures of his hands shall love him because he is worthy of love. He would have them obey him because they have an intelligent appreciation of his wisdom, justice, and benevolence. And all who have a just conception of these qualities will love him because they are drawn toward him in admiration of his attributes.

#### Law and Gospel.

How STRANGE some modern theories appear when compared with the Bible; and how inconsistent, too, are their advocates in choosing methods of reasoning. This is only true in certain cases—where the words of God point out duty that conflicts with worldly interests. It is hard to believe that men wrest the Scriptures knowingly; yet on matters pertaining to other subjects they will reason logically, and adopt sound conclusions. There is only one satisfactory explanation of the question; they want it so, and force themselves to the position; then, to justify their course, they affirm that their attitude is the only correct one, and by refusing to candidly weigh counter arguments, they become settled in ways that will not bear the test of Bible measurement.

The contrast sometimes drawn between the moral law and the gospel well illustrates this. A correspondent in a late exchange says: "The law was an *external* application—a liniment to regulate the gait of folks—a *remedy* for unrighteous limping. It never effected a cure; it had to be constantly applied." Although the writer of these words no doubt thought his statements conclusive, it would be hard to find such glaring contradictions in the logic of a ten-year-old school boy. The law was "a liniment," "a remedy for unrighteous limping," yet in the next sentence we learn that it was not a remedy at all, for it "never effected a cure." And still the writer says in the very next breath: "It [the law] had to be constantly applied."

Webster says a remedy is "that which cures

a disease; any medicine or application which *puts an end to disease and restores health.*" Surely here is an anomalous position—that God gave to the world a remedy for unrighteousness that *never effected a cure!* And yet it must be constantly applied. Since the writer believes the remedy for sin that God provided in the old dispensation was a failure, what assurance has he that the plan now in operation will be a success?

The fact of the matter is, the first statement in the above quotation is untrue. The law of God was never designed as a *remedy* for sin. It was only a rule by which sin might be detected. "Thou shalt not" can do no more than this in any age. If the Jews had no other remedy for sin than the law, not one of them could be saved. The case is the same with Abraham, Isaac, and Jacob; yet the Saviour said that they will be seen in the kingdom of God when others are cast out. There must be a remedy to cure or take away the sin pointed out by the law. But before the remedy can be applied, the disease must be determined, and only one process has been marked out by which this may be done. The apostle says: "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. But now suppose that after Paul *knew* his wrong he simply stopped violating the law, would that prove a remedy for his past transgressions? Everybody will at once answer, No. Those transgressions can only be taken away by the application of the remedy—the precious blood of Jesus Christ.

Then it follows that those who lived under the old dispensation, must have had a remedy for the sins which the law pointed out, if they became eligible to a place in Heaven. The Bible points out only one remedy, and that is the gospel. Paul says (Gal 3:8) that Abraham had the gospel preached to him; that the children of Israel also heard the same (Heb 4:1, 2), and that Moses himself believed in Christ. Heb. 11:25, 26. Now if, as we are told by some, the gospel "does *all that the law did* and infinitely more," why was the law delivered to the Israelites from Sinai more than four hundred years after the gospel was preached to Abraham? It would certainly be a useless appendage if the gospel would perform all that the law could do.

But some may object that the gospel which Abraham had, was not the gospel of Christ that we now have. And yet it was the same, as shown by the argument of the apostle to the Galatians. He says (chap. 3:16): "Now to Abraham and his seed were the promises made. He saith not, And to *seeds*, as of many; but as of *one*, And to thy seed, *which is Christ*." Then in verse 29, he sums up the argument: "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." It is therefore plain that the promise of the gospel to Abraham, that in him all nations should be blessed, was the promise of Christ to redeem them from the curse brought upon them by their transgressions of the law.

The article referred to, plainly says that "The gospel does not destroy the good effect of the law; it does *all that the law did.*" But in the name of reason and common sense, we ask, What "good effect" did the law ever have if it never effected a cure, and yet was constantly applied for fifteen hundred years? Strange effect that, if the law was designed as a *remedy* for unrighteousness. With all the shifting and turning by some to put away the law, all are obliged to admit that the law was given for some wise purpose, and for some "good effect," or else the character of the Lawgiver suffers at their hands. But we inquire, What "good effect" was the law designed to cause? Simply to turn men from transgression to obedience; to cause them to yield to God's requirements,

This was truly a good effect; one that would prove them penitent, and make them eligible to receive pardon through the gospel, which has ever been the remedy for sin and uncleanness. But does not the blood of Christ take away sin without the sinner obeying the requirements of the law? "I had not known sin, *but by the law,*" said the venerable apostle; "for I had not known lust, except the *law had said,* Thou shalt not covet." Rom. 7:7. "By the law is the knowledge of sin." Rom. 3:20. If a man by the law is shown his sins, and then he does not change his attitude toward the law, he is still a sinner. He has not shown the least sorrow for his wrong course. What claim has he upon the mercy of the Lord? Evidently none whatever. Now suppose the Lord should pardon such an individual, what effect would it have, but to confirm him in his wickedness? That would make Christ a partner in the transgressions of the individual so pardoned.

This is just the way the Bible puts it. Paul says that a man cannot be *justified by the law*, neither can he be justified by Christ while he lives in sin. Hear him: "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid." Gal. 2:17. "Sin is the transgression of the law" (1 John 3:4); therefore the man who violates the law is a sinner, and in the text just quoted, it is shown that Christ will not justify the one who continues in sin (transgression of the law), because that would make him the minister of sin. It is true, as the antinomians maintain, that "the gospel does not destroy the *good effect of the law;*" certainly not, the law is *established* through faith in the gospel. Rom. 3:31.

But can the gospel alone regulate the movements of men? Some seem to think so, and affirm in the face of such texts as the one last quoted, that the law is no longer necessary, because, with gospel grace in the heart, one will not desire to do wrong. One writer illustrated it in this way. He said the law of God was a sort of injunction prohibiting certain things, well illustrated by signs in public parks which read, "Keep off the grass," "Do not cut or mar the trees." These are only for the unruly; well-disposed persons would keep off any way, so the signs would be useless to them. From this it was argued that a *Christian* will stay where he belongs, and do what is right, because he has a kind of common sense inside. Profound logic, indeed! That is as conclusive as the statement of a certain minister, who, upon being asked if he thought the Bible would warrant a certain decision rendered by him, said: "We do not need Bible for that; *common sense* teaches it is so."

Common sense is a good commodity, and one of which many have little or none to spare, judging from the loose way they reason. Now with reference to well-disposed persons keeping off the grass without the prohibition being kept before their faces, we ask: Suppose such persons came from the dusty city to a park, for the first time, and no signs were posted forbidding to walk on the grass, how many would forbear doing so? How many would know it was forbidden? Not many, surely. A man's good intentions do not always keep him in the right way. He must be educated upon points of duty, to be well up in "common sense."

But why waste time in reasoning in the line referred to? While it is evident such writers are only trying to lay a foundation to abolish God's commandments, their reasoning legitimately carried out would only establish every part of the law of God. If the gospel does not destroy the good effects of the law (which were only obedience to God), and if the Christian will *do right* any way, because he has "common sense" in his heart, does not this argue that the principles of the law are, and must be, still maintained by the Christian? Then why not accept what the New Testament says of the law, and regulate life's actions by it.



But the law greatly offends some people. It could not do so if they were in harmony with it. And the only reason we have ever learned why they do not agree with it is because of the requirement of its fourth precept, which says that the *seventh* day is the Sabbath. This is the particular point that offends; take that away, and the controversy over the law would immediately cease. But we are obliged to leave it as the Bible transmits it to us. It is in the law, placed there by God himself, and he has never divorced it from the law; contrariwise, the Saviour said: "One jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. 5:18. When professed Christians will heed this saying of Christ, they may then exclaim with the psalmist: "Great peace have they which love thy law; and nothing shall offend them." Ps. 119:165.

J. O. CORLISS.

### How Shall I Live?

I OFTEN hear people acknowledge the Sabbath truth, but they say, "I don't see how I am going to live if I keep the Sabbath." This is talking just as our Saviour told us not to talk. "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Campbell translates: "But seek first the kingdom of God and the righteousness required by him; and all these things shall be superadded to you."

Are we not in the hand of God? Shall we take ourselves out of his hand, and take care of ourselves? We read: "Keep my commandments and live; and my law as the apple of thine eye." "If thou wilt enter into life, keep the commandments." "Blessed are they that do his commandments, that they may have right to the tree of life."

Should we anxiously ask, How shall we live if we keep the commandments? For me I do not see how I am to live, if I do not keep them.

R. F. COTTRELL.

### Duty the Principal Thing.

How COMMON is the error of thinking that one's truest success is his doing the most good that is possible. Doing one's *duty* is always better than doing any amount of *good*; better than accomplishing the largest beneficial results by one's action—apart from the question of strict duty. Saul made the mistake of thinking that worship and sacrifice were better than simple duty-doing. The Lord sent Samuel to rebuke and to condemn Saul's folly. David did better. When his men were in two divisions, one part fighting unto death, and the other part doing nothing but to stand and watch the camp equipage, David insisted that the measure of reward should be according to the men's duty-doing, and not according to their active service and its results. He said: "As his part is that goeth down to battle [to do great things], so shall his part be that tarryeth by the stuff [to attend to his simple duty there]; they shall part alike. And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day." That seems to be God's standard of approval in every sphere. The invalid, patiently enduring in weakness and suffering, a helpless charge in the care of others, is as sure of recognition, and of a glorious reward, as is the wise ruler of a great people, or the winner of souls by the thousand as a brilliant and successful preacher of Christ. One's only anxiety need be to know what is duty, and to do that. Duty-doing is doing good, and should be the highest aim of service on the part of every child of God.—*Sel.*

### Inexcusableness of Error.

TO BE wrong in religious belief and practice is neither blameless nor harmless. There is a radical distinction between right and wrong, whereby wrong is wrong and nothing else. It is an inspired declaration that as a man thinketh in his heart, so is he. If he thinks wrong, he is wrong, and is accountable for being wrong. There may be strong tendencies and attractions to erroneous thinking, believing, and doing, but this liability to wrong instead of right does not create a necessity for being wrong. We may be right, and hence we are criminal when we are wrong, endowed as we are with the capacity for, and furnished with the means of, knowing and doing what is right. It cannot be admitted that we are actually doomed, either in the constitution of our natures, or in any combination of circumstances, to unavoidable deviations from what is right in religious belief and practice. We are plainly accountable for both our opinions and our conduct, and therefore our errors are inexcusable.

This is true, even of the heathen, as is conclusively shown by the apostle Paul, who says: "The invisible things of Him from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and godhead, so that they are without excuse." Yet we are told that the heathen are "acceptably religious," as though their supposed sincerity would cover the multitude of their superstitious atrocities. But receiving the oracles of God rather than the platitudes of men, the conclusion is unavoidable that the heathen are unacceptably irreligious, and if they, with only the light of nature, are inexcusable in their ignorance and disobedience of God, those who have a written revelation from God may know what they ought to believe, as well as what they ought to do. The Bible that they have is all-sufficient for their right direction.

While the mariner may err who has neither chart nor compass nor star to guide him on the watery way, and the traveler may go astray when shrouded in midnight darkness, voyagers upon the ocean of life, and wayfarers of time, need not lose the true course for reaching Heaven. The great Teacher said to the Sadducees, "Ye do err, not knowing the Scriptures." Too many are in the same condemnation. A right knowledge of the Scriptures, possible to them, might keep from fatal error. Not only is there an all-sufficient directory, but an infallible guide, for conducting into all truth. For this purpose was the Holy Spirit promised in those cheering words, "When he, the Spirit of truth, is come, he will guide you into all truth." Those having these advantages need not err, and as they are capable of being right, they are criminal for being wrong.

There is responsibility and criminality implied when it is said concerning those who were wrong in their views and conduct in relation to God, that "they did not like to retain God in their knowledge." Through their aversion to knowing, loving, and serving God, it is said that they "changed the truth of God into a lie." In these inspired declarations is indicated the real source of religious error. The evil is ascribed to the wicked heart in which it originates. All errors in belief and practice, religiously, are the offspring of a wrong state of heart—voluntarily wrong when it might be right. Where thinking and acting are not right, the heart is not right. Those who are wrong are wrong because they love to be wrong. If they wanted to be right, they could be right.

Surely it must be vastly important to candidly and prayerfully examine all religious opinions by the only infallible standard of religious truth, which is the word of God as contained in the holy Scriptures, concerning which an inspired apostle says: "Whereunto ye do

well that ye take heed, as unto a light that shineth in a dark place." The inspired psalmist said: "Thy word is a lamp unto my feet, and a light unto my path." Such help in avoiding a wrong way can hardly be overestimated. They who do not avail themselves of it are wronging themselves, insuring, as they do, their own condemnation. Searching the Scriptures and depending upon the enlightening influence of the Holy Spirit, they need not err.—*Watchman.*

### A Century of Failures of Attacks on Christianity.

THIS century opened in the twilight of declining deism. The greatest brilliancy of deistic writers is found at about the middle of the eighteenth century. Voltaire, you remember, died in 1778; Rousseau, the same year; Gibbon, in 1794. Thomas Paine lived till 1809; Shelley was with us until 1822; Byron, until 1824; and Goethe, until 1832. There beamed over into this century from the eighteenth a large amount of lurid light from the French revolution, and from the foremost deistical writers, and so our century began with an anti-supernaturalistic bent. At the opening of the century, Schleiermacher exerted a profound influence on all Protestant theology in Europe. Mystical in some portions of his teaching, not regarded as everywhere sound by the best judges of to-day, he yet did an incalculably great service for the progress of religious thought. In the middle and toward the close of the last century Christianity found new vigor and new methods in the Wesleyan revival in England. Wesley and Whitefield, as well as Butler and Paley, had shown that Christianity was not likely to disappear. As our century progressed, great revivals swept through large parts of Christendom; missions to foreign lands arose; the religious press became a cosmopolitan power. As it was on the whole evident that deism had not gained the victory over its antagonist, new and more determined schools of infidelity began novel forms of attack. Physical science made prodigious advances, and the key-note of infidelity was anti-supernaturalism.

The first school of skepticism which became a large power in our century now seems ludicrously grotesque in its central positions. It was the fashion of Professor Paulus, of Heidelberg, the leader of this school, to explain all occurrences called miracles in the Bible, by merely natural causes. A miracle could not have occurred; therefore, no miracle did occur. Wherever the New Testament record appears to authorize the statement that a miracle occurred, we must explain the facts by natural causes. To give an example: Professor Paulus always insisted that when the New Testament says, "Christ walked on the sea," all it means is that he walked on the shore near the sea. This treatment of the New Testament records was ridiculed even by such a man as Lavater. "We dare not," he says, "pronounce such interpretations of the plainest statements foolish and insolent; for our very tolerant generation would declare that intolérance. But I would like, in all modesty, to ask these philological illuminators, not whether a single philologist for the last seventeen hundred years can be found who stumbled upon the idea that the words, 'Jesus walked upon the sea,' are to be translated, 'Jesus walked near the sea on the shore,' but whether, indeed, the three evangelists intended to teach that Jesus, like ourselves, was able to walk on *terra firma*? Wonderful statement! Oh! most marvelous of miracles!"—*Joseph Cook, in N. Y. Independent.*

DUTY known but neglected will only add to our condemnation; while duty diligently learned, and faithfully performed, will render us acceptable to God. We should endeavor both to know and do the will of God.



