

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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"NONE OF THESE THINGS MOVE ME."

THUS spake the hero Paul
As forward to the battle-field
He pressed with helmet, sword, and shield.
And witness of the dangers all,
The Holy Ghost to him made known
His trial, pain, and loss;
Yet he, undaunted, went alone
To meet his cross.

Work for the heroes still
Have we; the battlements of wrong
Are high, and bold, and broad, and strong;
And love of heart and power of will
Must urge the soldier to the scene,
Where but the bravest dare
To force the breach and pass between
The volleys there.

Soldier of Christ, fear not!
The chains and bonds which you await
Shall make the old world free and great;
No valiant deed shall be forgot;
And every word of love you speak
Shall have its sweet reward,
With blessings from the bruised and weak,
And Christ your Lord.
—Dwight Williams, in *New York Witness*.

General Articles.

Enmity Between Man and Satan.

BY MRS. E. G. WHITE.

"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." The divine sentence pronounced against Satan after the fall of man, was also a prophecy, embracing all the ages to the close of time, and foreshadowing the great conflict to engage all the races of men who should live upon the earth.

God declares, "I will put enmity." This enmity is not naturally entertained. When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan. There exists naturally no enmity between sinful man and the originator of sin. Both became evil through apostasy. The apostate is never at rest, except as he obtains sympathy and support by inducing others to follow his example. For this reason, fallen angels and wicked men unite in desperate companionship. Had not God specially interposed, Satan and man would have entered into an alliance against Heaven; and instead of cherishing enmity against Satan, the whole human family would have been united in opposition to God.

Satan tempted man to sin, as he had caused angels to rebel, that he might thus secure co-operation in his warfare against Heaven. There was no dissension between himself and the fallen angels as regards their hatred of Christ; while on all other points there was dis-

cord, they were firmly united in opposing the authority of the Ruler of the universe. But when Satan heard the declaration that enmity should exist between himself and the woman, and between his seed and her seed, he knew that his efforts to deprave human nature would be interrupted; that by some means man was to be enabled to resist his power.

The grace that Christ implants in the soul creates the enmity against Satan. Without this converting grace and renewing power, man would continue the captive of Satan, a servant ever ready to do his bidding. But the new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts, enables man to resist the tyrant and usurper. Whoever is seen to abhor sin instead of loving it, whoever resists and conquers those passions that have held sway within, displays the operation of a principle wholly from above.

The antagonism that exists between the spirit of Christ and the spirit of Satan was most strikingly displayed in the world's reception of Jesus. It was not so much because he appeared without worldly wealth, pomp, or grandeur, that the Jews were led to reject him. They saw that he possessed power which would more than compensate for the lack of these outward advantages. But the purity and holiness of Christ called forth against him the hatred of the ungodly. His life of self-denial and sinless devotion was a perpetual reproof to a proud, sensual people. It was this that evoked enmity against the Son of God. Satan and evil angels joined with evil men. All the energies of apostasy conspired against the champion of truth.

The same enmity is manifested toward Christ's followers as was manifested toward their Master. Whoever sees the repulsive character of sin, and, in strength from above, resists temptation, will assuredly arouse the wrath of Satan and his subjects. Hatred of the pure principles of truth, and reproach and persecution of its advocates, will exist as long as sin and sinners remain. The followers of Christ and the servants of Satan cannot harmonize. The offense of the cross has not ceased. "All that will live godly in Christ Jesus shall suffer persecution."

Satan's agents are constantly working under his direction to establish his authority and build up his kingdom in opposition to the government of God. To this end they seek to deceive Christ's followers, and allure them from their allegiance. Like their leader they misconstrue and pervert the Scriptures to accomplish their object. As Satan endeavored to cast reproach upon God, so do his agents seek to malign God's people. The spirit which put Christ to death moves the wicked to destroy his followers. All this is foreshadowed in that first prophecy, "I will put enmity between thee and the woman, and between thy seed and her seed." Such is the work that will be carried forward in the great controversy between Christ and Satan to the close of time.

Satan summons all his forces, and throws his whole power into the combat. Why is it that he meets with no greater resistance? Why are the soldiers of Christ so sleepy and indifferent?—Because they do not realize their peril. There is but little enmity against Satan and his works, because there is so great ignorance concerning his power and malice, and the vast extent of his warfare against Christ and his church.

Multitudes are deluded here. They do not know that their enemy is a mighty general, who controls the minds of evil angels, and that with well-matured plans and skillful movements he is warring against Christ to prevent the salvation of souls. Among professed Christians, and even among ministers of the gospel, there is heard scarcely a reference to Satan, except perhaps an incidental mention in the pulpit. They overlook the evidences of his continual activity and success; they neglect the many warnings of his subtlety; they seem to ignore his very existence.

While men are ignorant of his devices, this vigilant foe is upon their track every moment. He is intruding his presence in every department of the household, in every street of our cities, in the churches, in the councils, in the courts of justice, perplexing, deceiving, seducing, everywhere ruining the souls and bodies of men, women, and children, breaking up families, sowing hatred, emulation, strife, sedition, murder. And the Christian world seems to regard these things as though God had appointed them, and they must exist.

Satan is continually seeking to overcome the people of God by breaking down the barriers which separate them from the world. Ancient Israel were enticed into sin when they ventured into forbidden association with the heathen. In a similar manner are modern Israel led astray. "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." All who are not decided followers of Christ are servants of Satan. In the unregenerate heart there is love of sin, and a disposition to cherish and excuse it. In the renewed heart there is hatred of sin, and determined resistance against it. When Christians choose the society of the ungodly and unbelieving, they expose themselves to temptation. Satan conceals himself from view, and stealthily draws his bandage across their eyes. They cannot see that such company is calculated to do them harm, and while all the time assimilating to the world in character, words, and actions, they are becoming more and more blinded. Familiarity with sin inevitably causes it to appear less repulsive. He who chooses to associate with the servants of Satan soon ceases to fear their master.

The tempter often works most successfully through those who are least suspected of being under his control. The opinion prevails with many that all which appears like courtesy or refinement must, in some sense, pertain to Christ. Never was there a greater mistake. These qualities should grace the character of every Christian, for they would exert a powerful influence in favor of true religion; but they must be consecrated to God, or they are a power for evil. Many who are affable and intelligent, and who would not stoop to what is commonly regarded as an immoral act, are but polished instruments in the hands of Satan. The insidious, deceptive character of their influence and example renders them more dangerous enemies to the cause of Christ than are those who are unattractive, coarse, rough, and degraded.

By earnest prayer and dependence upon God, Solomon obtained the wisdom which excited the wonder and admiration of the world. But when he turned from the Source of his strength,

and went forward relying upon himself, he fell a prey to temptation. Then the marvelous powers bestowed on this wisest of kings, only rendered him a more efficient agent of the adversary of souls.

While Satan is constantly seeking to blind their minds to the fact, let Christians never forget that they "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits [margin] in high places." The inspired warning is sounding down the centuries to our time: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

From the days of Adam to our own time, our great enemy has been exercising his power to oppress and destroy. He is now preparing for his last campaign against the church. All who seek to follow Jesus will be brought into conflict with this relentless foe. The more nearly the Christian imitates the divine Pattern, the more surely will he make himself a mark for the attacks of Satan. All who are actively engaged in the cause of God, seeking to unveil the deceptions of the evil one and to present Christ before the people, will be able to join in the testimony of Paul, in which he speaks of serving the Lord with all humility of mind, with many tears and temptations.

Satan assailed Christ with his fiercest and most subtle temptations; but he was repulsed in every conflict. Those battles were fought in our behalf; those victories make it possible for us to conquer. Christ will give strength to all who seek it. No man without his own consent can be overcome by Satan. The tempter has no power to control the will or to force the soul to sin. He may distress, but he cannot contaminate. He can cause agony, but not defilement. The fact that Christ has conquered should inspire his followers with courage to fight manfully the battle against sin and Satan.

The Spiritual Faith Cure.

THE faith cure for the body has not many adherents; faith cure for the spirit has more. There are not a great many who believe that God will heal the body without obedience to the laws of health and the use of remedies; there are a great many who imagine that God will heal the soul that is passive and does nothing. We hope it is needless to say that the *Christian Union* believes in faith cure for both body and soul; but the faith that cures is a faith that works. In inveighing against the spiritual faith cure we inveigh against the doctrine that God will intervene to cure a man of sin without any activity or energy or will-power on the patient's part.

There is in Boston a Willard Tract Repository, which publishes some excellent little tracts and books. It is doing good service in holding before the churches a high standard of character, and urging upon every Christian a complete and perfect consecration of himself to God and his service. But its work is marred by this false and unscriptural doctrine of spiritual faith cure. From a bundle of its tracts lying before us as we write, we select one entitled "The Way to Be Holy," and from it we quote a few sentences, because they illustrate, if they do not define, the spiritual faith cure. The italics are our own:—

"Your own doings, and your want of faith in Christ, are your only hindrances to the life of practical holiness for which your soul longs. Lay them aside, just as you did at the time of your conversion, and come to Jesus as trustingly as you did then, and he will do the work.

Exactly as we could do nothing toward our redemption in the first place, just so,

being redeemed, we can do nothing toward conforming our lives to the standard set before the redeemed ones. . . . Our only remedy in either case is to abandon ourselves to the Lord Jesus and to trust him to do for us all that we need."

The so-called Holiness Conventions and sanctification-meetings utter the same teaching, and are for the most part faith-cure assemblages. In so far as they urge a higher and holier life upon Christians, a more vital faith in a living, personal God, and a livelier hope of present salvation from sin, here and now, we commend them heartily; in so far as they teach that doing nothing is the best manifestation of faith, we condemn them heartily. Their end we commend; their means we condemn.

It must be frankly admitted that evangelical teaching has been sometimes so phrased as to give apparent sanction to the faith-cure folly. Luther in his preface to the Galatians, defines the righteousness of faith as "a mere passive righteousness:" "In this we work nothing, we render nothing unto God, but only we receive and suffer another to work in us." In our intense desire to antagonize the doctrine of justification by works, we have allowed ourselves to apparently sanction a justification without working. There is a truth, a grand, sublime truth, perhaps the very grandest in theological science or spiritual experience, underlying this "nothing-to-do" error. The "doing" of most of the religious systems of the world is in order to placate God, to produce an effect upon him, to induce him to pity, to forgive, to help. For this are all sacrifices and most ceremonials, all self-flagellations and most self-inflicted penances.

This notion, that God is hard to be entreated and that pity must be wrung from him by man, cannot be truthfully said to be banished from even Protestant experiences or Protestant services. If any one doubts this, let him listen to the average prayers in an average prayer-meeting, or let him even read thoughtfully, and as though it were an original experience, the litany of the "Book of Common Prayer." Now, against this notion the whole force of biblical, and especially of New Testament teaching is directed. Nothing is to be done to induce God to pity, to help, to save. No sacrifice, no ceremony, no prayer or tear, no sin vanquished or virtue achieved, is required to purchase his sympathy. "Herein is love, not that we loved God, but that he loved us;" "For his great love wherewith he loved us even when we were dead in sins"—this is the theme of that wonderful symphony of God's grace which we call the Bible. This is the truth which the faith cure tries to utter, and really, by its perversions, obscures.

The soul can no more be saved from sin than the body from disease, without doing its duty. There is no way by which either can have health without obeying the laws of health. "Professor Sargent, I want to add two inches to my chest measure; will you exercise for me in your gymnasium, and add it?" "No! but I will tell you how to exercise." "Doctor, I do not sleep well at night, and so I wake unrefreshed in the morning. Will you sleep for me?" "No, sir! No man can sleep for another. But if you will obey my directions I will enable you to sleep." "O thou Physician of souls, subdue my appetite, destroy my pride, take away my temper." "Never! But I will tell you how you can subdue your appetite, destroy your pride, vanquish your temper." Salvation and sanctification are descriptive of character; the first a character begun, the second a character completed. Character can never be furnished ready-made. Virtue is never and never can be vicariously achieved for another. Vicarious suffering is the law of the universe; but vicarious righteousness—never! The mother suffers for her child; and by her suffering she saves him. But no courage of mother can serve

for courage in a coward boy, no purity of mother for purity in a sensual boy. Righteousness can never be put on from without. It must grow from within.

The do-nothing theory of salvation and sanctification has no real warrant in Scripture. The direction to do nothing was never given by Christ, nor by Paul. When Peter, amazed at the draught of fishes, fell at Christ's feet and cried, "Depart from me, for I am a sinful man, O Lord!" the Lord did not reply, Do nothing, only believe; he replied, "Follow me, and I will make you fishers of men." When, later, the recreant disciple had denied his Lord, the Lord did not say to him, You can do nothing toward conforming your life to the standard set before my redeemed ones. He said, Lovest thou me? then feed my sheep. When the woman taken in adultery lifted her shrinking eyes to the Saviour, as he rose from his writing on the ground after the last accuser had left, he did not say to her, "Trust in me to do all that you need;" he said, "Neither do I condemn thee; go, and sin no more." Do nothing? To what a battle, with all the influences of evil associates dragging her down, and all Pharisaic purity pushing her down, did these words invite her! When Saul cried out, "Lord, what wilt thou have me to do?" the Lord did not rebuke the question, but bade the questioner go into Damascus, and there it should be told him what he should do. Ask Isaiah the conditions of salvation and sanctification: "Cease to do evil; learn to do well." Ask Paul: "Mortify, therefore, your members which are upon the earth." Ask Peter: "Give diligence to make your calling and election sure." Ask John: "He that overcometh shall not be hurt of the second death." These are not the advocates of a do-nothing faith cure, of a passive righteousness.

Our churches are full of men and women who practically act as though they believed that the church was a kind of spiritual faith-cure hospital. The Roman Catholic lives a careless life, and trusts to extreme unction at death to save him. The Protestant lives an equally careless life, scarcely thinking of moral growth from Monday morning to Saturday night, and expects a Sunday sermon to blot out the past and rectify the present. Such men build their hopes on a "passive righteousness," and trust to the delusive folly of a faith cure—a folly greater in the spiritual than in the physical realm. Nay! it is not faith cure; for faith is obedience, and works by love.—*Christian Union*.

"BELIEVING all things which are according to the law, and which are written in the prophets." That was the test of Paul's soundness. It is a good test for to-day. The man who accepts the Bible as conclusive on all points of doctrine and conduct, rests on the only ground that any of us can claim as unvaryingly sure. Any man who refuses to refer his creed to the Bible, has no claim to be recognized as fairly of the church of Christ. And Paul recognized the Old Testament as an integral portion of the word of God. Paul would doubtless be in favor of Old Testament study in the International Lesson course to-day, if he could speak out on that point. Paul was too sturdy a Christian to base his religion only on the latest Scripture writings. He took in the whole of them from first to last.—*H. Clay Trumbull*.

