

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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LET NOT YOUR HEART BE TROUBLED.

WHEN all the world is bright with spring and morning,
And you alone seem marked for nature's scorning,
Shut in, secure, with deepening pain and sorrow,
And all life's future looks one long, sad morrow,—
What saith the tender Christ, the glorious one,
Who shineth in dark chambers as the sun?

"Let not your heart be troubled."

When all the world seems resting in the noon-time,
When hearts grow light and glad through happy June-
time,
And you must toil and toil for scanty payment,
To gain but meager food and coarsest raiment,—
What saith the pitying Christ, who giveth rest
To every heavy-laden soul, oppressed?

"Let not your heart be troubled."

When all the world is gay with merry-making,
Nor heeds how many lonely hearts are aching,
And you, shut out from mirth, soul-sick and fainting,
Hear but the wintry night-wind's hollow plainting,—
What saith the loving Christ, the outcast's friend,
Who will be with us, "even to the end"?

"Let not your heart be troubled."

Why must we ever doubt and question vainly,
Because we cannot see God's reasons plainly?
He surely is all wisdom, love, and power,—
Shall we not trust him for life's little hour?
For thus saith Christ, who notes our every cry,
Who lived a man, to labor, suffer, die:

"Let not your heart be troubled."

—Emma C. Dowd, in S. S. Times.

General Articles.

The Origin of Evil.

BY MRS. E. G. WHITE.

TO MANY minds the origin of sin and the reason for its existence are a source of great perplexity. In their interest in these questions, the truths plainly revealed in God's word and essential to salvation are neglected; and the fact that the Scriptures furnish no explanation, is seized upon as an excuse for rejecting the words of Holy Writ.

It is impossible to explain the origin of sin, or to give a reason for its existence. It is an intruder, for whose existence no reason can be given. It is mysterious, unaccountable; to excuse it, is to defend it. Could it be excused, could a cause be shown for its existence, it would cease to be sin. Our only definition of sin is that given in the word of God; it is "the transgression of the law."

Sin originated with him who, next to Christ, stood highest in the favor of God, and highest in power and glory among the inhabitants of Heaven. Before his fall, Lucifer was the covering cherub, holy and undefiled. The prophet of God declares, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Peace and joy, in

perfect submission to the will of Heaven, existed throughout the angelic host. Love to God was supreme, love for one another impartial. Such was the condition that existed for ages before the entrance of sin.

But over this happy state there came a change. Says the prophet, addressing the prince of evil, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Though God had created Lucifer noble and beautiful, and had exalted him to high honor among the angelic host, yet he had not placed him beyond the possibility of evil. It was in his power, did he choose to do so, to pervert these gifts. He might have remained in favor with God, beloved and honored by all the angelic throng, presiding in his exalted position with generous, unselfish care, exercising his noble powers to bless others and to glorify his Maker. But, little by little, he began to seek his own honor, and to employ his powers to attract attention and win praise to himself. He also gradually led the angels over whom he ruled to do him service, instead of devoting all their powers to the service of their Creator. This course perverted his own imagination, and perverted those who yielded implicitly to his authority.

The heavenly councils admonished Lucifer to change his course. The Son of God warned and entreated him not to venture thus to dishonor his Maker, and bring ruin upon himself. But instead of yielding, Satan represented to those who loved him, that he had been wrongly judged, that his dignity was not respected, and that his liberty was to be abridged.

That Christ should regard him as needing to be corrected, and should presume to take the position of a superior, aroused in him a spirit of resistance, and he charged the Son of God with a design to humble him before the angels. By misrepresentation of the words of Christ, by prevarication and direct falsehood, Satan secured the sympathy of the angels under his control, and they united with him in revolt against Heaven's authority.

To the last, he refused to acknowledge his own course to be deserving of censure. When the consequence of his disaffection became apparent, and it was decreed that with all his sympathizers he must be forever banished from the abode of bliss, the arch-deceiver threw the blame wholly upon Christ. With one accord, Satan and his hosts declared that had they not been reproved, the rebellion would never have occurred, thus making Christ responsible for their course. Thus stubborn and defiant in their disloyalty, seeking vainly to overthrow the government of God, yet blasphemously claiming to be themselves the innocent victims of oppressive power, the arch-rebel and all his sympathizers were at last banished from Heaven.

The rebellion in Heaven was prompted by the same spirit which inspires rebellion on earth. Satan has continued with men the same policy which he pursued with the angels. His spirit now reigns in the children of disobedience. There is a constant hatred of reproof, and a disposition to rebel against it. When God sends to wrong-doers a message of warning or correction, Satan leads them to justify themselves, and to seek the sympathy of others. Instead of changing their wrong course, they manifest great indignation against the reprover, as if he were the sole cause of difficulty.

From the days of righteous Abel to our own time, such is the spirit which has been displayed toward those who dare to condemn sin.

Satan had excited sympathy in his favor by representing that God had dealt unjustly with him in bestowing supreme honor upon Christ. Before he was sentenced to banishment from Heaven, his course was with convincing clearness shown to be wrong, and he was granted an opportunity to confess his sin, and submit to God's authority as just and righteous. But he chose to carry his points at all hazards. To sustain his charge of God's injustice toward him, he resorted to misrepresentations, even of the words and acts of the Creator.

Here, for a time, Satan had the advantage; and he exulted in his arrogated superiority, in this one respect, to the angels of Heaven, and even to God himself. While Satan can employ fraud and sophistry to accomplish his objects, God cannot lie; while Lucifer, like the serpent, can choose a tortuous course, turning, twisting, gliding, to conceal himself, God moves only in a direct, straight-forward line. Satan had disguised himself in a cloak of falsehood, and for a time it was impossible to tear off the covering, so that the hideous deformity of his character could be seen. He must be left to reveal himself in his cruel, artful, wicked works.

He was not immediately dethroned when he first ventured to indulge the spirit of discontent and insubordination, nor even when he began to present his false claim and lying representations before the loyal angels. Long was he retained in Heaven. Again and again was he offered pardon on condition of repentance and submission. Such efforts as God alone could make, were made to convince him of his error, and restore him to the path of rectitude. God would preserve the order of the heavens, and had Lucifer been willing to return to his allegiance, humble and obedient, he would have been re-established in his office as covering cherub. But as he stubbornly justified his course, and maintained that he had no need of repentance, it became necessary for the Lord of Heaven to vindicate his justice and the honor of his throne; and Satan and all who sympathized with him were cast out.

By the same misrepresentation of the character of God as he had practiced in Heaven, causing him to be regarded as severe and tyrannical, Satan induced man to sin. And having succeeded thus far, he declared that God's unjust restrictions had led to man's fall, as they had led to his own rebellion.

But the eternal One himself proclaims his character: "The Lord God, merciful and gracious, long-suffering, 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."

In the banishment of Satan from Heaven, God declared his justice, and maintained the honor of his throne. But when man had sinned through yielding to the deceptions of this apostate spirit, God gave an evidence of his love by yielding up his only begotten Son to die for the fallen race. In the atonement the character of God stands revealed. The mighty argument of the cross demonstrates to the whole universe that God was in no wise responsible for the course of sin that Lucifer had chosen; that it was no arbitrary withdrawal of divine grace, no deficiency in the divine gov-

ernment, which inspired in him the spirit of rebellion.

In the contest between Christ and Satan, during the Saviour's earthly ministry, the character of the great deceiver was unmasked. Nothing could so effectually have uprooted Satan from the minds and affections of the heavenly angels and the whole loyal universe as did his cruel warfare upon the world's Redeemer. The daring blasphemy of his demand that Christ should pay him homage, his presumptuous boldness in bearing him to the mountain summit and the pinnacle of the temple, the malicious intent betrayed in urging him to cast himself down from the dizzy height, the un-sleeping malice that hunted him from place to place, inspiring the hearts of priests and people to reject his love, and at the last to raise the cry, "Crucify him! crucify him!"—all this excited the amazement and indignation of the universe.

It was Satan that prompted the world's rejection of Christ. The prince of evil exerted all his power and cunning to destroy Jesus; for he saw that the Saviour's mercy and love, his compassion and pitying tenderness, were representing to the world the character of God. Satan contested every claim put forth by the Son of God, and employed men as his agents to fill the Saviour's life with suffering and sorrow. The sophistry and falsehood by which he had sought to hinder the work of Jesus, the hatred manifested through the children of disobedience, his cruel accusations against Him whose life was one of unexampled goodness, all sprang from deep-seated revenge. The pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God, while all Heaven gazed upon the scene in silent horror.

When the great sacrifice had been consummated, Christ ascended on high, refusing the adoration of angels until he had preferred the request, "I will that they also whom thou hast given me, be with me where I am." Then with inexpressible love and power came forth the answer from the Father's throne, "Let all the angels of God worship him." Not a stain rested upon Jesus. His humiliation ended, his sacrifice completed, there was given unto him a name that is above every name.

Now the guilt of Satan stood forth without excuse. His lying charges against the divine character and government appeared in their true light. He had accused God of seeking merely the exaltation of himself in requiring submission and obedience from his creatures, and had declared that while the Creator exacted self-denial from all others, he himself practiced no self-denial, and made no sacrifice. Now it was seen that for the salvation of a fallen and sinful race, the Ruler of the universe had made the greatest sacrifice which God could make. It was seen, also, that while Lucifer had opened the door for the entrance of sin, by his desire for honor and supremacy, Christ had, in order to destroy sin, humbled himself, and become obedient unto death.

God had manifested his abhorrence of the principles of rebellion. All Heaven saw his justice revealed, both in the condemnation of Satan and in the redemption of man. Lucifer had declared God's law to be of such a character that its penalty could not be remitted, and therefore every transgressor must be forever debarred from the Creator's favor. He had claimed that the sinful race were placed beyond redemption, and were therefore his rightful prey. But the death of Christ was an argument in man's behalf that could not be turned aside. He suffered the penalty of the law. God was just in permitting his wrath to fall upon Him who was equal with himself, and man was set free to accept the righteousness of Christ, and by a life of penitence and humiliation to triumph as the Son of God had triumphed over the power of Satan.

God's law stands fully vindicated. He is just, and yet the justifier of all who believe in Jesus. Nothing less than this plan of atonement could convince the whole universe of God's justice.

In the final execution of the judgment it will be seen that no cause for sin exists. When the judge of all the earth shall demand of Satan, "Why hast thou rebelled against me, and robbed me of the subjects of my kingdom?" the originator of evil can render no excuse. Every mouth will be stopped, and all the hosts of rebellion will be speechless before the great tribunal.

Why Is It So?

A RECENT issue of the *New York Observer*, contained an article in which the writer set forth in an alarming light the present status of society. He went on to say that the Irish enmity to England asserts itself in fiendish atrocities, which have filled the world with horror, and the socialists in Europe and in the United States have declared war on society, and are filling up the measure of their iniquity. What makes the outlook appear so very gloomy to this writer is the fact, he says, of the evidence that in London and in New York many of those who are set as guardians of society, are in secret sympathy with those who are plotting destruction.

In looking at the causes of the existing state of things in this direction, the writer says:—

"The outlook is not bright to the eyes of those who love peace and order and seek to promote good-will among men. What is the meaning of the outbursts of human passion in London and Berlin, in New York and Pittsburgh? Why has society received such a shock that men are wondering what will come next? Is there not something wrong? It is easy to ask such questions. It is not easy to answer them without going to the root of the matter as it is expounded in the one Book that has more sound philosophy in it than all the books in the world that have ignored it. There we learn that fightings spring from the heart of man. It is depravity, the ingrained depravity of the human heart, that makes these things possible."

It is well to appeal to the Bible in all matters of morals, because that truly points out the natural depravity of the human heart. But what is true in a general way upon this point now, has always been true. In every age men's hearts have been the reservoirs of evil. Back in the days of the prophets, Jeremiah was led to exclaim: "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17: 9. Why, then, it may be asked, were not such atrocities committed then as are now being enacted?

This question may not be answered to the satisfaction of all, but there is a solution of the problem that seems plausible to at least some who have tried to closely observe events. It is a noticeable fact that the state of things now so much lamented, is not confined to any one locality, but is prevalent everywhere, especially where civilization has made the longest strides. The early years of the present century witnessed no such diabolical schemes as are now invented in the interest of supposed wrongs; they were unheard of until within a few years, when, like a ferocious beast of prey, they sprang from their covert, startling the world with their sudden appearance, and the work of destruction wrought by them.

One would suppose that with the increase of general knowledge, and with the development of the arts and sciences, the morals of mankind ought to attain to a higher level. But observation teaches that this is not so. On the other hand, the productions of science, which might be used to promote the peace and happiness of society, are seized upon to satisfy the vindictive

rage of some hot-head, or to coerce a government or party to yield to the demands of a minor political faction. All this is in the face of the boasted church privileges of the present generation. The churches and the ministers are powerless to arrest this huge monster of vice, that increases with each stride of advancing science.

Well may the press at large inquire if there is not something wrong. The church has done her part toward bringing about the present condition of affairs. In many cases money and not character has recommended men to their fellowship; and iniquity upon the part of such members has been winked at, until it is an easy matter to find those in the bosom of the church who do not scruple to stoop to any act by which they may get gain, and thus be placed on a social level with others, who are held in high esteem for no other reason than that they possess money. Considering the lax discipline of most denominations, it is not surprising that so many Government thieves and defaulting cashiers are found to be members of churches. Their crookedness was not fully developed in a day; no, they were practicing, perhaps in a small way at first, for a long period—and at the same time counted good members of the church—until their knavish tricks could no longer be covered. The standard of membership in the church has been lowered so long that many have come to feel that their rights are trampled on if any allusion is made to these things. They have no idea of submitting to an abridgement of what they call their "Christian liberty" and wearing a "strait-jacket," just to suit the puritanical notions of some over-conscientious member. And thus "a little leaven leaveneth the whole lump."

The above picture is not overdrawn. The candid observer will testify to all this, and even more that is not desirable. Did the religious world come nearer to reflecting the image of him whom they call Master, there might be hope of a reform in the present condition of society; but in this direction the prospect is far from cheering. The moral situation to-day is just what was predicted by holy men ages in the past. We hear the venerable martyr Paul speaking of our day as follows: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3: 1-5.

Look at this list. Here is enumerated nearly every sin in the catalogue, from that of pride up to blasphemous treason, and that among those who have a form of godliness. Who can deny the truth of the statement? Certainly no one with even moderate discernment. Here then are the evils traced back to the responsible parties. Not that iniquity originated in the church; we know its origin. But the church is responsible, in that she has fostered wrong in her communion by not crying out against it, until wickedness and crime of the most villainous type stalks abroad by daylight. That which would have once ostracized a man forever, is not only tolerated now, but is fondled and caressed, and yet the church is deemed prosperous because of the large number attracted toward her.

And why should not the world be attracted there? On certain occasions fun and frolic may be indulged within her enclosure without hindrance. Questionable games of chance are permitted, in order to swell the depleted treasury, while indelicate actions, not admissible in any place, are unblushingly practiced by old and young. It is true that the church has become numerically strong, but it is a sad

fact that she has also come to be weak in virtue and morals. Her illicit intercourse with the world has resulted in a dwarfed progeny, in many cases, that reflect no credit either upon the church or the cause it professes to serve. This is surely a near approach to the condition of things described by the revelator, and which will finally be fully met by the church when she shall have come under the control of the spiritualistic element now embraced within her fellowship. Here is the description: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2.

This may at first seem like an ill-judged application of the above text, but the Scriptures that follow make it very plain that this is where it belongs. The fourth verse says: "And I heard another voice from Heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This is in harmony with the admonition of Paul as before quoted, where he enumerates the sins of the church and then says: "From such turn away."

But there is a bright side even to this dark picture. God's own people are in the midst of all this vitiated, demoralized variety. Will they hear the voice of God from Heaven: "Come out of her, my people, that ye be not partakers of her sins"? Herein is their danger: To remain in such a place, they must yield their consciences to others' caprices or be disregarded; to go away, is an ordeal hard to bear. What can be done under the circumstances? Will not the church soon grapple with these things and bring about a better state of affairs? Where is the hope? The church has already yielded point after point to the world, until she is powerless to assert her liberty. Besides, the sure word of truth declares that "evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13. The previous verse also says that "all that will live godly in Christ Jesus shall suffer persecution."