## Constantine.—VII.

WADDINGTON, however, does not need the aid of other historians to justify the statement we first quoted. In the following he gives, and that most forcibly, further reasons why he cannot rely fully on the words of Eusebius:—

"But that delinquency of Eusebius which we have just mentioned is confined to the suppression of truth—it does not proceed to the direct assertion of falsehood. We shall now notice a still more serious suspicion to which he has rendered himself liable. The thirty-first chapter of the twelfth book of his 'Evangelical Preparation' bears for its title this scandalous proposition—'How it may be lawful and fitting to use falsehood as a medicine, for the advantage of those who require such a method!' We have already deplored with sorrow and indignation, the fatal moment when fraud and falsehood were first admitted into the service of religion. Philosophy, in the open array of her avowed hostility, was not so dangerous as when she lent to her undisciplined adversaries her own poisoned weapons, and placed them in unskillful hands, as implements of self-destruction. It was disgraceful to the less enlightened fathers of the second and third centuries, that even in the midst of trial and tribulation, they borrowed a momentary succor from the profession of falsehood—but the same expedient was still more shameful to Eusebius, who flourished during the prosperity of the church, whose age and more extensive learning left him no excuse in ignorance or inexperience, and whose great name and unquestionable piety gave sanction and authority to all his opinions. There can be no doubt, then, that the publication of that detestable principle in any one of his writings, however modified and limited by his explanation, must, to a certain extent, disturb our confidence in the rest—the mind which does not profess to be constantly guided by truth possesses no claim to our implicit submission."—*Church History*, p. 91.

Mosheim more than casts a doubt upon the veracity of Eusebius, or his reliability at the least, in the following language:—

"These very edicts, which evince his good will for the Christians and his reverence for Christ, at the same time prove that all the things stated by Eusebius could not be true; and they show Constantine was not, at that time, a Christian, except in the lowest sense. For while he believed Christ to be a God, he did not believe him to be the supreme God, who created all things; nor did he consider the Christian religion to be the only way of attaining salvation."—*His. Com.*, p. 467.

Keightley, speaking of the murder of Constantine's son—for no other name can be given to the crime—thus presents the evidence against the "courtly bishop":—

"When a biographer passes in silence over any important action of his hero, we may be certain that a minute and exact inquiry, and a sifting of all the circumstances, has convinced him that it is incapable of bearing exposure to the light, and that no ingenuity can avail to extenuate, much less excuse it. On this principle we hold the profound silence of Eusebius on this mysterious transaction to be conclusive of the guilt of Constantine and the innocence of Crispus; and, at the same time, destructive of that prelate's claim to truth and integrity as an historian."—*History of Rome*, p. 346.

No one can reasonably complain of the tenor of this language. No one can deny that it is fully justified by the circumstances. On the part of Eusebius there is more than the suppression of a well-known and important fact; he exalted the character of Constantine even as if the crushing fact did not exist. It must appear to every one that if he had considered that that action could be justified, he would have noticed it with all the extenuating circumstances he could command. But, as

Keightley well says, it was evidently beyond his power to justify or extenuate. Who, then, can justify the course of Eusebius in holding up Constantine as a man of pure life and pure motives, in the face of such facts?

Nor was it left to later ages to discover this want of integrity in Eusebius. One born in his own century has left on record the following estimate of his reliability:—

"In writing the life of Constantine this author has very slightly treated of the Arian controversy, being evidently more intent on a highly wrought eulogium of the emperor, than an accurate statement of facts."—*Socrates' Eccl. His.*, p. 1.

Thus we think it is made plain beyond question that Constantine was not, in consideration of either his laws or his actions, worthy of the name of Christian. And that Eusebius, his favorite bishop and most servile flatterer, was so intent on exalting Constantine as a Christian emperor that he both suppressed and misrepresented facts to such an extent as to render his testimony unreliable in many respects.

The questions will naturally arise in many minds. Why is it that Eusebius is regarded so highly as a historian while the evidence is so abundant that he was so biased and blinded that he greatly perverted the facts of history? And why is it that Constantine, even in this day, is held up as a Christian, and extolled as a Christian emperor and the benefactor of the church, while historians are so well agreed that his religion was a mixture of Christianity and paganism, that his whole life was unworthy of a Christian and even of a humane pagan, and that his influence over the church was evil, and disastrous to her as regards piety and purity of both faith and life? The reader is requested to weigh these questions, and consider what reasonable solution may be offered to this apparent mystery. We have no hesitation in giving it as our opinion that partisan prejudice has had much to do with this perversion of history, and that men have, perhaps not always conscious of the motive or of the evil resulting, exalted unworthy means for the purpose of maintaining what they really considered worthy ends.

We come now to the consideration of Constantine's famous *Sunday edict*. While many will, no doubt, be surprised at the evidence of history on this subject, all will be able to perceive the justness of the remark in the preceding paragraph.

In the year 321, March 7, Constantine issued the following:—

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven."

This is a matter of great historical interest, and the place which it has been made to occupy in theology makes it the most interesting event in the life of Constantine. History points with unmistakable directness to this decree as the first law for resting from labor on Sunday. And because of the position given to Sunday for a few centuries past it is important to understand the real motive which actuated the emperor in giving this decree. From a careful observation of the subject, we are constrained to believe that the effort to make Constantine appear as a "Christian emperor" has been made in reference to this Sunday law, to give it the character of a Christian institution. It is indeed true that if Constantine had been an earnest or sincere Christian at the time of his issuing this decree, it would not prove it to be a Christian institution. To prove that, we should require something back of his authority, as it cannot be disputed that an emperor in the

fourth century, however sincere in his belief in Christianity, could not bring into existence a Christian institution. For such an institution we must have the direct evidence of Scripture.

First, then, we must notice the fact that this was the first public authority for Sunday keeping. Dr. Heylyn, of England, who wrote extensively on this question, said:—

"Tertullian tells us that they did devote the Sunday partly unto mirth and recreation, not to devotion altogether; when in a hundred years after Tertullian's time there was no law nor constitution to restrain men from laboring on this day in the Christian church."—*History of the Sabbath*, part 2, chap. 8, §13.

Tertullian died in the year 216; a hundred years brings us to 316, only five years before Constantine's law. Thus does Heylyn point to that as the first law to restrain men from laboring on Sunday.

They who have read Alexander Campbell's debate with Bishop Purcell will not question his ability to judge of any historical question concerning the early church. Speaking before a graduating class in Bethany College in 1848, he said:—

"Was the first day set apart by public authority in the apostolic age? No. By whom was it set apart, and when? By Constantine, who lived about the beginning of the fourth century."—*Copied from Proclamation and Reformer, Cincinnati*.

Morer wrote thus of the first day:—

"And being taken up and made a day for religious exercises, yet for three hundred years there was no law to bind them to it, and for want of such a law, the day was not wholly kept in abstaining from common business; nor did they any longer rest from their ordinary affairs (such was the necessity of those times) than during the divine service."—*Dialogues on the Lord's Day*, p. 233.

Here, again, three hundred years pass away before there was any law for resting on Sunday. Although the churches were accustomed to hold divine service on that day, they were accustomed to do the same on the sixth day; on the one, in honor of the crucifixion; on the other, in honor of the resurrection. They did not, however, claim any scriptural authority for such customs, nor did they abstain from secular labor on either day.

Sir Wm. Domville, who closely and critically examined this subject, wrote as follows:—

"Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the sabbatical edict of Constantine in A. D. 321."—*Exam. of the Six Texts*, p. 291.

J. W. Morton, formerly missionary of the Reformed Presbyterian Church, in his address to the synod, said:—

"The first day of the week was not observed by any of the children of men, as a Sabbath, for three hundred years after the birth of Christ. Do you ask for proof? I refer you to Theodore de Beza, who plainly says so. If you are not satisfied with the witness, will you have the goodness to prove the affirmative of the proposition?"—*Vindication of True Sabbath*, p. 34.

EDITOR.

GRIEVING THE HOLY SPIRIT.—A perfect Christian can grieve the Holy Spirit of God: 1. By such conversation as is not profitable to the use of edifying, nor apt to minister grace to the hearer. 2. By relapsing into bitterness or want of kindness. 3. By wrath, lasting displeasure, or want of tender-heartedness. 4. By anger, however soon over; want of instantly forgiving one another. 5. By clamor, or brawling, loud, harsh, rough speaking. 6. By evil speaking, whispering, tale-bearing, or needlessly mentioning the fault of an absent person, though in ever so soft a manner.—*John Wesley*.



**Everything Ready--Use It.**

WHEN our blessed Lord told us that impressive parable about the great supper, he intended to clinch this truth that God provides and we have only to use his provisions. "Come; for all things are now ready," is the message which big-hearted hospitality sends out. The invited guests are not required to go to market, or to set the table. All that is done for them; their duty is to come and partake of the banquet.

This is the way that our wise and loving God acts in the natural world. He sets the winds in motion and the mariner has but to spread his sails to the breeze. He sends water on its down-hill course, and the miller places his over-shot wheel in its path, and the grain is ground. My house is lighted and warmed by what the Creator lodged in so many tons of coal. All these natural forces,—wind-power, steam-power, water-power, and the power of soil to grow vegetation,—seem to say to man, "Come, for we are all ready; use us." If man foolishly neglects to employ these forces, he finds no substitutes and he fails. Success in agriculture, commerce, manufactures, etc., all depends on taking advantage of what God has already provided.

Precisely in the same way does our heavenly Father act in the spiritual world. Everything that he could do for the salvation of your soul and my soul, he has done or is willing to do. Our Bible tells us everything that we need to know about himself and about ourselves; that word is absolutely perfect, both to enlighten the eyes, to direct our footsteps, to convert the soul and lead it Godward and Heavenward. Your Bible is ready to your hand, my friend. *Use it.* Wherever you find a vital truth, accept it. Wherever you discover a precious promise, trust the promise. When you encounter a command of Christ, obey it. That is the right way to make your Bible a blessing. All the discourses of a Spurgeon or a Moody about the word of God are only reflected light. Open your soul's windows to the glorious sun of revealed truth and let the light pour in; *then walk according to the light.*

The central truth in your Bible is that Jesus Christ has made a sacrifice for the sins of every human being; so that no sinner need perish for want of an atonement. Jesus Christ by his self-sacrifice on the cross has provided a redemption for a universe of sinners. So has God provided winds enough to carry all the fleets of the globe from here to Liverpool; but only those vessels are actually borne thither which are placed in the path of the winds. The loving Jesus has tasted death once for you, my friend. He never will do it again. The indescribable benefits of his atonement are ready for you and waiting. How are you to use them? Come to him in honest penitence and say to him (with your conduct backing your words):—

"Nothing in my hand I bring,  
Simply to Thy cross I cling;  
Vile, I to this fountain fly,  
Wash me, Saviour, or I die."

Come to him in *prayer*, and ask him to forgive you, to give you his presence and his power. Come to him also in *practice*, by beginning at once to do what will please him, or, in other words, to keep his commandments. Pray don't wait for a "revival" to come, or any evangelist to come, or any violent excitement to arise in your own mind. Jesus does not say, "Come to church, or to the Bible, or to an inquiry-meeting;" he says with all the authority of his mighty love "*Come unto me.*" If anybody gets between you and Christ, he is an intruder and a hindrance. Jesus stands ready; hasten to him; he is the LIFE.

But you may say, "I have often tried to be a Christian; I have done the best I could; my heart won't yield, and I am discouraged." Your "best" does not amount to a farthing; your efforts to regenerate your own heart with-

out the Holy Spirit are all doomed to utter failure. That Holy Spirit is offered you; he is ready to do the mighty work which he only can do; but you must *co-operate* with the gracious Spirit, just as truly as the sailor must co-operate with the fair wind, or the miller with the stream of water. But how? I answer: Stop resisting him as you have been all the while doing. Yield to him. If he suggests a vital truth, accept it. If he suggests anything to be said, say it. If he moves you to do any right thing, lose no time in doing it. As he convicts you of personal sins, break off those sins, cost what it may. Be sure of one thing, and that is that the Holy Spirit will point you only to Jesus Christ, and will shut you up to Jesus alone for your salvation. Do you insist that you have been obeying the divine Spirit all along, and co-operated with him, and yet you are no nearer being a Christian than ever? If this be so, you are the only person in God's universe that ever had such an experience. It is impossible. Again I say, the Holy Spirit is ready; do not grieve him away by an hour's delay, or by doing one act of willful sin.

If the truth were known, I suspect that the real trouble with you is that you have neglected to use what God has provided for you. It makes no odds what the fever patient does with his medicine as long as he does not take it. No cure for him until he uses it. It is the neglect of Christ's offered LIFE that will yet destroy your soul. Grasp him as your life, and the work is done.

Observe, also, how God has provided in you all the appliances, so to speak, for Christ and his gospel and Spirit to act upon. You have a mental eye to see Jesus. Use it, or you may lose it! You have a conscience which, like an ear, hears God's voice. Obey it, or else it may become deaf and dead by long neglect. There is a faith-faculty in your nature, which, like a hand, can lay hold on Christ. Tie up that hand, and it will wither or be paralyzed. In addition to all these provisions, God offers you his infinite and immediate help. He does so *now*—not tomorrow. Everything that a loving God could possibly provide for you is at your hand. You have not a shadow of excuse for going to hell. Are you ready, dear friend, to come to Jesus?—*T. L. Cuyler, D. D.*

**Take Your Own Measure.**

THERE are people—you have seen them, and I have seen them—who are never happier than when they see a fair opportunity of taking somebody's measure. It is wonderful how many opportunities they find—their neighbor, their pastor, their lawyer, and even "their dearest friend." They are never at loss for a place, in the church, on the street, at home, anywhere, in fact, where a scrap of humanity is to be seen. But the most wonderful thing about these people is that they never take their own measure. No; with the exact weight of Mr. B's, Miss C's, and Mrs. D's brains at their finger's end, they yet know nothing of their own worth. Carelessly they drift on through life, a looker-on here, a hanger-on there, indifferent apparently to the responsibility which, in a great or small measure, God has placed before every soul, a responsibility which each one is called upon to lift, shoulder, and carry. You may find them in every walk, in every calling of life, men who can, without a quibble, point the finger of patronizing pity at their brother; men who take it lightly upon themselves to analyze the worth of, and then judge one of God's sacredly veiled images. Horrible indeed must be the responsibility of the man who thus dares to don the mantle of Omnipotence. Our judgeship apprenticeship must begin and end with ourselves; our Maker holds the key; ours is the fac-simile, which, if properly inserted, will enable us justly and accurately to take our own measure.—*Sel.*

**Fighting a Good Fight.**

SOME twenty-five years ago Rev. Russell G. Toles related the following incident to Mr. Adams, of the *Christian at Work*, who vouches for its truth as here given: Mr. T. was preaching a sermon on charity, and one of his congregation who was nearly deaf, was accustomed to sit facing the congregation, right under the pulpit, with his ear-trumpet directed up toward the preacher. The sermon moved him considerably. At one time he said to himself, "I'll give ten dollars;" again he said, "I'll give fifteen dollars." At the close of the appeal he was very much moved, and he thought he would give fifty dollars. Now the boxes were being passed. As they moved along his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded that he would not give any. "Yet," said he, "this will not do—I am in a bad fix. This covetousness will be my ruin."