"MEDITATE upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4: 15, 16.

CUSTOM will often bind one to the good, as well as to the evil effects of any long-established system.

The Helpless Hour.

THERE comes an hour in the life of a man when a sense of his utter helplessness rolls upon him with irresistible power. It is when he is brought face to face with the fact that his probation is about to end, and that he has but a few moments more to prepare for the judgment. When he is told that his days here are numbered, what a sense of weakness sweeps over the soul. How powerless are the most mighty then.

The man of great intellect, the giant in strength, he who has untold treasure of earthly wealth, the fair and beautiful, the promising youth, the innocent babe, and the poor, the ignorant, and the wretched, alike lie prostrate. In that hour gold cannot bring deliverance. No friend can shield us from the stroke of death. Innocence and purity plead in vain. The plaintive wail of poverty and wretchedness does not avail.

Probation must end with every one. It is the hour of weakness and utter helplessness. Then how sweet the hope of the Christian who has come to realize that all he is, or hopes to be, and all that he has, belongs wholly to God. Such an one can calmly say, Thy will, O God, not mine, be done. He can confidently say, I have fought a good fight and finished my course; and with faith he can add, Henceforth there is laid up for me a crown of righteousness. The valley and shadow of death have no terrors to him, for he knows the promise of God is sure to his faithful child, eternal life in the morning of the first resurrection. What a strong consolation for those who have fled for refuge, to lay hold on the hope set before us! In the hour of utter helplessness what succor and strength is his who has laid hold of the strength of Christ and made peace with him. He who has lived for Christ can unflinchingly die at any time, for he knows that his life is in the hands of God, and he trusts his blessed promises. But he who has lived for self and the world has no one to whom to flee. Refuge fails him. The things in which he trusted slip from his grasp. His cable has parted and his bark lies broken and stranded on the shores of time. Oh, thoughtless man, flee to the only refuge. Acknowledge your Creator; own your Saviour; realize whose you are; fulfill your responsibilities; return to God the fruits of that which he has so bounteously bestowed on you. Cheerful submission to him now will beget power and strength to trust him in the hour of helplessness. He is able to do for us above all we ask or think, and he will sustain and save to the uttermost all that come unto him. Who is the wise man but he who makes the Lord his strength and the high God his refuge? G. D. BALLOU.

"Troubled with Adventists."

How is it that you are troubled with Adventists? There are a great many more Roman Catholics and Spiritualists. Do they trouble you? Do they bring you unwelcome truth to disturb your conscience?

This world has long been troubled with unwelcome truth. Noah, a preacher of righteousness, was a pest, Lot was a pest to Sodom; Moses troubled the Egyptians, and the prophets troubled the Jews by warning them of approaching desolations. Said Ahab to Elijah: "Art thou he that troubleth Israel?" The Jews were much troubled by the advent of the Messiah. The Roman empire was greatly troubled by the unwelcome truth. The Romans, after trying in vain to drive the truth away by persecution, finally concluded to try the experiment of perverting it. The experiment did not work, for the unwelcome truth still troubled the people. Then followed a long and most horrid persecution. Thousands upon thousands were put to death by professed Christians. The heart grows

sick while dwelling upon its torturous horrors. But after drenching the earth with the blood of truth-bearers, Rome failed to drive the unwelcome message out of the world.

The world knowing that Rome has dyed its garments red with the blood of martyrs, is it not marvelous that others should attempt to trample down the truth and thus to some extent follow in the footsteps of the mother church?

Such trouble certainly has one favorable feature, and may produce good results if properly treated. It shows an inward struggle between unwelcome truth and popular error. Obey the truth, reject the error, and the trouble will cease. EPSILON.

The Secret of Joy and Power.

NOTHING is so actually ours as that which we contain within us. A burglar may steal the silver from my table, or the flour from my pantry, but he cannot carry off the bread which I ate at my breakfast this morning. That is mine; it has gone into blood and bone and become a part of my physical fabric. Must not that be what our Master meant when he said, "I am the bread of life"? Of what use is bread to us until we take it into our systems? and one reason why so many church members are but walking skeletons is that they do not feed on Christ. Sermons, sacraments, and services are only profitable according to the amount of Christ Jesus that we take in and carry away with us. All that I can do in my pulpit is to present Christ; if my hearers do not accept him and possess him, they will starve to death in full sight of the great supper. Blessed are the unceasing hungerers after him, for they are constantly filled out of his fullness.

Here, too, we may discover the secret of the darkness and the despondency that so many complain of. How can a heart be otherwise than dark when it shuts out the light? This morning when I awoke, a few rays of light were stealing in through the shutters of my chamber; there was a glorious sun up in the eastern sky, but I got just as much of it as could creep through the blinds and no more. When I flung them wide open, in poured the radiance and filled the room. As it depended entirely on me how much sunshine I received, so I verily believe that it depends on themselves whether Christians shall have full inflowings of Christ's Spirit, and large measures of joy, and shall walk in the light as children of the light. If selfishness begrudges only a small crevice for the Sun of Righteousness, or if unbelief bars up the windows, then the owner of that heart is accountable for being a cold, gloomy, and well-nigh useless specimen of the Christian. "Christ in you" is the "hope of glory;" and you will not even get a glimpse, or a foretaste, of the glory if you bar up the doors and windows of the soul.

Let any of us should throw the blame on Christ, for our coldness, or our weakness, or our lack of spiritual peace and power, he distinctly says to us, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him." This amazing offer of the King of Heaven, to come and lodge in such huts as we are, is usually applied to the unconverted. It is a stock text for awakening sermons to impenitent sinners. But it is addressed in the Bible to a church,—to a backsliding, lukewarm church. The strenuous appeal from the Master to those worldly and almost worthless professors at Laodicea was to "repent," and to open their hearts to him. That same voice comes ringing down to all of our churches, and to all of us ministers, and teachers, and parents; if we want light, heat, joy, power, we must fling open our hearts to Jesus. A great deal must go out of us if we want him within us. Professor Finney always said that he never got any inlet and inflow of spiritual power until he emptied himself. Satan and Christ, self and Christ, will not

occupy the same quarters. When we get a whole Christ into the whole heart, when we open room after room and let Jesus own us, train us, cleanse us, and have full sway, then we shall get a tide from Heaven's ocean of love; then our joy will be full; then converting power will kindle our lips and clothe our lives; then comes a revival that lasts; then we shall realize what Paul meant when he said, "CHRIST IN YOU, the hope of glory."—T. L. Cuyler, D. D.

Presumptuous Service.

It seems as if we hardly realized that the God of the Old Testament is now, in the day of the gospel dispensation, just what he was of old.

Is the God who commanded the son of the Egyptian to be stoned for gathering sticks on the Sabbath, the God of our Sabbaths, on which some of us take our ease, think our own thoughts, lay plans for worldly advancement, read political newspapers, and walk in our own ways? We surely do not believe that he is as particular now about having his laws obeyed, or we would tremble at the thought of his indignation.

When Nadab and Abihu showed their disrespect of God's command in but one particular, fire came out from the altar and devoured them. Yet Aaron was not even allowed to show any grief for their loss. "I will be sanctified," said the Lord, "in them that come nigh me."

And Uzzah, though he seemed to have a good reason for disobeying the laws concerning God's ark, when he laid his hand upon it because of the jolting of the oxen, instantly lost his life by reason of his "rashness" (marginal reading).

And is this the same God that we worship with such careless and irreverent service?

Oh, if we truly believed him the same, would we come into his presence while our hearts were filled with worldly plans and vain thoughts? Would ambition have place at one ear, and avarice at the other, while we lose the meaning of God's spoken message? Would we go to his house of prayer so showily arrayed as to cause envy and wonder in one set of neighbors, and dissatisfaction and humiliation in another. Would we enter with indifference, stay to yawn, and go home to criticize with idle jest and laughter?

True, no swift judgment now follows such rash Uzzahs, but God is still "jealous for his holy name," and will by no means overlook the guilty.

If we are Christians, we may hope to have this sin forgiven, but none the less will we find ourselves estranged from God, taking no delight in his service; and our spiritual life, while we thus dishonor Jehovah, will be a poor, deformed, misshapen thing.

Oh! let us daily implore the presence of the Spirit, and especially when we go up to the house of worship, the place where his honor dwelleth, that, remembering who is in his holy temple, all our vain, noisy earthliness may keep silence before him.—Elizabeth P. Allan, in S. S. Times.

"I CONFESS unto thee, that after the way which they call heresy, so worship I the God of my fathers." To be charged with schism and sectarianism, is not the worst thing for a Christian believer. Paul was not afraid of that reputation; nor was John Huss, nor John Wycliffe, nor Martin Luther, nor Hugh Latimer, nor Nicholas Ridley, nor John Calvin, nor John Knox, nor John Wesley. Calling a man a sectarian is no proof that he holds any error in religious doctrine. The real question is. What is the truth? not, Does this man agree with the majority of Christians in the statement of truth?—Sel.

PERFECT virtue is to do unwitnessed what we should be capable of doing before all the world.

Constantine.—IV.

AND unfortunately the influence of that time and of those events is not lost upon the world and the church unto this day. As long as men praise Constantine and his works, and count the Roman Empire of the fourth century a Christian empire, so long are they guilty of putting darkness for light and evil for good; so long are they paying homage to a gross perversion and abuse of Christianity. Another eminent church historian says:—

"It were to be wished that there had been as much zeal at this time to support the doctrines, and realize the power of the cross, as there was to honor its formalities. But this was far from being the case.

"For neither in Constantine, nor in his favorite bishops, nor in the general appearance of the church, can we see much of the spirit of godliness. Pompous apparatus, augmented superstitions, an unmeaning form of piety, much show and little substance, appear. This is the impression which the account given by Eusebius has left on my mind.

"External piety flourished, monastic societies in particular places were also growing; but faith, love, heavenly-mindedness appear very rare; yet among the poor and obscure Christians I hope there was far more godliness than could be seen at courts, and among bishops and persons of eminence. The doctrine of real conversion was very much lost, or external baptism was placed in its stead; and the true doctrine of justification by faith, and the true, practical use of a crucified Saviour for troubled consciences, were scarce to be seen at this time. There was much outward religion, but this could not make men saints in heart and life. The worst part of the character of Constantine is, that as he grew older he grew more culpable, oppressive in his own family, oppressive to the Government, oppressive by Eastern superfluous magnificence; and the facts to be displayed will show how little true humility and charity were now known in the Christian world, while superstition and self-righteousness were making vigorous shoots, and the real gospel of Christ was hidden from men who professed it."—*Milner, pp. 210, 211.*

And thus again Dr. Hase:—

"As fast as he could wisely do so, and by all the means which an absolute monarch can bring to bear upon his favorite plans, Constantine gradually bestowed upon the church security, wealth, privileges, and everything which could make it attractive."—*P. 103.*

We must not lose sight of the fact that in making the church attractive Constantine was glorifying himself. While the bishops readily accepted personal favors and counted them as so much gained to the cause of Christ, they in turn seemed to think they were glorifying God by extolling the emperor, with much of the same feeling that actuates the followers of the pope to this day. Thus Neander says:—

"It flattered his vanity to be considered the favorite of God, and his destined instrument to destroy the empire of the evil spirits (the heathen deities). The Christians belonging to his court were certainly not wanting on their part to confirm him in this persuasion, having many of them come to the same conclusion themselves, dazzled by the outward splendor which surrounded the emperor, and which passed over from him to the visible church, and by looking at what the imperial power, which nothing any longer withstood, could secure for the outward interests of the church.

"Bishops in immediate attendance upon the emperor so far forgot, indeed, to what master they belonged, that at the celebration of the third decennium of his reign one of them congratulated him as constituted by God the ruler over all, in the present world, and destined to reign with the Son of God in the world to come.

The feelings of Constantine himself were shocked at such a parallel!"—*Neander, pp. 22, 23.*

Willard, Universal History, says:—

"Surely it was not in the spirit of Christ who said, 'My kingdom is not of this world,' that Constantine made it the religion of the empire, and from henceforth we find its heavenly influence sullied by mingling with earthly things."

Whelpley, in his Compend of History, says:—

"From this period, the Christian church was loaded with honor, wealth, and power, nor did her virtue ever sustain a severer trial. The chief dignitaries of the empire could scarcely do less than imitate their master; and Christianity soon became a necessary qualification for public office. The church now no longer appeared in her ancient simplicity and purity; lords and princes were among her converts, and she was dressed in robes of state. Her ceremonies were increased; her forms of worship were loaded with pomp and splendor; her doctrines were intermingled with the senseless jargon of a philosophy equally absurd and vain, and the way seemed prepared, not only for the decay of Christian doctrine and morality, but of every science which distinguishes civilized from savage nations."—*P. 206.*

Guericke goes so far as to ascribe to Constantine and his unwise course the evils which befell the empire under Julian; and this not without a show of reason, as the following extract gives us to understand:—

"Julian, a nephew of Constantine the Great, who, when a child, had seen his nearest kindred fall a sacrifice to the jealousy of Constantine, and had been trained up in solitude by worthless teachers for the clerical profession, soon learned to look with a secret bitterness upon the existing state of things, while a Christianity thus forced upon him by a hated court could not take root in his heart."—*Ancient Church, p. 244.*

With worldly preferments came bitter jealousies between the bishops, and from the time of the Nicene council there was unceasing strife and war of words about doctrines and forms. The example set by Constantine of compelling conformity was followed by the several bishops to whom he had given the power of determining causes in the State as well as in the church. And while his action in that respect was for the purpose of giving uniformity of faith to the churches, it had directly the contrary effect when imitated by a number of bishops, as their creeds differed and their powers conflicted. Thus unmistakably does an evil tree bring forth evil fruit, however much men may admire it in its growth. It was in this age that the controversy between the Arians and Trinitarians raged fiercely, and the temporizing policy of Constantine, who, in the vain hope of uniting them, now favored this party and now that, served to embitter both parties, and to render them more determined and vindictive as their hopes and fears were raised alternately. We may be excused for giving at least one specimen of church literature coming to us from the age immediately succeeding that of Constantine, to show both the spirit and subject of the controversy. It is from the "orthodox," or Roman side of the question:—

"Since, then, Nestorius, that God-assaulting tongue, that second conclave of Caiaphas, that workshop of blasphemy, in whose case Christ is again made a subject of bargain and sale, by having his nature divided and torn asunder; . . . since, then, he thrust aside and rejected the term, Mother of God, which had been already wrought by the Holy Spirit, through the instrumentality of many chosen Fathers, and substituted a spurious one of his own coining, Mother of Christ."—*Evagrius' History, p. 4.*

Such effusions as the above, by no means scarce in that age, are worthy of the place they occupied, standing as they did midway between the inquisition and the corrupting in-

fluence of Constantine's conformity acts, which paved the way for the inquisition.