All may rest assured of one thing, that the humble, trusting children of God will ever be in the minority in this world. The modern theory of a temporal millennium will never be realized this side of the final consummation. Until that time wickedness will prevail, and, in accordance with the history of the recent past, as the principles of science unfold new ideas, and present to the hand of man new modes of hostility, it cannot be doubted that the struggle will go on, and increase in violence until the coming of the Son of man in the clouds of heaven.

Indeed, these commotions are but precursors of that crowning event. To the student of prophecy they betoken the time of deliverance near. While men's hearts are "failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26), the child of God looks on calmly, knowing that ere long he may, if faithful, sing the promised song of deliverance. J. O. CORLISS.

"EVERY true man desires that his work shall tell. He thinks there is something for him to do, and he strives to do it. This simple, earnest desire to realize what we feel must have been God's intention when he sent our lives, a new force, into creation. But the real question is, How can a man do something that shall endure? The apostle goes directly to the heart of the question when he says, 'We can do nothing against the truth, but for the truth.' Men can realize their wishes and make their works of permanent use only by uniting them with the great current of truth that is running on through life. One's work may be wasted, and the only way to make it abiding is to fasten it to that which is sure—the absolute truth."

Honoring God.

CHILDREN honor their parents by obedience; and the Lord asks, "If then I be a father, where is mine honor?" Mal. 1:6. We honor God when we keep his commandments. But there is one commandment of the ten which requires a special act of honor to God as our Creator. Remembering the day of his rest to keep it holy is an act having direct reference to the honor of God. This may account for the special hatred of Satan against the Sabbath of the Bible.

According to Eze. 46:1, there are "six working days" in the Bible week. On each of those six days God worked. We honor God by working on each of those days. On the seventh he rested. This made it his rest, or Sabbath, day. He blessed and sanctified this day, "because that in it he had rested." The sanctification of the day was the consecration of it as a memorial of his finished work, the reserving of this day to his own special honor and service. "The Sabbath was made for man." God requires all men to rest upon it, because he rested upon it, and then separated it from the other six days as his own memorial.

Hence we read, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord."

To truly keep the Sabbath is to honor God; to stigmatize it as "old" or "Jewish" is to dishonor him. It is a monument erected to his memory. Who will be so bold as to attempt to pull it down with sacrilegious hand, or to alter the inscription from "seventh" to "first"? To accept of a substituted day, is to honor the changer of "times and laws," and not the Creator. R. F. COTTRELL.

Was It Negligence?

THE apostles plainly teach that at the resurrection of the anointed there was a change in the priesthood, and of necessity a change in the law regarding priesthood.

But in regard to the ten commandments, neither Christ nor his disciples taught a change or abrogation. On the contrary, "Whosoever shall do and teach them shall be called great in the kingdom of Heaven." Matt. 5:19. Paul declares that "what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world [not Jews only] may become guilty before God." Rom. 3:19. "By the law is the knowledge of sin." Rom. 3:20. He also teaches that we do not make void the law through faith in Jesus, but we really establish it. Rom. 3:31. John says plainly that "sin is the transgression of the law." 1 John 3:4. And Paul says in another place, "The strength of sin is the law." 1 Cor. 15:56. These sacred writers are careful to teach that although Christ has been made a curse for us, having died on the cross, yet we are not permitted to continue to be violators of the law, but should even go beyond its mere letter and obey its spirit.

Notwithstanding all this plainness of Scripture, many Sunday-keepers teach that a change was made by Christ in the fourth commandment, and to keep this commandment properly, we must make the first day of the week the Sabbath. But the sacred writers have not informed us of any such change. Was it negligence?

These writers call the seventh day "the Sabbath," or "the Sabbath day," and nowhere call it the Jewish Sabbath. Was it negligence?

No one can deny that the seventh day was the Lord's day up to the first advent of our Saviour; but we are nowhere informed that

"the Sabbath of the Lord" is no longer the Lord's day. Nor are we anywhere informed that the first day of the week is anything more than "the first day of the week."

The sacred writers do not inform us that the Jews who falsely accused our Redeemer of violating the Sabbath, afterwards accused his disciples of violating it; nor that they objected to the Christians on the ground that they kept a rival Christian Sabbath. Was it negligence?

"But," says some Sunday-keeper, "we have never said the sacred writers were negligent." No, you have never used such words. But suppose some man does not say to you or any other person that you are a thief, but he takes the liberty to search your premises,—do not actions speak louder than words?

EPSILON.

The Prayer-Meeting.

LET the prayers be short. If, when Peter found himself sinking in the waves of Galilee, he had insisted on putting before his petition, "Lord, save me," the regular prayer-meeting roundabout introduction, he would have been forty feet under water before he could have asked of the Lord the help he needed. By the time a man has been praying five minutes or more, most of the people who listen will be praying too—praying for him to stop. One-half the prayer-meetings suffer seriously from this evil of too-long-windedness. Christ set us no such example, for the prayer he taught takes much less than one minute for its repetition. It becomes, after a time, the duty of pastor or prayer-meeting leader to remonstrate gently with those who may offend by occupying too much of the prayer-meeting's time. Those who have the right Christian spirit will take the hint without offense, and those who have not the right Christian spirit may as well be offended, and cease public praying, for thereby they would show that they possessed not the frame of mind suitable to lead others in prayer.

Seek variety in prayer-meeting methods. If times look dark for Christ's cause, have a praise-meeting. You will be surprised at the number of blessings you can still praise God for, and such expression of gratitude will frequently lead the way to greater occasions for thankfulness. Then have a promise-meeting at intervals. Ask A to bring to the next meeting a promise from Genesis, and B one from Exodus, and so on through the audience and the Bible. Every book in the Bible will be found to contain at least one precious promise, and by bringing them together thus you will win fresh inspiration for your future work.—Moody.

Signs of Spiritual Decline.

WHEN you are averse to religious conversation or the company of pure-minded Christians; when from preference, and without necessity, you absent yourself from religious services; when you are more concerned about pacifying conscience than honoring Christ in obedience; when you are more afraid of being counted over-strict than of dishonoring Christ; when you trifle with temptation or think lightly of sin; when the faults of others are more a matter of censorious conversation than of secret grief and prayer; when you are impatient and unforgiving toward the faults of others; when you confess, but do not forsake sin; when you acknowledge, but still neglect duty; when your cheerfulness has more of a levity of the unregenerate than the holy joy of the children of God; when you shrink from self-examination; when the sorrows and cares of the world follow you further into the Sabbath than the savor and sanctity of the Sabbath follow you into the week; when you are easily prevailed upon to let your duty as a Christian yield to your worldly interest, or the opinions of others.—Sel.

Constantine.—III.

THE superstitious nature of his religion is shown by such testimony as the following. Theodoret's history contains the emperor's letter to Sapor, king of Persia, in which he said:—

"My soldiers believe in this God; they bear his standard, and through him they gain the most famous victories."—*Theodoret*, p. 76.

Another ancient writer speaks as follows:—

"Moreover, Constantine caused the nails with which Christ's hands were fastened to the cross, to be converted into bridle bits and a helmet, which he used in his military expeditions."—*Socrates Eccl. Hist.*, p. 48.

These, as the labarum or standard of the cross, were superstitiously regarded as charms, by which victory was to be gained in battle. A very interesting article was published in the *Christian Union*, being an extended notice of a book of "Voyage and Travail, which treated of the way to Hierusalem, and marvayles of Ynde, with other Llands and Contrees." It was written by a Sir John Mandevill, in which he describes the place where the nails were found, and gives us to understand that virtue was ascribed to them in procuring victory. The following is an extract *verbatim*:—

"Also, within the Mount of Calvarye on the right side, is an Awter, wher the piler lyzth that oure Lord Jhesu was bounden to whan he was scourged, and ther besyde iij fote, ben iij pilers of ston that allweys droppen water. And summe seyn that thei wepen for our Lordes dethe! And nygh that Awter is a place under erthe, xliij degrees of depnesse, where the only croys was founden by the wytt of Seynte Elyne, under a roche wher ther Jewes hadde hidde it. And that was the verray croys assayed. For thei founden iij crosses, on of oure Lord and ij of the ij thieves. And Seynte Elyne proved hem on a ded bodye that aros from death to lyve whan that it was leyed on it that our Lord dyed on! And there by in the wall is the place where the iij nayles of oure Lord were hid; . . . and one of these the Emperour of Constantynople made a brydrill to his hors, to ber him in bataylle, and through vertue thereof he overcam his enemyes and wan all the land of Asye the lesse."

A rendering of the above will be necessary for some readers to enable them to discover the point of the historian's statement:—

"Also within the Mount of Calvary on the right side, is an altar, where the pillar lieth that our Lord Jesus was bound to when he was scourged, and there beside four feet, are four pillars of stone, that always drop water. And some say that they weep for our Lord's death. And nigh that altar is a place under earth, forty-four degrees (steps, probably) deep, where the true cross was found by the wit of Saint Helena, under a rock where the Jews had hid it. And that was the true cross proved (identified). For they found three crosses, one of our Lord, and two of the two thieves. And Saint Helena proved it on a dead body that arose from death to life when it was laid on it that our Lord died on. And near there in the wall is the place where the four nails of our Lord were hid. . . . And of one of these the emperor of Constantynople made a bridle to his horse, to bear him in battle, and through virtue thereof he overcame his enemies and won all the land of Asia the less."

The "Seynte Elyne," here mentioned, was no other than Helena, the mother of Constantine. Some historians say she caused the nail to be made into a bridle bit, and had the others wrought into his helmet for the benefit of her son.

Thus one testifies:—

"She gave orders that some of the nails should be driven into the royal helmet, in order that the head of her child might be preserved from the darts of his enemies; and she ordered some of the other nails to be fixed in the bridle of his horse, not only to insure the safety of the

emperor, but also to fulfill an ancient prophecy."—*Theodoret*, p. 63.

It appears evident that the mother and son were infected with the same spirit of superstition; and that much of Constantine's regard for Christianity sprung from the benefit which he supposed he had received in battle from the sign or standard of the cross, and from the nails of the crucifixion found by his mother at Jerusalem.

Waddington speaks of his character thus:—

"The year which followed the final success of Constantine was disgraced by the execution of his eldest son; and it is not disputed that the progress of his career was marked by the usual excesses of intemperate and worldly ambition. Some of his laws were severe even to cruelty, and the general propriety of his moral conduct cannot with any justice be maintained."—*Church History*, p. 83.

Dr. Carl Hase speaks emphatically of his character and life after his profession of Christianity:—

"The Emperor still remained *Pontifex Maximus*, and some of his enactments indicate that he honored, or at least favored, the magical arts of the old paganism. Political interests seemed imperatively to require that Christianity should be established as the religion of the State, that those religious questions which were then producing innumerable divisions might be decided.

The same sign which had originally given him the victory (Labarum 312), had also conducted him to universal dominion, and he therefore regarded himself as the favorite of Heaven, called to secure an equal dominion for the cross of Christ. And yet he was not restrained from desecrating that very cross by hands deeply imbued with blood—the blood of his own son (326).—*History*, pp. 103, 104, § 93.

That he retained throughout his life the title of Pontifex Maximus, or high priest of the pagan rites, is worthy of note. It certainly leads to the conclusion, which some writers have boldly declared, that he never came to consider the Christian religion as the only true one, or the God of the Christians as the only one worthy of being worshiped. But that, while he worshiped the gods, or at least honored them, he selected Christ as his "tutelary god," and honored him above the rest. Thus Gibbon says:—

"His liberality restored and enriched the temples of the gods; the medals which issued from his imperial mint are impressed with the figures of Jupiter and Apollo, of Mars and Hercules; and his filial piety increased the council of Olympus by the solemn apotheosis [deifying] of his father Constantius."—*P.* 251.

It is also to be noted that, while he retained the pagan title of Pontifex Maximus, he also took upon himself the office of a minister of the gospel of Christ, and preached in the congregations, as well as presided over a Christian Council. It is needless to say that he was flattered by his Christian courtiers on account of his wonderful discourses! Dr. Schaff says one of his sermons "is still extant, in which he recommends Christianity in a characteristic strain, and in proof of its divine origin, cites especially the fulfillment of prophecy; including the Sibylline books and the Fourth Eclogue of Virgil."—*Church History*, vol. 2, p. 34.

This gives us at once an idea of his ministry and the character of his religion.

We have always been surprised that Christian people of this day, with all the facts within their reach, persist in styling Constantine a "Christian emperor." But our wonder has been greatest to hear them speak of the happy time when "the empire became Christian." So far from the empire becoming Christian the church in that day became anti-Christian. Dr. Dowling, in examining the rise of the great apostasy, says:—

"Many of the errors, indeed, of several cent-

uries, the fruit of vain philosophy, paved the way for the events which followed; but the hindrance was not effectually removed until Constantine, the emperor, on professing himself a Christian, undertook to convert the kingdom of Christ into a kingdom of this world, by exalting the teachers of Christianity to the same state of affluence, grandeur, and influence in the empire, as had been enjoyed by pagan priests and secular officers in the State. The professed ministers of Jesus having now a wide field opened to them for gratifying their lust of power, wealth, and dignity, the connection between the Christian faith and the cross was at an end."—*History of Romanism*, p. 29.

Neander informs us distinctly that this state of things was brought about by Constantine's influence, who planned the condition of the church to conform to his own ideas for the peace and strength of his empire. In his remarks on Constantine and the Council of Nice, he says:—

"The heathen, he said, would be most easily led to salvation, if the condition of the Christians was made to appear to them in all respects enviable. They should consider that the advantage to be derived from preaching could not belong to all. Some, he said, might be drawn to the faith by being seasonably supplied with the means of subsistence; others were accustomed to repair to that quarter where they found protection and intercession (alluding to the intercession of the bishops); others would be won by an affable reception; others, by being honored with presents. There were but few who loved the exhibitions of religious doctrine; but few who were the friends of truth (therefore, few sincere conversions). For this reason, they should accommodate themselves to the characters of all, and, like skillful physicians, give to each man that which might contribute to his cure, so that in every way the saving doctrine might be glorified in all. A course of proceeding upon such principles must naturally have thrown open a wide door for all manner of hypocrisy. Even Eusebius, panegyrist of Constantine, blinded as he was by the splendor which the latter had cast over the outward church, although he would gladly say nothing but good of his hero, yet even he is obliged to reckon among the grievous evils of this period, of which he was an eye-witness, the *indescribable hypocrisy* of those who gave themselves out as Christians merely for temporal advantage, and who, by their outward show of zeal for the faith, contrived to win the confidence of the emperor, which he suffered them to abuse."—*History*, p. 28.

Nothing can be added to the above words of Neander to make them impressive. Nothing more should be needed to put us on our guard against trusting to that age for any just decisions of truth. Gibbon says Constantine carried out the policy which he advised before the council by offering valuable presents to those who would embrace Christianity. It was an age of great moral and religious darkness. The following words fitly describe it:—

"The simplicity of the gospel was corrupted; pompous rites and ceremonies were introduced; worldly honors and emoluments were conferred on the teachers of Christianity, and the kingdom of Christ in a great measure converted into a kingdom of this world."—*McClintock and Strong's Cyclopedia*, Art. Constantine.

EDITOR.

HUMILITY does not consist in self-abasement; it consists in self-surrender. Christ asks a transfer of title, not a destruction of property. You and I are worth something; what is needed is that we be utilized. One of himself is not available. "Without me ye can do nothing." To realize this truth is humility. Without its realization all show of being humble is pretentious. We are all strong in him, and in him only.—*Bible Banner*.

The Gospel Hid.