The boxes were getting nearer and nearer. The crisis was upon him. What should he do? The box was now under his chin—all the congregation were looking. He had been holding his pocketbook in his hand during the above soliloquy, which was half-audible, though in his deafness he did not know that he was heard. In the agony of the final moment he took his pocketbook and laid it in the box, saying to himself as he did it, "Now squirm, old nature!"

Here is the key to the problem of covetousness. Old nature must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole pocketbook may, by and by, get the heart into the charity-box, and then the cure is reached. All honor to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitating, besides pointing a paragraph for the students of human nature.—*Sel.*

**Facts Better Than Speculations.**

WHEN an effort was made to introduce the doctrine of evolution into the class-books of science in Prussia, Professor Virchow, of Berlin, successfully resisted the attempt.

"While facts," he said, "should be taught, conjecture should only be mentioned as conjecture. The production of the first organism out of inorganic matter has never been proved, and the connection between monkeys and men is unintelligible to those who are content to argue from what comes under their own observation. Every attempt to form our problems into doctrines, to introduce our hypotheses as the bases of instruction by a religion of evolution, every such attempt will make shipwreck, and in its wreck will also bring with it the greatest peril for the whole position of science."

When a German philosopher of such eminence as Virchow warns his disciples against "a religion of evolution," we may well summon Christian teachers to pause before they imbue their young pupils' mind with theories of which there is no proof, and which tend directly to materialism. The disciple very soon gets ahead of his master when the master is off the track. Nor is there a more dangerous teacher than the good great man, who, in the pride of intellect, or in the rarified atmosphere of too much learning, has attempted to evolve a new system of creation which will explain what needs no explanation. "Professing to be wise they became fools," may be said of many in these days, as of old, and great men are not always wise in this country any more than they were in the land of Uz.—*N. Y. Observer.*

PREACHERS should remember that in popular notions of religious truth, words easily become things. If reverence is not cherished for biblical forms of truth, it will be for uninspired forms. The popular mind will have it for something.—*Sel.*



## The Sabbath-School.

### LESSON FOR THE PACIFIC COAST—MAY 9.

#### Inheritance of the Saints.

##### PROMISES TO ABRAHAM.—CONTINUED.

1. Repeat the promise made to Abraham after Lot had separated from him.
2. Where is this promise found?
3. What did this promise embrace?  
"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.
4. How great a posterity did the Lord say Abraham should have?  
"And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered." Gen. 13:16.
5. On another occasion, what did the Lord say of his posterity?  
"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be." Gen. 15:5.
6. Had Abraham at this time any children?  
"And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" Gen. 15:2.
7. How did he regard this promise from the Lord?  
"And he believed in the Lord; and he counted it to him for righteousness." Gen. 15:6.
8. How did the Lord regard Abram's belief?  
*Ib.*
9. How old was Abram when the Lord next appeared to him?  
"Now when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect." Gen. 17:1.
10. What part of the promise did the Lord at this time renew?  
"And I will make my covenant between me and thee, and will multiply thee exceedingly." "And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee." Gen. 17:2, 6.
11. What name did the Lord at this time give him as a continual reminder of this promise?  
"Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." Gen. 17:5.
12. What is the meaning of "Abraham"?  
"Father of a great multitude." Gen. 17:5, margin.
13. What did the Lord at this time say he would give to Abraham and his seed?  
"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. 17:8.
14. How long did the Lord say they should possess this land? *Ib.*
15. And how much land have we learned that they were to have?
16. On what condition was this promise given?  
"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect." Gen. 17:1.
17. Then to what other promise is this equivalent?  
"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:11.

THE promise made to Abraham after Lot separated from him, will be found in Gen. 13:14-17. It will be remembered that the promise embraced a grant of land, and this land, we

learned (Rom. 4:13), was the whole earth. In Gen. 17:1-8, we have the same thing repeated. At that time the Lord gave him his name, "Abraham," meaning, "a multitude of nations," or a "father of many nations." This would serve to continually keep in mind the promise that his seed should be as the dust of the earth, and as the stars of heaven. God also at this time repeated the statement that he would give the land (the earth) to Abraham and his seed for an "everlasting possession." As noted in our last lesson, this promise was on condition that Abraham should walk perfectly before the Lord. Since a meek person is a follower of Christ, and therefore perfect, it follows that this promise is equivalent to that already learned in Ps. 37:11.

E. J. W.

#### NOTES ON THE INTERNATIONAL LESSON.

APRIL 26—ACTS 28:16-31.

##### Paul at Rome.

ST. PAUL had seen many magnificent cities, but never one which was approached by a road so regular and so costly in construction as Rome. As they passed each well-known object, the warm-hearted brethren would point out to him the tombs of the Scipios and Cæcilia Metella, and the thousands of other tombs, with all their architectural beauty, and striking bass-reliefs and touching inscriptions; and the low seats for the accommodation of travelers at every forty feet; and the numberless statues of the Dei Viales; and the roadside inns, and the endless streams of carriages for travelers of every rank—humble birotæ and comfortable rhedæ, and stately carpentæ—and the lecticæ or palanquins borne on the necks of slaves, from which the occupants looked luxuriously down on throngs of pedestrians passing to and from the mighty capital of the ancient world.

How many a look of contemptuous curiosity would be darted at the chained prisoner and his Jewish friends as they passed along with their escort of soldiers! But Paul could bear all this while he felt that he would not be utterly lonely amid the vast and densely-crowded wilderness of human habitations, of which he first caught sight as he mounted the slope of the Alban hills. And so through ever-lengthening rows of suburban villas, and ever-thickening throngs of people, they would reach the actual precincts of the city. It was thus that the dream of Paul's life was accomplished, and thus that in March, A. D. 61, in the seventh year of the reign of Nero, under the consulship of Cæsenius Pætus and Petronius Turpilianus, he entered Rome.

Here the charge of the centurion Julius ended, though we can hardly suppose that he would entirely forget and neglect henceforth his noble prisoner, to whom, in God's providence, he owed his own life and the safety of the other prisoners intrusted to him. Officially, however, his connection with them was closed when he had handed them over to the charge of the Præfect of the Prætorian guards, the honest and soldierly Afranius Burrus. So far, Paul was fortunate, for Burrus, as an upright and humane officer, was not likely to treat with needless severity a prisoner who was accused of no comprehensible charge—of none at any rate which a Roman would consider worth mentioning—and who had won golden opinions both from the Procurators of Judea and from the centurion who had conducted him from Jerusalem. A vulgar and careless tyrant might have jumped to the conclusion that he was some fanatical Sicarius, such as at that time swarmed throughout Judea, and so have thrust him into a hopeless and intolerable captivity. But the good word of Julius, and the kindly integrity of Burrus, were invaluable to him, and he was merely subjected to that kind of military custody which was known as *observatio*.

For the first three days he was hospitably re-

ceived by some member of the Christian community, and was afterwards allowed to hire a lodging of his own, with free leave to communicate with his friends both by letter and by personal intercourse. The trial of having a soldier chained to him indeed continued, but that was inevitable under the Roman system. It was in mitigation of this intolerable concomitant of his imprisonment that the good will of his Roman friends might be most beneficially exercised. At the best, it was an infliction which it required no little fortitude to endure, and for a Jew it would be far more painful than for a Gentile. Two Gentiles might have much in common; they would be interested in common topics, actuated by common principles; but a Jew and Gentile would be separated by mutual antipathies, and liable to the incessant friction of irritating peculiarities.

That St. Paul deeply felt this annoyance may be seen from his allusions to his "bonds" or his "coupling-chain" in every epistle of the captivity. Yet even over these coarse, uneducated Gentiles, the courtesy, the gentleness, the "sweet reasonableness" of the apostle, asserted its humanizing control. If he was chained to the soldier, the soldier was also chained to him, and during the dull hours until he was relieved, many a guardsman might be glad to hear from such lips, in all their immortal novelty, the high truths of the Christian faith. Out of his worst trials the apostle's cheerful faith created the opportunities of his highest usefulness, and from the necessities of his long-continued imprisonment arose a diffusion of gospel truths throughout the finest regiment of that army which less than a century later was to number among its contingents a "thundering legion," and in less than three centuries was to supplant the silver eagles of the empire by the then detested badge of a slave's torture and a murderer's punishment.—*Farrar.*

THE Jews who had been banished from Rome some years previous, had been tacitly permitted to return, so that large numbers were now to be found there. To these, first of all, Paul determined to present the facts concerning himself and his work, before his enemies should have opportunity to embitter them against him. Three days after his arrival at Rome, therefore, he called together their leading men, and in a simple, direct manner stated the reasons why he had come to Rome as a prisoner.

"Men and brethren," he said, "though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans, who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of. For this cause therefore have I called for you, to see you and to speak with you because that for the hope of Israel I am bound with this chain."

He said nothing of the abuse which he had suffered at the hands of the Jews, or of their repeated plots to assassinate him. His words were marked with caution and kindness. He was not seeking to win personal attention or sympathy, but to defend the truth and to maintain the honor of the gospel.

In reply, his hearers stated that they had received no charges against him by letters, public or private, and that none of the Jews who had come to Rome had accused him of any crime. They also expressed a strong desire to hear for themselves the reasons of his faith in Christ. "For as concerning this sect," they said, "we know that everywhere it is spoken against." It was supplanting the religion of their fathers, and causing disputations and dissensions which they considered injurious to the people.

Since they themselves desired it, Paul bade them set a day when he could present to them



the truths of the gospel. At the time appointed, many came together, "to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." He related his own experience, and presented arguments from the Old Testament scriptures with simplicity, sincerity, and power. Upon some minds, at least, his words made an impression which would never be effaced. All who were honestly seeking for truth were convinced, as Paul spoke of what he knew, and testified of what he had seen.

He showed that religion does not consist in rites and ceremonies, creeds and theories. If it did, the natural man could understand it by investigation, as he understands worldly things. Paul taught that religion is a practical, saving energy, a principle wholly from God, a personal experience of God's renewing power upon the soul.

He showed how Moses had pointed Israel forward to Christ as that Prophet whom they were to hear; how all the prophets had testified of him as God's great remedy for sin, the guiltless One who was to bear the sins of the guilty. He did not find fault with their observance of forms and ceremonies, but showed that while they maintained the ritual service with great exactness, they were rejecting Him who was the antitype of all that system.

He declared that in his unconverted state he had known Christ after the flesh, not by personal acquaintance, but by the conceptions which he, in common with others, cherished concerning his character and work. He had rejected Jesus of Nazareth as an impostor because he did not fulfill these expectations. But since Paul's conversion, his views of Christ and his mission were far more spiritual and exalted than the Jewish conception of the long-promised Messiah. He asserted that he did not present to them Christ after the flesh. Herod had seen Christ in the days of his humanity; Annas had seen him; Pilate and the chief priests and rulers had seen him; the Roman soldiers had seen him. But these had not seen him with an eye of faith, and discerned him spiritually as the glorified Redeemer. To apprehend Christ by faith, to have a spiritual knowledge of him, was more to be desired than a personal acquaintance with him as he appeared on earth. The communion with Christ which Paul now enjoyed, was more intimate and more enduring than a mere earthly and human companionship.

Some of Paul's hearers eagerly received the truth, but others stubbornly refused to be convinced. The testimony of the Scriptures was presented before them by one who was their equal in learning and their superior in mental power, and who had the special illumination of the Holy Spirit. They could not refute his arguments, but refused to accept his conclusions. The prophecies which the rabbis themselves applied to Christ were a great annoyance to these opposing Jews; for the apostle showed that the fulfillment of these very prophecies required them to accept of Christ.

His humble entry into Jerusalem, his rejection by his own people, the treachery of Judas, the paltry sum paid for his betrayal, his death as a malefactor, even the bitter stupefying draughts offered him in his dying agony, the lots cast upon his garments, his victory over death and the grave by the resurrection on the third day, his final exaltation on the right hand of God,—all these were in direct fulfillment of the words of the prophets. But the more conclusive the arguments presented, the more determined were the Jews in their opposition. Frenzied with malice, they reiterated their assertions that Jesus of Nazareth was a deceiver.

Further argument was useless. Paul closed with a solemn address, in which he applied to them the words of Isaiah, before quoted by Christ himself: "Well spake the Holy Ghost

by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them."

Paul's words had not been in vain. Some fully accepted Jesus as the world's Redeemer, and, despite the opposition of their former brethren, became earnest advocates of the truth.

The truth always involves a cross. Those who will not believe, oppose and deride those who do believe. The fact that its presentation creates a storm of opposition, is no evidence against the truth. The prophets and apostles imperiled their lives because they would conscientiously obey God. And our Saviour declares that "all that will live godly in Christ Jesus shall suffer persecution." This is the Christian's legacy.—*Mrs. E. G. White, in Sketches from the Life of Paul.*

To those persons who make such an outcry against the International Lessons from the Old Testament, as containing "no Christ," "no gospel," &c., we would commend the careful study of Acts 28:23 in the lesson for April 26: "And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening."

In the law of Moses and in the prophets, Paul could find enough about Jesus to keep him talking a whole day, "from morning till evening;" but nowadays "eminent theologians," "doctors of divinity" (?), and "gospel leaders," can go over them for a whole year and yet find "no Christ" and "no gospel" at all! It would naturally be thought that those who can talk so learnedly of "Pauline theology" and "Christocentric faith," might know more of real Pauline theology, and real Christocentric faith than to talk of "no gospel and no Saviour for the children," whenever the lessons are taken from the Old Testament. If there were more study of the Old Testament, there would be fewer objections to it. A. T. J.

#### The Choice of Teachers, and Their Work.

MAKING choice of teachers who have "plenty of time" often proves a great mistake, as such persons seldom make good use of the time they have. Those who are faithful in what they undertake are always in good demand, and rarely fail to find enough to do. Indeed, it often happens that they are obliged to look after the odd moments as closely as the miser after his gold, lest time slip away and leave an over-accumulation of work on their hands.

There is without doubt a limit beyond which it is not best to pass in urging persons who are already burdened with cares to become teachers; yet, as is well attested by experience, persons of this very class, when actuated by the love of Christ, have, in spite of their ever-pressing duties, often proved the most effective teachers in the Sabbath-school. Neither is it hard to account for this result. Those who are thorough in their business relations will be certain to show the same untiring energy in doing the work of the Sabbath-school which has made them successful in the business of the week.

There can hardly be found a more responsible work than that of imparting religious instruction to the young, since the development of a religious character depends more or less upon early impressions; and these are received from the teacher, and are vivid or feeble according to the interest or indifference manifested by him.

If nothing is desired in the Sabbath-school beyond a certain amount of information, then any quick, intelligent person, apt to teach, but without any particular spiritual attainments, can fill the position of teacher; but if a spiritual effect is sought, if the pupil is to be impressed with the importance of godliness, the necessity of a righteous character, and is to be led to Christ, then a teacher should be found who is spiritually minded, one who will have the religious interests of his class at heart.