We turn now to the consideration of the story of Constantine's *vision of the cross*. By those who are wont to ascribe to Constantine the qualities of a genuine Christian, and to extol his actions as of great benefit to the cause of pure religion, this vision has been dwelt upon as an event of the utmost importance, yes, as the very turning point in the struggle between paganism and Christianity.

It is to be regretted that so often idle stories will obtain general credence and pass into history for settled truth, because they are suffered to exert an influence which truth alone should be allowed to exert. There are few who have not heard the story that Alexander the Great, after conquering the world, wept because there were no more worlds for him to conquer, and the belief in this story has become so general that it is considered, in the minds of most people, a truth not to be disputed. Yet the story is utterly groundless. This will illustrate our remark. This story about Alexander, however, is entirely harmless. But not so the story of Constantine's vision of the cross. That has been used as an evidence that he was led by the Lord himself, even in his battles, and that he was the favorite of Heaven, chosen to establish the Christian religion in the Roman Empire. Yet history plainly shows that it is only an idle tale.

And here, again, we should feel called upon to apologize for the amount of evidence offered were it not that we consider the subject one of real importance. For, surely, if Constantine did see such a vision; if Heaven thus miraculously called him to set up the cross of the Prince of Peace as the standard by which he should establish his empire and slay his enemies; if the life and acts of Constantine were not only favored but directed by the Lord, as his flatterers assumed, that fact should be well attested. But, on the other hand, if it was a mere fable by means of which a superstitious people were deluded into the belief that a selfish, jealous, ambitious warrior was divinely directed in his battles; and if this fable has been, and even yet is used to give influence to systems or forms of worship invented by Constantine or adopted from paganism and forced upon the church by imperial authority, then too much pains cannot be taken to expose the cheat, and thus to rescue the minds of men from the bewildering mazes of traditional error.

We may say here with the apostle Paul, "If any man be ignorant, let him be ignorant;" that is, any man may choose ignorance if it pleases him. But there is no necessity for remaining so, for no point seems to be made more clear. Whelpley speaks of it thus:—

"There are various accounts given and various opinions formed concerning the conversion of Constantine. Whether his mind was swayed by the power of truth, or by temporal, political, and interested motives, is not easy to determine. It is related and believed by some, that his conversion was miraculous. They say that he saw in the heavens the sign of the cross with this inscription in radiant letters, *touto nika, i. e., 'by this conquer;'* and that, upon this, he immediately embraced Christianity. His life and conduct were by no means eminent for Christian virtue; nor was he wholly free from crimes of the deepest dye."—*Compend, p. 206.*

He discredits the story on the just ground that his life, neither past nor future, gave any evidence of being guided by Heaven or influenced by Christian principles. EDITOR.

If the Bible be an inspired volume, it is inspired for a purpose. If inspired for a purpose, it is divinely fitted for that purpose. If fitted to that purpose, it is a compendium of the truths necessary to the world through all time. Such a volume can never be obsolete. It will be as fresh to the last man as it is to us.

"Spared Not."

It is a solemn fact; but there is such a thing with God as *not sparing*. There is justice in God's nature, and in certain circumstances that justice must be manifested. A careful analysis will show that the manifestations of mercy and the manifestations of justice, as recorded in Scripture, are about equally balanced. Sin is a fact; and God must deal with it. He deals with it in two ways, and in two ways only—he forgives it or he punishes it; he acquits the sinner in mercy, or he spares him not in judgment. The phrase, "spared not," is a graphic way of expressing the actual infliction of suffering or judgment; and the Scriptures record several instances when God actually "spared not," or when he did let his hand smite the object of his penal justice. Taking these instances in the order of time, we find the following:—

1. *Spared not the angels.* Original sin is not human but angelic. The devil and his angels were sinners before Adam. The Scriptures do not wait to satisfy morbid curiosity as to *how* angels sinned without a tempter, or *how* man sinned by means of a tempter; but they record two solemn facts, namely, that *angels sinned* and that God *spared them not*. Thus the apostle Peter expresses it: "For if God spared not angels when they sinned, but cast them down to hell and committed them to pits of darkness to be reserved unto judgment." 2 Peter 2:4, *Rev. Ver.* This was the first manifestation of penal justice, the first infliction of punishment in the universe of God so far as we know, and that too without an offer of mercy. Any solution, therefore, of punishment inflicted by God must include the question of "original" or angelic sin. How dreadful for sinners to trifle with sin with such a signal instance before them of "judgment without mercy!"

2. *Spared not the old world.* Again the same apostle writes: "And spared not the ancient world, but preserved Noah . . . when he brought a flood upon the world of the ungodly." Such was God's answer to human corruption. The moment came when the lawless corruption could not be allowed to go any farther. "The end of all flesh" had come before God. The Spirit ceased to strive. The testimony of Enoch and Noah was disregarded; and so the judgment day arrived. By a desolating deluge God "took them all away," and cleansed the earth. Thus we see that God has already judged *men* as well as *angels*. And something similar to the flood-judgment will happen again, for, "As it was in the days of Noah so shall it be in the day when the Son of man is revealed." A startling comparison! A sad and solemn terminus to an age characterized by the free offer of remission of sins and eternal life.

3. *Spared not the natural branches.* That means Israel. We get this thought through Paul. In Romans 11:20 we read: "Be not highminded, but fear; for if God spared not the natural branches, neither will he spare thee" (the Gentiles). If God gave Israel many privileges, he also gave her much correction and severe chastisement. There was rich mercy, but also unsparing judgment. He "spared not the natural branches" in the wilderness, for their carcasses fell there. He spared them not when they were carried away captive to Babylon. And he spared them not when the Roman power destroyed their place and nation, and scattered them to the ends of the earth. And now this is our day. The Jew knew not his day of visitation; do we know ours? Do the nations know that this is their day of mercy and privilege? Have the Gentiles acted more wisely with regard to God's grace than the Jews did with regard to his law? If not, the sentence has gone forth, and what happened before will happen again. He "spared not the natural branches," *neither will he spare thee*. "Thou also shalt be cut off." Unspeakably

solemn reflection! God help the Gentiles to remember that this age is their day of favor!

4. *Spared not his only Son.* "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32. Here is the foundation for God's action and for our faith. Once admit that Christ pledged himself to be the Mediator, the Redeemer, the Surety, the Sacrifice, and what follows? It follows that God could not spare him. Not one iota can be subtracted from the suffering for sin. When God made "his soul an offering for sin;" when the Lord "laid on him the iniquity of us all;" "poured out his soul unto death;" when he was "wounded," "bruised," "smitten," and "afflicted," not a drop could be taken from the bitter contents of that "cup." God spared him not. Such was the cost of our salvation. In Christ God "found a ransom," and now he can say: "Deliver from going down to the pit." On the ground of this "ransom for many" (Matt. 20:28) God will, in the day when he makes up his jewels, "spare them as a man spareth his own son that serveth him." And on the ground of that "ransom for all" (1 Tim. 2:6), God will not spare, in the day of Judgment, those who reject it. These "spared nots" are given as examples of time-judgments for our warning; and in the face of these awful inflictions, it is sheer trifling to deny "eternal punishment."—*Rev. James Smith.*

Owe No Man.

"OWE no man anything, but to love one another." That is, as Macknight paraphrases it, "Pay your debts, and owe no man anything, unless mutual love; because that debt can never be fully paid." This important admonition of the apostle is very much neglected by many persons. Many members of the church, and even ministers of the gospel, carelessly run in debt, and as carelessly neglect to pay the debts which they have voluntarily contracted. This is dishonest, and in direct violation of the injunction of the apostle. No man professing to be a Christian can in this way disregard his obligation without bringing reproach upon himself, and dishonor upon the religion of Christ which he professes. A man may be honest without being a Christian, but he cannot be a Christian without being honest. It is bad enough when members of the church run in debt and refuse or neglect to pay; but it is far worse, and productive of greater injury to the cause of Christ, when ministers of the gospel do so. While they preach honesty to others, they should be strictly honest themselves, and set an example for the imitation of others. We venture that Paul did not receive money from any of the brethren for which he did not render a strict and proper account, and that he did not leave unpaid bills on every circuit or mission where he labored. He did not run in debt; and he exhorts us to imitate his example, and "owe no man anything." A minister of the gospel who will not pay his honest debts, should voluntarily retire from the work of the ministry, and if he refuses to do so, he should be involuntarily retired. No man, it matters not what his talents may be, can be useful who will not pay his honest debts. If Paul deemed it necessary to admonish his brethren in this connection, it will not be deemed improper for us to do so. We do not know what Paul's observations were upon this subject, but we know that great reproach has been brought upon the cause of Christ by professed Christians, and even Christian ministers, neglecting to pay their debts. It is true, cases of this kind are not very numerous, but they should not exist at all. A man should not contract a debt which he knows he has not the ability to pay. If the apostle's injunction were obeyed, a great reproach would be removed from the church.—*Methodist Recorder.*

Not a Doubt of It.

PROFESSIONAL preaching, *ex-officio* creed-repeating, is the devil's most effectual method of propagating falsehood and defeating truth. Full assurance of the certainty of what we preach in the name of the most high God is absolutely necessary to making full proof of our ministry; in fact, it is questionable whether it is ministry for God at all if it is not the ministry of faith. If whatsoever is not of faith is sin, and men are forbidden to do that about which they have any scruple, much more in sacred things must a preaching that is not of faith be sin; and how can sin promote the righteousness of God? If Jesus the Son of God be not really and truly God to any man, if that man should dare assert the doctrine of the Redeemer's deity, he will but do the truth dishonor. We may not forbid his preaching, but if the Master were here he would as surely silence him as he did the devils when they loudly attested that he was the Son of God. If the Bible be not believed to be a supernatural book, infallibly teaching the things which make for our eternal salvation, he who, with deliberate falsehood of unbelief, yet uses it as his text book, and refers to it as his authority, is a trifier with truth and a mocker of sacred things. If a man believes that there is no such thing as regeneration, or that men do not need it, his attempt to preach concerning the new birth will only scatter among the multitudes doubts as to its reality. Whatever is held forth in the palsied hand of unbelief is itself made to quiver. Skepticism is a smoking lamp, which, while it gives no light, loads the atmosphere with a thick darkness, if not with a stench. If we are ever to see men brought down under the power of the law to a condition of true repentance, if we are ever to see them converted by the Holy Ghost through the gospel of Christ Jesus, if we are ever to see the converted ones sanctified and marching forth to the Master's battles as an army with banners, we must preach the truth boldly, as we ought to preach it, and we must say of every jot and tittle of it, "Not a doubt of it! Not a doubt of it!"—*Spurgeon.*

Church Amusements.

THE church has gone into the amusement business largely. In the days of primitive simplicity, it was thought that the world and Satan had a monopoly in that line. This, however, is "an age of progress," so called, and the church has entered the market, and is in competition with those great caterers. The discovery has been made that the church, in order to hold its young people to its altars, must provide for the natural craving for amusement. It used to be held that Jesus and his work furnished ample resources to meet the loftiest aspirations of a saved soul. It was often sung—

"Thou, O Christ, art all I want,
More than all in thee I find."

This sort of sentiment is now thought to be not up to "the times." Sad as it may appear, judging from the new order of things, Jesus is not equal to the occasion. A little amusement must be thrown in. In order to keep people from the theater and the opera, our churches must be made into semi-theaters and operas.

But this is serious business, dreadful business. It is eating out the life of the church; it is destroying our young people, and rendering them unfit for all true spiritual exercises. We must bear an open testimony against the deadly work everywhere. We counsel every real friend of Jesus resolutely to discountenance these church amusements. Be kind, but firm. Loyalty to Jesus demands it. Give your money liberally for every laudable church object, but stand aloof, positively, in the holidays, and evermore, from the unholy festivals.—*Guide to Holiness.*

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—APRIL 21.

Inheritance of the Saints.

1. What did Adam lose by his transgression?
2. By whom is the dominion to be restored?
3. State another result of Adam's transgression?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

4. Who has the power of death?

"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.

5. Then what did Adam receive from Satan as the price of his dominion?

6. What, then, was the curse which Adam's sin brought on the human race?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

7. Besides recovering the lost dominion, what else does Christ do for man?

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10.

8. By what means does Christ destroy death?

"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 alone are freed from the curse?

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

10. In consequence of Adam's sin, what was pronounced upon the earth?

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." Gen. 3:17.

11. What was this curse?

"Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field." Gen. 3:18.

12. In order to redeem man from his curse, what was it necessary for Christ to undergo?

13. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Gal. 3:13.

13. Then if Christ redeems the earth from its curse, what must he bear?

14. How and when did Christ bear the curse of the earth?

"And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head." Matt. 27:29, 30.

In the beginning, as we have seen, the dominion over the whole earth was given to Adam. The earth was then "very good." It was as good as it could be. There was upon it no taint of sin. So the dominion which God gave to Adam was not over the earth merely, but over the *sinless earth*, i. e., the earth unstained by sin. Then as soon as sin was introduced, that dominion was necessarily lost. Satan was the one who induced man to sin, and therefore

he usurped the dominion, and obtained the title of "god of this world." The "first dominion," however, is to be restored. Micah 4:8. Evidently the one who overthrows the usurper, will be the one to restore the dominion. Now Christ was manifested that he might destroy the devil and his works. Gen. 3:15; Heb. 2:14. Therefore Christ is the one who is to restore the lost dominion over the earth. That Christ is to possess the earth is plainly stated in Ps. 2:7, 8.

By his sin, Adam not only lost the dominion for himself, but he made it impossible for any of his posterity to possess it. For since it was forfeited through sin, his descendants could not possess it, because they were born sinful. Moreover his whole posterity were, with himself, doomed to death. Satan has the power of death (Heb. 2:14), and since he induced our first parents to sin, that he might get the dominion, it follows that they gave it up in exchange for death. Death was the price that they received for the earth. This was the curse which came upon man, and from which Christ came to redeem us. Through death he abolishes death, and brings life and immortality to light. Heb. 2:14; 2 Tim. 1:10. All who have Christ (John 3:36) have life, and thus become free from the curse. Christ is our life. Col. 3:4.