SOME one asks, Does not the Bible teach that the gospel is hid from some, and they cannot understand it? Such persons generally think they are of this class. They try to avoid the plain truths of God's word by saying it is hid from their eyes, and they cannot see it, hence they are not responsible for not obeying the truth presented before them. But let us look at the text that is supposed to teach their theory. "But if our gospel be hid, it is hid to them that are lost." 2 Cor. 4:3. If we read the next verse, we will find how it is hid. "In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The things of this world have such a strong hold upon them that they cannot give them up. They see the truth is very plain, yet how can they accept it and lose their position in life? They cannot have both. They want to be saved, yet, like the young man (Matt. 19:22), they wish to be saved and have the world also. Presently the God of this world makes them believe that they need not be so particular, and thus they become blinded. The gospel is hid from them, their judgment becomes void, and they think that they are all right.

When the claims of the fourth commandment have been presented to people who have been conscientiously observing the first day of the week as the Sabbath, how plain they seem at first. They wonder why they never saw it before. They wish the whole world would see it and change to the right day. But after considering the matter, they see it will interfere with their business affairs. The man in the shop sees that it will take the best day in the week from him, if he obeys what he knows to be God's truth. The mechanic fears he will lose his place, and he cannot see how he may support his family and obey God. The builder does not see how he can obey the truth and carry on his business. After dwelling upon these thoughts for some time they begin to think that God is so merciful that he will save them if they do not do just as he says, when it is so inconvenient. They soon begin to think that it makes no difference which day they observe, although the Bible plainly says the seventh day is the day God has appointed to be observed. Then the world gets so round they cannot observe any day, and time is lost, so they cannot tell which day is the Sabbath. What is the trouble with these persons? The god of this world is blinding their eyes. Their business comes between them and the God of Heaven, and they turn against the light of truth, because it is inconvenient. The same principle is true of every truth that has been presented before the world. The rejection of it has brought darkness, for "he that walketh in darkness knoweth not whither he goeth."

How many of the readers of this paper have seen light in the articles on the Sabbath question? Have not the evidences produced been so plain that you dare not deny that it is truth? Have you thought that you should obey, but have yielded to convenience? Do you say you would like to keep all of God's commandments, but you do not see how you can and support your family? Ah, be careful, my dear reader! The light is shining upon your pathway, and you may stand still until it passes by, and then you will be left in darkness. "Walk while you have the light," says our Saviour. Trust in his promises and walk out by faith. Do not let Satan deceive you and make you think that God is not particular. God is merciful to those who obey him. "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them." Ps. 103:

17. 18. God has not promised to be merciful to those who willfully disobey him.

May the Lord help you, my kind reader, to walk where you can have the blessing of God resting upon you. If his truth is unpopular and it costs all you have, yea, even life itself, step out and trust in him who was able to shut the lions' mouths that they hurt not his servant Daniel. Remember those who stood at the stake and burned to ashes for the precious truth. Are you not willing to suffer something to have a part with them? "Walk while ye have the light, lest darkness come upon you, for he that walketh in darkness knoweth not whither he goeth."—J. H. Durland, in *Present Truth*.

A False Hope.

THERE is scarcely an individual who does not indulge some degree of hope that he will be admitted into a happier world when he leaves this earthly scene. Even the man of the world, the profligate and the debauchee, notwithstanding their consciousness of guilt and the opposition of their affections to the divine law and the duties of the Christian life, frequently buoy themselves up with the vain expectation that an all-merciful Creator will let them off in some way, and not inflict the punishment which they feel they deserve. They cannot think that God will suffer them to sink into an awful perdition. They cling to a hope that he will pity their weaknesses and follies, and receive them, when they die, into the joys of Heaven. Such hopes arise from false notions of the divine character, and of that in which true happiness consists, and from erroneous views of the character of the future state, and the nature of its enjoyments. In order to enjoy happiness in any state, the mind must be imbued with a relish for the society, the contemplations, and employments peculiar to that state, and must feel an ardent desire to participate in its enjoyments. As in the present life there are certain mental endowments necessary for securing substantial happiness, so there are certain moral qualifications indispensably requisite in order to prepare us for relishing the entertainments and employments of the life to come.

All the arrangements of the celestial state would have to be changed; angels and redeemed men would have to be banished from its abodes before an unregenerate soul could find entertainments agreeable to its capacity and desires. Although wicked men were admitted into "mansions of bliss," they would be miserably disappointed. They would feel themselves to be in a situation similar to that of a rude savage, were he to be introduced into an assembly of highly cultivated men and women. They would find nothing congenial to their tastes. They would want to fly away to regions and companions better adapted to their affections.

It is a decree of Heaven—a decree of the intelligent universe, and which, like the law of the Medes and Persians, cannot be changed—that, "without holiness, no man shall see the Lord." "The soul that sinneth, it shall die." "The wages of sin is death." The sinner will get his "wages." He will receive that which he merits—that which is his proper pay. As a man sows, so he must reap. Every man is his own poisoner, his own executioner. If the sinner dies it will be because he deserves to die. He will not have the compassion of the universe in his favor. He will have no one to take his part against God. He will suffer as the culprit pines in the dungeon—as the murderer dies on the scaffold. This is not a question of arbitrary punishment. It is a question of wages. It is a question of traveling on a certain road, which, if you travel long enough, you will necessarily reach the end; and the end is death.—Rev. W. L. Wells.

The Religion of Morals.

It ought to be understood better than it seems to be on all sides, that religion is nothing if it does not concern moral conduct. Ritual, order, dogmatic teaching—everything is vain and lost unless the man is changed and made better in all that concerns the duties and relationships of life. Morals, indeed, are not religion—though, in the higher and better sense, it is impossible to distinguish between the two even in thought—but morals are an essential part of religion. Morals concern right-thinking and right-doing in the manifold every-day relations and employments. What is truthful, just, honest, right in principle, whether in speech or action, in buying or selling, and in the whole ordering of life—that is what is meant by the religion of morals. It means that religion is largely made up of morals, by as much as a life of right-doing chiefly consists in what men rightly think, do, and say in all common and ordinary affairs. This saying, doing, and thinking the right thing is not a matter of discretion, but a matter of obligation. More than that, it is a religious obligation. It is to be done because it is right, as for that reason, also, it is commanded of God. It is as right and obligatory as prayer or worship, or anything else which God commands. The whole thing, indeed, is summed up in the Lord's prayer, and the ten commandments, as everything is gathered up in the twofold but essentially one requirement, to love God and one's neighbor.

This religion of morals, as the world looks at the matter, is chiefly the test of religion. "Those who profess and call themselves Christians" are almost wholly judged by the standard of moral conduct. The church is, by the world, judged in the same way. So, too, is the Christian religion. So, also, is its Founder. It is true he is acknowledged to have kept the whole law, not offending in one point, but his example, his teaching, and his church are conceived to be a success, and only so in proportion as they bring about a right way of acting and dealing between man and man.—Churchman.

"And They Were Speechless."

THE shortest of creeds is that of the man who believes only what he understands. It may be stated in four words: "I believe in nothing." He cannot believe in his own existence; for the greatest physiologists know not what life is. He does not believe in magnetism; for Prof. Tyndall says he has no theory to explain it. This pithy anecdote shows how such a person must be a universal skeptic:—

"I will not believe anything but what I understand," said a self-confident young man.

"Nor will I," said another.

"Neither will I," chimed in a third party.

"Gentlemen," said one who sat close by, "do I understand you correctly that you will not believe anything you don't understand?"

"I will not," said one; and so said the others.

"Well," said the stranger, "in my ride this morning I saw some geese in a field eating grass. Do you believe that?"

"Certainly," said the three unbelievers.

"I also saw the pigs eating grass. Do you believe that?"

"Of course," said the three.

"And I also saw sheep and cows eating grass. Do you believe that?"

"Of course," was again replied.

"Well, but the grass which they had formerly eaten had turned by digestion to feathers on the backs of the geese, to bristles on the backs of the pigs, to wool on the sheep, and on the cows had turned to hair. Do you believe that, gentlemen?"

"Certainly," they replied.

"Yes, you believe it," he rejoined; "but do you understand it?"

They were silent.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—APRIL 14.

Inheritance of the Saints.

A RESTORATION FORETOLD.

1. What was the nature and extent of the dominion given to Adam?
2. By what means did he forfeit it?
3. Who usurped the dominion?
4. Who is the serpent?
5. Since Satan obtained the dominion by conquest, what would take place should he, in turn, be conquered by another?

"When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Luke 11:21, 22.

6. Immediately after the fall of Adam, what did the Lord say to the serpent?

"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Gen. 3:14.

7. In this address to the serpent, how was Satan's final overthrow announced?

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

8. By what means is the destruction of Satan accomplished?

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Heb. 2:14.

9. Who is the one here spoken of, whose death results in the destruction of the devil?

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2:9.

10. Then who is the "seed" referred to in Gen. 3:15, who was to bruise the serpent's head?

11. When Christ destroys Satan, what will he gain?

12. What prophet foretold the winning back of the dominion which Adam lost?

"And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

13. How extensive was the first dominion?

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26.

14. And how extensive is the dominion over which Christ shall rule?

"I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2:7, 8.

THOSE who have followed the course of these lessons, will at once turn to Gen. 1:26-28 for an answer to the first review question. God gave Adam dominion "over all the earth," and "over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." This dominion, however, as we have seen, was given to Adam in a sinless state, with the design that it should not be

marred by sin. Since it was a perfect dominion, as soon as sin should be introduced, it would be forfeited. The circumstances of the introduction of sin, are given in detail in the third chapter of Genesis. There we learn that the serpent, who is "the devil and Satan" (Rev. 20:2), was the one who caused our first parents to lose the dominion given to them.

By this conquest, Satan usurped the dominion. A strong man may keep his goods in peace, but if a stronger than he comes, he will be overpowered, and his goods seized. So if Satan were overcome, it follows that he would lose that power which he usurped. Such an overthrow is announced in Gen. 3:15. In Heb. 2:9, 14 we learn that Jesus is the one who accomplishes the destruction of Satan. Then Jesus must be the "seed" who was to give Satan his mortal wound, by bruising his head. Christ has conquered Satan, and has thus obtained the right to all which Satan claims as his own. He has not yet completed the destruction, but when that is accomplished, then the dominion will be Christ's by right of conquest.

At that time Micah 4:8 will be fulfilled, when the "first dominion" is restored. As this dominion embraced the whole world, so the Lord, who, in spite of Satan's usurpation, has ever remained the real owner of the universe, has promised that he will give to Christ "the uttermost parts of the earth" for a possession.

E. J. W.

On Bible Study.

[From an address by Elder J. H. Waggoner, before the General Sabbath-school Association at Battle Creek, Mich., November, 1884.]

THERE is a great difference between reading and studying. This is true of the Bible; it is a truth which every Sabbath-school scholar needs to understand. Fifty years ago the principal labor of the Sunday-school scholar was to recite verses. The child who learned the most verses to repeat, received the largest number of credit cards. It is well to have the mind well stored with the words of Scripture, but it is quite possible to be able to repeat many verses, and yet be ignorant of their meaning. Indeed, it is not favorable to the thorough understanding of a subject to tax the memory too heavily. "A well balanced mind" is that where no one power is exalted at the sacrifice of another.

I have seen rules for reading the Bible through so many times in a year; so many chapters each day, and so many additional on the Sabbath; and this without regard to the length or subject of the chapters. I was never successful in reading the Bible in this manner. It is not difficult to read several chapters in the historical parts of the Bible; but in most parts, if carefully read, one expression brings to mind another in some other place, and thus a chapter leads to the comparing of many other chapters. This is profitable reading.

Paul directed Timothy to "meditate on these things." Unless we meditate and reflect upon the things that we read, our "understanding is unfruitful." We might as well read in an unknown tongue as to read in our own tongue, and yet have no understanding of that which we read. There is far too little attention paid to the understanding of children. With a fair exercise of the memory, a child may answer all the questions in a lesson, and repeat all the texts cited, and yet have no true knowledge of the subject treated in the lesson.

There is a needless prejudice against "doctrinal preaching" and doctrinal teaching. This prejudice is not only needless, but it is pernicious. The doctrines of the Bible are neither more nor less than the truths of the Bible. The world is perishing because of the neglect of the doctrines of the Bible. The doctrine of the Sabbath is the truth of the Bible concern-

ing the Sabbath. The distinction usually made between doctrinal and practical teaching should not be made. A correct faith lies at the foundation of a correct life; and a correct faith depends upon a proper understanding of the truths of the Bible. All Scripture has but one and the same object,—"that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:17. Therefore all the doctrines of the Bible are practical; and if they are not made practical, there is a defect in the teaching. Doctrines and duties are closely related; they are inseparable.

Children must be early taught to respect authority; and the true foundation of respect for all authority is reverence for God's word. I believe that children, as well as adults, need to understand the doctrines of the Bible. The importance, the necessity, of our present series of doctrinal Bible lessons for the Sabbath-schools, cannot be estimated. The fear is that they will not be thoroughly studied by the scholars, and intelligently and forcibly impressed by the teachers. Our young people need to realize that their eternal life is in the Son of God; that they must soon meet the most terribly trying ordeal. It must be stamped into their very being that there is no knowledge in death; no future life without a resurrection; and that the dead will be raised to glory and immortality when Christ comes. They must fully understand "the power and coming of our Lord Jesus Christ," in order that they be not deceived by false christs and lying miracles.

Teachers should not be listless in this work, nor think lightly of it because it is "doctrinal" teaching. The safety of the pupils is concerned in this matter; their eternal life is at stake. Not a doctrine suited to the wants of the present and the future, not a point of "present truth," should be neglected. By careful attention to these things, our children may be made sensible of the dangers which now beset them, and the greater dangers which they soon must meet. They must be made to understand and to realize that the Bible is for them; that its truths are their truths; that Christ is their Saviour from present dangers, and that he is soon to appear for their deliverance if they trust his promises and the power of his blood, and reverence the authority of the word of God.

Teachers bear great responsibilities, and they have great privileges. They that turn many to righteousness shall shine as the stars forever and ever. We cannot imagine any greater joy than that of the Sabbath-school teacher who brings his class of little ones, or of the youth rising to manhood and womanhood, and presents them to the Saviour at his coming, as trophies of divine grace, saved through his faithfulness. May God give us wisdom and grace to faithfully strive for such a crown.

Hints on Studying.

SUCCESS in study depends largely on favorable conditions of the mind. It is a well-known experience that under certain circumstances, impressions are made that last through life. Trifling incidents are remembered without an effort, and unimportant scenes are as fresh after twenty or thirty years as they were on the day they occurred. On the contrary, many things that we labored long to acquire and tried hard to retain, have slipped away from us, we know not how.

This difference is not wholly due to natural depravity or Satanic influence. These may tend toward causing us to drop the valuable and retain the worthless; but the chief reason why the memory has kept some things without an apparent effort, is because the mind was in a condition to receive impressions when these things happened, or when they were studied. The artist prepares the polished plate, and puts it into the camera; when the sun quietly and silently paints for him, in light and

shade, the most perfect pictures. The mind is like the plate; it receives impressions most readily when it is passive; that is, when it is not anxious about receiving an impression; just as water will reflect an image better when placid than when disturbed. We often remember best by not trying to remember at all, but by simply giving the whole mind to the appreciation and enjoyment of our subject. Just as soon as one begins to cudgel his brain with the thought, "Now be sure to remember this!" just so soon the attention is partly turned aside from what he wishes to remember. His hold is weakened upon the very thing he wants to keep. A cloud, slight though it may be, has come between him and his subject; the sunlight is partially cut off, and his picture is dimmed. The best way is to be so wholly given up to the subject in hand that self, time, place, and circumstances will be wholly forgotten. When a thought has once taken possession of the mind in this way, it will be sure to return again.

If the theme be historical, descriptive, or narrative, step right on to the scene of action, and let all pass before you in vision. See and hear and feel as you would if you had really been present. It will thus become a part of your own experience, and you will recall it as you do the events of your own life. Time after time these scenes will come back to you, till they will become too familiar to be lost.

If the subject be philosophical, or meditative, let your mind drink in and assimilate the thought, without being hindered by any anxiety about remembering it. Whatever thoughts of others you deem worthy to be cherished, will thus mingle with your own until they seem a part of your own mind.