"Prevention is better than cure," is an old adage worthy of our consideration in relation to the Sabbath-school. To reclaim an evil-doer is certainly a praiseworthy act; but to prevent one from becoming a prodigal is better, in that a multitude of sins are thus prevented. And it also gives the church hope of good members. To secure this result, teachers must have an aim in their work,—a definite object to pursue. Many efforts of Sabbath-school teachers as well as those of other good people prove abortive, simply because they are put forth without deliberation or distinctness of purpose. Striking without taking aim is worse than a loss of time—worse than a mere waste of energy. Those who strike at random not only beat the air, but often hit and injure the very ones they want to help.

Whoever makes a success of teaching must take time for reflection. He must keep constantly before him certain definite results to be attained, and earnestly strive for their accomplishment. It is a serious mistake to substitute quantity for quality, either in teaching or preaching. Talking is not always teaching, neither is the simple act of hearing a recitation necessarily teaching. The art of teaching is to make one know what he did not know before; and one point clearly and definitely learned is better than many generalities.

Nothing so quickly interests children and secures their attention as the consciousness that they are *learning* something—learning something that they can tell. The celebrated Grosser once said, "He who gives a skillful explanation teaches, and does much; but he who shows his pupils how to reach an explanation, *trains*, and does more." Let the teacher aim to direct the mind so that a distinct knowledge of the lesson may be obtained, leading rather than dictating, and his object will be accomplished. The ordinary child is not dull of comprehension, but, on the other hand, is prompt to gather new ideas; and nothing kindles the enthusiasm of the young like the thought that they have made a discovery,—the feeling that they have learned something by finding it out themselves. Impressions gained in this way are indelible.

Aptness in teaching is very rarely a natural gift. Indeed, comparatively few who attempt to teach ever attain to efficiency in the art. It is not, however, an impossibility. There are very few who may not, by culture and practice, become somewhat skillful in imparting instruction to others. But in order to become successful in such work, especially with children and youth, teachers ought to become acquainted with the home life of those who form their classes. By frequent visits with pupils at their homes teachers may see and hear things that can help them in imparting instruction in the class. The teacher should be constantly watching for opportunities to encourage and help those under his care. As the minister watches for the souls of his congregation, "as they that must give account," so the teacher should feel his responsibility toward his class. His work, while not so extended as the minister's, is certainly a similar one, and if he is faithful in the smaller charge of a Sabbath-school class, the time may soon come when his sphere of usefulness will be enlarged, and he be advanced to higher responsibilities. J. O. CORLISS.

No TEACHER can safely make a hobby of his own religious life.



# The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, APRIL 9, 1885.

## The Church. No. 8.

THE system of church government among Seventh-day Adventists, as among Baptists, is the congregational; each church is to judge of the qualifications of its own members. Any system may be abused; of course this may be. There is a certain extent to which every man is and should be independent; and yet the expression of Pope is strictly true: "God never made an independent man." All are mutually dependent. All Christians are Christ's free men; yet so as to be "subject one to another." And every church is an independent church; yet not so as to endanger the cause of truth or disregard the general welfare. A spirit of independence—or that which is called such—is generally a spirit of selfishness or recklessness. As the best teachers are the most teachable, so they who enjoy the most perfect freedom in this world are they who have "a meek and quiet spirit."

We have seen great trouble in churches because of abuses of the congregational system. The church of A disfellowshipped a member for good cause. He left without any spirit of confession; without the least appearance of humility. He then presented himself for membership to the neighboring church of B, taking the precaution, as is usually the case, to secure the sympathies of some of the members. Hearing of this, the church of A very properly, and very kindly, acquainted them with the circumstances, and warned them against receiving one who left their communion under censure for wrongs for which he manifested no penitence. But certain members in B said they only were the judges of the competency of their members; that it was an infringement on their rights and privileges for the church of A to try to control their actions in the reception of members. Happening to be present, we warned them of the error of their course, and of the evils which could not fail to be the result. But in vain. They resented any interference with their right to act with perfect freedom in the matter.

They did not have to wait long for reason to repent of their unwise course. In this case no one tried to infringe upon their rights. They were left free to act. It is only the duty of every Christian and of every church to give to their fellow-Christian or sister church any information which will enable them to act understandingly, and save them from trouble. And it is the duty of all to avail themselves of the information given, and to so use it as to secure the church against trouble and to save the cause from reproach.

Another case. A new church was organized, and there was residing not far from the locality a member of a church some miles distant. With the same loose ideas of judging of its own members, this member was received without his having any letter of dismissal or recommendation from his own church, and also placed in office in the new church. We were asked our opinion of the proceeding.

The answer is: This course is very irregular; it is calculated to bring in confusion, and strife between the churches. It needs but little consideration to make this appear. Suppose the older church, the church to which he properly belongs, learns of his doing that which is calculated to bring reproach to the cause. Duty requires it to take the proper steps in disciplining him. But the new church resents this, as an unlawful interference with her members

and her officer. A conflict of jurisdiction arises, and contention and strife must ensue. And unless the minister who has charge of the case for its adjustment, has more wisdom than the one who organized the new church, unmeasured evil to the churches and to individuals will be the result.

In this last case the error was on the part of the minister who effected the organization; yet perhaps blame ought to rest in part on the officers of the Conference who committed such an important trust to inexperienced hands—to those not properly instructed in their duties. In the first case cited the error rested entirely with the independent members, as it was before we had any Conference organized. They ought to have had discernment to know that their course would involve the church in trouble; but lacking this, they ought to have listened to the counsel of those who had experience in such matters. But when they rejected counsel, there was no further step which we could take, had circumstances rendered it advisable or necessary, as we had no Conferences then yet organized. Our Conference organization is the balance-wheel, the check to prevent mal-administration of discipline in the churches. It enables an aggrieved party in any action to appeal to a body of disinterested and experienced persons; a body representing all the churches in a State, or within certain bounds, the members of which are mostly outside of the personal feelings connected with any given case, and who have the opportunity of examining a case under the most favorable circumstances. This shows the benefit of an organization wider than the limits of individual churches. Not a body *above* the churches, but one representing the churches—composed of the churches, or constituted by the churches. In this the united wisdom of the churches meets to consult, to plan, to determine, and to work for the general good.

There is one drawback which ought to be mentioned. Respect for the Conference, and confidence in its decisions, are greatly lowered by the practice of some churches to elect as delegates to represent them, those who expect to attend the meeting, without regard to their qualifications and fitness for the service. Indeed we have known churches to send delegates who only had an average standing at home by a great stretch of charity. It ought to be understood that a church which does such an unwise thing does not bring reproach upon itself alone, but also upon the whole body in which such unworthy persons are called to sit. It were much better that a church be not represented at all than to be so sadly misrepresented. Delegates should be men (or women) of the best judgment, faithful to their trust, and consecrated to the work of God. The decisions of a body of such persons will be respected, and peace and prosperity will be with the churches.

Some churches have adopted the rule of laying over for one week all applications for membership, except those by letter. This is a prudent step. It very frequently is the case that a person is proposed for membership of whom nearly all the church are ignorant, and a week's delay gives all an opportunity to make inquiry. And it is sometimes the case that some member has some objection to receiving an applicant which he would not wish to bring in open church, and if the application were acted upon at once, the person would be received under doubts, and the action might result in an unpleasant and unprofitable relation. True, in some cases there may be no doubt; the whole church may know the applicant and be satisfied. Yet if the rule be made invariable, and applied to all alike, there will be no chance for jealousy to arise, nor complaints of partiality to be made.

The subject of exercising proper care in admitting members into a church has already been no-

ticed, but it can hardly be emphasized too strongly. Personal feelings should never be allowed to intrude themselves. The fear of future trouble should never lead us to do injustice to any one; but it should lead us to deal justly and faithfully with all, and to prayerfully regard the peace of the church and the welfare of the cause as above all other considerations.

## The Joy of Salvation.

DAVID prayed that God would restore to him the joy of his salvation. There is a joy in the salvation of God. The soul that drinks of the "cup of salvation" can "rejoice always;" can "glory in tribulation," because it realizes that "all things work together for good to them that love God;" and that we are not merely "conquerors through Him that loved us," in prosperity, in ease, in plenty, and in security, but "more than conquerors" in tribulation, distress, persecution, famine, nakedness, peril, and the sword. Bless the Lord for such a soul-reviving hope as this; for a faith that will overcome the world;

"That when in danger, knows no fear;  
In darkness feels no doubt."

But David had sinned against God; his soul was pining in darkness; he was lamenting his iniquity with cries and bitter tears. But he did not sink into rebellious unbelief; he had tasted before of the joy of God's salvation, and he longed for another draught at the all-healing fountain. His soul thirsted for the living God as the chased hart panteth for the water-brook. Nothing could atone for the absence of his Father's smile, for his loving kindness was to him better than life.

We believe there is salvation in the present truth—the third angel's message. As a truth to prepare us for the coming of the Lord it must be a test to all to whom it is preached. We do not say that God has no accepted servants among those who as yet know nothing of this message, or that they cannot know the joy of his salvation while living up to the best light they have. But we know the Scripture says that "to him that knoweth to do good and doeth it not, to him it is sin." When the light comes, if any reject it, they have no cloak for their sin—no more excuse for disobedience. A transgression which before was done in ignorance, and therefore pardonable, then becomes willful and far more dangerous; and if persisted in till Jesus closes his work as priest in the heavenly sanctuary, will sink the transgressor to everlasting ruin.

What we draw from the above-quoted scripture, and apply to ourselves, is this: that it is sin for us to neglect the warnings of this message; that such a sin against light and knowledge is willful, and must deprive us of the salvation of God; that our only hope of eternal life—only chance of God's salvation—is in the present truth. And this is the necessary conclusion from our profession. Why "leave the world and all behind"? Why become so peculiar and singular in the sight of the world and our friends? Why bear an unpopular cross, and deprive ourselves of such things as others greedily seek after, if there be no real advantage in it? If we can find salvation in the way that others walk why not walk with them? No, we cannot. Life and death are before us; the wrath of God impending warns us to give heed to the warning message.

Now we are very seriously impressed with the fact that a great many who profess this truth never press into it sufficiently to receive the joy of God's salvation. They move along on the same dead level occupied by those who reject the present truth; they have no real hungering and thirsting after righteousness; their souls do not thirst and pant for the living God; they love the truth, perhaps, but no ardent emotions reach out after the God of truth;



truth to them is more of an end than a means, or if a means, it is merely of ultimate salvation and not of present enjoyment of God—not to perfect them in holiness of heart and life. Such are greatly deceived. Many, doubtless, are deceived by a profession of truth, whose only hope is in the profession, for they would not consider themselves safe for a moment without that profession if living just as they now do. Who is laboring under such a deception? Is it I? Is it you?

These thoughts have been sent home to our hearts with great force by the Lord's testimony, that many who profess this precious faith, who rejoice in the light of this truth, will lose eternal life. Luke-warmness and formality will be their ruin. Who can imagine the bitterness of their lamentation when they awake from their dream of false security, and find it too late to secure that salvation with which they so long trifled? How the warnings, the entreaties of their friends, and the neglected testimonies of the Lord will burn in their memories, filling them with unutterable anguish! Lord, "wake thy slumbering people;" revive thy work in every heart.

To young and old we say, Seek with earnestness to know the joys of God's salvation; do your duty, not only when you "feel like it," but when it is a cross—a trial to faith and nature, too. Be more diligent in that neglected duty, secret prayer. Plead with God till he visits you with his immediate presence by his Spirit; leave not the place of retirement till your Saviour appears exceedingly precious and lovely; weep before him, and confess, if need be, till you can rise with thanksgiving in your heart and on your tongue.

Have you never known the sweet, subduing power of the Spirit of God? you may have it; you must have it to stand in the great day that is near; yes, to withstand the wiles of Satan, and the perils of the present hour. Do not look too far away for the hour of triumph over Satan and sin. He who gets no present victory will look in vain for future triumph. Have you lost the sweet joy of salvation in your souls? Lose no time—give no sleep to your eyes, nor rest to your weary powers—till it is restored. Make haste; there is danger in every step—on every hand; and no refuge but the Saviour; no safety but in his presence.

Will you heed the warning? Will you seek after the fullness of a Saviour's love? That the Lord may revive his work with his people is our earnest prayer.

### Who Are Called?

WE have little faith in the idea that a call of God must always be by miraculous evidences. We do not wish to be understood as saying that God does not from time to time give such evidences of his will in particular circumstances, but in every such case there is a principle that lies beneath it that is still greater evidence than the outward manifestation. In this article we wish to say something on this point. God often calls men who never heed the call, yet at the same time outwardly manifest a desire to do something in his cause. At one time Jesus called a young man to enter the ministry, who manifested a strong desire to follow him. He came and knelt before the Lord, and said, "Good Master, what good thing shall I do, that I may have eternal life?" When the Saviour told him what to do, "he went away sorrowful, for he had great possessions." Judas was about to develop as a traitor, and the Lord evidently called this young man to take his place as an apostle. But it cost too much; he could not pay the price. Could he have seen what the Saviour had in mind, he evidently would have said, "Yes, Lord, I will gladly follow thee."

There were two principles involved upon which the young man failed. First, he was a selfish man, and

did not know it. Secondly, he could not trust the Lord enough to venture all upon his word. God would have his people learn the work of sacrifice that Christ endured in coming to earth to die. He commenced a work then which he committed to his people to carry forward. It cost Christ his position in Heaven, his life, and all that he had in both worlds, and he requires some evidence that men love him, before he will commit to them the responsibilities of a work so sacred and holy. The world has never been wholly destitute of men who could appreciate the importance of this work. Peter, in a measure, comprehended it, when he said to the Saviour, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" The Saviour replied: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." The possession of this principle is a genuine evidence of the call of God. The work is before us, and when men voluntarily give their all for its advancement, and step in to supply what is needed from time to time, it is evidence that they have in some degree the spirit that characterized our Lord and Master in coming to this earth.

Joseph, of Aramathea, came to the rescue when the influence of the disciples could not have secured a burial for the Lord, and in this way fulfilled the Scriptures. Nicodemus also acted a conspicuous part at that time. Barnabas too came forward and sold his possessions at a time when there was want of means at Jerusalem. During the entire history of the church, God has selected men to bear responsibilities of this kind in his cause. No one can read carefully the history of the church, and not be strongly impressed with this one fact, that God has always commenced and carried forward his work by and through men who have possessed this principle. Such men as Huss, Luther, Zwingli, Calvin, Wesley, Whitefield, William Miller and scores of others who have figured largely in the work of reform, all possessed this spirit. But all cannot be Luthers. A brace is as essential to the strength of a building as is a beam, and there are many more of them. The spirit that Luther possessed is as important in those who fill less prominent places as in those who lead. We have no evidence that the word of God would have been preached in Bohemia when it was, nor to the extent that it was, had it not been for two wealthy merchants who felt the importance of it, to such an extent that one gave the land, and the other, at his own expense, erected a church in which the word of God might be preached in the city of Prague. It was there that Huss could speak in spite of the pope's bull of excommunication, and his demands for the reformer's life. We might never have had a Luther, had it not been for a Spalatin who encouraged him in his work. Each possessed the true spirit of sacrifice.