But it was not man alone that Christ came to redeem. He came "to seek and to save that which was lost." Luke 19:10. But the earth, as well as man, was lost. Because of Adam's sin, the curse passed upon the earth. This curse was that it should bring forth thorns and thistles. Gen. 3:17, 18. In order to redeem man from the curse, Christ was made a curse. He suffered death, that he might redeem man from the power of death. In like manner, if he would redeem the earth, he must bear the curse under which it groaned, and which was taking its life. So when he was about to die, his tormentors placed upon his brow a crown of thorns (Matt. 27:29, 30), and he thus bore at the same time the curse of the earth and the curse of man. By this he gained the right to redeem both.

E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

APRIL 5—ACTS 27:1, 2, 14-26.

Paul's Voyage.

At the earliest opportunity which offered, St. Paul, and such other prisoners as were waiting the result of an appeal, were dispatched to Italy under the charge of Julius, a centurion of an Augustan cohort. Since Festus had arrived in Palestine towards the end of June, it must now have been late in August, and the time was rapidly drawing on in which ancient navigation was closed for the year. Every day made the weather more uncertain and the voyage more perilous, and since time was pressing, Julius, to whom the commission was intrusted, embarked his prisoners on board a coasting merchantman of the Mysian town of Adramyttium.

St. Paul was spared one at least of the circumstances which would have weighed most heavily on his spirits—he was not alone. Luke and Aristarchus accompanied him, and, whether such had been their original intention or not, both were at any rate driven by stress of circumstances to remain with him during a great part of his Roman imprisonment. They, no doubt, were passengers, not prisoners, and they must either have paid their own expenses, or have been provided with money for that purpose by Christians, who knew how necessary was some attendance for one so stricken with personal infirmities as their illustrious apostle.

The voyage began happily and prosperously. The leading westerly wind was so far favorable

that the day after they started they had accomplished the sixty-seven miles which lay between them and the harbor of Sidon. There they touched, and Julius was so indulgently disposed towards Paul that he gave him leave to land and see his friends, who formed the little Christian community of that place. The expression used by St. Luke that Julius allowed him to go to his friends and "be cared for," seems to imply that even during that one day's voyage he had suffered either from sea-sickness or from general infirmity. The day at Sidon was the one happy interlude which was to prepare him for many anxious, miserable, and storm-tossed weeks. For from that day forward the entire voyage became a succession of delays and accidents, which, after two months of storm and danger, culminated in hopeless shipwreck.

They had not long passed Cape Matala, of Crete, when a tempestuous typhoon—such as often in those latitudes succeeds a brief spell of the south wind—burst down from the Cretan Ida, and smote with terrible fury on the hapless vessel. The ancient name of this "Levanter," as it is now called, was probably Euroquilo, a name which exactly describes its direction, since we see from St. Luke's subsequent remarks that it must have been an east-north-easter, which, indeed, continued to blow during the remainder of their voyage. From the first moment that this fatal blast rushed down from the hills and seized the wheat-ship in its grasp, the condition of the vessel was practically hopeless. It was utterly impossible for her—it would have been impossible for the finest made vessel—to "look the wind in the face."

The suddenness and fury of the blow left the sailors not one moment to furl the mainsail, or to do anything but leave the ship to be driven madly forward before the gale, until, after a fearful run of twenty-three miles, they neared the little island of Clauda, and ran in under its lee. The ships of the ancients had one mainmast and one mainsail; any other masts or rigging were comparatively small and insignificant. Hence the strain upon the vessel from the leverage of the mast was terrific, and it was impossible that the Alexandrian ship, however stoutly built, should have scudded with her huge sail set in the grasp of a typhoon, without her timbers starting. It is evident that she had already sprung a serious leak. The captain therefore gave orders at once to hoist the boat on board, and so secure it from being staved in.

Then the sailors proceeded to adopt the rough and clumsy method in use among the ancients to keep a vessel together. This consisted in undergirding, or, to use the modern and technical term for a practice which is now but rarely resorted to, in "*frapping*" it, by passing stout hawsers several times under the prow, and tying them as tightly as possible round the middle of the vessel. They had thus met the two most pressing dangers, but a third remained. There was no place into which they could run for shelter, nor could they long avail themselves of the partial protection which they derived from the weather-shore of the little island, and they knew too well that the wind was driving them straight towards the Goodwin Sands of the Mediterranean—the dreaded bay of the Greater Syrtis.

There was only one way to save themselves, which was by rounding the prow of the vessel on the starboard tack as near to the wind as possible, to send down the topsail and cordage, lower the ponderous yard to such a height as would leave enough of the huge mainsail to steady the vessel, set the *artemo*, or storm-sail, and so—having made all as snug as their circumstances permitted—let her drift on, broadside to leeward, at the mercy of wind and wave. This they did, and so ended the miserable day, which had begun with such soft breezes and presumptuous hopes. All night long the storm blew, and, in spite of the undergirding, the ves-

sel still leaked. Next day, therefore, they kept throwing over from time to time everything that could possibly be spared to lighten the ship; but even this was insufficient. The next night brought no relief; the vessel still leaked and leaked, and all labor at the pumps was in vain.

The fate which most commonly befell ancient vessels—that of foundering at sea—was obviously imminent. A gloomy apathy began to settle more and more upon those helpless three hundred souls. There were no means of cooking; no fire could be lighted; the caboose and utensils must long ago have been washed overboard; the provisions had probably been spoiled and sodden by the waves that broke over the ship; indeed, with death staring them in the face, no one cared to eat. They were famishing wretches in a fast-sinking ship, drifting, with hopes that diminished day by day, to what they regarded as an awful and a certain death.

But in that desperate crisis one man retained his calmness and courage. It was Paul the prisoner, probably in physical health the weakest, and the greatest sufferer of them all. But it is in such moments that the courage of the noblest souls shines with the purest luster, and the soul of Paul was inwardly enlightened. As he prayed in all the peacefulness of a blameless conscience, it was revealed to him that God would fulfill the promised destiny, which was to lead him to Rome, and that, with the preservation of his own life, God would also grant to him the lives of those unhappy sufferers, for whom, all unworthy as some of them soon proved to be, his human heart yearned with pity.

While the rest were abandoning themselves to despair, Paul stood forth on the deck, and after gently reproaching them with having rejected the advice which would have saved them from all that buffeting and loss, he bade them cheer up, for though the ship should be lost, and they should be wrecked on some island, not one of them should lose his life. For they knew that he was a prisoner who had appealed to Cæsar; and that night an angel of the God, whose child and servant he was, had stood by him, and not only assured him that he should stand before Cæsar, but also that God had, as a sign of his grace, granted him the lives of all on board. He bade them, therefore, to cheer up, and to share his own conviction that the vision should come true.—*Farrar's Life of Paul.*

“HAVING therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.”

It matters little what opposition we have from the world; if God helps us, we shall stand. “God and one man are always a majority.” We can do nothing without God's help. We cannot study nor teach, rest nor work, live nor die, to a good purpose, unless God enables us thereto. By his help we can do all things. Let us then seek that help continually. In every emergency or time of doubt, let our question be, not, “Shall we have men's help in this?” “Will this step be popular?” but, “Will God approve this?” “Will he give to us his help in its doing?” It was not his own thoughts, but God's message, which Paul was declaring. No novelty, but the old, old story of lost man and of salvation by Christ, was the substance of his preaching. His plan has never been improved on. We are to look back, not forward, for the basis of all religious teaching. The truth is always the same. Its applications are fresh and varied. What to preach, was settled long ago. How to preach it, is the only open question for whoever is set for its declaration.—*S. S. Times.*

“GODLINESS is profitable unto all things.”

Stick to the Lesson.

It is impossible to consider all of the Bible in a half hour, or even all that might be gathered from it upon any one subject. The time was when Bible-classes were wont to commence the lesson with some specified chapter, and from that ramble promiscuously through the Scriptures, as the curiosity of the class or the disposition of the leader to display his erudition might dictate. In fact, members of the class asked most of the questions, and the leader did his best to answer them. He was necessarily obliged, especially if a minister, to give some answer, whether correct or not, in order to save his credit. The individual who could corner the leader with some hard question, whether it contained any sense or not, deemed himself a champion, and hardly thought it worth while to attend Bible-class any more, excepting perhaps occasionally, for the purpose of creating a sensation.

But, as no one ever dreamed that any other branch of knowledge could be either taught or acquired in this random manner, it at last became apparent that the study of the Bible was not an exception to the general rule. If even the simplest branches, the mere primary elements, of education can only be comprehended a little at a time, and in systematized lessons, surely the mind of man cannot be made to grasp the great truths of the Scriptures by superficial wanderings from one subject to another.

In order to understand this word, there must first be such a love of the truth that the Holy Spirit's aid may be invoked; for “the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” 1 Cor. 2:14. Then, there must be earnest, prayerful, systematic study. Why is it that so many have read the Bible for years, and yet know so little about it? Why is it the testimony of so many that, as they read it in the light of what we call “present truth,” it appears to them like a new book? Those who have experienced the change know the reason. They earnestly sought to know the truth for the purpose of obeying it; they sought it out one subject at a time, and the Spirit of God, through the recognized aids, helped the inquiring mind.

The lessons for the various departments of our Sabbath-schools have been arranged by experienced educators, and are designed to impart thorough instruction in the Scriptures. These lessons are based upon the principle that a little well learned is better than a mere smattering of many parts to no practical purpose. There is always enough in the lesson, if well studied, to occupy the time allotted to the recitation. No practical educator ever deems it wise to go outside of the legitimate scope of the lesson; but, on the contrary, strives to fix that in the mind. There is always a tendency to wander from the subject, especially with those who have not well considered the lesson; it would sometimes seem as though an evil influence specially sought out such, in order, through them, to draw away the mind of the class from the things under consideration. The aim should be to stick to the lesson, and with a singleness of purpose learn that, and learn it well.

Some have complained that there is too much repetition in our present “Senior Division” course; that they would rather pass over more subjects. These complaints, however, do not come from those who have the best knowledge of the lesson, but from such as say, “Oh, it's the same subject over again; we've had that before.” These, of course, deem but little study necessary. The individual who bestows thought upon the lesson will always find plenty that is interesting and profitable, no matter how often the subject may have been referred to. The Bible is just that kind of a book—the more it

is studied, the more there is brought to light. During the past six months there have been but a few subjects presented, and these have been thoroughly emphasized and reviewed; yet how few there are who, with all this repetition, would be able to quote one-half the texts included in the lessons, or even to give the references. Let any one test himself in this way, and see whether he has been too closely confined to any particular subject; or whether he could, even with the Bible in hand, defend these doctrines against an opponent.

It is one thing to be convinced of a truth, and another thing to be able to make use of the evidences of that truth for the benefit of others. No one knows what opportunity may be presented for instructing others—for investing the talents that have been given him in the opportunity to learn these essential lessons. None of us know that we will not some time be cut off from the privileges of study, and be shut up for consolation and edification to that which we may have stored away in the mind. Under such circumstances, those things only will be available which have been impressed upon the mind by earnest study and frequent repetition.

Again, it is claimed by some that it is not necessary to repeat the exact words of the Scripture; that if the substance be given it is sufficient. It is, however, dangerous to trust for Scripture knowledge to an imperfect rendering of the text. One will give it in one form, and another one in another form; and an individual receiving it from these might get an idea quite different from the original. Right here may be found the seeds of much of the misconception of Scripture, and of the false ideas regarding Scripture doctrines, now abroad in the world. The only reliable substance of a text is the text itself.

In view of these points, it is important to stick to the lesson. There can be no excuse for departing from it during the lesson hour till all that is in it be known; and this point is not reached until all of it can be repeated, and the references given. It is not expected that every one will be able to do this—perhaps none in some classes—but, I repeat, there is no good reason for any one supposing that he knows it all, and that he ought to turn to something else, until he has in mind the full scope of what has been given for a lesson.

Furthermore, every idea that may be drawn from a given Scripture text may not have a bearing upon the subject in hand. In considering the points of the lesson, the references should, as nearly as possible, only be considered in their bearing upon that subject. Here is the point where wandering is apt to begin. A text is cited which may have relation to several subjects, and there may be a disposition on the part of one to start inquiry in one direction, and another may have a curiosity or a suggestion in some other direction. These should be disposed of in as few words as possible, if they cannot be ignored altogether. We have a good illustration of this, in an instance of our Saviour's teaching. At Nazareth, he went into the synagogue to teach the people. He read a short portion of the prophecy of Isaiah, now known as verses 1 and 2 of chapter 61, from which to draw the lesson he wished to impress upon the minds of his audience. But he stopped reading right in the middle of a sentence, and closed the book. Why did he do this? Because the remainder of the sentence referred to a different matter from that which he desired at that time to teach. He had a certain truth for that occasion, and he made use of the Scripture only to that end, although that which he omitted pertained to a subject of great importance, and which received due attention on more than one occasion. Here is an example of “rightly dividing the word of truth,” set by the model Teacher, which all would do well to follow.

W. N. GLENN.

The Signs of the Times.

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

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The Church. No. 6.

QUALIFICATIONS OF ELDERS.

14. *One that ruleth well his own house.* This specification stands out like the fourth commandment among the precepts, being the first with an explanation or a reason. The whole of verses four and five is devoted to it, and they read as follows: "One that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?" It would seem that the prominence given to this point is indicative of its great importance. The explanation or reason in verse five needs no addition to enforce it. Indeed, the fact appears self-evident: He who cannot govern those who are *naturally* placed under his control, and who have, from their infancy, been accustomed to look up to him as their benefactor and guide, cannot be expected to rule well in the church. Family government is difficult, as all admit; but greater wisdom and care are needed to preserve order in the church. There are more, and more diverse interests to watch over; a greater variety of minds to meet; more sharply defined cross purposes to reconcile. And the parties are not children, to be guided simply or mostly by authority, but mostly men and women; some of them older than the officer who is placed over them. They have been raised under varied influences, and have their various temperaments, and most of them are fixed in their habits of thought, and all are possessed of *human natures*. It is enough to make any one cry out, "Who is sufficient for these things?"

The difficulties with which the local elder has to contend in the government of his family are not by any means so great as those of the evangelists, or traveling ministers. These cannot have the oversight of their children, except during brief and uncertain periods. The training of the children must be left almost entirely to the mother. At the very best it requires the united efforts of the father and mother to keep the children under proper subjection; unless the mother has rare ability in home management, and receives daily help from the Saviour. But when the father must be absent, and the mother fails in her duty, the case of the family is deplorable indeed. This, in many cases, is the heaviest burden that the faithful, conscientious minister has to bear.