If it is mere words you wish to remember, regardless of their meaning, this plan will not serve your purpose; you must look elsewhere for instruction in that art.

Many people are much hindered in their studies by a hurried feeling. The thought continually comes up: "Well, now, I must hurry; for I fear I shall not have time to learn all my lesson!" If the time be short, all the more need there is of keeping the mind calm and clear. We cannot afford to have it unbalanced by distracting fears, and so unfitted for healthy action. Be deliberate, though you may not have five minutes for study. This is not inconsistent with decision and energy.

But the most essential condition of success is that the mind should take pleasure in the very act of studying. So long as learning a lesson, or studying a subject, is regarded as a task, there can be but little real success. The mind is nourished by study, *thought*, as the body is by food; and both study and food should be *relished* in order to be serviceable. The relishing of food depends upon healthy conditions of the body; and true delight in study, especially the study of the Bible, depends on a healthy condition of body, mind, and spirit. This thought opens up a broad field,—one which we cannot attempt to explore,—but a few hints may be given. Our pleasure in study depends on the interest we take in the subject; our interest depends on the nature of the subject, a complete understanding of it, and a condition of character that will enable us to appreciate the truths presented. What we need to do, then, is to choose a worthy subject; ask the aid of the Holy Spirit to prepare the mind and heart to appreciate truth; and then give ourselves up wholly to the influence of that truth, with the sole purpose of being made better by it.

Thorough, persistent study of this kind will soon become a satisfaction and delight, and will yield results that seem marvelous.

If we cannot at once achieve all that is here set forth, let us aim in the right direction, follow the plan as nearly as possible, and see what will come of it.—*G. H. B., in S. S. Worker.*

Co-Working.

THE scholars being attentive, and the teacher having found a way to make clear that which he would teach, the teaching-process now hinges on the *co-work* of scholar and teacher in the transfer of the needed knowledge from the teacher's mind to the scholar's mind; or, more properly, in the enabling of the scholar to obtain that knowledge for himself, under the teacher's guidance. And for this co-work, also, the teacher is responsible, as it is the teacher's method of securing the completion of the teacher's process that we are considering; and no teacher can do a teacher's work without the co-work of his scholars.

The first requisite to securing the co-work of your scholars, is to bring yourself down to their level. You probably are above their level to begin with. You ought to be so. But if you and they are to co-work to advantage, you and they must get together in some way. They are as yet unable to rise to your level. You ought to be able to stoop to theirs. This you can do without losing your own vantage-ground.

It is not always easy for a teacher to ascertain a scholar's level. That may itself require careful study. But there is no safe and sure progress in teaching until that knowledge has been gained. In a city mission school which I superintended some years ago, a teacher asked question after question of a new little scholar, without ever getting a satisfactory answer. The boy did not know who made him, or who was the first man, or who built the ark, or who was cast into the lions' den, or any other item of the elementary information which was then made the main subject of Sunday-school pursuit. At last the teacher asked, in despair, "Why, my boy, what do you know?" And the discouraged face brightened up, as the little fellow answered cheerily, "I know the head from the tail of a cent." Then for the first time the teacher knew what that boy's level was.

Brought up in the crowded streets along the river's bank, he had watched the older boys pitching pennies, and he was not a little proud to have already learned the difference between the "head" and the "tail" of a cent. And that was a good starting-point for a wise teacher who could come down to a scholar's level. It were easy then to take a penny, and show its two sides, and ask and talk about the difference. Then could come the story of Jesus finding a lesson on the "head" of a penny; and other Bible stories about a penny could follow, as a basis of further co-work in the teaching process. Finding a scholar's level in order to get down to it, is quite as important a matter to a teacher as any other result of his study. And when that level is found, it is the teacher's duty to make his starting-point there. That is the only hopeful spot on earth for him—as a teacher.

When you and your scholars are fairly on the same plane, you must see to it that they are familiarly at ease with you. It is not enough for a stranger to get down on the floor alongside of a little child. There will be shyness on the child's part until acquaintance is made with the new-comer, and until sympathy and confidence bring ease and familiarity on both sides. When these are secured, the child will be ready enough to do his share of the talking. Once get a child to feel free with you and he will talk with you as he would with his parents or his playmates. If you can get no word from a child in a class, the trouble is not with the child alone. It is in your relations with that child. There is still some obstacle between that child and yourself; some hindrance to his perfect freedom with you. That hindrance you must set yourself to discover and remove, if you would secure his co-work with you in the teaching process.

A good teacher had in her Sunday-school

class one shy little child, who for a long time could never be drawn out to take any part in the lesson exercises. But one Sunday, as the teacher was speaking familiarly with her scholars, this little child broke out most unexpectedly with the announcement, "I went to the circus yesterday." The teacher wisely saw and improved her opportunity. Had she checked that child for that interruption, as she might have checked another scholar, the shy little one would have felt the rebuke, and have drawn herself back into her own timid self once more. "Did you?" asked the kind teacher, in evident and hearty appreciativeness. "And what did you see there?" Full of this new episode in her commonplace life, the interested child, at her ease all of a sudden, started off with the story of the sights she saw at the circus. Watching the play of the little one's mind, the teacher went alongside of the scholar until she had a fair hold of her sympathy and attention, and then she adroitly turned the scholar's mind onto a thought somewhat nearer the subject of the lesson for the day. That scholar, thus put at her ease with her teacher, never shut herself away from that teacher again.—*H. Clay Trumbull.*

Paying the Cost.

If a bill is larger by a good deal than we had expected it to be, we always pay it with pain. If as large, but not larger, we pay quietly. If smaller than we had anticipated, we pay it with pleasure. Paul was ever counting that his bill could only be paid with his blood. So when less payment was demanded, he paid with pleasure. No groans and sighs and tears escape him. "I take pleasure in infirmities, in distresses, in persecutions," he says. This was largely because he had counted the cost, and was now ready to pay. Being ready for the hardest experiences, he easily went through such as were only hard. Ready for the superlative degree, the comparative was easy, and the positive light. So we find him in the midst of an excited throng the calmest of them all. From a worldly standpoint, if any one that day should have trembled with excitement, it was Paul. Yet all trembled but Paul. What a perfectly grand sight that was to see him calm, self-possessed, quiet, on the staircase, soldiers flushed, mob enraged, only he self-poised! Surely "forewarned was forearmed," and because he was prepared he was not overtaken. Yet so it ever will be. The young disciple who says, "I am going to be a Christian, cost what it may. It will bring ridicule, evil speaking, and may cost me my situation. It may result in my having to leave my home; yet I am prepared for this, and for even worse things,"—that disciple has won half the battle before he has struck a blow. But that one who says, "I think I will try the Christian life. I hope it will not cost me very much," has lost the battle at the very start. Half-hearted beginning for Christ ends in whole-hearted return to the world. Teachers may as well state plainly to scholars at the outset, that the Christian's voyage is not all plain sailing. Storms must come, and, perhaps, hurricanes. He who sets out unprepared in spirit for such experiences will surely suffer shipwreck. Yet we need not be discouraged, for if God would and did make Paul sufficient for these things, he is not less able to make us stand. All God's power and love are at the disposal of any one now just as truly as they were at Paul's disposal. We, too, may stand and face even death calmly for Christ's sake, if Christ strengthens us. If we want Paul's endurance, we need but "count the cost," and thus relying on Jesus, the author and finisher of our faith, we shall, like Paul, be able to "pay the cost."—*Rev. A. F. Schauffler.*

A GROWLING disposition is sure to come across something with which to find fault.

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
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OAKLAND, CAL., FIFTH-DAY, MARCH 12, 1885.

The Church. No. 5.

QUALIFICATIONS OF ELDERS.

1. HE must be *blameless*. We believe that Dr. Barnes correctly says: "He should be a man against whom no charge of immorality or of holding false doctrine is alleged." To be a faithful overseer of the church he must be both blameless *in life* and correct *in faith*. And we more readily conclude that this refers to being irreproachable in faith as well as in conduct because the sixteenth point refers entirely to his reputation before the world.

2. The husband of *one wife*; a monogamist, and not a polygamist. We believe that this is the correct interpretation and the complete meaning of the text. That it discountenances the idea of celibacy in the servants of God is evident, as does also another text of the same writer: "Marriage is honorable in all." Heb. 13:4. And we would include in the prohibition not only polygamy, as commonly considered, but the marriage of a second wife while the first is yet living. We cannot agree with some who say that a second marriage is not allowable under any circumstances, even though the first wife be dead. For neither in Scripture nor in law is a *dead person* yet considered a husband or wife. That the marriage tie is severed by death is abundantly shown in the Old Testament, and also by Paul in Rom. 7, and 1 Cor. 7:39. It is true that Paul's argument is concerning our relation to Christ; but it is constructed upon a fact in life, namely, that death releases from the marriage tie. But if that were not a fact, if death did not loose one from the law of marriage, then there would be no force in his argument; his illustration would be faulty. And it is further shown by the Saviour's own words, that adultery of one of the parties also dissolves the marriage contract, because he plainly makes an exception in respect to it, in the following words: "And I say unto you, Whosoever shall put away his wife, *except it be for fornication*, and shall marry another, committeth adultery." Matt. 19:9. But we record our protest, with many of the clergy who now stand upon this ground, against the marriage of those persons who have been divorced for other causes than adultery. Nor would we place a *premium on crime*, as is too often done, by permitting the guilty party to marry again.

Some have construed the apostle's words so as to make them an imperative injunction; that is, that the elder *must be* a married man. But we are inclined to accept the position of Dr. Barnes, who denies this construction. We might give many authorities for various opinions on this text; but we forbear. We think that all must admit the correctness of our statement, that it forbids polygamy, as the Saviour does in Matt. 19.

3. *Vigilant*, that is, watchful. The original has a signification differing somewhat from our word *vigilant*. Or, at least, its derivation would convey the idea of one *not drinking*; and Dr. Clarke has a good comment on this: "Watchful—for one who drinks is apt to sleep; so he who abstains from it is more likely to keep awake, and attend to his work and charge. A bishop has to watch over the church, and watch for it, and this will require all his care and circumspection." While the word literally signifies abstinent of wine, all authorities agree that it bears the meaning, sober-minded, watchful, discreet, prudent, attentive.

4. *Sober*. This word is not the opposite of intemperate, as the word *sober* is frequently used, but it means rather of sound mind; as Clarke says, "Of an extensive and well-cultivated mind; dispassionate, prudent, and sedate." Barnes says: "Perhaps the word *prudent* would come nearer to the meaning of the apostle than any single word which we have."

5. *Of good behavior*, margin, *modest*. On this Clarke has an excellent comment, as follows: "He must be of good behavior; orderly, decent, grave, and correct, in the whole of his appearance, character, and conduct. The preceding term, *sober*, refers to the mind; this latter, to the external manners. A clownish, rude, or boorish man should never have the rule of the church of God; the sour, the sullen, and the boisterous, should never be invested with a dignity which they would most infallibly disgrace." These words are worthy of careful consideration. They seem to about cover the whole ground. Coverdale renders the term "mannerly." And Barnes says: "The most correct rendering, according to the modern use of language, would be, that he should be a *gentleman*." It is certainly the duty of one who has charge of a church to study to be strictly correct in his deportment, and not give offense in regard to the proprieties of life. But care should be taken to avoid the other extreme. He should not be affected, nor conform to the insipidity of the fashionable world. Affectation or foppishness in a servant of the church is even more contemptible than boorishness. Both are intolerable. The marginal reading, *modest*, also contains a valuable idea; he should not be assuming or boastful. Humility is an important Christian grace; a grand essential in the Christian character.

6. *Hospitable*; yes, more than that. "Given to hospitality." It must be a fixed principle of life. In all the Scriptures a proper regard for and care of strangers are strictly enjoined. Of course this duty rests strongly on the elders, as they are to be "examples to the flock." 1 Peter 5:3. A neglect of this duty is a manifest violation of the great commandment, "Thou shalt love thy neighbor as thyself." It is just to say that the duty of hospitality to strangers was necessarily enforced with much stress in olden times, as there were few if any public conveniences for travelers. And there being much less travel than in these times, the present means of travel being entirely wanting, the stranger had to depend almost altogether upon the hospitality of those living where he happened to stop. This called for a display of the grace of brotherly kindness which has disappeared from the earth to a remarkable degree. The true Christian must be characterized by the spirit of disinterested benevolence. See Matt. 5:43-48.

7. *Apt to teach*. Ability to teach, or the knowledge of that which is to be taught, is not always accompanied with *aptness* to teach. This is well considered a natural faculty, or gift. But natural gifts may be lost if they are neglected; they must be cultivated. The first great requisite to an aptness or fitness to teach is a teachable, humble spirit. An elder will necessarily become associated with all classes of people, and he will find many occasions to answer queries—many opportunities to impart instruction to those who may better receive it in that manner than in any other. Of course he must become well instructed in the truth of the sacred word to fulfill this duty.

8. *Not given to wine*. The word here used has two significations; one as given in the text—not one who loves wine; and one given in the margin—"not ready to quarrel, and offer wrong, as one in wine." Though the text gives a correct rendering of the original, authorities generally prefer the other; thus Clarke says, "one who is imperious, abusive, insolent; whether through wine or otherwise." Or, one who manifests the disposition of a person who is

addicted to the use of wine. "Quarrelsome, insolent, overbearing. 1 Tim. 3:3."—*Analytical Lexicon*. Not contentious, seems to be the idea. "The servant of the Lord must not strive, but be gentle unto all." The spirit of gentleness or forbearance must be manifested even in advocating or teaching the truth. An imperious or boastful manner in the speaker will turn away the inquirer, however plain the truth itself be made to appear.

9. *No striker*. Not a violent or abusive man. And as Clarke well says: "No persecutor of those who may differ from him." The two points (numbered 8 and 9) are placed together, and they seem to be quite closely related. Some have tried to attach to this word the idea of standing surety for another; but it has not such a meaning.

10. *Not greedy of filthy lucre*. The desire in the servant of God to amass property or to accumulate money is positively forbidden. Unlawful acquisition of worldly goods is condemned by all; but nearly all look with favor upon the one who hoards earthly treasure, or becomes rich, so that he does it by lawful means; that is, that he deals honestly with his fellow-man, and does not procure it by fraud. But the word of God does not favor it, and in those who are to be ensamples of the flock, it is expressly forbidden. No man can amass a fortune of millions by his own labor, or without resorting to questionable methods. Speculating in stocks, etc., is a species of gambling; while one may be made very rich, many are reduced to poverty and want. It seems to be a fact that as millionaires increase the needy poor increase. There are means enough in the world to supply the wants of all, were it more evenly distributed. We do not plead for "equal distribution"—nor for any plan which would encourage idleness and willing vagrancy. But if the great commandment, "Thou shalt love thy neighbor as thyself," were conscientiously observed by all, there would be no thieves and robbers and no millionaires. Let the servant of God, and especially those who are set as examples to the church, listen to the words of the Saviour: "Lay not up for yourselves treasures upon earth," for riches are a snare.

11. *Patient*. There are two words rendered *patient* in the epistles of the New Testament. The word so rendered here, is translated "moderation," in Phil. 4:5; "gentle," in Titus 3:2; Jas. 3:7; and 1 Peter 2:8. It is translated "patient" only in 1 Tim. 3:3. The true definition seems to be gentle, mild, meek; while the word so rendered in Jas. 1:3, and in many other texts, has more nearly the signification of *endurance* under trials and afflictions. But both these ideas are embraced in the signification of the English word *patience*, so that no fault can be found with our translation. In the Scriptures *patience* takes high rank among the Christian graces, seeming to perfect all other graces. A lack of it vitiates all other graces; and though the life of the professed Christian be generally correct, confidence in him is soon destroyed if he manifests an unsubdued, impatient spirit.