We might mention hundreds of others who have at different times filled positions of usefulness; some as ministers, others in a financial way. Had these last not acted their part, and had they not had a sacrificing spirit, we cannot see how the work could have been carried forward. Shall we conclude that God did not as effectually call these men to act their part as he did those who were more prominent? They saw the importance of the work to be done, and so, coming forward, they did what they could. We cannot tell how Joseph and Mary would have obtained means for their journey to Egypt, a distance of about two hundred miles, and their sojourn there to save the young child's life, had it not been for the costly presents which the wise men brought to the infant Saviour. Were these wise men not called of God to do this? Was not this spirit man-

ifested in the First Angel's Message? Persons should not always wait until they are repeatedly urged to donate to the cause of our divine Lord. Happy is the man or the woman who walks in the light of God, and can distinguish his voice in the calls for help to carry forward his work in the earth, and respond to them without feeling that it is a burden to do so.

God loves a cheerful giver. There are those of late date, whose names might be mentioned, who gave as marked evidence that God had called them to act a part in his work as any in past ages. And God accepted their sacrifices. The name of William Miller is known in this country wherever the doctrine of the second coming of Christ is preached. We might mention those connected with the early history of the Sabbath reform. Elder James White and his wife saw the truth in its beauty forty years ago; and the evidence they had that God had called them to act a prominent part in the work of the Third Angel's Message, was the fact that they left all and devoted reputation, position, ease, and every personal interest to its advocacy. Has not God accepted their labors? Has not this message already gone to the remotest parts of the earth by means of their devotion? To-day there are thousands of people rejoicing in God because of these truths, who would have been in error's darkness but for these efforts.

But they were poor in this world's goods. How could they do such great things, when the movement itself has cost hundreds of thousands of dollars? This is easily told. God has called others to co-operate with them. Some he called to give of their means, and they gave in the early history of this work their entire property, as did the apostles. They sold their farms and gave all. Did not God call them to do this? Does God no longer call his people to move forward? There has never been a time since Christ was upon this earth, when there was such a demand for consecrated labor in the cause of God as at present. Not only are men wanted, but there is a necessity of means. Think you that God has not men whom he is calling to give of their means? How are the cities throughout the South to be entered and missions established where at present there is little or no knowledge of present truth? How are the missions in Europe and Australia to be supported? Is it not by men and women who, feeling the importance and burden of this work, respond to these calls? When the wants of the cause are presented, and there is a disposition on the part of a person to help in that direction, making the interests of the cause of God his own, willing to do all in his power that it may prosper, it is evidence that God has called him to the work.

God's providence has been over the work in New Orleans ever since it opened. Those engaged in the work there had no suitable place in which to meet and invite those who became interested in the truth. They felt that the interests of the cause demanded a change of location. In fact the work would have been much hindered if some way had not been opened before them in this respect, but their financial inability was altogether discouraging. They earnestly besought the Lord that he would open the way before them. A brother came that way who saw the necessity of the cause and voluntarily procured them a desirable location in the city at an expense to himself of hundreds of dollars. The mission was thus established on a permanent basis. This was evidence of a call of God.

A mission is about to be established in Australia. There are friends of the truth in California, in Michigan, and elsewhere, who could bear the entire expense of that mission for years and not come to want. They are also feeling that God has called them to do something in his work. We invite all such to come and help in this important crisis



The cause wants men and means; men who have a few thousands of dollars can go to this distant land and make it their future field of labor; men who will invest as much for God as for themselves; men who feel that God has called them to do something in his work. We want some such practical evidence of the call of God. We believe that God has such men in different parts of this country and the world. We expect them to come forward in a time like this.

God's work demands haste. What is to be done to open and establish the Australian Mission will have to be done at once. The first man of whom we have heard who has pledged any large amount for this enterprise is one not in our faith; he gives \$2,000 toward a printing press to be established in that distant land. Now we have received another pledge of \$1,000 from a man who does not keep the Sabbath. We believe that God is calling men to assist in this work. We invite our friends far and near to lend a helping hand in establishing the work of the Third Angel's Message in Australia.

S. N. HASKELL.

## The Missionary.

### Huss Immovable.

IN 1410 Huss prepared a masterly document under twelve carefully-drawn heads, in which he appealed to the pope, showing the unlawfulness of the burning of his books, and the attempt to close the Bethlehem Chapel. The chapel had been built some twelve or fifteen years before by a wealthy citizen of Prague. A merchant gave the ground upon which it was located. The object of these men was to provide a place where the word of God could be preached in their native tongue. It was therefore an independent church devoted to this one object. Huss was selected by these men to preach in it, and he continued to occupy it as long as he remained in Prague.

The proceedings of the archbishop in burning the books, etc., raised a cry of indignation throughout Bohemia. The queen wept, and the king stormed and cursed. The people were on the point of insurrection. Huss continued to preach with great power. "Fire," said he, "does not consume truth. Only little minds vent their anger upon inanimate objects."

The final result of this appeal of Huss, was a summons for him to appear at Rome and defend himself before the pope. All could foresee the dark clouds that were gathering over the fearless reformer. His friends protested against this injustice. It was a journey of twelve hundred miles to Rome, and through a country swarming with personal enemies. The king and queen took a lively interest in the case, and they charged the whole matter back upon the archbishop. Huss finally, through the influence of his friends, decided not to go, but continued to preach as usual. He declared that he would obey God rather than man.

When the time for his appearance expired, the archbishop excommunicated him; but to all this Huss paid no attention. Then the archbishop put an interdiction upon the city. This was the most powerful and dreaded weapon of the Romish Church in early times. While it lasted, no person except a clergyman, beggar, or child under twelve, could receive Christian burial. There could be no public services in the churches, no church bells could be rung, and communion could only be administered to the dying. This brought matters to a crisis. The king now interfered and appointed a commission to which the whole matter was referred.

A decision was rendered that the interdiction must be withdrawn. The archbishop was glad to withdraw from the contest, and was never afterwards known to come in open collision

with Huss. The words of Huss resounded far and near. To every attack he replied publicly. "What they call order," said Huss, "is nothing else but confusion." It is said that the archbishop died broken-hearted. One of his last acts was to write to the pope by order of the king that there were no more errors in Bohemia, and that the difficulties between himself and Huss had been arranged.

History represents Pope John XXIII. as having been a pirate in his youth, whose vile character was no secret, and there was reason for charging to him the crime of poisoning his predecessor to make room for himself. Gibbon calls him "the most profligate of mankind." Huss was summoned before the papal legate. "Will you obey the apostolical mandates?" asked the legate. "I am ready," said Huss, "with all my heart to obey the apostolical mandates." "Do you see the master is quite ready to obey," said the gratified legate. "But, my lord," rejoined Huss, "understand me well. I call the apostolical mandates the doctrines of the apostles of Christ, and so far as the papal mandates agree with this, so far I will obey them most willingly; but if I see anything at variance with these, I shall not obey, even though the stake were staring me in the face." His attacks upon the pope became more violent, and as he carried the battle forward, friend after friend forsook him. Finally, when one intimate friend forsook him, he said: "Paletz is my friend; truth is my friend; and both being my friends, it is my sacred duty to give the first honor to truth." Paletz afterwards became his fiercest enemy, and sought his destruction.

Huss placed posters and placards upon the door of his chapel, and in public places, announcing that he was prepared to hold public discussions on doctrines contrary to the word of God. "I place myself upon the immovable foundation, the corner-stone, which is the truth, the way, and the life,—our Lord Jesus Christ. Let the pope follow the example of Christ; let him pray for his enemies; let him say, 'My kingdom is not of this world; let him show kindness; let him bless those that curse him. The pope, of all men, should exhibit in his conduct the highest degree of perfection, after the example of Christ and Peter.'"

Huss always maintained that the sentence of the pope was not final; that Christ was the highest expounder of his own law. Jerome stood by Huss in this time of conflict. Numerous sympathizing crowds cried out to Huss, "Do not desert us; stand firm."

S. N. HASKELL.

### Dayton, and Pataha Prairie, W. T.

SINCE my last report, Brother Decker and myself have visited, and held meetings with, the churches of Dayton and Pataha, Washington Territory. At Dayton Brother Decker spoke three times and I twice. In a business meeting of the church, one member was disellowshipped who had ceased to keep the Sabbath, and one person was received into membership by vote. There seems to be a growing interest at Dayton, and if the members of this church will be faithful in living the truth, there is no reason why they may not soon have others to unite with them.

From March 13-15, we were with the church at Pataha Prairie. This church has been organized about six years. Quite a number of its members were formerly German Baptists (Dunkards); and it has taken considerable time for some of them to yield their earlier views in favor of trine immersion, and submit to receive single immersion. We had a very interesting time with this church. Brother Decker spoke four times and I three times. On first-day afternoon he baptized eleven persons. Three of these united with the church. The others were those who had formerly accepted trine-im-

mersion, but now esteemed it a privilege to be baptized. This, as some of them expressed it, was "starting anew."

There is very little outside interest at Pataha. Only two or three persons outside the ranks of our own people attended our meetings, except the last one, on first-day evening. On that evening, after the discourse, a business meeting was held, in which Brother Moses Hunt was elected and ordained elder of the Pataha church. On the morning of the 16th, Brother Decker and I separated, after three weeks of very pleasant association together, he to go to Milton and some new field down the Columbia, while I complete my tour among the churches, and scattered Sabbath-keepers of eastern Washington Territory. J. N. LOUGHBOROUGH.

### New Orleans Mission.

BELIEVING that many readers of the SIGNS are anxious to hear something concerning the work in New Orleans, I will give a few points in regard to it. Thus far our efforts have been a success. Hundreds of persons call at our exhibit stand daily, many of whom become interested before leaving the stand, and so call the second time, to secure reading matter.

One man who is agent of an exhibit from Europe became interested in the Sabbath question by reading an article in the SIGNS, and came back to learn something more about it. He said: "I am seeking for truth. If the seventh day is the Sabbath, I want to know it and keep it." He is now reading "History of the Sabbath." A lady came to the stand and said, "I would like to take some of those tracts; I want to do missionary work with friends who do not have church privileges." A passenger conductor on the M. S. Railroad said: "I would like some of all kinds of your tracts; I want to scatter them all along my line." Many similar circumstances might be mentioned.

I think there could not be a more favorable opportunity to get the truth before the people than is furnished by this exposition. Our place of worship was not such as would recommend the truth, until Brother Reuben Wright, of Washington, D. C., came. Seeing the needs of the mission, he secured a good house in a very pleasant part of the city; this he did at no small expense to himself. May the Lord reward him "in that day." We know of eight persons in this city who have embraced the Sabbath, and we know the good work is onward. Our mission house is now No. 1270 St. Charles Street.

H. W. COTTRELL.

THE English Baptist Mission at the Cameroons, Africa, has been seriously interfered with as the result of the annexation of this region by Germany. It seems that King Bell, chief of Bell Town, ceded not only his own territory but that of another chief, Joss. The latter refused to regard the transaction as valid. A petty warfare followed between these native chiefs and their adherents, when, on December 9, two German men-of-war arrived at the mouth of the river and forcibly interfered in the conflict. In the bombardment on December 20, Bell Town and Hickory Town were burned, including the mission premises. Along the river for many miles there is not a single house standing. The people having been proclaimed rebels, it is not probable that they will settle there again, and this prosperous mission, founded nearly forty years ago by the famous missionary, Alfred Saker, has received a stunning, if not a fatal blow.—*Missionary Herald*.

THOSE in exalted and influential positions are never more honored than when promoting a good cause.

"GREAT is the Lord, and greatly to be praised; and his greatness is unsearchable." Ps. 145:3.



### The Popes and the Vaudois.

FROM Constantine to Hildebrand, from the third to the eleventh century, the Vaudois, we may trust, cultivated their valleys in peace. The Roman Church, engaged in its strife with emperors and kings, overlooked or despised the teachers of the mountains. In the contest of giants, the modest shepherds were forgotten. Yet they aimed with almost fatal effect the rustic sling of truth against the Roman Philistine. Nothing is more plain than that from the twelfth to the fifteenth century the people of Europe were nearly united in opposition to the Roman See. The popes had never yet been able to reduce to subjection the larger portion of the Christian church; it was only over kings and princes that their victories had been achieved. Every country in Europe swarmed with dissidents, who repelled as antichrist the bishop of Rome, who pointed with horror and disgust to the vices and the crimes of the Italian prelates and the encroaching monks.

In Languedoc and Provence, the home of the troubadour and of mediæval civilization, the Roman priests were pursued to the altars with shouts of derision. Bohemia, Hungary, and Germany were filled with various sects of primitive Christians, who had never learned to worship graven images, or to bow before glittering madonnas. Spain, England, Scotland, are said by the Vaudois traditions to have retained an early Christianity. In the fourteenth century it is certain that nearly half England accepted the faith of Lollard and Wycliffe. The Romish writers of the thirteenth century abound in treatises against heretics; the fable of a united Christendom, obeying with devoted faith a pope at Rome, had no credence in the period to which it is commonly assigned; and from the reign of Innocent III. to the council of Constance (1200-1414) the Roman church was engaged in a constant and often doubtful contest with the widely diffused fragments of apostolic Christianity.

The popes had succeeded in subjecting kings and emperors; they now employed them in crushing the people. Innocent III. excited Philip of France to a fierce crusade against the Albigenses of the South; amidst a general massacre of men, women, and children, the gentle sect sunk, never to appear again. Dominic invented, or enlarged, the inquisition; and soon in every land the spectacle of blazing heretics and tortured saints delighted the eyes of the Romish clergy. Over the rebellious kings the popes had held the menace of interdict, excommunication, deposition; to the people they offered only submission or death. The inquisition was their remedy for the apostolic heresies of Germany, England, Spain—a simple cure for dissent or reform. It seemed effectual. The Albigenses were perfectly extirpated. In the cities of Italy the Waldenses ceased to be known. Lollardism concealed itself in England; the Scriptural Christians of every land who refused to worship images or adore the virgin disappeared from sight; the supremacy of Rome was assured over all Western Europe.

Yet one blot remained on the fair fame of the seemingly united Christendom. Within the limits of Italy itself a people existed to whom the mass was still a vain idolatry, the real presence a papal fable; who had resisted with vigor every innovation, and whose simple rites and ancient faith were older than the papacy itself. What waves of persecution may have surged over the Vaudois valleys in earlier ages we do not know, they seem soon to have become familiar with the cruelty of Rome; but in the fifteenth century the popes and the inquisitors turned their malignant eyes upon the simple Piedmontese, and prepared to exterminate with fire and sword the Alpine church.

And now began a war of four centuries, the most remarkable in the annals of Europe. On the one side stood the people of the valleys—poor, humble, few. Driven to resistance by

their pitiless foes, they took up arms with reluctance; they fought only for safety; they wept over the fallen. Yet it soon appeared that every one of the simple mountaineers was a hero; that he could meet toil, famine, danger, death, with a serene breast in defense of his loved ones and his faith; that his vigorous arm, his well-ordered frame, were more than a match for the mercenary Catholic, the dissolute Savoyard, that he joined to the courage of the soldier the Christian ardor of the martyr; that he was, in fact, invincible.