It is a saying—not true, however—that the children of ministers are worse than those of other people. A minister's son was once asked the reason of this, and he replied that it was because they, the ministers, did not stay at home to take care of them. The answer is logical, for a boy. But we introduce it mainly to repudiate the falsehood implied in the question. It has been tested by actual count in certain sections of our country, and it was found that a larger proportion of minister's children arose to eminence, or occupied positions in which they did honor to their parents, than those of men of any other profession. The secret of the saying lies in the fact that they are watched more closely than other children, and more is made of their departures from the path of rectitude than is made of those of other children. But of this no one must complain. It is the necessary consequence of their position. And the rule holds good in all the walks of life. Even in political circles it has passed to a proverb

that you never know how bad a man is until he runs for office! It seems to be the tax which is levied in this world on publicity. Of course something must be allowed for the injustice of party politics. Yet we know that a man is never watched so closely before as after his profession of religion; and a Christian is never criticized so closely before as after his elevation to office. And no failure is made more prominent in the community than a failure to properly train and govern a family. Hence the emphasis laid upon this point by the apostle.

Notice the terms used: he must *rule* his own house, and he must *care* for the church. It is true that ruling is applied to officers of the church; but it is not as children are ruled. When the family and the church are brought together, different words are used by inspiration. This is suggestive.

Again, he must *know how* to rule, and of course know how to care for the church. Some parents think if they only hold their children at a distance, and are but stern and dignified in their demeanor toward them, and perhaps exact ready obedience, they show marked ability to rule their households. But such a one does not know how to rule. He who cannot come near to his children, and command their respect at the same time; who cannot exact ready obedience without keeping them in constant fear of him, knows not *how* to rule his house. It must be made a matter of much study and of much earnest prayer for wisdom and help from on high.

15. *Not a novice;* not one newly come to the faith. The office requires experience, and a knowledge of the truth. A man may be a good Christian and have very little knowledge of the doctrines or truths of the Scriptures; but he cannot be a good elder. He cannot properly "care for the church;" he cannot "feed the flock." He who has never received instruction cannot instruct others. He who has never had any Christian experience cannot advise in times of trial. And here also the apostle gives a reason: "Lest being lifted up with pride he fall into the condemnation of the devil." There is danger in *all cases* of a man being lifted up with pride when elevated to positions of honor and responsibility. Office has proved the ruin of many a man of years and experience. But while there is danger of these, there is almost certainty that a novice will be ruined thereby. His graces are not tried; his Christian principles are not fixed; he has natural peculiarities which he has not overcome; and he is apt to imagine that he must have extraordinary abilities or have a rare experience that he should be preferred to others of riper age and of long standing in the Christian life. He who loves the young convert will be very cautious how he lays responsibility upon him.

16. *Lastly, He must have a good report of them which are without.* This certainly requires that he shall have established a Christian character. "They which are without" well understand that no man is *naturally* qualified for such an office; and they, as well as the church, will look upon the elevation of a novice to office in the church as a dangerous experiment. The world must have confidence in his Christian character. And yet his previous life is no small factor in this part of his qualification. Dr. Clarke has a good remark on this; though he uses the word "bishop" in a sense quite different from that in which we use it, according to his views of episcopacy, his words are full of wisdom. He says: "He should be one who had not been previously a profligate; or scandalous in his life. Such a person, when converted, may be a worthy private member of a religious society; but I believe God *rarely* calls such to the work of the *ministry*; and *never* to the *episcopate*."

How different this from the judgment of very many at the present day. Now an experience in profligacy or in scandalous life is supposed to give force and efficiency to the words of the preacher.

We have known the appointment of a preacher to be accompanied with the information that he had been so many years a gambler! That of another to state in how many prisons he had spent so many years! These preachers really seem to take pride in parading before the public the scandalous character of their former lives. We knew a certain Jew to profess faith in Jesus as the Christ under a certain "eminent evangelist," and was sent to hold an important meeting the next day; and this was kept up for a long time. At the end of several years we found him exceedingly ignorant of the gospel, and of true Christian life and character, and yet, as might be expected, puffed up with ideas of his ability and attainments. The man who, as Timothy, knew and loved the holy Scriptures from a child, has a low place in the work of evangelizing in this age. There is nothing fascinating in his life; nothing sufficiently sensational in his manner.

It will not do to compare the lives of these men, as has sometimes been done, with the life of Paul; for before his conversion to Christianity he was a devout and conscientious (though misguided) religionist. He had great knowledge of the Scriptures and great respect for them.

And now it may be said: "We cannot find any man possessing these qualifications, and therefore we cannot have any elders in our churches." Not so; admitting the first part of the statement, the conclusion does not follow. We can find men who, in many respects, approach to these qualifications; men who can cultivate, and improve their abilities and powers; men who can *grow up* and become strong in Christian graces. We cannot, in the organization of a church, find any who come up to the high standard of Christian character presented in the New Testament. What then? Shall we reject them all, and organize no church until a sufficient number have become strong in Christian graces and ripe in Christian experience? By no means. Organize the church, and it will prove their best school in Christian attainments. And when a man is found of sufficient grace and experience to warrant it, let him be placed in the office, and let him thenceforth *study* to show himself approved unto God, a workman that need not be ashamed.

There are other suggestive statements in the New Testament in regard to the qualifications of elders. But our remarks are as extensive as our limits will permit; and he who patiently and conscientiously and prayerfully studies these will have no difficulty in finding and profiting by the others. The whole ground is really covered by this chapter, 1 Tim. 3. Other scriptures only strengthen what is said here.

Always remember that exercise gives strength. No one will ever grow strong in duty by merely studying the subject of the duty. Take up the cross, and it becomes light in the bearing of it.

Northern Camp-Meetings.

THE brethren of the Upper Columbia Conference have decided to hold their camp-meeting in Milton, Oregon, June 3-10. The North Pacific Conference held theirs last year in East Portland, June 19 to 30. This year it will *probably* be held in the same place, and near the same time.

We are glad to learn that these Conferences are increasing in courage and in strength. The discouragements that rested on them for several years seems to have mostly passed away. Elder Decker is visiting the churches in Upper Columbia, in company with Elder Loughborough, and thus becoming well acquainted with his field before the regular work of the season begins. It is expected that Elder Raymond will join Elder Decker in the work the coming summer. Although we have been disappointed in our calculations in behalf of Idaho, that field is not forgotten; we expect that labor will be done there the coming season—and begin as soon

as possible. The brethren in that Conference are making calculations for a vigorous campaign, and we believe they will be sustained in their efforts. For years we have urged them to *go forward* and extend the field of their operations. The country is growing very fast. They have now two railroad lines from the Columbia River to the East, and their utmost efforts will scarcely enable them to keep pace with the increase of population. Our earnest prayers go up in behalf of the Upper Columbia Conference.

But we were struck with a remark made by Elder Loughborough in a letter recently received. Speaking of a certain locality, he said that while the brethren had been intent on increasing their earthly possessions, their children had drifted away into the world. The result in such a case needs no telling. If the parents choose this world for their portion, the children can only be expected to go with the world. And if the children perish with the world, as they surely will unless they are speedily rescued, the blame will rest upon the unfaithful, worldly-minded parents, who must then also perish with their earthly treasures. We have noticed with deep regret, for several years, that there were some brethren in Washington who resisted every appeal to arouse to a sense of their own condition and of the wants of the cause. We hope that their indifference to the truth of the message, and their earnestness in the service of mammon, have not pushed their children so far into the world that they cannot be recovered.

We believe there is a remedy which may be successfully applied. There is a chapter in Vol. 4 of the "Great Controversy" entitled "The Scriptures a Safeguard." There is a power in the word of God. "The law of the Lord is perfect, converting the soul." "The entrance of thy word giveth light." If an interest can be created in the minds of the young in the truths of the Bible, their feet may be turned into the path of righteousness. How shall this be done? Fortunately this question we can answer.

It is proposed that in connection with each of these Northern camp-meetings there be held a course of

BIBLE INSTRUCTION,

This instruction to be given in the form of *class exercises*, similar to those now so successfully carried on at the College in Healdsburg. We know that the deepest interest has been aroused in the minds of the classes in Healdsburg in their Bible studies, and the result has been favorably shown in the lives of the pupils. The youth cannot all be sent to the College, but they may all be given the benefit of the study of the Bible. We offer a few suggestions:—

1. Let the churches, all the parents, heartily second the efforts of the Conference Committee to have a course of Bible instruction in connection with the camp-meeting.

2. Let it commence some two weeks before the beginning of the camp-meeting, and be held right on through the meeting unto its close. By this means *all in the camp* may receive some benefit from them, and have a general interest created in them, and the interest in the class will increase up to the end.

3. Have the young people, not, however, to the exclusion of the older who may and ought to receive the same instruction, be upon the ground at the beginning of the class work. And when not in class, let them employ their time in Bible study, religious exercises, and in work in fitting up and adorning the ground for the coming meeting.

4. By this means they will come to take a *personal interest* in the ground and in the meeting, which will secure them against diversions during the meeting, and insure their continued interest in the instruction and in the religious exercises of the meeting.

And now we have another reason to offer why this course should be pursued. Your children need every effort that can possibly be put forth for their instruction and salvation. And, besides this, *your Conferences need laborers*. At the College we have proved that the young may become deeply interested in the work if placed under right influences and properly instructed.

We say to the friends in those Conferences, even if you do not have large classes, have your Bible course in connection with your camp-meetings. 1. It will be the means of interesting the young, and of infusing the spirit of work into all the friends of the cause. 2. If they are sustained by the churches, and especially by the parents, you may add to the working force of your Conferences; and this will be a benefit, if no more than one or two shall enter the field, or pledge themselves to the cause. 3. It will be a beginning which may bear more abundant fruit in years to come. And while you are making efforts in every other direction to lift the cause in Oregon and Washington, do not neglect this important branch. It has proved successful wherever tried, and you cannot afford to lose a year without making the trial.

Trine Immersion.

A FRIEND who says he has "preached the 3d angil's mesiadge nearly 30 years in its purity and compleat," takes us to task for having written against trine immersion. The following illustration is unique, but it is on a par with most of the *arguments* of that class of theorists:—

"Now take three cups, fill them with water; if you can dip your finger into the three by one dipping I will *except* your simple immersion."

Well, if John immersed the Saviour in three different rivers, or Philip immersed the eunuch in three different pools, then we accept the illustration; then there must have been three immersions. Or if Jesus died and was buried in Jerusalem, and in Nazareth, and in Jericho, then we will be immersed three times to be in the likeness of his death and resurrection. Rom. 6:1-5. But we think that dipping the finger in three cups of water is a wild illustration of being baptized *into the name* of the Father, and of the Son, and of the Holy Spirit. We are sorry that people will read our arguments with such a load of prejudice upon them.

Service of Self.

IN Paul's catalogue of the sins that are characteristic of the last days, in the church as well as in the world, selfishness stands at the head. "Men shall be lovers of their own selves." 2 Tim. 3:2. From this root spring all the branches that the apostle has named; and if we kill the root the branches will die of themselves. Our eyes and our endeavors should ever be upon this; because it is so insidious, so deceitful, that many acts, even of our own, which we think are acceptable service to the Lord, are not so in fact, but are service of ourselves—selfishness. We need, therefore, to constantly examine ourselves (2 Cor. 13:5) by the strictest possible tests, that we may discover the real motive of our actions. There is not an act that we can commit, but what may spring from selfishness, whereas all ought to spring from benevolence; and we need to know as nearly as possible for ourselves, whether we are really serving the Lord or serving ourselves.

Here is one who gets up Sabbath morning, some one asks him, Are you going to church to-day? No, I think I will not go to-day; there is not going to be any preaching. If there was to be preaching I would go. So when the preacher comes round he goes, and probably thinks he is serving the Lord. But he is serving himself; he is actuated by sheer

selfishness. Is your wish to glorify God? is it to do your part in encouraging and edifying the church? You can do it as well on the Sabbath when there is no preaching at your church as when there is. It is your duty to go to the place of meeting on the Sabbath, and if your wish is to serve God, you will never ask yourself whether there is to be preaching or not.

Again, very often when the time comes to go to prayer and social meeting, perhaps we don't feel like going; we think over it awhile and decide to not go, but knowing it is our duty to go and knowing that we are expected to be there, we feel uneasy at home and finally decide to go; not because we want to, not because we are glad to, but to *relieve ourselves* of uneasiness, and it is selfishness. Then when we reach the place of meeting it is the same process over again; we don't feel like speaking or praying and so we wait, and wait, the meeting is almost over, the time is nearly expired, we have neither prayed nor spoken; we know we ought to do one or the other, we know we are expected to do so, we know we do not and shall not feel easy unless we do; so, to *relieve ourselves*, we get up and say "I am glad to be here," etc., with a manner and in a tone in which there is no element of gladness, and all simply to relieve ourselves, and which is therefore selfishness.

Once more, there are those who will do no missionary work till near the close of the quarter, and there is only a short time till they will have to make a report, and they have done nothing which they can report, so they will take up a few tracts or papers, and rustle round and distribute them somewhere, not with any particular consideration of the precious truth which they are handling, not with any burden for souls for whom Christ died, but primarily, if not solely, to *have something to report*, to satisfy, and relieve *themselves*, and which therefore is selfishness. And so we might, and in fact so we need, to trace to its source every act of our lives, and see for ourselves whether we are serving God, or serving ourselves. By so doing we shall develop and cultivate benevolence, cheerful well-doing, and willing service in the cause of our Master.

The Scripture sets before us the one single motive that must actuate all our service. That motive is, *love for Christ*. Any other motive, any other inducement, whatever it may be, is too low. We must keep ourselves reined up to this supreme incentive. Christ himself set it before us in his own words. In his twice repeated question to Peter, "Lovest thou me?" he gives us the supreme rule by which to detect the motive by which we are actuated. The true intent of this passage (John 21:15-17) has been too often lost by passing it by as simply intended to recall to Peter's mind, in a delicate way, his triple denial of the Lord. We do not deny that such impression was conveyed to Peter, but we regard it as equally undeniable that there is in it a deeper meaning than that,—even this, that to Peter, and to all others, before they enter upon any service of the Lord, he asks the searching question twice repeated, "Lovest thou me?" And when we can answer that question in the affirmative, as did Peter, then, and not till then, are we prepared to do anything in the name of Him "who hath loved us and hath washed us from our sins in His own blood."

Then when Sabbath comes the question will not be, Shall I go to church to-day? but it will be "Lovest thou me?" and all will be decided at once. When the occasion of the prayer and social meeting comes, there will be no question about whether we shall go, or whether we shall take part when we do go, but "Lovest thou me?" will decide it all. In doing missionary work of whatever kind, "Lovest thou me?" will settle the matter of reporting, long before the end of the quarter. That all-important question repeated o'er and o'er, and answered o'er and o'er, will rid the heart and mind of all selfish-

ness, and plant, and cause to grow, the beautiful tree of benevolence, bearing abundantly its sweet fruit, joy, gladness, willingness, readymindedness, and cheerfulness, in all the service of the Lord, and God will be glorified in his saints. "More love to thee, O Christ! more love to thee." A. T. JONES.