12. *Not a brawler*. The literal meaning of the text is, not *disposed to fight*. But this is, no doubt, the extreme of ill-breeding to which the text refers. As the sixth commandment forbids the taking of life, and embraces within its prohibition all injuries to life, so there are many evils covered by the word "brawling," before the extreme of fighting is reached. In 1 Cor. 13:5 Paul says that charity "Doth not behave itself unseemly." Loud, boisterous talk is too often, we may say, generally, the attendant of a contentious spirit; and it is utterly opposed to the spirit of Christianity. Widely different from this was the manner of our great Pattern: "He shall not strive, nor cry; neither shall any man hear his voice in the streets." Matt. 12:19.

13. *Not covetous*. The words already noticed in this verse—"not greedy of filthy lucre"—are rejected from the text by many authorities. But in

Titus 1:7, where the apostle is speaking on the same subject, the identical word is used in the Greek; so we have not omitted it from our list. We cannot fully agree with Dr. Clarke, who says that the word covetous covers the whole ground, and he cannot think that the apostle would so soon repeat the same thing. Bloomfield says the word is used by the best writers "to denote one who will gain money by methods which, though not dishonest, yet are base." While Webster says of "covetousness" that it is usually used in a bad sense. A man may be greedy of gain who is perfectly honest; who would not willingly injure his neighbor even in the least particular. But a covetous man is more generally considered as looking with envious eyes upon his neighbor, and inordinately desiring that which does not belong to him—that which is his neighbor's. To the servant of God both are prohibited. "They that will be rich [by any means] fall into temptation and a snare."

"Signs of the Times."

EVERY effort is being put forth to make our paper, not only acceptable to our readers, but the most instructive in biblical literature of any paper in the land. As we believe that we have a special work to perform in these last days, it shall be our special aim to give a faithful exposition of the truths which are given to prepare a people to stand in the battle in the day of the Lord. This does not indicate that we shall desert the old landmarks of Christian faith and life; but rather that we shall cling to them more tenaciously than ever. We believe that we have come to the time spoken of by our Saviour: "Because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. The time of which Paul spoke, when describing the perils of the last days: "For the time will come when they will not endure sound doctrine; . . . and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4.

The fulfillment of these prophecies is indicated by the great declension of piety in the churches of both the Old and the New World,—both in Europe and America. The Protestant churches are fast losing their identity as "Protestants," and offering deference to the Romish church. They are predicting—many of them—a brotherly union to soon exist between the Catholic and Protestant churches, when they know, if they do not willfully close their eyes to evident facts, that the Roman church has only one term of union with other denominations. It is that which Luther so stoutly rejected, expressed in the single word, "Recant." And they are not only returning in spirit to the "Mother Church," but they are following the world in its fashions and follies; scarcely raising their voices against the increase of crime, but saying, "Peace and safety," predicting good times, and their members are being fast drawn into communion with the great delusion of the age, Spiritualism. Even the great principles of morality are being subverted by men and churches who claim to be orthodox, in their teaching that Jehovah's law of ten commandments is abolished. In such a time as this it becomes us with great tenacity to "hold fast the form of sound words."

We shall faithfully maintain the doctrine of the perpetuity of the law of God; the morality of the Sabbath; and, of course, its perpetuity and obligation. We shall unfold the truth on the doctrines of Christian baptism; Sanctification, distinguishing the true from the false; Justification by faith; the Millennium; the Hope of the Gospel; the Ministration of Angels; the Inheritance of the Saints; the Harmony of the Law and the Gospel; the Nature of Man, and what is comprised in the Plan of Redemption; etc., etc.

We are having articles prepared on the Historical Evidences of the Fulfillment of Prophecy, giving

the evidences in extracts from reliable histories. The fulfillment of prophecy is believed by all Christians, but few can give the proof that their belief on this point is correct. These will be important to both preachers and people. Also, articles on the Influence of Kings, and earthly Governments, on the Christianity of their ages. Under this head will come the interesting series of articles now being published. Also, on the Teachings of the Early Fathers; what position they occupied before their conversion; how much of their former belief and practice they brought with them into the church; and what historians say of them. In connection with these will be shown, the Customs of the Early Churches. These articles will show us *the true value of church traditions*—a subject but very little understood. They who lose the readings of these papers will lose something of great interest and value.

In connection with the doctrine of baptism we purpose to examine the historical claims for Trine Immersion.

A refutation of the doctrine of Restorationism, or probation beyond death, or beyond the time of the second advent, and of the claims of Modern Spiritualism, will claim attention. In all these we shall rest only on "the law, and the testimony."

Believing that the United States occupies a prominent place in the prophecies which relate to these last days, a close examination of this subject will be given, together with an exposition of the prophecies in general in relation to their fulfillment in these "perilous times."

But in all the list of subjects, nothing will more interest our readers, and nothing better serve to guide them to a correct understanding of true and earnest Christian life, than the articles furnished weekly by Mrs. E. G. White. Mrs. White is widely known as a speaker and writer second to no one living for making earnest appeals in behalf of a high standard of Christianity, and of pointing out the claims of the Most High, and the workings of the human heart. Every form of evasion of the truth of God is ferreted out by her forcible expositions, presented in plain, simple language, reaching the understanding of the uneducated and the youth, and commending themselves to the minds of the experienced and the learned.

All these, with our variety of selected articles, Sabbath-school Lessons and copious comments; our Missionary Department; Health and Temperance Department; reading specially for the Home Circle, News Items, etc., cannot fail to make the SIGNS OF THE TIMES the most desirable religious journal offered to the public.

We do not, and will not, insert paid advertisements. Our readers shall have the full benefit of all the room of our columns. This is a feature in which the papers of our denomination stand almost alone, among religious papers. All that we promise we shall perform to the very best of our ability. Our subscription list is quite fast increasing, and no one can afford to let his subscription expire. Such a paper is needed in every household.

In the Catholic *Standard* of Feb. 28, under the heading, "Indulgence for Priests," we find a list of nine prayers that are to be recited daily. To two of them there is attached an indulgence of one year each; to the other seven are attached indulgences of one hundred days each, making seven hundred days. Total for the nine prayers, three years, ten months, and twenty-five days. All this can be gained in a single day, and in thirty days, therefore, each one gains one hundred and seventeen years and twenty days. Accordingly, "for all priests who shall have said all the foregoing prayers every day for a month," there is secured "A Plenary Indulgence," that is, "an entire remission of the penalties due to all sins." And yet we find many Protestants saying that the Catholic Church is not now what she used to be. "Can the Ethiopian change his skin, or the leopard his spots?" Then may the Catholic Church be expected to be what she has not been.

"The Teaching of the Apostles."

WE do not here refer to what the apostles really taught, but to the document found about a year ago, written by—no one knows whom, at a time when no one knows, which purports to be a summary of what was taught by the apostles, and which, therefore, is entitled "The Teaching of the Apostles."

Since its discovery this document has been made a great deal of, in fact a great deal more prominence has been given it than it can possibly deserve. For no one claims that any of the apostles ever saw it, or ever heard of it; the best authorities placing its origin in the first half of the second century, or, in figures, about A. D. 140.

In the new Sunday book of W. F. Crafts this precious (?) find is again pushed to the front in the following manner:—

"The recent discovery and publication of 'The Teaching of the Apostles' shortens and simplifies the argument for the change of the Sabbath to the first day of the week."

But as the "Teaching" says nothing about either the Sabbath or the first day of the week, it is difficult to see how it "simplifies the argument for the change," unless, indeed, it be by furnishing a new and good opportunity to commit a fraud. At any rate, that is just what has been done to utilize it in the argument for the change. And if they propose to abandon all attempts to sustain the change by the Scriptures and rest it wholly—where it rightly belongs—upon fraud, pure and simple, then we cheerfully confess that the argument (?) for the change has been greatly simplified by the publication in English of the "Teaching of the Apostles."

However, some may ask, Even though the "Teaching" does not speak directly of the Sabbath nor the first day of the week, does it not mention the Lord's day? We answer, No, decidedly. There is no such phrase in all the book. And in the place where the translation reads "Lord's day," Dr. Crafts himself admits that the word "day" is *not in the Greek*. Then what right have they to put it in? If the writer of the "Teaching" meant "day," could he not have written it? When the Revelator wanted to say Lord's day he wrote in Greek *Kuriake hemera*, "Lord's day." And also, when the writer of the "Teaching" meant day he said day. In chapter 4 we have *nuktos kai hemeras*, "night and day;" in chapter 8, *tris tes hemeras*, "thrice a day;" in chapter 11, *hemera mian*, "one day;" in chapter 12, *duo he treis hemeras*, "two or three days;" in chapter 16, *eschatai hemerai*, "last days;" but in chapter 14, in which he is made to say "day" there is no such word as *hemera*, "day," nor anything that demands its insertion; so it is sheer invention to make it read Lord's day.

But even if the "Teaching" contained the plain Greek phrase *Kuriake hemera*, Lord's day, it would still devolve upon the Sunday advocates to show that it meant the first day of the week, because the same term is used in the Scriptures and by no means does it refer to the first day of the week. Again, even though it should plainly speak of the first day of the week, and plainly command that it should be kept, it would not relieve them in the least, for it would still be incumbent on them to prove that it comes from proper authority. And we need not go outside of the document itself to successfully impeach its credit in the estimation of all people who have any regard for the rights of property. We here make the distinct charge that the document entitled "The Teaching of the Apostles," *plainly teaches that it is right to steal*. In chapter one we find these words: "If one that is in need taketh, he shall be guiltless." And to show that it is theft that is meant, we have but to read right on: "But he that is *not in need* shall give account whereof he took and whereunto; and being in *durance* [imprisonment] shall be questioned touching

what he did, and he shall not go out thence until he give back the last farthing."

According to this precious document then, all that is requisite is to be "in need," and then if he "taketh, he shall be guiltless." A man is sorely in need of a suit of clothes; he "taketh" one and "shall be guiltless." Another is in need of a horse; he "taketh," and "shall be guiltless." Another is in great need of bread; he "taketh" a sack of flour, and "shall be guiltless;" and so on to the end of the catalogue. How the socialists, the communists, the nihilists, and the anarchists generally, may be glad and shout for joy, and fling their ready caps in air at sight of "The Teaching of the Apostles," this wondrous screed, this last, best gift to the rascals! How aptly they can apply Dr. Crafts' words: "The recent discovery and publication of 'The Teaching of the Apostles' shortens and simplifies the argument" that one man has no right to have more than another, and that those who have must divide with those who have not and are too lazy to work! And, too, it "shortens and simplifies the argument" for the man who has read the command "Thou shalt not steal;" all he has to do is to convince himself that he "is in need," and lo! he "taketh" and "is guiltless." Oh, yes, that fellow did a great thing when he got off all this as the teaching of the twelve apostles! It is a pity he did not leave his name along with it, so that Dr. Crafts and his Sunday law associates might have canonized him.

About A. D. 140, then, we are to suppose that this copy of "The Teaching of the Apostles" was first given to the world, and in it *some one says* that the apostles taught thus and so. But we have on our table a copy of The Teaching of the Apostles, which is certainly of earlier date than that. It bears unmistakable evidence of having been written in the first century, even in the very days of the apostles themselves. We would willingly submit it to the closest scrutiny of the most critical scholars of the present day, feeling assured that they would readily pronounce it a production of the first century. Yet in this copy we find that, even in that day, *some one said* that the apostles taught: 1. That it is right to do evil that good may come. 2. That it is not right to marry. 3. That there is no resurrection. 4. That Christ was not divine. 5. That the Lord's supper could be celebrated by selfishness, drunkenness, and gluttony. 6. That all things are lawful, even to lasciviousness. 7. That Paul was not an apostle. 8. That the resurrection was then past. 9. That it was not lawful to eat with Gentiles unless they were circumcised. 10. That in their meetings all should speak at once. 11. That the gospel that Paul preached was not the true gospel at all. 12. That the second coming of Christ was then actually impending, so near indeed that Christians need do no work at all. All this, and much more of like tenor is there set forth by *somebody* as the teaching of the apostles. But in refutation of all these and of the other of which we have spoken, we simply turn to the New Testament, the true teaching of the apostles, and we find that these are all false as false can be. Paul declares it a slanderous report to say that he said, "Let us do evil that good may come," and if he had ever heard of the report that the apostles taught that, "If one that is in need taketh, he shall be guiltless," we may imagine how swiftly and witheringly he would have rebuked the slanderous tongue or pen that published it.

No, such is *not* the teaching of the apostles of Christ; but it shows how very degenerate Christianity has become, when it receives so gladly, and extols so highly, as the veritable teaching of the Spirit of God, a production that is a shame to man. It shows, too, to what lengths this degenerate Christianity will go whenever occasion offers, and it emphasizes the already urgent necessity of holding fast the word of God. Surely the time *has* come when

they will not endure sound doctrine; and in view of all these things Paul's charge is now all-important: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; *preach the word.*"

A. T. JONES.

The Missionary.

San Diego County, Cal.

THURSDAY, Feb. 5, I went to Cottonwood Valley, about thirty-four miles southeast of the city of San Diego, to visit Brother B. R. Sheckler's family. Had Bible-class and preaching in their house on the Sabbath day. There were three persons present besides the family. A Mr. Troy, who has recently become deeply interested in the truth by reading, was with us. He is now keeping the Sabbath.

Early Sunday morning we went about seven miles in a southeasterly direction to an elevated valley on the Mexican line, called the Potrero. The road was very mountainous, and the scenery grand. Enough people live at Potrero to form one school district. They have a post-office. Seldom does a minister of any order visit them. Our missionary efforts have reached them and some have learned much of present truth. At 11 A. M., almost the entire settlement assembled in their school-house. I hung up my charts and addressed them for about one hour and a half upon the subjects of the Sabbath and second advent. Never did I speak to a more attentive audience. One lady promised to obey. I believe the time near when others in the Potrero will obey the commandments of God and the faith of Jesus. Sister Howard will look after this interest. I returned to Brother Sheckler's in the evening. This brother and his family are the sole occupants of the valley in which they live; nearest neighbor, three miles over the mountains. Sister Sheckler receives and mails *fifty* copies of the SIGNS OF THE TIMES each week. Thus from their lonely, mountain-begirt home the rays of heavenly light are radiating. I returned to National City, Monday, much pleased with my trip and visit. I expect the Lord will gather those precious jewels into his soon coming kingdom.

Wednesday, Feb. 11, Brother John B. Judson took me to his home in San Pasqual Valley, northeast of San Diego about thirty-five miles. Quite a company of Sabbath-keepers reside in this beautiful valley, and a few in Bear Valley, twelve miles away. Their Sabbath-school and meetings are held in their school-house. I remained here till Feb. 24, visiting Bear Valley in the meantime and speaking once. Our meetings with the San Pasqual church were deeply interesting, specially the last three days. The Lord came very near to us all as we humbled ourselves and sought him with tearful repentance. We will not soon forget the deep moving of the Spirit of God in our midst. Backsliders and sinners repented, and sought our heavenly Father's mercy with deep contrition. Five persons were baptized; three of these, Brother and Sister Spear and Sister Lizzie Judson, were already members of the church. The other two were Abel M. Striplin and Edwin McKibbin, both young men of excellent repute in the community. We expect these dear young men to become valiant soldiers for Jesus. We left the church in San Pasqual rejoicing with tears. We feel a strong attachment and deep love for them, and hope to ever hear that their pathway grows brighter.

H. A. ST. JOHN.

Los Angeles, Cal., Feb. 27, 1885.

"AND this gospel of the kingdom shall be preached in all the world for a witness."

Italy.

I HAVE now spoken forty times at the points mentioned in my last report, which was the headquarters of the ancient Waldenses. Thirty persons were present at our meeting last Sabbath, which was the first held in our hall at Torre Pellice. Nearly one-half of those present promised to keep the Lord's Sabbath, and move forward in the work of reform. One of these is the publisher of the only weekly paper in the town. He is about preparing a series of articles for his paper, which will give his reasons for keeping the Sabbath. We are much encouraged as we see the providence of God opening the way before us, and feel to make even greater efforts for the spread of the last message of mercy.

D. T. BOURDEAU.

Torre Pellice, Feb. 12, 1885.

The Blessings of Missionary Work.