For four centuries a crusade almost incessant went on against the secluded valleys. Often the papal legions, led by the inquisitors, swept over the gentle landscape of Lucerna, and drove the people from the blazing villages to hide in caves on the mountains, and almost browse with the chamois on the wild herbage of the wintry rocks. Often the dukes of Savoy sent well-trained armies of Spanish foot to blast and wither the last trace of Christian civilization in San Martin or Perouse. More than once the best soldiers and the best generals of Mazarin and Louis XIV. hunted the Vaudois in their wildest retreats, massacred them in caves, starved them in the regions of the glaciers, and desolated the valleys from San Jean to the slopes of Guinevert.

Yet the unflinching people still refused to give up their faith. Still they repelled the idolatry of the mass; still they mocked at the antichrist of Rome. In the deepest hour of distress, the venerable barbes gathered around them their famine-stricken congregations in some cave or cranny of the Alps, administered their apostolic rites, and preached anew the sermon on the mount. The psalms of David, chanted in the plaintive melodies of the Vaudois, echoed far above the scenes of rapine and carnage of the desolate valleys; the apostolic church lived indistructible, the coronal of some heaven-piercing Alp.

The popes, the leaders of the inquisition, the dukes of Savoy, bigoted and cruel, often condescended to flatteries and caresses to win those they could not conquer. They offered large bribes to the poorest mountaineer who would consent to abandon the church of his fathers and betray the haunts of the heretic. Wealth, honors, the favor of his king and of the Romish priests, awaited him who would recant; an easy path of preferment lay open to the young men of the valleys, accustomed only to toil and want; they were tempted as few other men have ever been. Yet the papal bribes were even less successful than the papal arms. A few imbeciles who had lost their moral purity alone yielded to the allurements of gain and pleasure; the great body of the Vaudois youth rejected the offers with disdain. The stately magnanimity of the "Noble Lesson," the simple principles of their ancient catechism, taught them in their plain churches by some learned yet gentle barbe, raised them above those inferior impulses by which the corrupt world beneath them was controlled.

No hereditary vices tarnished their fair organizations; no coarse disease impaired their mental and moral vigor. With a wisdom above philosophy, they saw that it was better to live with a calm conscience a frugal life than to revel in ill-gotten gold. They clung to their mountains, their moral purity, and their faith. Generation after generation, fiercely tried, hardly tempted, never wavered in their resolve. The war of four centuries for liberty of conscience, for freedom to worship God, was accepted by the youthful Vaudois as their noblest inheritance. The contest went on with varying success but equal vigor, and ceased only in its final consequences when the triumphant voice of Garibaldi proclaimed Italy forever free.

Pope Innocent VIII., a man of rare benevolence, according to the Romish writers, and a devoted lover of Christian union, resolved (1487) to adorn his reign by a complete extinction of

the Vaudois heresy. He issued a bull summoning all faithful kings, princes, rulers, to a crusade against the children of the valleys. No heretic was to be spared, his goods, his life, were declared forfeited unless he would consent to attend mass. The pope, or his inquisitor, enumerated in a pastoral letter the crimes of the Vaudois. He charged them with calling the Roman church a church of the evil one; of denouncing the worship of the virgin, the invocation of saints; of asserting with unblushing boldness, that they alone possessed the pure doctrine of the apostles.

To Albertus Capitaneus was committed the sacred trust of leading an army into the guilty region, and executing upon its people the sentence of Rome. The Catholics gathered together in great numbers at the appeal of the chief inquisitor; a tumultuous throng of soldiers, brigands, priests, entered the valleys and commenced a general pillage. But they were soon disturbed in their labors by the swift attacks of the Vaudois. The resolute and fearless mountaineers sallied from their caves and ravines and drove the robbers before them. One Christian, armed only with the vigor of innocence, seemed equal to a hundred papists. The crusaders fled, beaten and affrighted, from the valleys; the malevolent design of Innocent was never fulfilled; and the Romanists asserted and believed that every Vaudois was a magician, and was guarded by an invisible spell.

Yet still the perpetual persecution went on. The papal agents made their way into the lower portions of the valleys, seized the eminent barbes and faithful teachers, and burned them with cruel joy. The Vaudois never knew any respite from real and imminent danger. Ever they must be ready to fly to their mountains and caves; ever their trembling wives and children were exposed to the cruelty and cunning of the envious priests.

The sixteenth century opened. The Reformation came, and the chief reformers of France and Germany entered into a friendly correspondence with the barbes and churches of Piedmont. They admitted the purity of their faith, the antiquity of their rites. But the rise of the Reformation served only to deepen the rage of the papists against the children of the valleys. The darkest days of the Vaudois drew near, when their enemies could for a moment boast that the last refuge of Italian heresy had fallen before their arms.—*Historical Studies.*

TO FAIL, through weariness and discontent, in the narrow and despised field of present labor, is a prophecy of disastrous failure if ever the opportunity comes to enter that larger, longed-for field, which haunts the imagination of every incompetent worker. How can the strength and the ability which have shown themselves unequal to the lesser task, prove equal to the larger? The words of Holy Writ spoken centuries ago by one who was tried and who was not found lacking, bear an impressive warning for every weak seeker after a larger career: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"—*S. S. Times.*

GOLD is gold, whether there be a wedge of it, or only a grain; and water is water, whether it be the mighty ocean, or an atom of vapor condensed upon a glass. There is no word or deed of life so small that it may not be filled with the spirit of Christ, and be Christian, just as truly as the crowned life of Paul. When the high heavens can be mirrored in a drop of dew, why may not the smallest deed of life mirror the whole spirit of Christianity?—*Sel.*

"As IN water face answereth to face, so the heart of man to man." Prov. 27:19.



## The Home Circle.

### A PLAIN MAN'S PHILOSOPHY.

"A GLOOMY world," says neighbor Black,  
 "Where clouds of dreary dun,  
 In masses rolled, the sky enfold,  
 And blot the noonday sun!"

"Ay, so it is," says neighbor White,  
 "But haply you and I  
 Might shed a ray to cheer the way—  
 Come, neighbor, let us try."

"A vale of tears," says neighbor Black,  
 A vale of weary breath,  
 Of soul-wrung sighs and hopeless eyes,  
 From birth to early death!"

"Ay, so it is," says neighbor White,  
 "But haply you and I,  
 Just there and here, might dry a tear—  
 Come, neighbor, let us try."

"A wilderness," says neighbor Black,  
 "A desert, waste and wide,  
 Where rank weeds choke, and ravens croak,  
 And noisome reptiles hide!"

"Ay, so it is," says neighbor White,  
 "But haply you and I  
 Might clear the ground our homes around,  
 Come, neighbor, let us try." —Sel.

### For Mercy's Sake.

In a magazine which I took up to-night, for a little rest and refreshment, are three articles concerning women's work. Two, with great minuteness and nicety, give directions about housekeeping. The other is a delightful account of a neighborhood reading circle, and of the books read and the essays written. Next month there will be an article about elaborate and careful sewing, with lamentations because the machine has done away with the beautiful one thread and two thread stitching of old time.

But in all such articles where are the directions for the care of the children? Where would come the time for the thoughtfulness which notices that four-year-old Mary has got up ready to cry at every word, and lightly eases her burdens for that day; that mediates between heedless Tommy and careful Jennie in the matter of school-bags and rubbers, which Jennie had got ready for school and which Tommy has scattered in his wild search for his own missing geography; which pauses in the breathless hurry of Monday morning to hear nervous Nellie's spelling lesson that she may not wear out her anxious little soul before recitation, with fears lest she shall "miss"? There is danger that there shall not be room enough in our living for the children and their inevitable care and hindering. No, mothers, give yourselves and your children a fair chance. Take dainty care of them, souls as well as bodies; then do not feel "as if you should sink into the ground" if your neighbor finds that you do not dust your whole house over every day. Never work so hard that you cannot find the strength of their mental and moral requirements; never be so eager after the unattainable perfection in housekeeping that their precious things and their most precious selves are tucked away into back rooms, out of the light and warmth of the daily family living.

Not long ago I was passing some days with an old school friend. One small kitchen-girl and her own hands did the housework for a family of four children, one of them a restless baby of two. It had been a hard day for her. Up at half past six to "see about the breakfast," which meant to dress and feed the hungry baby, to build a fire in the dining-room, for it was a chilly fall morning, besides making johnny-cake and coffee, and practically cooking the rest of the breakfast. Then came the whirlwind of getting the older children off to school; a lunch put up for one who had only one session; the mending of a rent in No. 2's dress, caught on a door-knob as she hurried through; the sending of orders by No. 3, who passed by the market, while all the time the

half-sick baby fretted and cried for something which nobody but mamma could do. After that the busy morning, two or three rooms swept and dusted, gingerbread made, a little fruit "put up," baby washed and fed and put to bed for his morning nap. There was not one moment's cessation till the hungry children came home for their dinner. The careless servant had forgotten the fire and the baked potatoes were not quite done—a delay which made the writing of "excuses" necessary for fear of possible tardiness; then the dinner for the baby, and lastly dinner for the oldest. In the afternoon the mother tried to lessen the great pile in the mending basket, but the baby tangled her spools and hid her scissors, dropped her button-box and cried to be taken up. A call or two filled up the spaces. After tea, and the children sent to bed, she gave an involuntary sigh of relief and reached out her hand toward the last magazine. She had been one of the best scholars in our class, and loved books as she loved her daily bread.

Presently the youngest girl, a reticent, quiet child, came shyly back and said, "I want to have a talk with you to-night, mamma;" and, "So do I," burst out the impetuous older one. The mother hesitated, and a shade of impatience passed over her face. Then she answered, brightly, "All right, I will come up as soon as you get undressed." It was half-past eight when she returned. There were stitches to be taken for the husband, who started on a short journey in the morning, and the only leisure of the day was gone forever.

She told me with a little tremble in her voice what the whispered confidences had been,—confessions of small deeds which the tender consciences were not quite sure about, questions about the right and wrong of school-room and play-ground ethics. "Why wasn't it right to copy from the next girl at the blackboard?" And the reticent Belle had said with a kiss and a hug, "Mamma, I don't think Edith has talks with her mother as we do, for when she told me a bad story to-day, I asked her what her mother would say when she told her, and she opened her eyes wide and said, 'Why, you don't suppose I tell my mother everything, do you?'"

Busy mothers, take courage and be happy; you may not be able to compass dainty housekeeping, elaborate cooking, and beautiful dress-making with such time and strength and help as you can command, but don't you dare to neglect or push aside these little children. Let all the rest go without a sigh, but keep fast hold of their love and confidence; watch the unfolding of their minds more earnestly than you do the baking of your cake; be more careful of the newly awakened conscience than you are of your new parlor curtains; take more time to think over the problems of each child's inherited temperament than you do the best way to make pickles. These things perish with the using, but souls look out of the blue, and black, and gray eyes. Whether they are to make the most of their faculties, their temperaments, and their education, depends very much on how you understand them, and how you help them.—*Mary Blake, in Congregationalist.*

How ARE you growing, boys, straight or crooked? Now is the time, while you are young, to lay the foundation for an upright, erect manhood. Honesty, truthfulness, industry, and obedience are the four brightest stones in the formation of your character; build on these, boys, and you are sure to grow straight; while, on the other hand, a character without these attributes is sure to be an evil one.

You are boys now, but soon you will be men. Do you mean to grow into good or evil men? Do you mean to be idle, disobedient, and untruthful, or do you mean to act nobly, work bravely, and make for yourselves a name which all who know will honor and respect? Now is the time for you to decide.—*Christian at Work.*

### Bless His Dear Heart.

In a very elegant palace car entered a weary-faced, poorly-dressed woman, with three little children—one a baby in her arms. A look of joy crept into her face as she sat down in one of the luxurious chairs, but it was quickly dispelled as she was asked rudely to "start her boots." A smile of amusement was seen on several faces as the frightened group hurried out to one of the common cars. Upon one young face, however, there was a look which shamed the countenance of the others.

"Auntie," said the boy to the lady beside him, "I am going to carry my basket of fruit and this box of sandwiches to the poor woman in the next car. You are willing, of course!"

"Don't be foolish, dear; you may need them yourself, and the woman may be an impostor."

"No, I'll not need them," he answered, decidedly, but in a very low tone. "You know I had a hearty breakfast and don't need a lunch. The woman looked hungry, auntie, and so tired, too, with three little babies clinging to her. I'll be back in a minute, auntie; I know mother wouldn't like it if I didn't speak a kind word to the least of these when I met them."

The worldly auntie brushed a tear from her eye after the boy left her, and said audibly:—

"Just like his dear mother."

About five minutes later, as the lady passed the mother and three children, she saw a pretty sight,—the family feasting as perhaps they never had done before; the dainty sandwiches were eagerly eaten, the fruit basket stood open. The eldest child, with her mouth filled with bread and butter, said:—

"Was the pretty boy an angel, mamma?"

"No," answered the mother, and a grateful look brightened her faded eyes; "but he is doing an angel's work, bless his dear heart!"

And we, too, said, "Bless his dear heart!"—*Peoria Call.*

### It's Very Hard.

"It's very hard to have nothing to eat but porridge, when others have every sort of dainty!" murmured Dick, as he sat with his wooden bowl before him. "It's very hard to have to trudge along through the snow, while others roll about in their coaches!"

"It's a great blessing," said his grandmother, as she sat at her knitting, "to have food when so many are hungry; it's a great blessing to have a roof over one's head when so many are homeless; it's a great blessing to have sight and hearing and strength for daily labor, when so many are blind, deaf, or suffering!"

"Why, grandmother, you seem to think that nothing is hard," said the boy, still in a grumbling tone.

"No, Dick, there is one thing that I do think very hard."

"What's that?" cried Dick, who thought that at last his grandmother had found some cause for complaint.

"Why, boy, I think that heart is very hard that is not thankful for so many blessings."—*Sel.*

A WORD TO MOTHERS.—In the evening, when your children have prayed for pardon and peace, endeavor to infuse the spirit of that beautiful expression of the psalmist, "I will both lay me down in peace and sleep; for thou, Lord, only makest me to dwell in safety." At no time is the influence of a mother more valuable than when her children are retiring to rest.—*Jewels for the Household.*

"He that has found a way," says Locke, "to keep a child's spirit easy, active, and free, and yet at the same time to restrain him from many things he has a mind to, and to draw him to things that are uneasy to him—he, I say, who knows how to reconcile these seeming contradictions, has, in my opinion, got the true secret of education."



## A Praying Mother.

As we pass the story of Ruth, we come to a still more beautiful picture among the mothers in Israel. Among the Bible mothers there is none more eminent than the praying mother Hannah. She was the wife of Elkanah, a Levite, who brought up his family, amid a corrupt generation, to worship the Lord. "There are various intimations that, in the worst times, not a few families were to be found religious and well regulated, and which followed with exactitude all the requirements of the law." This happy state of Elkanah's household was doubtless due to the prayerful life of Hannah, who, in great wrongs and sorrows, or in love and joy, equally well knew the great blessing of going to the Lord in prayer. What a blessing to her husband and child was that praying mother! Prayer gave Israel a prophet, "who, having been the child signally granted in answer to her many prayers, was by her consecrated from the womb a Nazarite to Jehovah." Perhaps children were not given to Hannah, at first, so that her faith might be quickened in asking for a son.