The Missionary.

A Sketch of the Life and Times of John Huss.

LEADING men in all religious reforms have been men schooled in poverty and affliction. Christ, the chief corner-stone of Christian faith, was born in a manger, and his parents were extremely poor. His entire life was one of privation and sorrow. "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Self-denial is the first step toward usefulness in the cause of Christ. The principle involved in it is important and bears the divine sanction. God has always chosen men possessing it to fill important positions in his work. Luther, Knox, Huss and many other reformers are striking examples of this fact.

John Huss was born in a country village; his parents were plain, simple peasants, devoid of fortune or rank. His life was simple, confined almost entirely to Bohemia, with few adventures before the last, which gave him a martyr's crown. History furnishes but few incidents concerning his childhood and youth; but, judging of his early training by his after life, his childhood must have been characterized by affection, mingled with a severe purity of morals. No charge of immorality was ever brought against him by friend or foe. Even during his youth, we may reasonably suppose that his noble simplicity and unimpeached purity of life were reflected from the simple manners and the quiet virtues of his childhood home, which must have been the abode of peace, gentleness, and love.

His father died when he was a child, and his mother was too poor to even provide him necessary clothing. A certain nobleman, Nicholas of Hussnitz, rendered material aid in securing for him a liberal education. While attending school, the monks, who were his teachers, and other friends became interested in him because of his quiet manners and quick intelligence. After having passed through the school at the monastery and also through one of a higher grade, he returned home to his widowed mother. "What shall we do now, my son?" she asked. "I am going to Prague," was his reply. "Let us not be troubled on account of our poverty; God will care for us there."

It is said that when he went to the University at Prague his mother accompanied him, taking with her, from her humble store, a goose (*Huss*, in Bohemian) and cake, as a present to the rector. The goose flew away while on the journey, and she could not recover it. This the poor woman interpreted as an ill omen concerning the future of her son, but her simple piety taught her to trust God, and she at once fell upon her knees, recommending him to God, and afterward proceeded on her journey.

At the university Huss was employed by one of the professors, and in return for his services, received food and clothing. In this manner he worked his way through the university. A Jesuit once wrote of him as follows: "More acute than eloquent, his affability of manner, his life of austerity and self-denial, against which none could bring a charge, his features pale and melancholy, his body enfeebled, and his gentleness toward all, even of the humblest class, were more effective than any power of words." "Meantly born, but of no mean spirit"

is the testimony of one of his opponents. In 1393 he received the degree of Bachelor of Arts, and Master of Arts in 1396. He became the priest and preacher of the Bethlehem church in 1400, and Dean of Theology in 1401.

God's providence had prepared the way for the Reformation in Bohemia just previous to this time. The University of Prague, at which Huss, Jerome, and others received a superior education, was in its most flourishing condition, having been established a short time before, by Charles IV., emperor of Germany. This emperor did much to promote the prosperity of Bohemia, but Prague, where he resided, was the special object of his favor. He was a great lover of learning, and his interest in the university was almost unbounded. It was his custom to visit it, in his royal robes, and for hours listen to the examinations and disputations of the students. When his courtiers became hungry he would say to them, "Go get your supper—my food is here."

This gave an inspiration to learning and to the university which could have been secured by no other means. Thousands flocked to this place of learning from all parts of the empire, and what seems fabulous, numbers are said to have been in attendance there at one time. This university, the Oxford University, and one in Paris, were then the most prominent in the world. Four nations, Bohemia, Saxony, Bavaria, and Poland, each took a special interest in the university at Prague, and over two thousand students are said to have attended it from the German nation alone. As intelligence and learning became prominent, the industries of the country were also developed. The manufacture of the beautiful Bohemian glass was founded at this time. In 1376 the emperor died; but his influence still survived, and the university flourished. Prague was his favorite residence, and his palace contained four hundred apartments. The marriage of his daughter, Anne of Luxembourg, to Richard II., of England, brought the people of the two countries in close sympathy during the movement in England caused by Wycliffe and his writings. S. N. HASKELL.

North Pacific Conference.

INTELLIGENCE being received that Elder H. W. Decker was to pass through our borders on his way to Walla Walla, arrangements were made for the dedication of the church at East Portland, and meetings appointed for Feb. 21, 22. The interesting discourses delivered by Brother Decker were appreciated by a good congregation.

After these meetings I responded to an urgent call from Brother Ward, and went to Yamhill County, where he was engaged in a series of meetings. A good interest had been awakened, and eight persons, six of them being heads of families, had expressed their decision to keep the Lord's Sabbath; others are halting between the cross and obedience, and some others I think have decided to obey.

I walked a long way over muddy roads to visit a family who listened to the truth a year ago. I found them ill at ease in disobedience to a known requirement. The next time I meet them I hope to find them walking in the path of obedience with willing hearts. Another family who started in this path a year ago, are growing in grace and in the knowledge of the truth.

Brother Reed reports some interested, and one family decided to obey, where he is laboring, in Clark County, W. T.

A year ago a series of meetings was held at Carrollton, W. T. Since then the work has been steadily moving forward there. At my last visit there, just before the meetings first referred to, I found a man for whom many prayers have been offered, keeping the Sabbath and leading his family in worshipping the Lord.

Another aged brother, who has been struggling with Satan over the polluting tyrant tobacco, says by the grace of God he is a *free man*. I trust a church will soon be organized at this place; also in Yamhill County.

Brother and Sister Potter are meeting with much encouragement in connection with their work at the reading-rooms, and in the city mission. Several are engaged in the colporter and canvassing work. Love and harmony prevail among the laborers. To God be the praise, and to many souls salvation.

I start to-day for Corvallis to engage in a series of meetings. CHAS. L. BOYD.

March 5, 1885.

Upper Columbia Conference.

SINCE writing my last report I have spent one month in this Conference. During that time I have held meetings in Walla Walla, Milton, Echo, Foster, and Barnhart Gulch. These meetings were well attended by our people, and at most points we had a good outside interest. Our last meeting, at Walla Walla, was a very important one, being a council of some of our leading brethren in this Conference, to devise ways and means to advance the cause of truth, and to arrange for our coming camp-meeting.

It was decided to hold the camp-meeting at Milton, Oregon, in the grove owned by Brother William Nichols. The time fixed upon is one week, commencing June 3, and ending June 10. This shortens the time of the camp-meeting, but it has been suggested by the General Conference Committee to hold a Biblical Institute, for all who can attend, to commence ten days before and continue up to the time of the camp-meeting. It is expected that Elder E. J. Waggoner, of the Healdsburg College, will conduct this Institute. Let all who possibly can attend, lay their plans to come to the Institute and stay till the close of the camp-meeting. It is expected that the Institute will commence on first-day, May 23, and continue to June 3.

This will be a rare opportunity for the study of Bible truth. We hope to see many representatives from our churches during the Institute, and to have a grand rally of all our people to the camp-meeting. It is none too early now for all to commence preparations to attend the camp-meeting, and then plan and so execute that all may attend. Pray the Lord to open your way as you work towards the point of attending the meeting. We shall expect to see all there who thus plan and labor for the meeting.

Brother Decker, who had just arrived from Wisconsin, was with us in our council, March 1. After spending about two weeks with me among the churches, it is his design to enter some new place, and, if possible, raise up a company before the camp-meeting. Our brethren and sisters are of good cheer as they see tokens of advancement in this Conference. Though the effects of the hard times are felt here as they are in all other parts of the country, we believe our friends will cheerfully do all they can to meet the expenses of the laborers in this Conference. Let all labor to this end, in our preparation to come to the camp-meeting.

Elder Colcord has just returned to Walla Walla from his labors above the Snake River, and is preparing to go to the State of Nevada, as he was invited to do by the General Conference, and the California Conference. Brother Decker and myself start to-morrow for Dayton and Pataha, and the Palouse country.

J. N. LOUGHBOROUGH.

It is better to have thorns in the flesh with grace to endure them, than to have no thorns and no grace.—*Evangelical Messenger*.

THE moments we have spent in well-doing will seem precious to us at the hour of death.

Oswald Myconius.

AMONG the men of learning who formed a kind of a court of Erasmus,—Amerbach, Rhenanus, Froben, Nessenus, Glareanus, and the rest,—Zwingle took notice of a young native of Lucerne, twenty-seven years of age, named Oswald Geishussles. Erasmus, translating his name into Greek, had named him Myconius. We shall speak of him by his Christian name, to distinguish this friend of Zwingle from Frederic Myconius, the disciple of Luther. Oswald, after studying at Rothwyl with another young man of his own age, named Berthold Haller, then at Berne, and afterwards at Bale, had become rector of St. Theodoric's and still later of St. Peter's school in that city.

Though the humble schoolmaster had but a slender income, he had married a young girl of a simplicity and purity of mind that won all hearts. It was a time of trouble in Switzerland, when foreign wars gave rise to scandalous disorders, and the soldiers, returning to their country, brought with them habits of licentiousness and brutality. One winter's day, gloomy and overcast, some of these wretches attacked the quiet dwelling of Oswald in his absence. They assaulted the door, threw stones, and with indecent language called for his wife. At last they burst open the door, and having made their way to his school, broke everything in the place, and then retired.

Such were the scenes which took place in Switzerland at the beginning of the sixteenth century, before the Reformation had humanized the manner of the people.

Oswald had quitted Bale in 1516 to take the direction of the cathedral school at Zurich. Seven centuries before, Charlemagne had added a college of canons to that same cathedral, the school attached to which was placed under Oswald Myconius. These canons having declined from their first institution, and wishing to enjoy their benefits in the sweets of indolence, had adopted the custom of electing a preacher, to whom they delegated the duty of preaching and the cure of souls. This post became vacant shortly after the arrival of Oswald, who immediately thought of his friend. What a blessing it would be to Zurich! Oswald exerted all his activity in his friend's favor. On the 11th of December the election took place. Zwingle was chosen by a majority of seventeen out of twenty-four votes. The time had come for the Reformation to arise in Switzerland.

Oswald was happy at Zurich. His position there was a constrained one, it is true; but the virtues of his modest wife made him amends for all his discomforts. It was of her that Glareanus said, "Could I meet a young woman resembling her, I would prefer her to a king's daughter." The enjoyment which Zwingle and Myconius found in their reciprocal friendship was sometimes broken in upon, however, by the voice of a faithful monitor. That monitor was the canon Xyloctect, who was continually calling on Myconius to return to Lucerne, the place of his birth. "Zurich is not thy country," said he, "but Lucerne. Thou sayest that the Zurichers are thy friends; I acknowledge it; but canst thou tell how it will fare with thee when the shadows of evening begin to fall on thy path? Remember thy duty to thy country; such is my desire, my entreaty, and, if I may so speak, my command!"

Following up his words by acts, Xyloctect caused Myconius to be elected rector of the collegiate school of his native city. Oswald then hesitated no longer; he saw the finger of God in this nomination, and, great as was the sacrifice demanded of him, he resolved to make it. Might it not be the will of the Lord to employ him as his instrument in publishing the doctrine of peace in the warlike canton of Lucerne?

But the persecution was to begin in Switzerland. The warlike canton of Lucerne was

about to take the field, like a champion sheathed in mail, and ready for the charge. It happened that some of Luther's writings found their way into the city, and there were certain citizens who set themselves to peruse them. With what horror they were seized as they read on! It seemed to them that none but an infernal hand could have traced those lines. Oswald never spoke of Luther except to his most intimate friends, contenting himself with simply setting forth the gospel of Christ. The cry nevertheless was raised through the whole city: "To the stake with Luther and the schoolmaster [Myconius]!" "I am assailed by my enemies," said Oswald to a friend of his, "as a ship is beaten by the tempest." One day, early in the year 1520, he was unexpectedly summoned to appear before the Council. "You are strictly enjoined," said the magistrates, "never to read Luther's writings to your pupils; never to mention his name in their hearing; never even to think of him yourself." "I live," said Myconius, "in the midst of savage wolves, but I have this consolation that the greater part of them have lost their fangs. They would bite if they could, and since they cannot bite they howl."

The Senate was now convened, for the tumult was increasing. "He is a Lutheran!" said one of the councilors. "He broaches new doctrines!" said another. "He is a seducer of youth!" said a third. "Let him appear! let him appear!" The poor schoolmaster appeared accordingly, and had to listen to fresh interdicts and threats. His guileless spirit was wounded and depressed. His gentle wife could only comfort him by the tears of sympathy which she shed. "Every one is against me," said he, in the anguish of his heart. "Whither shall I turn me in the storm, or how escape its fury? Were it not for the help that Christ gives me, I should long since have sunk under this persecution." "What matters it," said Doctor Sebastian Hofmeister, writing to him from Constance, "whether Lucerne will give you a home or not? The earth is the Lord's. The man whose heart is steadfast finds a home in every land. Were we even the vilest of men, our cause is righteous, for we teach the word of Christ."

Oswald had sacrificed everything for his country; he had quitted Zurich and Zwingle; he had injured his health; his wife was infirm, and his son of tender years. If Lucerne should reject him, nowhere could he hope for an asylum! But these considerations had no power over the merciless spirit of party, and the things that should have moved them to compassion, inflamed their anger. Hurtenstein, burgomaster of Lucerne, an old and brave soldier, who had acquired distinction in the wars of Suabia and Burgundy, urged the Council to dismiss the schoolmaster from his post, and wished, together with the master, to expel his Greek and Latin, and his preaching, from the canton. He succeeded. On leaving the Council, in which it had been decided to dismiss Myconius, Hurtenstein encountered Berguer, the deputy of Zurich: "We send you back your schoolmaster," said he, ironically; "get ready a comfortable lodging for him." "We will not let him lie in the streets," instantly replied the courageous deputy. But Berguer promised more than he could perform.

The words dropped by the burgomaster were too true, and they were soon confirmed to the distressed Myconius. He is deprived of his occupation, banished, and the only crime laid to his charge is that he is a disciple of Luther. He turns his eyes on the right and on the left, and nowhere does he discern shelter. He beholds himself and his wife and child, weak and ailing, driven from their home, and all around him, his country rocked by a violent tempest that is rending and destroying whatever ventures to stand against it. "Here," said he to Zwingle, "is your poor Myconius discharged by the Council of Lucerne? Where shall I go? . . . I know not. . . . Assailed as

you yourself are, how can you shelter me? . . . I look, therefore, in my tribulation to God, as my only hope. Ever abounding, ever merciful, he suffers none who make their prayer to him to go empty away. May he supply my wants!"