FROM the report of the Inter-Seminary Missionary Alliance, held last October at Princeton, N. J., we gather the following:—

"As I sat in the gallery of the large church and looked upon the young men filling the floor below me—not one gray head amongst them—my mind was kindled by the spectacle. No material interest had summoned them; no civil or military crisis was exacting a sacrifice; no personal ambition clamored for office or authority, but silent, absorbed, decorous, they sat, listening with eager countenances to the papers read, as though each felt individually addressed by them; one faith seemed to claim them; one hope to animate them; one idea to fill their minds; one work to draw them one to another, in the tie of a common brotherhood, and that work, *the salvation of the perishing*. As I gazed at these perhaps five hundred men, from all sections of the country, and a number of different churches, enlisted in the dew of their youth in the service of an unseen Master, with utter abnegation of worldly plans, and with aspirations for that "récompense of reward" which is attained on the other side of the grave, something of the supernatural gathered about me, and a sense of a loving presence brooded over the consecrated assembly.

"Central Africa was the subject of one paper, and it being brim full of exciting statistics seemed to inspire the speech of the whole assembly, which, this being the last great day of the feast, was the largest yet. A number of foreign missionaries seized the occasion, as well they might, to plead for the cause, to encourage the young men to enlist, and to testify to the fullness of the reward vouchsafed to the faithful missionary even in this life. Dr. Gerald Dale, from Syria, called forth a special interest. Besides him were brethren from China, India, Africa, Burmah, and other lands. . . . They were men, who, by years of missionary life—some as many as thirty years—had won the right to command our trust in their judgment and belief in their statements. They scouted indignantly the arguments so often presented by anxious and reluctant friends, to the youth agitating the question of the foreign field, that by going he would throw his life away. They would do anything but that, they assured them; for among the heathen there would be opened to them varied avenues of usefulness, unceasing demands for every mental accomplishment, and continual occasions for the development of the very highest intellectual power.

"They would discover too that God would bestow rich blessings not recited upon their commission, or held out in the hour of their sacrifice. And that amid the labors and self-denials, the dangers and disappointments, and wearisome waitings for a show of results, they yet had much to comfort, to inspire, to support, and at last everything to be grateful for in that

glad sense of duty fulfilled, and that solid satisfaction in their work which they would not barter for all the awards of earthly fame or treasure. It was a convincing and moving scene, that of these scarred and furrowed veterans pressing eagerly forward to recommend the service and gain new recruits for the Master." "They declared it a *privilege*, not a mere *duty*, to go to this work among the heathen. 'Christ calls for *volunteers*. It is Christlike to go, as he went, to the despised and neglected.'"

"The hardness of the labor and slowness of results, which are sometimes encountered, should be obstacles to no one. Mr. Wilder worked five years in India for his first convert; Judson, six or seven years for his first. One society in Bombay spent twenty years, and another in South Africa thirty years, for the first convert. Slow work, surely, yet the results are great. The whole world is not the value of a single soul. And where the point has entered, though by tedious process, now the whole wedge may easily be driven, if there were only workers enough to deal the blows. True, in some people, the building of sturdy Christian character can be the result only of generations of training. Yet the work is the Lord's; and the joy is far above discouragements.

"Of the whole mission field, however, results are very favorable. While the per cent. gained during the year 1881-82 in all Protestant Christendom may be represented by 1.21, the gain in all mission fields was 7.64; and in the year 1882-83 the gain per cent. in missions was nine times as great as in all Protestant countries, and that, too, with their churches, Sunday-schools, and various religious influences, which the missions are without. Do missions pay? Is the work devoid of encouragement? Truly it is more encouraging than cultivating much of the sterile soil in our New England villages, to which many are consigned.

"On the present hangs the future. As each of us answers the question, 'Shall I be a missionary?' so will the future be shaped not of us only, but of all who now sit in darkness to whom we individually might go with the light of the gospel. The missionary *outlook* depends upon our own *inlook*. The question is not, Who will go? or, Will you go? but, Shall I go? Older heads of experience and wisdom, acquainted both with us individually and with the needs at home and abroad, may give counsel and help us decide, but after all, final decision is personal, individual. Dr. Charles Hodge once said to a gathering of students, when the same subject was under discussion, 'I wonder you don't all go.' The foreign field becomes a missionary's native land. He regrets and repines for nothing unless it be, if necessity arise, that he must leave the place of his adoption for the land that gave him birth. Testimony to this statement was given by many.

"R. G. Wilder, whose white locks had been bleached under India's sun, rejoiced in thirty years of service and wished for more to give, with strength of body, for their privileges. R. M. Luther had come from Burmah because the seeds of fever had fastened upon his system and could not be shaken off. He called himself a failure; but declared it better to go and fail than not to go at all. No trial to him, not even the near and threatening approach of death, had been so bitter as the necessity of his return. Another eager to rejoin his station in China was remaining in this country only for the recovery of his wife's health. The greatest happiness of his life had come to G. F. Dale by his being a missionary in Syria. . . . Scattered through the assembly were students of different nationalities. The seminary at Princeton furnished a Hindoo—a high caste Burman; Yale gave a Choctaw; Boston Seminary contributed several of our own American born negroes; Lincoln University sent a native African. There was a Japanese also, and a Jew."

GO WORK TO-DAY.

"Go WORK to-day," the Master saith.
Waste not thy time repining!
Fill every hour with earnest deeds,
While bright the sun is shining.

What though ye do not see the fruit,
Yet still continue sowing;
For night and day—asleep, awake—
The grain is ever growing.

To-morrow's work may not be yours,
Nor yours the joy of reaping;
"Go work to-day," and leave the seed
Safe in the Master's keeping. —Sel.

"Exploits."

THERE is a very suggestive passage of Scripture (Dan. 9:32) in which this word occurs. "The people that do know their God shall be strong and do exploits." There is an idea that it is only in times of violent persecution that martyrs are developed; and that an "exploit" is an action which is characterized by some splendid display of physical courage, or some heroic manifestation of faithfulness, such as is seen in the life of some Daniel, Samson, David, or Stephen. But is not this a mistaken idea? It is true that the sword is not now invoked by some infidel or apostate power against the church of God, nor do men and women now have to confess Christ with the certainty of bonds and imprisonment awaiting them, or even scourgings and cruel mockings. But are there no other circumstances surrounding the Christian life which give opportunity for exploits on the part of the true disciple?

It is said that in the first ages of Christianity Satan sought to destroy the church by persecution, and failed; but that, when he joined the church and began to patronize it with world power, he succeeded in well nigh smothering the life out of it. Is it not largely so now? Our danger does not lie in the fact that our lives are put in jeopardy every day; but it does lie in the way of false doctrine, in a corrupting alliance of the church with the world, in an easy, albeit respectable indulgence of the unrenewed nature yet within us. The church and the world have become wedded. Their lines, which at first crossed each other at the perpendicular, have now well nigh coalesced into parallels. Doctrine is toned down to meet the requirements of a skeptical age, and the life of Christ in the person of his disciples has been largely accommodated to the demands of the worldly patrons of the church. Is there no opportunity for exploits here? We do not mean with the sword or with the ox-goad, as in Shamgar's hand, nor in a lion's den or furnace of fire, as in the case of Daniel and the Hebrew children; but in a quiet, but none the less heroic, determination to keep ourselves unspotted from the world; to maintain a pure spiritual doctrine and life which shall stand out in contrast to the easy-going, careless, worldly thing that passes current for Christianity *with the church*, but which the world itself detects, and, while well pleased with it, despises and brands as hypocrisy.

Is there no opportunity for some Christian men to do exploits in stemming the tide of greed and lust for gold and world power which seems to possess all mankind, both in and out of the church? We do not say that there are none such; but they are few in number in comparison with the many who are swept away in the strong current of the times in which we live. It is undoubtedly considered an exploit for a man so to manage his business as to amass a fortune of millions in a few years; and he is heralded as a marvel and published as a philanthropist, if, out of these millions, a few thousands find their way into some channel of benevolence. Might it not have been a greater exploit, and one that would have found a record in *God's book of remembrance*, if he had had the courage *not* to have massed those mil-

ions by the questionable methods which the church, half asleep, has winked at as she has dozed? Is there no opportunity for a Christian mother to do an exploit by refusing to be dictated to by the ungodly world in the matter of the way in which her children shall be educated and trained for the world? Is there no opportunity for a young man to do an exploit, as did Daniel, in refusing to eat the king's meat, or to give up his prayer, three times a day, in his chamber, with his windows opened toward Jerusalem? Is there no opportunity for a multitude of Christian men and women of time and means to do exploits, by giving themselves to some quiet, personal work for the Lord, among the poor and lowly, the destitute and friendless, rather than idling and dawdling away their time in the drawing-rooms of the fashionable world? Is there no opportunity for some of our large and small churches to do exploits in the way of a consistent and vigorous prosecution of the work of the Lord in a church too largely at ease?

There are one hundred, if not five hundred, agents of the devil at work every day and night to allure young men into the ways of vice and wickedness, where there is one Christian to draw them aside from the pathway that goes down to hell. Is there not an opportunity for our Christian young men to do exploits in this direction? We see many young men coming into the house of God Sabbath after Sabbath alone, when each one might be accompanied by one, two, or three of their acquaintances, if they were courageous enough to seek them out and confess Christ before them. On the other hand, we may safely venture to say that the unbelievers have been far more successful in carrying (professedly) Christian young men into the theaters and other worse places. To stand alone and apart, if needs be, and maintain a consistent Christian life in this day is, for a young man, as great an exploit as it was for Jonathan to scale the wall with his armor bearer, and put to rout the Philistines. Oh, let us up, and be doing exploits in this day of worldly compromises and lukewarmness!—*Independent*.

"THEY that wait upon the Lord shall renew their strength." As our wasted physical energies must be restored by suitable refreshment, so our spiritual powers, exhausted in our conflicts with the world, the flesh, and the devil, need also to be renewed. This new inspiration of strength is not earth-born but comes from God. His Spirit alone can invigorate, strengthen, and renew, and enable us to continue the conflict. It is by communing with God, as Moses did on the mount, that we are lifted above the world, and enabled to endure and overcome. He has erected a throne of grace, where he invites us to audience with him, and where we may make known all our wants and weaknesses, and obtain grace to help in time of need. It is only by waiting upon him, in the way that he himself has appointed, that his helping grace can be obtained. Are you tempted? Are you tried? Are you almost overcome? Wait on God, call upon his name, supplicate his grace, and he will strengthen you with might by his Spirit to do his will. He never disregards the voice of earnest, importunate, pleading prayer. "He giveth power to the faint, and to them that have no might he increaseth strength."—Sel.

HIERARCHISM, or the religion of the priest; Christianity, or the religion of God; rationalism, or the religion of man;—such are the three doctrines which in our day divide Christendom. There is no salvation, either for man or society, in hierarchism or in rationalism. Christianity alone can give life to the world; and, unhappily, of the three prevailing systems, it is not that which numbers most followers.—Sel.

The Home Circle.

BE A WOMAN.

Of I've heard a gentle mother,
As the twilight hours began,
Pleading with a son on duty,
Urging him to be a man.
But unto her blue-eyed daughter,
Though with love's words quite as ready,
Points she out the other duty—
"Strive, my dear, to be a lady."

What's a lady? Is it something
Made of hoops and silks and airs
Used to decorate the parlor
Like the fancy rugs and chairs?
Is it one that wastes on novels
Every feeling that is human?
If 'tis this to be a lady,
'Tis not this to be a woman.

Mother then, unto your daughter
Speak of something higher far
Than to be mere fashion's lady—
"Woman" is the brightest star.
If you, in your strong affection,
Urge your son to be a true man,
Urge your daughter no less strongly
To arise and be a woman.

Yes a woman! brightest model
Of that high and perfect beauty,
Where the mind and soul and body
Blend to work out life's great duty.
Be a woman, naught is higher
On the gilded crest of fame;
On the catalogue of virtue
There's no brighter, holier name.

—Sel.

The Washerwoman.

"I HAVE half a mind to put this bed-quilt into the wash to-day. It does not really need to go; but I think I will send it down."

"Why will you put it in, Mary, if it does not need to go?" asked her aunt, in her quiet, expressive way.

"Why, aunt, we have but a small wash to-day; so small that Susan will get through by one o'clock at the latest, and I shall have to pay her the same as though she worked till night; so—"

"Stop a moment, dear," said the old lady, gently, "stop a moment and think. Suppose you were in the situation poor Susan is, obliged, you tell me, to toil over the wash-tub six days out of the seven, for the bare necessities of life; would you not be glad, now and then, to get through before night, to have a few hours of daylight to labor for yourself and family; or, better still, a few hours to rest? It is a hard way for a woman to earn a living; grudge not the poor creature an easy day. This is the fourth day in succession she has risen by candle light and plodded through the cold here and there to her customers' houses, and toiled away existence. Let her go home at noon if she gets through; who knows but she may have come from the sick-bed of some loved one, and she counts the hours, yes, the minutes, till she can return, fearing that she may be one minute too late? Put the quilt back on the bed, and sit down here while I tell you what one poor washerwoman endured, because her employer did as you would to make out the wash." And the old lady took off her glasses and wiped away the tears that for some cause had gathered in her aged eyes, and then with a tremulous voice related the promised story:—

"There never was a more blithesome bridal than that of Ada R. None ever had higher hopes, more blissful anticipations. Wedding the man of her choice, one of whom any woman might be proud, few, indeed, had a sunnier life in prospect than she had.

"For ten years there fell no shadow on her path. Her home was one of beauty and rare comfort; her husband the same kind, gentle, loving man as in the days of courtship, winning laurels every year in his profession, add-

ing new comforts to his home, and new joys to his fireside. And besides these blessings, God had given another; a little crib stood by the bedside, its tenant a golden-haired baby-boy, the image of its noble father, and dearer than aught else that earth could offer.

"But I must not dwell on those happy days; my story has to do with other ones. It was with Ada and her husband as it has often been with others,—just when the cup was sweetest, it was dashed away. A series of misfortunes and reverses occurred with startling rapidity, and swept away from them everything but love and their babe. Spared to each other and to that, they bore a brave heart, and in a distant city began a new fortune. Well and strongly did they struggle, and at length began once more to see the sunlight of prosperity shine upon their home. But a little while it stayed, and then the shadows fell. The husband sickened, and lay for many a month upon a weary couch, languishing, not only with mental and bodily pain, but often for food and medicines. All that she could do, the wife performed with a faithful hand. She went from one thing to another, till, at length, she who had worn a satin dress upon her bridal day, toiled at the wash-tub for the scantiest living.

"In a dreary winter, long before light, she would rise morning after morning, and labor for the dear ones of her lowly home. Often she had to set off through the cold, deep snow, and grope her way to kitchens, which were sometimes smoky and gloomy, and toil there at rubbing, rinsing, starching, not infrequently wading knee-deep in the drifts to hang out the clothes, that froze even before she had fastened them to the line. And when night came, with her scanty earnings, she would again grope through the cold and snow to her oftentimes fireless and lightless home; for her husband was too sick, much of the time, even to tend the fire or strike a light. And, oh, with what a shivering heart she would draw near, fearing ever she would be too late! For six weeks, at one time, she never saw the face of her husband or her child, save by lamplight, except on the Sabbath. How glad she would have been to have had, now and then, a small washing gathered for her!

"One dark winter morning, as she was preparing the frugal breakfast and getting everything ready before she left, her husband called her to the bedside.

"Ada," he said, in almost a whisper, "I want you to come home early to-night; be here before the light goes; do, Ada."

"I'll try," she answered with a choked utterance.

"I have a strange desire to see your face by daylight; to-day is Friday; I have not seen it since Sabbath. I must look upon it once again."

"Do you feel worse?" she asked, anxiously, feeling his pulse as she spoke.

"No, no, I think not; but I do want to see your face once more by sunlight. I cannot wait till Sabbath."