Rich and happy in the possession of the gift for which she had asked, Hannah went not up before the Lord at Shiloh, until she could bring him the child again, that he might abide before him forever. As in the child of Elizabeth and the child Jesus, so the happy father and mother beheld every grace in the boy so early consecrated to God. Their faith was great. What an influence the faith of the parents had on the house of the Lord, when at last came the joyful day. The Lord, who had come down so often to meet Moses in the tabernacle, now came down to meet the little child. The hallowed associations and touching simplicity of the scene make us linger. "And they slew a bullock, and brought the child to Eli," and while they showed the sacrifice of Christ, who was once offered to bear the sins of many, little Samuel was taken before the high priest, who himself was a type of Christ, our great High Priest.

The mother stood at that very spot where she had stood in deep sorrow praying for a son, and now, with overflowing heart, presented that son to the Lord. Eli and the Levites listened to the tender and beautiful consecrating words with tearful eyes and joyful hearts, and they blessed her son, taking him up in their arms. How gladly they looked at the little Samuel while he worshiped the Lord there, as his mother had taught him? The other children who came to the feast had a beautiful example. And Hannah prayed and said: "My heart rejoiceth in the Lord!" With songs of thankfulness she returned to her home. What self-denial is shown by that father and mother in parting with a loved child of such tender years! How willingly the Lord accepted their child! He did not want them to wait till he was older in years and sin. The Lord said, as he said many years afterward, "Suffer little children to come unto me." It would have pleased him to have had all the little children of Israel thus lent to him.—*Advocate*.

LEARNING without grace but beclouds the intellect. Few men knew more of the truth in letters than the Jewish rabbis, and yet few so bitterly hated the Son of God. Learning, to be a blessing to its possessor and the world, must be consecrated by grace to the service of God and the good of humanity.—*Sel*.

THE difference between a godly wife and a worldly one is this: the former is a real gem, shining in the dark evening of adversity; but the latter is a mere paste, glittering only in the morning of prosperity.—*Sel*.

GOD, who prepares his work through ages, accomplishes it by the weakest instruments when his time is come.—*D'Aubigne*.

## Health and Temperance.

## Food and Intemperance.

WHILE it is certain that a fair proportion of meat is likely to insure better health and strength than is likely to be the case where it is rejected entirely, it is equally certain, from the researches of modern science, that its office is more that of stimulant than of absolute nourishment. Precocious development in many ways is the direct result of any surplus; and in arranging the system of food for children, this is a point always to be considered and guarded. No meat whatever up to six or seven years old is a wise rule, the coming of the second teeth being the safest indication to follow; and after this not more than once a day, and in very small quantities. The first effect of meat on any stomach is a stimulating one; of a large amount, a greatly increased secretion of gastric juice, and a resultant sense of dryness in the stomach, which calls at once for drink. Water seldom satisfies. Strong tea or coffee may meet the need for a time; but, as a fact, profuse eating of meat seems to give birth to, and include the necessity for, some form of alcoholic drink. The meat eater in a high civilization craves and takes wine—almost a necessity in the elaborate dinners of many courses—in a lower one, whisky or gin takes its place.

Dr. T. D. Crothers, a scientific observer of causes and results, now secretary of the Woman's National Hospital, at Hartford, Conn., writes:—

"The question of physical aids to resolution is comparatively new, but I send you a few practical points: Foods should always be largely of grains and fruits, wheat in all forms, corn, rice, barley, beans, and oatmeal; soups of meats, vegetables, and grains, without condiments, except salt; cook as well as possible; beans and oatmeal are the most nourishing of foods."

Air must also come under the head of food, the lungs becoming diseased and digestion impossible where it is impure; and Dr. Crothers' testimony here is in the line of that from many other workers in inebriate homes:—

"A window open at night is absolutely essential. If a man gets up in the morning with his lungs choked and his stomach fevered by breathing over and over the same air all night, he will feel that a drink of liquor is the only thing that could possibly freshen him up."

Macaroni, beans, peas, and lentils, have proved especially valuable, and should be cooked in the most savory manner, using plenty of sweet oil or butter, as preferred. "The various garden vegetables are helpful, but a diet mainly composed of them would not resist alcoholic drinking so effectually as one of macaroni and farinaceous food. Highly glutinous bread is of great use from this point of view. It should never be sour, for sour bread has the tendency to encourage alcoholic drinking. Bread that is imperfectly fermented and liable to become sour is in very common use, and, in my opinion, greatly contributes to foster intemperance, as also the use of meat of the second or third quality. The use of salted food tends to promote intemperance, while regular hearty meals of fresh, wholesome, glutinous food tend to discourage it."

At a later point he writes: "If we inquire the cause of a vegetarian being disinclined to alcoholic liquors, we find that the carbonaceous starch contained in the macaroni, beans, or oleaginous aliment appears to render unnecessary, and consequently repulsive, carbon in an alcoholic form. Liebig says that 'alcohol and fat or oil mutually impede the secretion of each other through the skin and lungs.'"

Much the same ground is taken by Dr. Edward C. Mann, in an address before the Ameri-

can Association for the Care of Inebriates; and the general testimony from all who have had opportunity for large observation and experiment confirms these theories in full.

It must be remembered that every reformed man, or every man attempting reform, is shattered physically. Alcoholism is a disease in itself, and means, in nine cases out of ten, some disease also, in one organ or another, requiring medical treatment. And with this must come at once a change of habits as to food. How to accomplish this when the wife is as ignorant as the husband, who can tell? The first work of every temperance reformer should be to preach this necessity, and to preach it with such intense earnestness and conviction as to pierce the crust of stupidity, ignorance, and torpor incasing them all. Many can never be convinced, and here, as everywhere, any reform must begin with the children. Give them an industrial training. Let them learn how to make savory and relishable dishes from cheap material. Teach them cleanliness and order. Teach them the laws of life. Make them understand their own bodies, their uses, their sacredness. Nothing but knowledge can be any safeguard, and till that knowledge is insured to every child of the republic we cannot hold ourselves guiltless if they grow to criminal lives and dishonored deaths.—*Helen Campbell, in Christian Union*.

## Poisonous Wall Papers.

THE question of the poisonous effects produced by the use of arsenic in wall paper has frequently come before the public of late. During the past week investigation by the Health Board has proved that arsenic is used in the manufacture of wall paper in large enough quantities to produce disease.

The *Medical Record* of recent date, commenting on the use of arsenic, says: "From inquiry we have made there can be no doubt that, with one exception, all grades of colored wall papers manufactured in the United States contain more or less arsenic. This practice of introducing a poisonous substance into a covering for walls is the more reprehensible from the fact of its being totally unnecessary. One firm in London, England, and one in New York produces wall papers having the most varied and brilliant coloring, which have not even a trace of arsenic in their composition, and there appears to be no reason for other manufacturers using poisonous colors, except that by doing so they make a higher profit."

"Arsenical colors are strong, and about one-half the price of non-arsenical colors, and herein lies the secret of their persistent use by wall-paper manufacturers; and it appears to us that the action of the Legislature is called for to put a stop to the practice. The public appears to be under the impression that arsenical poisoning from wall papers is due to portions of arsenic in powder being dusted off the walls. Such is not the case; the chief danger lies in the fact that in damp weather the arsenic undergoes decomposition, and forms, in combination with other substances present, arseniuretted hydrogen, which diffuses in the room, and, being a deadly poison, causes sickness to the inmates. This form of arsenical poisoning is more to be dreaded than that from the particles removed by attrition; the latter, however, is also a source of danger to health."

Chemistry affords a ready test as to the presence of arsenic. Place the suspected green material in a solution of ammonia (*aqua ammonia*). The chemical substance that produces the green tint is arsenite of copper, and the liquid will acquire a blue tint from the disengagement of the oxide of copper from its combination with the arsenic. If further test be desired, a few drops of the colored ammoniacal solution poured upon crystals of nitrate of silver will leave on the crystals a deposit of yellow arsenite of silver.—*Sel*.



## Tobacco.

REV. F. E. BOSTWICK, Sunday-school missionary for Dakota and Montana, gives in the *Chicago Standard* the following interesting account of his struggles against tobacco and his final victory over it. There are few who would be obliged to fight a harder battle to overcome the appetite:—

"The question of tobacco was a serious one to me, but other Christians used it, those who were active in church work, and so I stifled conscience and continued a slave to the habit. Ultimately I felt called to the gospel ministry. Again the question of the use of tobacco annoyed me. I realized that I was not fully consecrated to the blessed work into which a remarkable Providence had led me. But I resolved to stop using it. I tried. For a few months I succeeded, but the appetite had become a part of my life, and when the temptation came I was too weak to withstand it and fell. I resolved again and again to put it away. I prayed earnestly over it, but not until then did I realize what a firm hold it had upon my whole being. The more I tried to get rid of the appetite the firmer the hold seemed to be. I would wrestle with God in prayer that the temptation might be removed, but my will power upon this was gone. The sight or smell would make me desperate and determined to have it, and I would fall again. I would beg or buy a little, use part of it, throw the rest away, and go down upon my knees before God in penance and sorrow, and the victory would seem to be complete. But again, as I would come in contact with it in the business world, the old appetite would at times arise and overwhelm me.

"No one but God and myself, or perhaps those who have passed through a similar experience, know the torture and suffering of those years. Finally with a full sense of the awful sinfulness of my life, I came to that point when I must give up the habit or the ministry. And that hour when I cast myself, for the last time, upon this question, at the foot of the cross, I could see the crowned brow, and under it the saddened face of Him who said to the poor stumbling Peter, 'Wilt thou also go away?' I felt the pulsation of that great heart of love against my own as never before. My cry was only this: 'Save. Lord, or I perish.' What new-born soul can describe its first hour of joy and perfect peace in its entrance into the kingdom of the Lord Jesus? Such were my feelings as I realized a complete deliverance from this awful bondage, saved, saved!

"A long time has passed since then, and with each succeeding year I hate tobacco with a hundredfold more intensity than I ever loved it, and oh, how it helps me in my work to present a perfect Saviour, 'able to save unto the uttermost all that come unto God by him.'"

## Clove Poisoning.

An Eastern lady who had for many years been in the habit of taking cloves, by degrees increased the habit until she kept one in her mouth continually, and in the course of a day contrived to eat a considerable quantity. One day she was seized with violent symptoms which indicated poisoning. The doctor was sent for, and found her in a critical condition, the cause of which he was at first unable to understand; but on inquiry he discovered that she had become so great a slave to the clove habit that she had taken on the day of her illness a quarter of a pound of cloves. By diligent efforts her life was saved, and it is to be hoped that she, and others who are addicted to the unwholesome practice of clove-eating, may take warning and reform.—*Good Health*.

"ENTER not into the path of the wicked, and go not in the way of evil men." Prov. 4:14.

## News and Notes.

## RELIGIOUS.

—The Revised Version of the Old Testament will appear early in May.

—The American Presbyterian mission in Shan-Tung, China, has a membership of 2,070.

—The Jewish feast of the Passover commenced Monday night, March 30. Its services last one week.

—The Cherokee Indians have a Baptist membership of 2,000. Three hundred additions to this faith were made the last year.

—The pope has made another appeal for more Peter's pence. The contributions to this fund have been very light in the past few years.

—The International Sunday-school Lesson Committee is to meet in Cincinnati, April 15. Earnest discussions are in progress as to what lesson plans they should adopt.

—The Wesleyan missionaries in the Fiji Islands have 1,200 congregations, 1,730 local preachers, 1,070 head teachers, 11 European ministers, 51 native ministers, and 32 catechists.

—The pastor of the Lutheran Church at Allentown, Pa., has served the congregations of that church for a period of fifty-eight years without intermission. This case is probably without a parallel in this country.

—The General Annual Conference of the Mormon Church convened at Logan, U. T., April 4. The attendance is reported moderate, none of the three first priests of the church being present. The prospect is that an effort will be made to compromise in some way their views on polygamy.

—Some leading facts about the Baptist denomination are subjoined: Associations, 1,178; ordained ministers, 16,678; churches, 28,599; membership, 2,507,733; received by baptism, 135,740; Sunday-schools, 10,994; officers and teachers, 82,247; scholars, 792,780; value of property, \$25,685,959.

—The President has again surprised the denizens of Washington, this time by passing by all the uptown fashionable congregations, and securing a pew in a small, unpretentious church on Four-and-a-half Street. The pastor, Dr. Sunderland, was formerly pastor of a Presbyterian Church in Buffalo, where Mrs. Cleveland, the President's mother, attended.

—A vessel which recently sailed from Boston, bound for West Africa, carried 132,000 gallons of rum as a part of her cargo. What a disgrace to this country has this vile traffic become! Men are not satisfied to debauch themselves, but must place before the heathen of poor darkened Africa, an insurmountable barrier to the spread of the gospel. "How art thou fallen!"

—At the annual meeting of the American Tract Society lately held, the treasurer's report showed the receipts for the year to be \$357,470; expenditures, \$345,083; number of books, tracts, and periodicals circulated, 9,250,000; colporters employed, 161, who made 155,225 family visits, and circulated 133,463 volumes; 56,000,000 pages of tracts, to the value of \$37,150, were distributed.

—A popular New York church has taken the initiative in a programme for church service. The exercises are much varied, and interspersed with frequent singing. The discourse occupies but twenty minutes! Evidently that congregation does not mean to be troubled with much moralizing from the minister. The innovation is said to be very popular, as is shown by the largely increased congregations.

—The Waldensians at present number 17 congregations, with 12,800 members; 195 day schools, with 5,500 scholars and 200 teachers; 70 Sunday-schools, with 3,600 pupils. The principal stations of these people are Turin, Florence, Rome, Naples. The Waldensians are increasing but slowly, and the schools are becoming smaller, because the Roman Catholics are everywhere planting schools near theirs, and thus drawing off many of the children.

—The Chicago Presbyterian ministers have been discussing the use of an optional liturgy. They find nothing in their "Directory for Public Worship" which forbids responsive reading of the Scriptures, or the use of written or printed forms of prayer, if any church decides to adopt such forms. The prospect is, therefore, that not long hence a liturgy will be prepared for the churches of that persuasion that wish to use it, and many of them will fall into line with the ritualism of the Episcopalians and Roman Catholics. What next?

## SECULAR.

—Michigan has 6,000 Indians.

—Kansas is \$16,000,000 in debt.

—The U. S. Senate adjourned, *sine die*, April 2.

—Oregon is receiving more immigration than for the past two years.

—Philadelphians claim their city exceeds 1,000,000 in population.

—The Russian Government has just bought two vessels from an American firm.

—The receipts of the New Orleans Exhibition now reach about \$6,000 per day.

—A number of British war vessels have been ordered to prepare for commission.

—The annual cost of maintaining the reading-room of the British Museum is \$125,000.

—A report from London says that Russian troops are being massed at Urush Tashan, near Pendejah.