So spake Oswald. He waited not long before a word of consolation came to him. There was one man in Switzerland who had been schooled in trials of faith. Zwingle hastened to raise and cheer his friend. "So rude are the blows by which the enemy would level God's house," said Zwingle, "and so repeated the assaults, that it is no longer the rains descending, and the wind blowing, according to the Lord's prediction (Matt. 7:27), but hail and thunder-storm. If I did not discern the Lord keeping the vessel, I should long since have let go the helm; but I see him in the height of the tempest, strengthening the cordage, shifting the yards, spreading the sails, nay more, commanding the very winds. Would it not then be the action of a faint heart, and unworthy of a man, were I to abandon my post and seek in flight a death of shame? I commit myself entirely to his sovereign goodness. Let him govern all,—let him remove impediments,—let him appear or delay, hasten or stay,—rend, swallow up, or plunge us to the bottom of the deep; we will not fear. We are vessels that belong to him. He can make us to honor or to dishonor, according to his pleasure!" After these breathings of lively faith, Zwingle continued: "My advice to you is to present yourself before the Council, and there pronounce a speech worthy of Christ, and of yourself—that is to say, suited to melt and not to irritate the hearers. Deny that you are a Lutheran, but profess yourself a disciple of Jesus Christ. Let your pupils accompany you, and speak for you; and if this does not prevail, come to your friend, come to Zwingle, and look upon our city as your own hearth."

Oswald, emboldened by these words, followed the noble council of the reformer; but all his efforts were fruitless. The witness for truth was doomed to quit his country, and they of Lucerne were so active in decrying him that everywhere the magistrates opposed the offering him an asylum. "Nothing remains for me," said the confessor of Jesus Christ, heart-broken at the aspect of so much enmity, "but to beg the support of my miserable existence from door to door." The day soon arrived when the friend of Zwingle, and his most effective fellow-laborer, the first among the Swiss who united the office of instructor in learning with the love of the gospel, the reformer of Lucerne, and afterwards one of the chiefs of the Helvetic church, was compelled, with his feeble partner and infant child, to leave that ungrateful city, where, out of all his family, only one of his sisters had received the love of the gospel. He passed its ancient bridge. He caught sight of those mountains which seemed to rise from the bosom of Lake Waldstetten to the clouds. The canons Xyloctect and Kilchmeyer, the only friends the Reformation could as yet number among his countrymen, followed close behind him. And in the moment when this poor man, in company with the helpless sufferers dependent upon him for support, turned towards the lake, and shedding tears for his infatuated country, bade adieu to the sublime natural grandeur of his birthplace, the *gospel* itself departed from Lucerne, and there Rome reigns unto this day.—*D'Aubigne's History of the Reformation.*

If the Bible be an inspired volume, it is inspired for a purpose. If inspired for a purpose, it is divinely fitted for that purpose. If fitted to that purpose, it is a compend of the truths most necessary to the world through all time. Such a volume can never be obsolete in the pulpit of the future. It will be as fresh to the last man as to you or me.—*Prof. Phelps.*

The Home Circle.

EVERY DAY.

GIVE us this day our daily bread,
If but a loaf made sweet by toil—
Though manna, angel-sown, be spread
No more upon this earthly soil.
Not less shall be the strength bestowed
By Providence, our constant stay;
Not less shall gratitude be owed
For homely fare of every day.

Ours be the humble fireside light—
The constellations blaze afar,
Great passions blind, and sear, and blight—
We cannot warm us by a star.
The lowly hearth-fire suits us best;
For this we evermore will pray,
And love that keeps the heart at rest,—
The patient love of every day.

Yet every common blessing seems
Of higher good the sign and pledge;
The evening planet floats and dreams
Above the mountain's rugged ledge;
So treasures above are filled
With gifts that will our prayers obey;
And tender benedictions gild
The care-worn brows of every day.

—Sel.

"Made Straight."

THERE are three kinds of stories: those that have no foundation in fact, those that are partly true, and those into which no element of fiction enters. The following narrative belongs strictly to the latter class, and demonstrates the mighty power of human sympathy when informed by the divine spirit of charity and unselfishness.

A clear-eyed, sweet-faced woman presented herself at the door of one of our millionaires not long since, as nurse to the gentleman's only child, and this is something like the conversation that took place between the lady and the physician, before the former's presentation to her patient.

"It seems to me, doctor," she said, "that some one else would do better here. My work lies chiefly among the poor, you know, and what if I should not do my best?"

"Your poorest would do, Miss Branscombe," her companion replied, assuringly, "and I am not afraid. In one respect, you never had so poor a patient, and in no case did you ever face one who needed you more. Like yourself," he went on, touching lightly and reverently the deformed shoulder of his companion, "she has this to contend with, only her case is a thousand times worse than yours in all its aspects. It does not seem probable that she will ever be reconciled to her condition, but it seemed to me that you could be of use here, if any one could, and that is why I have been so persevering."

A young lady, about eighteen, her face drawn with pain and dark with impatience and nervous gloom, lay propped up with pillows in the most luxurious bed that money could buy, in an apartment so tastefully and expensively furnished that it seemed as if there could be nothing more beautiful in the world. The girl's mother, pale and anxious, sat watching by the bedside, unable to give her child one single ray of hope to guide her out of this awful spiritual darkness.

"Miss Julia," said the doctor cheerfully, "I have brought you the nurse I spoke of—Miss Branscombe, Miss Edgerton—and I am sure, my dear, that you will begin to improve at once under her care."

"I don't want to improve," said the sufferer, in tones of the most intense irritation. "I want to be well. What are doctors good for I should like to know, if they cannot cure such a case as mine? I cannot bear it! If it were anything else I might, but this I cannot and I will not endure!"

"We will do all we can for you, my child," the doctor replied, sorrowfully. "You must try to do as the nurse says, and I'll be in

to-morrow morning and see how you are progressing."

The kind-hearted physician was always glad to escape from this room. His skill was great, but he knew not how "to minister to a mind diseased."

A few minutes later the nurse, attired in her simple cambric dress, white apron, and cap, was endeavoring to soothe the agonizing restlessness of her charge.

Mrs. Edgerton, with a feeling of intense relief, after having watched the nurse go about her duties, left the room. A helper had come she knew, not alone because of the doctor's singular praise and the glimpse the anxious parent had had of the capabilities of the newcomer, but because of something sweet and heavenly that shone from the woman's eyes and radiated from her whole being, something that seemed to the bewildered and disheartened watcher akin to the love of God. What were all their millions, all this magnificence, to the broken-hearted father and mother, who would have gladly sacrificed it all if by so doing health and symmetry could have been restored to their only child. An accident some years before had injured the spine, but the deformity had been of such slow growth that it had seemed possible to arrest it altogether. But a fall on the ice the winter previous had given a strange and awful impetus to the old trouble, and a badly deformed back was the inevitable consequence. The girl's proud nature rebelled against such an affliction, and who can wonder? A thousand times a day she said she could not bear it, and as many more that she would not. No one could soothe or help her, and the physician's last hope was in Miss Branscombe. This lady listened to the rebellious complaints of her patient without the slightest attempt to restrain her, and when the torrent of fault-finding and invective ceased for lack of strength, the nurse said, simply, "Yes, dear, I understand it all."

"But you can't understand it," the poor girl moaned. "No one can. Even you who are obliged to work for a living would suffer as you never suffered before if you had what I have."

"It is best that we should know about each other at once, Miss Edgerton," said her companion. "In the first place, instead of being obliged to work for my living I am rich, and only work because I love to relieve suffering, because I can do more good in this way than in any other. And then—look here, please"—and now Miss Branscombe rose and turned her back to the patient—her poor deformed back, over which she had spread a full muslin cape to match her dress, in order to conceal it as much as possible. "You see," she continued, quickly turning a radiant face to the strangely surprised young lady, "that I can sympathize with you by reason of having undergone the same bitter and terrible experience that you are undergoing now."

The sick girl's eyes seemed riveted on the speaker's face.

"I want to tell you one more thing, and then you must take your medicine and spend a few minutes in silence as the doctor directed. You will do this for my sake, please, as well as your own, because I *must* obey the physician. What I want to add is this: I was afflicted, and I was very wayward and very wicked and very hard to be taken care of, very trying to those who loved me most. I wish now that I could have the privilege of living over some of those days and doing it more worthily. I am only thirty years old, Miss Edgerton, but I have lived long enough to see that my humpback is the best load that I could have been called upon to carry. Now," taking out her watch, "we will not talk any more at present."

Here was something new to think about, and for the first time in the invalid's young and undisciplined life some one to obey. That she never once thought of resisting this singular influence is proof enough of its potency.

"May I say something to you now, Miss Branscombe?" the patient asked, half an hour later.

"Anything you please, dear," said her companion. "I thank you very much for your obedience."

"I never obeyed any one before," said the young lady, with a smile that transformed her face, "and perhaps it will be the last time, as well as the first," she added, archly, "but what did you mean by saying that—that—your—your deformed back was the best load that you could have been called upon to carry?"

"Because it was the heaviest that could have been given me—the hardest for my pride to bear," was the quiet answer.

"Hadn't you a right to your pride, I should like to know?"

"I should have said *false* pride, Miss Edgerton," added the nurse. "My knowledge that a humpback would render me forever unattractive, as far as external charms go; that I could never be admired, flattered, and sought after; that my wealth, social position, and accomplishments could avail nothing in this direction, drove me to the depths of despair. What had I done that I should be thus afflicted? This was the burden of my cry month in and month out."

"Well, what *had* you done?" the sufferer inquired, sharply. "I am sure you were as good as your companions, who never had such trouble to bear."

"There are none of us very good," the nurse answered, serenely, "but I have learned to be happy in exact proportion to my usefulness, and am just so much better than I used to be, as an industrious woman, with a conscience, is superior to a butterfly. Without my humpback I should have lived a butterfly's life, for it was the only existence I cared for. Do you think I should have cared to alleviate human sorrow if I had not been sorrowful myself? Do you think I should have loved you to-day if I had had a symmetrical figure? No, dear; I was so constituted that I should have spent my time in adorning it."

"But why shouldn't you have adorned it? Is it not right to look pretty?"

"It is our duty to make ourselves as attractive as possible, but not to ignore the adornment of the spirit in our desire for physical beauty."

"But how many do it!" said the sick girl, her face all aglow with a new interest.

"Sooner or later the cross has to be borne," said the nurse. "If you will take the trouble to look about among your friends and your mother's friends, you will see that very few are permanently happy. There is a loving and a powerful hand at the helm, Miss Edgerton, and discipline and development in one form or another comes to us all; and you may be sure, my dear, that to have full redemptive power it must touch the tenderest, the most vulnerable spot."

"But I don't want to be disciplined," the sufferer protested. "I know I could be just as good a woman with a straight back as a crooked one."

"You think so, but the choice is not left you. You must now be just as good a woman as you can be with a crooked back," was the smiling response; "and the first step towards bodily health and spiritual growth is to accept the fact of your incurable deformity; the next to make the spirit as straight and as strong as possible. You have been suddenly and awfully wrenched from the place where you *thought* you belonged."

"But my niche suited *me*," was the desperate reply.

"But you did not suit *it*, or you would doubtless have remained there," said the nurse. "You will have a better place, Miss Edgerton, a nobler destiny, I have full faith to believe."

"Then you do not think there can be such a thing as a humpbacked butterfly?" the sick

girl asked with tearful eyes and quivering lip.

The nurse leaned over and took the sobbing girl in her strong, loving arms. "It is impossible," she said, softly. "A butterfly could not stand it," and now her own voice broke a little and it was a moment before she could go on. "There are no mistakes made in the distribution of burdens, my dear, you may rest assured. And you will find that you are strong exactly in proportion to the weight of your cross."

"No one ever talked like this to me before," said the sick girl. "They have said everything else, but none of it ever made the least impression."

"My child, when the time came, God sent you a nurse who had suffered and rebelled in like manner as yourself, one who had found her only development out of her humpback. You needed the sympathy of suffering, and others will require from you this sympathy, and out of the travail of your own soul shall you help others to bear their burdens."

Like vital seed in a fruitful soil were these words. The advent of this nurse into this benighted household worked almost a miracle, so firm was her faith, so unflinching her courage, so untiring her patience. And her prophecies were all fulfilled. Chastened and developed by her supreme suffering, Julia Edgerton was able to bring to others that for which they hungered and thirsted—the bread of immortal life.—*Eleanor Kirk.*

Telling Its Own Story.

SOME time ago two young men went to a livery stable to hire a horse and carriage. They told the keeper of the stable that they only wanted to go to a village seven miles off. When they came back, the man thought the horse looked as though he had been driven much further than that. He asked them how much further they had been. They said they had only been to the next village. Then he opened a box that was fastened to the side of the carriage. In this box was a little thing almost like a clock. This had the power of keeping a correct account of every turn made by the wheels of the carriage. It did this by pointing with a finger to the figures on a dial-plate.

The man knew how many turns it took to make a mile; and so when he saw the figure to which the finger pointed, he knew in a moment how many miles the carriage had been. As soon as he opened his box he saw that the carriage had traveled thirty miles, instead of fourteen. Those young men did not know that they were carrying with them a silent witness against themselves. They didn't know that that little instrument was keeping a correct account of every yard of ground that they went over. And just so it is with conscience. It is busy all the time; and at last it will give a correct account of all that we have done.—*Sel.*

IN no respect is the varied universal play of Shakespeare's genius more fully shown than in the use he makes of the Bible. He treats the Scriptures as if they belonged to him. Bishop Wordsworth, in his "Shakespeare and the Bible," finds in the poet more than 550 biblical quotations, allusions, references, and sentiments. "Hamlet" alone contains about eighty; "Richard the Third," nearly fifty; "Henry the Fifth" and "Richard the Second," about forty each. Shakespeare quotes from fifty-four of the biblical books, and not one of his thirty-seven plays is without a scriptural reference. Genesis furnishes the poet with thirty-one quotations or allusions, the Psalms with fifty-nine, Proverbs with thirty-five, Isaiah with twenty-one, Matthew with sixty, Luke with thirty-three, and Romans with twenty-three.—*The Nineteenth Century.*

FRETTING does a great deal of mischief and never yet accomplished anything good.

Health and Temperance.

Temperance at Home.

ONE of our prohibition speakers, some time since, made the assertion that the liquor traffic, when once it shall become a violation of the law, will give us no more trouble, but will die of itself and drunkenness be known no more. This seems to me a very rash statement.

Because there are laws against theft, is our property safe without continued caution on our part? Do the laws against murder, and the terrible penalties incurred, render human life altogether free from peril in that direction?