"Gladly would she have tarried by his bedside till the sunlight had stolen through their little window; but it might not be. Money was needed, and she must go forth to labor. She reached the kitchen of her employer, and with a troubled look waited for the basket to be brought. A smile played over her wan face as she assorted its contents. She could get through easily by two o'clock; yes, and if she hurried, perhaps by one. Love and anxiety lent new strength to her weary arms; and five minutes after the clock struck one she hung the last garment on the line, and was just emptying her tubs, when the mistress came in with two bed-quilts, saying,—

"As you have so small a wash to-day, Ada, I think you may do these yet." After the mistress had turned her back, a cry of agony, wrung from the deepest fountain of the washerwoman's

heart, gushed to her lips. Smothering it as best she could, she set to work again, and rubbed, rinsed, and hung out. It was half-past three when she started for home, *an hour too late!* and the aged narrator sobbed.

"An hour too late," she continued, after a long pause. "Her husband was dying; yes, almost gone! He had strength given him to whisper a few words to his half-frantic wife, to tell her how he had longed to look upon her face; that he could not see her then, as he lay in the shadow of death. One hour she pillowed his head upon her suffering heart; and then—he was at rest!

"Mary, Mary dear," and there was a soul-touching emphasis in the aged woman's words, "be kind to your washerwoman; instead of striving to make her day's work as long as may be, shorten it, lighten it. Few women will go out to wash daily, unless their needs are pressing. No woman on her bridal day expects to labor in that way; and be sure, my niece, if she is constrained to do so, it is the last resort. That poor woman, laboring now so hard for you, has not always been a washerwoman. She has seen better days. She has passed through terrible trials too. I can read her story in her sad, pale face. Be kind to her; pay her what she asks, and let her go home as early as she can."

"You have finished in good time to-day, Susan," said Mrs. M. as the washerwoman entered the pleasant room to get the money she had earned.

"Yes, ma'am, I have; and my heart is relieved of a heavy load, too. I was afraid I should be kept till night, and I am needed at home."

"Is there sickness?" inquired the old aunt kindly.

Tears gushed to the woman's eyes as she answered:—

"Ah, ma'am, I left my baby most dead this morning; he will be quite so to-morrow. I know it, I have seen it too many times; and none but a child of nine years to attend him. Oh, I must go, and quickly." And grasping the money she had toiled for while her babe was dying, she hurried to her dreary home.

Shortly after, they followed her—the young wife who had scarcely known a sorrow, and the aged matron whose hair was white with trouble. Together they went to the dreary home of the drunkard's wife, the drunkard's babes. She was not too late. The little dying boy knew his mother. At midnight he died, and then kind hands took from the sorrowing mother the breathless form, closed the bright eyes, straightened the tiny limbs, bathed the cold clay, and folded above it the pure white shroud; yes, and did more—they gave what the poor so seldom have, time to weep.

"Oh, aunt! said Mrs. M., with tears in her eyes, "if my heart blesses you, how much more must poor Susan's! Had it not been for you she would have been too late. This was a sad yet holy lesson. I shall never forget it. But, aunt, was the story you told me a true one—all true, I mean?"

"The reality of that story whitened this head when it had seen but thirty summers; and the memory of it has been one of my keenest sorrows. It is not strange that I should pity the poor washerwoman."—Sel.

An old saint, Dorotheus by name, is said to have taught his disciples thus: "If, on entering the private room of your brother, where he performs his devotions, you find everything in disorder, conclude that he is so absorbed in God that he takes no thought about things external; if, on the contrary, you find everything in admirable order, be convinced that his interior life is as well conducted as his external habitation." Much small gossip can be stopped thus.

"A WISE son heareth his father's instruction; but a scorner heareth not rebuke." Prov. 13:1.

Don't Parade Your Troubles.

ORDINARILY we receive as good treatment as we deserve. At all events, there are no good results from a constant repetition of troubles, often imaginary. Many men greatly weaken their influence by the parade on all occasions of the treatment they have received at other times in other places. It puts ammunition into the hands of the enemy. People will be disposed to think, where there is so much smoke there must be some fire. Instead of creating sympathy, which at best under such circumstances can do us no good, it creates often a feeling of suspicion. We have known ministers to greatly injure their usefulness, upon going into a new field of labor, by at once beginning the recital of the serious troubles through which they had just passed in their last charge. One result of this, often, is the speedy repetition of the same experience in the new field of labor. We are under no obligation to tell men our weak points, as these will become apparent soon enough to those with whom we come in daily contact. It is good advice in all spheres of life when we exhort them to keep their troubles to themselves. There is but one to whom we can come in perfect safety, sure that he will never misunderstand us, and will always grant relief. "Cast thy burden upon the Lord, and he shall sustain thee."—*Journal and Messenger.*

THE SONG OF THE GOSSIP.

ONE old maid,
And another old maid,
And another old maid—that's three—
And they were a gossiping, I'm afraid,
As they sat sipping their tea.

They talked of this,
And they talked of that,
In the usual gossiping way,
Until every one was as black as your hat,
And the only white ones were they.

One old maid,
And another old maid—
For the third had gone into the street—
Who talked in a way of that third old maid
Which would never do to repeat.

And now but one
Dame sat all alone—
For the others were both away.
"I've never yet met," she said, with a groan,
Such scandalous talkers as they."

"Alas! and alack!
We're all o' a pack!
For no matter how we walk,
Or what folks say to our face, our back
Is sure to breed gossip and talk."

—*Harper's Young People.*

The Baobab Tree.

THE queerest of trees must be the baobab, or monkey bread. It grows to the height of forty feet, but its girth is entirely out of proportion to its height, some trees being thirty feet in diameter. An old baobab in Africa is then more like a whole forest than a single tree. Their age is incalculable. Humboldt considers them as "the oldest living organic monuments of our planet." Some trees are believed to be 5,000 years old. You can cut a good-sized room into the trunk of a baobab, with comfortable accommodations for thirty men, and the tree lives on and flourishes. It produces a fruit about a foot long, which is edible. As an example of slow growth in England, a baobab at Kew, though more than eighty years old, has only attained a height of four and a half feet. A kindred species to the African baobab grows in Australia. They have been measured, being thirty feet high, with a girth of eighty-five feet.

THAT man who does not know those things which are of necessity for him to know, is but an ignorant man, whatever he may know besides.—*Archbishop Tait.*

Health and Temperance.**Where Is the Right of It?**

SOME time ago I saw it proclaimed in the press, by authority of a prominent and influential clergyman, that he did not favor total abstinence from alcoholic drinks, but, on the contrary, that he approved their habitual use. It seems to me there must be a right and a wrong to this matter, and it ought not to be difficult to find.

Some time ago a stranger to me and I were the only occupants of a carriage on an English railway. The gentleman knew me; he was a rector of the English Church. He commenced a conversation brusquely by asking: "Mr. Dow, do you (temperance people) hold that to drink a glass of wine is a sin for us?" "We say nothing of that; but this is our view: An intelligent man must know something of the sin, shame, crime, and horror which in this country come from intemperance. He must know that intemperance comes from the drinking habits of society. He must know, also, that these are upheld and perpetuated by the example and influence of the better classes of the people. For a man who knows all this to lend the influence of his example to uphold the customs whence all this mischief comes, is a mortal sin. We hold it to be a primary Christian duty so to live that if all the world should follow our example no harm could come from it. If our example of total abstinence should be adopted by all the world, the sin, shame, crime, and infinite misery coming from intemperance would cease in a day, and the world would be relieved of nine-tenths of the wretchedness by which it is now cursed." The rector made no reply.—*Hon. Neal Dow, in New York Independent.*

The Liquor Traffic and Crime.

OUR antagonism to strong drink is not a mere sentiment or theory; it is based on dark, dreadful, undeniable facts. What are the facts? The lowest estimate of the actual cost of rum and its companion drinks in the United States is seven hundred million dollars annually. This is two million a day. This is the cost of this deadly drink of infatuated human beings. What is the result of this incredible expenditure of hard earnings? As follows:—

If all the victims were gathered before our eyes we should see a thousand funerals a week from their ranks. Placed in a procession five abreast, the drunkards of America would form an army one hundred miles long, with a suicide occurring in every mile. Every hour of the night the heavens are lighted with the incendiary torch of the drunkard. Every hour of the day the earth is stained with the blood of the drunken assassins. See the great army of inebriates five hundred thousand strong marching on to sure and swift destruction, filing off rapidly into poor-houses, prisons, up to the scaffold and down to hell! The sixty thousand who go down to the grave every year represent a quarter of a million wives and children overwhelmed with shame, sorrow and poverty.—*Presbyterian Banner.*

Don't Sell to Them.

ONE day a young man entered the bar room of a village tavern and called for a drink. "No," said the landlord, "you have had the delirium tremens once, and I cannot sell to you any more."

He stepped aside to make room for a couple of young men who had just entered, and the landlord waited on them very politely. The other stood by silent and sullen, and when they had finished, he walked up to the landlord and addressed him as follows:—

"Six years ago, at their age, I stood where those young men are now. I was a man with fair prospects. Now, at the age of twenty-eight, I am a wreck, body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now sell me a few more glasses and your work will be done. I shall soon be out of the way; there is no hope for me. But they can be saved. Do not sell it to them. Sell it to me, and let me die, and let the world be rid of me; but for Heaven's sake, sell no more to them!"—*Ex.*

Sleep and Ruin.

I THINK the intellectual and moral connections of sleeping have not been sufficiently appreciated. Men and boys have been praised for "burning the midnight oil." Now, this "midnight oil" is a delusion and a snare. The student who is fast asleep at eleven o'clock every night, and wide awake at seven o'clock every morning, is going to surpass another student of the same intellectual ability, who goes to bed after twelve and rises before five. In sleep, the plate on which the picture is to be taken is receiving its chemical preparation; and it is plain that that which is the best prepared will take the best picture.

Men who are the fastest asleep when they are asleep, are the widest awake when they are awake. Great workers must be great resters. Every man who has clerks in his employ ought to know what their sleeping habits are. The young man that is up till two, three, and four o'clock in the morning, and must put in his appearance at the bank or store at nine or ten o'clock and work all day, cannot repeat this process many days without a certain shakiness coming into his system, which he will endeavor to steady by some delusive stimulus. It is in this way that many a young man begins his course to ruin. He need not necessarily have been in bad company. He has lost his sleep, and is losing his strength and grace.

Here is the outline of the history of a suicide within my own knowledge. A young man, a stranger in New York, in a good situation, in a large boarding-house, has pleasant young companions; spends his evenings out; goes to midnight parties; his nerves become disturbed, then a little drink; a little mistake in business, another drink; reproach from employer, more drink; more mistakes; loss of situation; no help from frivolous companions; money all gone; then credit all gone; then turned out of the boarding-house; wandering in the street; mortification; desperation; shoots himself.—*Hall's Journal of Health.*

How to Smoke a Cigar.

TWO CENTURIES ago smoking schools were as common in London as riding and swimming schools are at the present day. Precise instruction, and a thorough course of training in the use of the filthy weed, were considered essential to the accomplishment of the English dude of those days.

The absence of such facilities at the present day leads a country doctor to inquire "how to smoke a cigar," to which the editor of a Chicago paper makes the following reply: "Our knowledge is somewhat limited, but we should think the cigar ought to be hung up in the smoke-house, and a fire built under it."—*Good Health.*

WEARY TRAVELER—"A three of whisky, please."

LANDLADY—"That'll be saxpence, if ye please."

WEARY TRAVELER—"What! sixpence for a three-penn'orth?"

LANDLADY—"Yes, sir. Ye ken it's Sawbath, and we want to discoontenance Sawbath drinkin'."—*Sel.*

Ladies Who Smoke Cigars.

"I WANT two cigars," said a well-dressed and lady-like looking person in a West End drug store. "Not too strong—there that is the box," she said, indicating a brand of bright-colored "Cabannas."

The two chocolate-hued rolls of tobacco were duly wrapped up, delivered, and paid for. The lady paid for them with as much unconcern as though it were a bottle of cologne she was carrying off.

"Do you have much call for cigars by ladies?" asked the reporter, who was waiting for some patent brain food.

"We sell as many, either to ladies or on their order by messengers, as we do to men," answered the compounder of prescriptions from strictly pure drugs and chemicals.

"What kinds do they call for, mostly?" demanded the reporter.

"Mostly mild five-centers, though there is a run on tens of full flavor by old hands. Cigarettes used to go in that direction, but they color the fingers of the fair smokers too much, and they don't know enough to use 'smokers.'"

"Do they buy them ostensibly for home consumption, or are they procured for 'my brother'?"

"Oh, there is little attempt at concealment after the first few purchases. Excuse me," replied the pill man, as he started for a remote corner of the store, where a fair thing in sealskin was modestly waiting attention. No visit was paid to the cigar-case, but she took away a supply done up in an unsuspicious looking package.

"She is a new customer, and I keep her 'brother's' box under the counter with the pills and things to save her blushes. After a while she won't mind."—*Washington Post*.

Wine Drinking and Cholera.

THE fearful ravages of the cholera in Italy again, emphasize the importance of abstaining from intoxicating beverages. The national church festivals, occasions of much wine drinking on the part of the Italian populace, have been found noticeably to increase the mortality from cholera. In Naples the municipal authorities, on the occasion of one of the festivals, which occurred September 7 and 8, ordered the closing of the wine-shops along the line of marching, but, despite this precaution, there was much drinking, and "the result on the 9th was a highly increased mortality." Imprudence in eating as well as in drinking is, of course, a peril to health in cholera seasons as at other times, but at the present time in Europe, as on former occasions, it is again being demonstrated beyond question that the people whose bodies are most permeated with alcoholic poison are also most exposed to the cholera mortality.

A DARK picture of intemperance among the natives is drawn by Rev. R. W. Hill, who has recently been to Alaska. "The Indians will give away wife and children," he says, "to obtain liquor, and their carousals are so fierce and reckless that murders and suicides are frequent results." He also believes that unless the progress of ruin is stayed, the end of the Alaska Indians is not far off. Who can remain indifferent in learning such facts, and in watching with these the fearful work going on over the whole world, as the outgrowth of this one deadly business? Our whole being cries out, What shall we call thee, thou enemy of mankind? The great master poet of human nature answers, "Let us call thee—devil!"—*Sel.*

MORPHINE parties are now a common thing in the most aristocratic society of Paris. The practice has spread so widely that the Archbishop of Paris is obliged to issue a pastoral against it.

News and Notes.

RELIGIOUS.

—The Young Men's Christian Association of Syracuse, N. Y., is putting up a building to cost \$50,000.

—There are Buddhists in St. Louis, and they are talking about building a temple to worship in, as the Paris Buddhists have done.

—Monsignor Capel thinks the fight in this country is to be between agnosticism and Catholicism, and that the Protestant church will go one way or the other.

—Mr. Spurgeon's son is about to return to New Zealand with British contributions to the amount of £2,500, toward the building of a tabernacle at Auckland.

—During the past week 1,400 children have had their throats blessed by a priest at Kalamazoo, Mich. This operation is believed by many to insure against throat diseases for a year.

—The Young Men's Hebrew Association of Philadelphia, with only one dissenting vote, has expressed its disapproval of Sunday services, in conjunction with the regular Sabbath services.

—The Lafayette Avenue Presbyterian Church, Dr. T. L. Cuyler, pastor, has a membership of 1,960. The benevolent contributions last year amounted to \$17,780. The Sunday-school numbers 1,350.

—Dr. Cunningham Geikie, the author of a "Life of Christ," and "Hours with the Bible," is going to Egypt and Palestine, and will write a series of twenty letters on the manners and customs of those countries.

—Mr. Ensign, the Northwestern Secretary of the American Sunday-school Union, says: "One-tenth of our income belongs to the Lord, and giving does not begin till our debts to the Lord are paid." That is the truth.

—Miss Caldwell, who has given a large endowment for a Roman Catholic university in this country, will this year be the recipient of the golden rose annually given by the pope to the church's greatest benefactor.

—There is said to be in Odessa, Russia, a congregation of Hebrews that accepts the New Testament. The congregation now numbers twenty-eight persons, and their profession causes no little excitement in southern Russia.