—The Act for Constitutional Prohibition has passed both houses of the Rhode Island Legislature.

—A test well at East Aurora, N. Y., at the depth of 1,350 feet, struck a solid bed of salt 78 feet thick.

—There are 5,000,000 colonies of bees in the United States, which annually yield 120,000,000 pounds of honey.

—The Alabama Legislature has enacted a law fining a man \$100 if he gets drunk outside of his own house.

—General Barrios, the would be dictator of Central America, is reported dead, which as yet appears doubtful.

—The severest earthquake shocks known in California for some years, were felt Monday night, March 30, in various parts of the State.

—A party of sixteen persons will start in about a month on an exploring expedition to Alaska. They expect to be absent about two years.

—Twenty-three citizens of Wichita Falls, Tex. have been arrested on a charge of murder. They are said to belong to a league of assassins.

—Fire destroyed Schumacher & Ettlinger's lithographic art establishment, in Bleecker Street, New York, March 29. Total loss, \$350,000.

—The Constantinople Government has issued orders to its officials to prosecute all magicians, denouncing them as common cheats and rogues.

—A perfect skeleton, to which was attached a ball and chain, was lately unearthed twenty-five feet below the surface of the earth near Savannah.

—A rival prophet named El Makki has arisen in the Soudan, which greatly alarms the followers of El Mahdi. His adherents are constantly increasing.

—The rebellion in Manitoba still continues. A battle was lately fought near Crozier, in which forty of the rebels were killed and as many more wounded.

—The British steamer *Orestes*, from Liverpool for Penang, came in collision with and sunk a Chinese steamer on March 30, and seventy persons were drowned.

—The American steamer *Colon* was seized March 30, at Aspinwall, by the revolutionists. The city, a place of 2,500 inhabitants, has since been burned by the insurgents.

—Parisians ate 13,000 donkeys, mules, and horses last year. The *Academie de Medecine* has awarded a prize to an essayist who strongly recommends a more general use of such diet.

—The sheriff of Cameron County, Louisiana, reports that there is no place in his county where intoxicating liquor is sold. As a result the county jail has been utilized as a corn-crib.

—The constitutional amendment providing for the submission to the people of Texas the question of prohibition, passed the house of representatives Monday, without discussion, by a vote of 72 to 16.

—Late advices from Tonquin state that the French have been badly beaten in their recent battles with the Chinese. The French commander entreats the War Office to send him re-enforcements immediately.

—Inhabitants on the banks of the Delaware and Susquehanna Rivers are now living in fear of damage by freshet, as the warm weather advances. A great break-up is expected soon. Some are moving to higher points.

—A machine is in use at Melbourne, Australia, for shearing sheep by steam. It operates in the same manner as the ordinary shears, but cuts much quicker and cleaner, without the least danger of injuring the fleece or the sheep.



—The past winter has been one of destructive severity to feathered game in Illinois. Many prairie chickens have been frozen to death, and quails have been almost exterminated.

—The officers of the Manville, R. I., cotton mill, which employs 1,500 hands, have voluntarily advanced the pay of the employes five per cent., believing that the financial outlook will warrant it.

—The president appointed the following ministers last week: Thomas J. Jarvis, of North Carolina, to Brazil; Alexander Lawton, of Georgia, to Russia; Anthony M. Kelly, of Virginia, to Italy; Richard B. Hubbard, of Texas, to Japan.

—Kuhlow's *German Trade Review* reports that a firm of extensive iron workers in Essen, Prussia, are making gas out of water and that they are using this water gas in their works both for welding and for lights. What is coming next?

—A counterfeit twenty-dollar gold piece of the date of 1880 has made its appearance. It looks all right, and has a metallic ring, but may be readily detected by its light weight. It is the first counterfeit of the double eagle ever reported.

—A wretch committed an outrage in Merced, this State, was arrested, tried, received a thirty years' sentence in San Quentin Prison, and was safely lodged in that institution all within one week. The wheels of justice in that section have evidently been oiled recently.

—One of the industries of San Francisco is a match manufactory. With the improved machinery now in use a log of cedar can be taken to the factory, and in thirty minutes be sawed, split, glued, dipped in the sulphurous mixture, and boxed and labeled ready for shipment.

—Rowan County, Kentucky, is experiencing a reign of lawlessness. A political quarrel last year over the election of sheriff has grown into a bitter feud, until one side or the other has been espoused by nearly every citizen of the county. Several tragedies have already taken place.

—A literal fashion of "picking up a language" has been adopted by a recent traveler in Central Africa. He carries a phonograph with him, and makes a point of persuading the native chiefs to talk into the instrument. Thus he gets a lasting record of the tribal dialects, which he can bring back and submit to European philologists.

—The *Retailer*, a whisky organ, publishes a petition to Congress, in which it states that these petitioners are suffering greatly from the enforcement of the State laws which make it "unlawful for citizens to sell certain articles of diet on the seventh day of the week," &c. It appears that these fellows have their theology about as badly mixed, as they have their whisky.

## 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.

SAN FRANCISCO.—House of worship, 912 Laguna Street, between McAllister and Tyler Streets. Sabbath-school every Sabbath at 9:45 A. M. Preaching at 11 A. M. Prayer and missionary meeting every Wednesday evening at 7:45. Preaching every Sunday evening at 7:30. Mission Reading-rooms at the church.

### California T. and M. Society.

THE State Quarterly Meeting of the California T. and M. Society will be held in connection with the General Meeting in Oakland, April 24-30, 1885. The President, Elder Haskell, will be present at this meeting, and important matters in connection with the missionary work will be considered. It is very desirable that the districts be generally represented. WM. INGS, Vice-Pres.

### Stockholders' Meeting.

PURSUANT to Article 6, Section 2, of the By-laws of the Pacific Seventh-day Adventist Publishing Association, the tenth annual meeting of the stockholders of said Association will be held at the Office of the Pacific Press, corner of Twelfth and Castro Streets, Oakland, Cal., on Monday, April 27, 1885, at 9:30 A. M., for the purpose of electing a Board of five Directors, and transacting such other business as may come before the meeting.

S. C. STICKNEY, Secretary.

## Publishers' Department.

### Not Legal.

SAMPLE copies of the SIGNS are often sent by friends to persons who have never read the paper before. Some have hesitated about taking these papers from the post-office fearing they would be called upon to pay for them. This is a wrong impression. The law does not require any one to pay for a paper unless he subscribes for it or orders it sent to him. These sample copies are free; please read them and hand to your neighbors to read.

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### RECEIPTS.

CALIFORNIA CONFERENCE FUND.—Petaluma \$26.90, Arbuckle \$18, San Francisco \$243.40, El Monte \$20, A Friend \$13.

CHURCH DEBT FUND.—Geo Vickery \$10, E A Chapman \$20.

CASH RECEIVED ON ACCOUNT.—Wisconsin T and M Society \$300, C W Gibbs \$12.30.

AUSTRALIAN MISSION.—L H and A M West \$20, C H Peach \$9.65.

CALIFORNIA T and M SOCIETY.—R H Blackwood \$2, G R Wood \$2, C A Newbie \$3, Mrs M Mulhern, 85c.

CITY MISSION.—S P Chambers \$25.

### ORDERS FORWARDED.

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" " " No. 2 .....	31
" " " No. 3 .....	28
The Law of God No. 4 .....	82
" " " No. 5 .....	31
Ephesians 2:15 .....	28
Romans 6:14 .....	23
Romans 10:4 .....	17
Galatians 3:13 .....	19
Romans 3:20 .....	10
Tithing .....	99

NUMBER Two contains 46 pages, embracing twenty-two readings, as follows:—

No. Ques.	No. Ques.
The Sabbath, No. 1 .....	51
" " " 2 .....	49
" " " 3 .....	42
Colossians 2:14-17 .....	19
Psalms 118:24 .....	13
Penalty of Transgression .....	10
Sanctification .....	43
Second Coming of Christ .....	64
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1 Peter 3:18-20 .....	10
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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 9, 1885.

"WARS and rumors of wars" are still the order of the day in China, Egypt, Afghanistan, Manitoba, and Central America.

RAINS, very much needed, have recently visited California. Vegetation has a large growth for the time of year. And the telegraph brings news of heavy snow-storms in many parts of the East in the early days of April. In Canada railroad trains were delayed.

ALL who wish information in regard to silk culture will address Mrs. Theodore Hittell, 808 Turk Street, San Francisco, Cal. Here is work in which women and children can engage. *Better than wine producing.* California is well adapted to silk culture, and there is no reason why it should not be largely followed.

FOUR persons were baptized at Alameda beach on Sunday, March 29. They are members of the San Francisco church. Some who see the advertisements of bathing houses and shooting parks on Alameda beach get the idea that it is an unpleasant place for a baptism on Sunday. But it is not so. There are places on the beach, easy of access, away from the public resorts, quiet and every way pleasant for such a service. The beach is clean sand, and the water always smooth. It is the only place in this country, to our knowledge, where all these advantages are combined.

## "Student's Workshop."

NUMBER four of this paper is received. With its motto of "Labor and Study," its neat appearance shows that the printers of Healdsburg College put study into their labor. The articles are well written, and useful, filled with good thoughts. It is an honor to the College, and ought to be taken by all the patrons of the school, and especially those in California.

## Anti-Sabbath in California.

ANOTHER anti-Sabbath pamphlet has appeared in California; this time by a Baptist minister. It hails from Santa Barbara, and comes highly recommended by a few prominent names. We received a copy some time ago with a request to notice it. We have been so pressed with work since our return from the East, that we have not read all its pages, which we hope to do by and by. But we thought we would not be in too great haste to notice it, as it would be courteous to give the *Herald of Truth*, the Baptist paper of this coast, opportunity to first notice this, the first considerable effort of the Baptists in this State on the Sabbath question. Let all have patience; it will come around in due time.

## North Pacific Camp-Meeting.

THE officers of the North Pacific Conference inform us that class instruction will be given on their camp-ground, which will *probably* be in the city of Portland, commencing June 13. These exercises will be profitable to all, and especially to those who intend to devote their time to the work of God in any branch of this cause. Ministers, licentiates, missionaries, canvassers, and colporters should be sure to attend. Parents should encourage their children, and all the young, to attend. It frequently happens that a deep interest in the truth is created in such exercises, where preaching has had no effect. There is power in the word of God. There is power attending consecration to the work. Remember these meetings for instruction will commence June 13. More full notice will be given hereafter.

## Oakland Sabbath-School.

THE Oakland Sabbath-school resolved to donate to the Australian Mission its contributions for the quarter just ended. With a commendable missionary spirit in the school, the amount was larger than that given in any other quarter, being \$227.25. And all feel richer for having this investment in so good a cause. This school has before donated an organ to the San Francisco Mission, and given to other enterprises connected with the cause. There are no wealthy families in this church, but there are few individuals who do not do *something* every week. This accounts for the success.

The question has been asked if the action of the school was not hasty in making its donation to the Australian Mission; if it would not have been well to consult the officers of the General Sabbath-school Association. We answer: *That is just what was done.* The president of that Association is a member of this church, and was and is fully in accord with the action of this school. And our State Association is not unmindful of other interests. It is not the intention to concentrate the entire interest of our schools on any one cause. A healthy interest is not a local one. Let our Sabbath-school scholars early learn and realize that "the field is the world."

## Our General Meetings.

THE time of our general meetings is drawing near. This is the last paper which will reach many of our readers before the meetings are in progress. The first one will be,

HEALDSBURG, THURSDAY, APRIL 16.

This will hold one week. It should be attended by all the friends in that section of country. Do not be satisfied to have your churches represented; but let the churches entire, as far as possible, attend this meeting. Remember that the school year closes April 24, the time of the close of this meeting. Elder Haskell will be there. It will be a meeting of interest to all the friends of the College. The next meeting will be,

OAKLAND, FRIDAY, APRIL 24.

This will also hold one week. This will be the most important meeting ever held in this State. First, the annual meeting of the Publishing Association will be held at that time. Our publishing work is enlarging, especially of our denominational literature, and our people ought to take an increased interest in our publishing house.

Secondly, the missionary work will receive large attention. This will be an occasion of unusual interest, being so near the time when Elder Haskell and others will take their departure for Australia. Officers of the local societies should all attend; and all genuine friends of the missionary work in which we are becoming so largely engaged.

Thirdly, the Sabbath-school interest will receive special attention. We have failed in the past in this respect; the Sabbath-schools have not received the attention in general meetings that they should have received. We hope that hereafter every year may have its Sabbath-school Convention in this State. No one who is either engaged in or interested in this work can afford to miss this meeting. *Two days ought to be devoted to this cause.*

Fourthly, the subject of our Health Retreat demands immediate attention, and must be considered in this meeting. This institution *must* be pushed to success. We greatly need it now. The experience of our people in Battle Creek proves that a Sanitarium may be one of the very best means to work for humanity and the cause of truth. Let the friends come prepared to take decided action in this matter.

Lastly, the religious opportunity which will be afforded in this meeting is needed by every one.

Steps are being taken by the church in Oakland to accommodate those who come to this meeting.

Young men, healthy men, will do well to bring blankets with them. Provision will be made for all; but it may be well to insure a supply of clothing. Pray for the success of this meeting.

The annual meeting of the College will take place in Healdsburg, May 1. Proxies should be prepared in season.

## Delusive Sanctification.

THIS is the title of a tract of 27 pages, issued by C. W. Dearborn, of Oakland, Cal., being a reprint of two articles in the New York *Examiner*, written by Rev. P. A. Nordell, pastor of the First Baptist Church in New London, Conn. We can commend the reasoning as good in most particulars. Among the fruits of this system of perfectionism now known as the "second blessing," or "holiness" (miscalled, we think), the author gives the following:—

"A RELAXED MORALITY.—By limiting sin to voluntary action, much that is sin in its most refined and dangerous form escapes censure by posing as involuntary infirmity. But these so-called infirmities are constantly encroaching on the territory of voluntary action. One transgression after another is palliated as infirmity, until presently the standard of moral obligation is so lowered as to permit a 'perfectly holy' man to do, without misgivings of conscience, what an honest man cannot do. This tendency of every form of pretended moral perfection to let down the bars of moral obligation is abundantly proved in the history of the church from the rise of Pelagianism to the latest theories of our own day."

We have had occasion to notice this tendency when speaking of the work of the "holiness bands" in this city. It is a delusion to be feared because it comes under the pretense of earnest piety. But they who have had to deal with fanaticism will be at no loss to detect it, for fanaticism is always zealous, having self-confidence for its foundation.

But the publisher surely cannot expect a large circulation of the tract, at the price of 25 cents—about a cent a page.

TO THOSE who feel like complaining about the expenses of religion, here is something to think of. It has been estimated that to support the dogs of this country, costs \$50,000,000 annually, while the yearly cost of supporting the clergy is but \$6,000,000, or about one-half a cent per annum for each individual!

BROTHER S. C. BICE, desirous of devoting himself to the missionary work, wishes to sell his home in Healdsburg. The property is well located, and consists of a comfortable house of five rooms on a lot of one-half acre, with some fruit. There is also a good stable on the place. Address, S. C. Bice, Healdsburg, Cal.

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