—At a church social at Silver Springs, N. Y., on the night of March 2, fifteen persons were poisoned by eating oysters. Three of them died in great agony before midnight. There are hopes that three or four of the others may recover.

—The *Christian at Work* says: "The Dutch Reformed Church is claimed to be the wealthiest church in the United States in proportion to membership, yet gives less per member to missions than any other great Protestant body. The Moravians, who are among the poorest, give the most."

—Rev. A. N. Alcott, pastor of the Unitarian Church in Kalamazoo, Mich., has resigned his pastorate and withdrawn from the Unitarian body, because the last session of the State Conference declined by a majority vote "to recognize either Jesus Christ or Christianity, or even Theism," in a proposed new constitution. We should say it was high time to withdraw from such a body.

—In Turkey and Persia the sale of Bibles is unrestricted, and whole wagon loads are taken there for distribution. Rev. Dr. Bruce, the traveling agent for the British Bible Society in Persia, reports great success. Some time ago, 400 copies were taken, at Yezd, from one of the colporters. After a protest they were given back to him, but with the injunction to leave the neighborhood with them as soon as possible, as his life would be in danger. The colporter did not heed this admonition, remained at his post, and sold all the 400 Bibles.

SECULAR.

—In a fire at Stockton, Cal., March 3, three Chinamen were burned to death.

—General Grant expresses his own conviction that he will not live thirty days.

—It is estimated that 50,000 people witnessed the inauguration of President Cleveland.

—The French ship *Surrey* was lost last week, with all her officers and all but six of her crew.

—T. S. Arthur, the temperance and home writer and publisher, died March 6, aged seventy-six years.

—Experiments are being made for the operation of the elevated railroads in New York City, by electricity.

—March 1, sixty persons were injured by the fall of a floor, in Naples, Italy. Twenty of them are not expected to recover.

—In a collision off Malaga, Spain, March 3, the French transport *Tonquin* was sunk, and twenty-four persons were drowned.

—The decrease in the public debt during February was \$3,204,975. Since June 30, 1884, the decrease has been \$44,926,886.

—Last week the English were again defeated at Kassala, in the Soudan, with a loss of twenty-eight officers and sixty-three privates.

—England has ordered 50,000,000 and Russia 100,000,000 cartridges from the Union Metallic Cartridge Company, Bridgeport, Conn.

—The Central and Union Pacific Railroads have put on fast freight trains, which make the trip from San Francisco to Chicago in eight days.

—Freight can be sent from Liverpool to New York and then back to London, cheaper by a dollar a ton, than by rail from Liverpool to London direct.

—The *New York Observer* says: "There are more murders, in proportion to the population, in the United States, than in any other country claiming to be civilized."

—At a recent fox-chase in England the fox was run till the poor thing fell dead in front of the hounds; and five horses were killed in the chase. And that is called "sport" over there.

—The mails from Australia and New Zealand to Great Britain, pass through the United States from San Francisco to New York. The passage from Sydney to London is made in thirty-eight days.

—The Albany and Susquehanna freight depot at Albany, N. Y., was burned March 1. It was 600 feet long, and well filled with freight, all of which, with fifteen loaded freight cars, was totally destroyed.

—A telegram dated March 1, says that additional severe shocks of earthquake have been felt in Granada, Loja, and Alhama, Spain. Many houses were destroyed and it is feared, that many persons were killed in the surrounding districts.

—It is incumbent on school teachers that they understand the law. The Supreme Court of California has decided that, "Teachers cannot justify a violation of law on the ground that a resolution of the Board of Education required them to do so."

—March 2, there was an ice gorge on the Delaware River, seventeen miles long, reaching from Lambertville past Trenton to Periwig, N. J.; and at the Trenton bridge of the Pennsylvania railroad, it reached about thirty feet above low water mark.

—Sunday night, March 1, an attempt was made to blow up a dam on Neshannock Creek at New Castle, Pa. The concussion shook every house for a mile around, shattering windows, breaking crockery, etc. It was just at the time of evening services in the churches, and it created a panic among the congregations. In the rush a number of persons were trampled upon and injured, but fortunately no one was killed.

—There is a serious conflict of authority in Virginia. Judge Bond of the United States Circuit Court has ordered the tax collectors to receive, in payment of taxes, certain coupons issued by the State, and Governor Cameron has ordered the tax collectors to not receive them. We do not know how it will end, but as it is the State against the United States, we incline to the opinion that the governor will have to yield.

—President Cleveland's Cabinet is composed as follows: Thos. F. Bayard, of Delaware, Secretary of State; Daniel Manning, of New York, Secretary of the Treasury; William C. Endicott, of Massachusetts, Secretary of War; William C. Whitney, of New York, Secretary of the Navy; Lucius Q. C. Lamar, of Mississippi, Secretary of the Interior; William F. Vilas, of Wisconsin, Postmaster-General; Augustus H. Garland, of Arkansas, Attorney-General.

—The last Act of the House of Representatives of the Forty-eighth Congress was to concur in the Senate Bill for the retirement of General Grant; the last executive act of President Arthur was to "nominate U. S. Grant for general, commanding the armies of the United States, to be a general on the retired list of the army with the full pay of such rank;" the last act of the Senate was to confirm this appointment; and the first executive act of President Cleveland (after the appointment of his Cabinet) was to sign the Commission of U. S. Grant as general of the army.

Implicitly Trust.

It is always perfectly safe to trust implicitly in God and take him at his word. Indeed, this is the only safe course for us. In times of perplexity, it is blessed to know that we have this assured refuge and support. A traveler following his guide amid the awful Alpine heights, reached a place where the path was narrowed by a jutting rock on one side and a terrible precipice on the other. The guide, holding onto the rock with one hand, extended the other hand over the precipice for the traveler to step upon, and pass around the jutting rock. He hesitated, but the guide said, "That hand never lost a man." He stepped upon the hand and passed on safely. The child of God who takes the Saviour as his guide in this world of darkness and danger, has the help of an unfailing hand. Who that has ever trusted him has been disappointed? He stretches out his hand for our help and deliverance. He holds us by the right hand in the midst of dangers. And he has said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them to me, is greater than all, and no man is able to pluck them out of my Father's hand." "That hand never lost a man;" blessed are they who can lie safely within its hollow, protected by its mighty grasp.—*Religious Herald.*

Don't Like the Minister.

"I don't like the minister!" That settles the matter. If you don't like the minister, you have no duties to perform. Not liking the minister absolves you from all responsibility. The fact that you don't like the minister releases you from your vows. If you are a trustee, you need take no further interest in the financial affairs of the congregation. The fact that the people intrusted you with further duties, which you engaged to perform, is neither here nor there if you "don't like the minister." Of course you needn't pay anything if you "don't like the minister." Certainly not. The easiest of all ways to get rid of supporting the church and its ordinances is to say, "I don't like the minister." Of course you need not go to the prayer-meeting; why should a man pray if he "don't like the minister"? There are a number of reasons why some "don't like the minister." Some of these reasons are good, no doubt; but many are the reverse. Neither the good nor the bad absolve the hearer from his duty. Perhaps it would be presumption to ask why you don't like the minister.—*Northwestern Christian Advocate.*

CARDINAL MANNING said in 1872: "The Jesuits are now at the head of the great Catholic mission in this land." That was said of England more than twelve years ago. It is now true of the United States. The peculiar work for which the Jesuits were invented is the education of the young. All the efforts made by Romanists to get control of schools, asylums, protectories, etc., are guided by Jesuits, whose touch is death to everything like freedom of thought or action in religious life.—*N. Y. Observer.*

WHAT is a minority? The chosen heroes of this earth have been in a minority. There is not a social, religious, or political privilege that you enjoy to-day that was not bought for you by the blood and tears and patient suffering of the minority. It is the minority that have vindicated humanity in every struggle. It is the minority that have stood in the van of every moral conflict, and achieved all that is noble in the history of the world.—*John B. Gough.*

GRANT me prudence to avoid him that flattereth me, and to endure patiently him that contradicteth me.—*Thomas à Kempis.*

Publishers' Department.

WE send no papers from this office without pay in advance, unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

Money orders, drafts, etc., should be made to "Pacific Press;" never to individuals, as they may be absent, and business thereby be delayed.

All letters pertaining to SIGNS business should be addressed to SIGNS OF THE TIMES, Oakland, Cal., and not to the editors, clerks, or other individuals.

To Our Agents and Canvassers.

MANY have asked, What constitutes a new subscription for the SIGNS? All renewals of trial subscriptions, three-months subscriptions, and "Sunshine" subscriptions will be considered as new subscriptions, with all that that implies.

Change of Price.

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

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

Rates of Postage.

M. W.—In the publishers' column of SIGNS No. 5, dated Jan. 29, you will find much of the information for which you ask. The "California Year Book" for 1885 (price, 10 cents) contains a very useful postal guide, also a foreign postage table, which is of value to missionary workers.

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NORWALK, Los Angeles County, Cal., March 28, 29; beginning at 7:30 Friday night.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 12, 1885.

REMEMBER our general meetings. Healdsburg, Thursday, April 16. Oakland, Friday, April 24. The stockholders of the Publishing Association will hold their annual meeting in connection with the above meeting in Oakland. Annual meeting of the College, May 1. Friends of the work must attend our annual meeting in Oakland. The work of the season will be laid out here.

THE article on the first page of this paper, on the "Origin of Evil," is one of unusual interest. It is chapter 24 of the recently published book of Mrs. E. G. White, entitled, "The Great Controversy between Christ and his Angels and Satan and his Angels, Vol. 4." This book is destined to have a large reading, as there is a great demand for it. Other selections will be made for our paper from this book. But to every reader we say: Get the book itself, and have it all in permanent form. See notice in this paper.

LET all who have any thought of missionary work, or think they feel an interest in such work, read the article in this paper under the head of "The Blessings of Missionary Work." It will do you good. We fear that we, as a people, are yet merely on the surface of the true missionary spirit. We need to dive into the matter. Our Australian mission may develop something in this direction. And then comes New Zealand, Tasmania, and Madagascar. "Who is on the Lord's side?" Who has faith to give himself and everything for this cause?

Oakland, Cal.

ELDER CORLISS reports that, in his work in the Oakland church, he has recently taken thirty-four subscriptions for the *Review and Herald*, and thirty-seven for *Good Health*. The *Review* is now found in almost every family of the Oakland church. We are pleased that this is so.

This church has enjoyed many privileges the past year. After long waiting and many efforts, we had the pleasure of having a tent-meeting in this city. This was followed by an excellent camp-meeting, which had a good influence. Connected with these, missionary workers have been constantly busy during the whole year, with an extra force during the tent-meeting. Everything was done that could be done to make the work successful, and quite a number have been added to the church. This increases the responsibility of the church, both of officers and members. And still the work is going on. Truly, this is mission ground.

Books on Hand.

THERE has been received at this office a quantity of the following books:—

Synopsis of the Present Truth. A work of 336 pages, by Elder Uriah Smith. This book treats quite fully of all the main points of the faith of the Seventh-day Adventists, and it is the only work that does. Therefore it is very valuable to those who are inquiring into the reasons of our faith, and to those who have recently embraced the faith, and wish to get a more perfect understanding of it. Price, \$1.00.

Man's Nature and Destiny. This book treats of the State of the Dead, the Reward of the Righteous, and the End of the Wicked. It contains 444 pages, got up in attractive style. This subject cannot be ignored or frowned down by any amount of opposition. It has come to the front as a prominent subject of religious discussion. The whole ground of controversy is covered by this work, written in a

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THE Missionary Societies of the Seventh-day Adventists have devised a "distributor" for their publications. It is a box or rack with compartments in which are put both papers and tracts for the benefit of the public. By this means our publications have reached many interested readers, who, without these, would never have seen them. These distributors cost money and time. They cost money in their manufacture, and sometimes it costs money to get the privilege to put them in very desirable places. It costs time to obtain the privilege, and to put them up, as well as to keep them supplied with our tracts and papers.

In one of these, in the city of Oakland, a little sect which has before this tried to act the part of a parasite, to obtain its nourishment from other parties, not having root in itself to live, has placed its publications, thus using our property to circulate its works; and, worse than this, trying to make us responsible before the public for the dissemination of its vagaries. We call no names, but if we learn of a repetition of the offense, we shall expose the parties.

In another city in this State a still more dishonorable act was committed. A certain man, so religious as to profess and teach holiness (not, however, belonging to the "holiness band," known as such), removed our publications from our own rack, throwing them on the floor, and put his own in their place! A man who is not a church-member, who has not learned that the ten commandments are abolished, (?) and has therefore a due respect to the rights of property, reproved him, and replaced our publications where they belonged. This is a new, and perhaps the most effective, method to put a check on Adventism! to destroy our property, or appropriate it to their own uses. We expect that when all men become converted, (1) and embrace the belief that the ten commandments were Jewish, and are abolished by the gospel, our property will not be safe anywhere, nor in anybody's hands, save in those of the "little flock" "who keep the commandments of God, and the faith of Jesus." (Rev. 14:12.) But we are happy to know that there are yet some people who have not become so religious as to disregard the fundamental principles of morality!

Of course the law of the State would protect us from the depredations of such men, but we choose to put them on a few months' probation to see if our notice will put a "check" on their irreligious zeal.

Silk Culture in California.

In our very brief report of the New Orleans Exposition we remarked that we were not before aware that silk culture was so largely carried on in the United States as appeared from the exhibits. It has not been as largely pursued as it should be, and as it easily may be. The exposition affords proof of the possibilities in this direction; and it appears to us that California presents very desirable conditions for this enterprise.

We have before us a short appeal from the "Ladies' Silk Culture Society of California," in which is shown the very large number of unemployed women and children in the country, and that silk culture would afford them all light, easy, and profitable employment, if they could be induced and encouraged to enter it. It says that last year \$400,000 worth of raw silk was produced in the United States, while we send abroad \$30,000,000 for the same article.

This shows the demand for silk, and that the producer will be sure of a home market. The appeal says that "several children under twelve years of age in California have raised silk worms, and have been successful. In an Oakland school, last year, a janitor, during leisure hours, and without interfering with any of his regular daily duties, raised ninety pounds of cocoons, and afforded an excellent opportunity to three hundred young ladies to observe and study the habits of silk worms and the manner of raising them, as object lessons."

Why not turn California capital more toward silk and less toward wine? Here is an industry that has "millions in it," and it will add no sorrow. See Prov. 23:29-35. There is no actual value in wine, but much grief; yet our State points to its production with pride. We are not good political and social economists. The culture of silk ought to receive immediate attention from philanthropists, and work be placed before the thousands of unemployed women and children, who, by this means, may be enabled to support themselves and be a benefit to the State.

THE papers report that the Mormons held high jubilee in Salt Lake City on the day of President Cleveland's inauguration, avowing their belief that the "persecution" of polygamists would cease when he got in power. But their rejoicings seem to have been premature. In his inaugural, President Cleveland says that "the conscience of our people demands . . . that polygamy in the Territories, destructive of the family, of religion, and offensive to the moral sense of the civilized world, shall be repressed."

That sounds well. The Mormons have already lost much of their air of defiance of the authority of the Government since a few have been convicted. Let the work go on, and the honor of the nation be vindicated in the suppression of this cancer in our moral system.

THERE is no subject before the Legislature of California which is of greater importance to the State than that of irrigation. But there is great reason to fear that the interests of the public will not be largely consulted in its consideration. One of the most discouraging features of our Governments, State and National, is that "jobs" are connected with all important measures, that "money rings" control even legislators, and the public interests suffer because of the indifference of public servants to the general welfare.

GREAT complaints are being made of the management of the Exposition in New Orleans. When we left there the last of January a steam railroad from the heart of the city to the park was contemplated, and promised to be soon completed. This has not been built, and with the increase of visitors the street-cars are found to be insufficient to accommodate all. We hope that this great enterprise will not be suffered to be a failure. The Exposition was projected on a scale too large for the means which could be commanded. Congress has recently made another appropriation, and if it shall enable the managers to "pull through" it will be a source of gratification to all. Since Elder Haskell's report we have heard nothing direct from our mission there.

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