So long as the world stands, we shall need stringent laws, and then we shall need steady and constant endeavor to make men law-abiding.

We mothers realize that we cannot neglect the moral training of our children and trust to the law and the fear of its penalties to make and keep them good and pure.

The work of making good citizens, it must be conceded, begins, like charity, at home.

To begin at the very foundation of things, parents must, first and foremost, govern themselves.

Undoubtedly each deed, each word, yea, each thought and impulse of our lives, leaves its mark upon the very structure of our bodies, and through the working of physiological law is impressed upon the inherited constitutions of our children. Says Dr. J. H. Jackson: "The desire for stimulants can be inherited, and it need not necessarily, in such case, be the result of the excessive use of alcoholic drink on the part of the ancestors, but of such other habits as produce a call for stimulation. The use of tobacco, indulgence in stimulating foods and drinks, a life of excitement, mental worry and overwork, all have their tendencies in this direction." And no step toward the training of our children into a clean, strong manhood and womanhood is so great as this one of self-discipline.

It seems to me that the first lesson taught to a child is to turn to the gratification of appetite as a panacea for all troubles of mind and body.

When he is cold, he is fed. When he is writhing in pain, he is fed. When his tender body is uncomfortable from its numberless and senseless bandages, he is fed. When he bumps his nose, or pinches his tiny finger, he is fed.

You do not believe, perhaps, that anything can have a moral effect upon such a mite of unthinking humanity. But the same faculties of the brain or mind are at work, however feebly and unconsciously, as though he were a dozen years old instead of as many weeks or months. And, insignificant as this may appear, I believe it to be a step toward the bitter end, the beginning of the course of training which is to prepare the child to join the vast army of those whose life consists in the gratification of the senses, whose souls may be barely saved from destruction, but who bear little or no part in redeeming humanity from its guilt and ignorance.

Not only is the babe thus supplied with food, in season and out of season, but it is dosed with drugs and patent nostrums, of the nature and ultimate effects of which the mother is absolutely ignorant. "Fed on poison by the hand of love." Mothers should understand that in this ignorant dosing, fearful risks are run. The soothing syrups with which mothers and nurses quiet these overfed, worrisome babies, are largely composed of elements which directly tend to create an appetite for stimulants.

Of the diet of children in American homes, Rose Terry Cooke says very forcibly: "You women who indulge your children with tea and coffee and indigestible food of every kind under the plea that they ought to have whatever they like to eat and drink, do literally keep a dram

shop in your own homes and make drunkards of your own children." Mrs. Emma C. Bascom, wife of the president of Madison University, in commenting upon this, says:—

"This seems strong language, but the facts are strong, and nothing can be more true than that the average American home, through its ill-prepared, unwholesome food, and its unwise discipline, or lack of discipline, does send forth its children not only unarmed for any fight against bodily temptations, but with perverted tendencies and inward cravings that are almost sure to lead to downfall. Unless the ounces of prevention are applied here in our homes, pounds of cure will never redeem our race from drunkenness."—*Harriet M. Morris, in Christian at Work.*

Overwork.

A LARGE amount of sentimental rot gets into print about men's killing themselves by overwork. In nine out of ten cases of this kind, the true cause of death will be found to be something besides overwork. We all know professional and business men who work harder than they ought, and yet by taking good care of themselves in the way of diet, exercise, etc., manage to enjoy good health, and wear a cheerful, hearty look. Those who die from "overwork" generally use liquors and tobacco without moderation, keep late hours, and indulge in hazardous speculations outside of their legitimate business. Late hours, liquor, and tobacco engender weak nerves, and upset the functions of the body; while anxiety over speculative schemes acts upon the brain. With these evil agencies working against a man, some slight exposure brings on an attack of illness, and the whole body being weakened, gives way in a very short time. The sudden illness and speedy demise baffle medical skill; the stricken family and shocked friends are told that overwork was the cause of death, and the press deplores the tendency of our civilization to kill people by overwork, when the real cause of nine-tenths of these deaths is as outlined above.—*The Manufacturer and Builder.*

The Life of a Brain Cell.

THE wonderful activity of the human brain is in large part due to the fact that it is made up of a vast number of cells, each of which lives its own individual life, and, in so doing, contributes to the life and activity of the whole. A German physiologist, who has given careful study to the subject, computes that "the cerebral mass is composed of at least 300,000,000 nerve cells, each an independent body, organism, and microscopic brain, so far as concerns its vital relations, but subordinated to a higher purpose in relation to the function of the organ, each living a separate life individually, though socially subject to a higher law of function. The life term of a nerve cell he estimates to be about sixty days; so that 5,000,000 die every day, about 200,000 every hour, and nearly 3,500 every minute, to be succeeded by an equal number of their progeny; while once in every sixty days a man has a totally new brain."

Such a delicately organized structure needs good care and the very best of blood, which can only be afforded by good food, free from unwholesome elements, and well digested.

A GEORGIA editor states the natural and unnatural resources of his State as follows: "Gold is found in thirty-six counties in this State; silver in three, diamonds in twenty-six, and whisky in all of them, and the last gets away with all the rest."

THOSE who try to lead the steps of a little child in the right way, are doing earth's grandest work.

Nicotine Poisoning.

HERE is an instance to make parents think a little. A few days ago, a bright boy of fifteen, in Brooklyn, died of nicotine poisoning. Some eight or nine months ago he adopted the manly fashion of smoking cigarettes. Argument and persuasion were tried upon him by his parents—of course he was above a command to let the mischievous things alone. It was of no use; and the poison had ample opportunity to do its deadly work before medical aid was seen to be necessary to arrest the lad's failing health. Nothing could then be done, though a whole concourse of doctors was called, all of whom were agreed as to the cause which led to this fatal result. This instance will, we hope, call the attention of some careless parents to the perilous nature of the habit that their boys are forming; whether they will stop their money-making, speculating, shopping, and fine dress-making long enough to do the boys any good, we do not know, but the need of their careful, vigilant attention grows every day more apparent.—*Selected.*

Drink to Make You Work.

"I DRINK to make me work," said a young man.

To which an old man replied:—

"That's right; thee drink and it will make thee work.

"Hearken to me a moment, and I will tell thee something that may do thee good. I was once a prosperous farmer. I had a good, loving wife, and two as fine lads as ever the sun shone on. We had a comfortable home and lived happily together, but we used to drink ale to make us work. Those two lads I have laid in drunkards' graves. My wife died broken-hearted, and she now lies by her two sons. I am seventy-two years old. Had it not been for drink I might now have been an independent gentleman, but I used to drink to make me work, and mark, it makes me work now. At seventy years of age I am obliged to work for my daily bread. Drink, and it will make thee work."

Shingle Your Own House.

SCENE, bar-room. TIME, midnight.

WIFE—"I wish that man would go home if he has got one to go to."

LANDLORD—"Hush! hush! he'll call for something directly. He's taking the shingles off his own house and putting them on ours." At this time he began to come to his right senses, and commenced rubbing his eyes, and stretching himself as if he had just awoke, saying, "I believe I will go."

"Don't be in a hurry, James," said the landlord. "Oh! yes, I must go," said James, and he started.

After an absence of some time, the landlord met and accosted him with: "Hello, Jim, why ain't you been down to see us?"

"Why, I had taken so many shingles off my house it began to leak, so I thought it time to stop the leak, and I have done it," said James.

Young man, whose house are you shingling.—*Sel.*

THE New Jersey Senate, on the 17th ult., passed the proposed constitutional amendment prohibiting the manufacture or sale of intoxicating beverages by eleven to nine. The Assembly has passed the bill to provide for scientific temperance instruction in the public schools.

LARGE numbers of petitions asking for the submission to a vote of the people, of a prohibitory constitutional amendment, have been presented in the Legislature of West Virginia, and many more are to follow.

News and Notes.

RELIGIOUS.

—March 2 was the seventy-fifth birthday of Pope Leo XIII.

—An American church costing \$250,000 has just been consecrated in Dresden; Germany.

—The Inquisition punished 342,000 persons in Spain alone, 32,000 of whom were burned alive.

—The pastor of St. Vincent de Paul's Catholic Church at Mount Vernon, Ohio, has declared war against the skating rinks.

—In the Sunday-school of the Ninth Presbyterian Church of Troy, N. Y., are five scholars who have been present at every session for four years.

—By the first census of Japanese Christians made by the Government, they are numbered at 80,000, including Roman Catholics and Greek converts.

—The Theater Services Committee, in London, have thirteen theaters and halls, in which, week after week, mission services are held. The attendance is large.

—It is roughly estimated that there are about 200,000 Mohammedans, more than half being in Asia, and the rest in Africa, except 6,000,000, who live in Turkey in Europe.

—It is estimated that the sum of \$50,000 will still be necessary to complete Bishop Vertin's Cathedral at Marquette, Mich., a like amount already having been expended on it.

—On Sunday, March 8, the New York Avenue church, Washington, was literally packed in every part with people who went to see President Cleveland, and lo! the president did not appear.

—Sunday morning, March 1, Dr. Talmage received 189 persons into the membership of the Tabernacle church, Brooklyn, N. Y. The pew rents in the church foot up \$22,000 for the present year.

—There are at present in Lisbon, Portugal, seven native Protestant congregations,—one Presbyterian, two Independent, and four Episcopical. In Oporto there are three,—one Methodist and two Episcopical.

—Some fanatics at Concord, N. H., have set May 19 "for the Lord to come." It is too bad that people will make such fools of themselves. But even when May 19 passes they will be no wiser than they are now.

—The first meeting of the American congress of churches will be held in Hartford, Conn., early in May. The congress is announced as intended to embrace all the Christian denominations, and to be participated in by representative ministers and laymen.

—The M. E. Churches of the Pacific Coast are to establish an Episcopal residence in San Francisco, for Bishop Fowler. The house and grounds are to cost \$15,000; \$5,475 of which was raised at one meeting of representatives in San Francisco last week.

—No less than thirty-three distinct missionary agencies are at work in Africa. In South-Africa there are 450 Protestant missionaries, 95 native ministers, 40,000 communicants, and 45,000 scholars. On the west coast, 190 missionaries, 33,000 communicants, 250,000 under instruction, and probably 1,000,000, more or less, under the influence of Christianity.

—It is stated by the Philadelphia *North American*, that the sale of the Revised New Testament has fallen flat; that the demand ceased in a week after the curiosity died out, and that wagon loads of them have been sent to the auction houses, where one dollar volumes sold for nine cents. It is estimated that over \$300,000 has been lost in such "dead" stock.

—The sales of books and other publications by the Methodist Book Concern last year, in New York, amounted to \$988,634, and the sales in Cincinnati were nearly as large. The value of the real estate belonging to the Methodist Book Concern in New York City amounts to \$700,000, and in various cities in the West the real estate owned by the concern is valued at about \$300,000 more.

—An English clergyman reports that a part of his income is derived from the interest on \$1,610 in consols in chancery. Lately the half-yearly interest, twenty-five dollars, fell due, and by the time that he had gone through all the process required by the Court of Chancery, he had to pay twenty-one dollars to get his twenty-five. The preacher's income from that source is nothing to boast of, surely.

SECULAR.

—San Francisco consumes 900,000 bananas a month.

—There is a serious strike on the Missouri Pacific Railroad.

—War has been declared between Nicaragua and Guatemala.

—Thirty horses were burned in a stable in Providence, R. I., on March 8.

—England has invested \$100,000, for the benefit of General Gordon's family.

—Opium joints are abundant in the fashionable circles of New York City.

—It is said that El Mahdi captured 15,000 Remington rifles at Khartoum.

—Governor Pierce, of Dakota, vetoed the bill giving women the right to vote.

—For more than a week, rumors have been rife of war between England and Russia.

—Applications for office go into the departments at Washington at the rate of 200 a day.

—Inspector-General Sackett, of the United States Army, died at Washington, D. C., March 8.

—A nitro-glycerine factory at Howard Junction, Ohio, exploded March 10, killing three men.

—Telephone connection direct from New York to Chicago, is being used for business purposes.

—A Chicago grand jury has found bills of indictment against 249 of the judges of the last election.

—Whole families in the interior counties of West Virginia are wholly dependent on charity for their food.

—El Mahdi has issued placards proposing to lead his hosts to Mecca, and to expel the Turks from Arabia.

—Maine paid \$2,745 last year in bounties for bears killed within its boundaries, the number being 549.

—Italy pays \$6,000,000 for the maintenance of its penal system, and only \$5,400,000 for educational purposes.

—Lieutenant Austin, treasurer of the Salvation Army at North Adams, ran away with all the money last week.

—Freight agents report an average daily shipment of twelve car loads of oranges from Los Angeles, Cal.

—The largest Catholic Church in Washington, D. C., was burned March 12. Loss, \$75,000; insured for \$50,000.

—Two attempts were made to burn the Ohio Institute for the Blind, at Columbus, Wednesday night, Feb. 25.

—Rumors of war between England and Russia caused almost a panic in the London Stock Exchange last week.

—A son of one of the professors of the Columbian University, Washington, D. C., died last week from smoking cigarettes.

—Julius K. Cobb, about eight or nine years old, and heir to \$1,000,000, was stolen from his guardian in Cleveland, Ohio, March 11.

—Cincinnati is talking of building an elevated belt railroad round the city. It will be seventeen miles long, and will cost \$5,000,000.

—The schooner *F. J. Collins*, from Galveston to Boston, was burned March 1. Loss, in vessel and cargo, \$70,000. The crew all landed safely.

—Three children were burned in a house at Durant, Miss., March 7; and the day following three others were burned in a house at Pearlinton, Miss.

—The Governor of Mississippi has appointed E. C. Waltham to the U. S. Senate to fill the vacancy caused by Senator Lamar's going into the president's cabinet.

—The Supreme Court of California has sustained the decision of the Superior Court, that Chinese children must be admitted to the public schools the same as any other children.

—Mrs. Niher, of Silver Lake, W. T., died March 13, of trichinosis, and her child is in a critical condition with the same disease, from eating pork. Why is it that people cannot let that filthy, deadly stuff alone?

—After more than eighteen years of effort, Birkenhead and Liverpool, England, have been joined by a tunnel under the Mersey River. The mayors of the two cities joined hands in the middle of it, when the last portion of dirt was knocked down on Feb. 13.

The Government has already supplied \$1,000,000 to help the New Orleans Exposition, and it is asked to send \$300,000 more.

Three of the oldest and most competent engineers, to whom was committed the running of the fast trains on a certain railroad, not long since asked to be relieved.

Two men were killed and another man was badly injured last week, by the bursting of the boiler in a saw-mill at Finksburg, Maryland.

In a village in Saxony, 961 of the 1,300 inhabitants were attacked with trichinosis from eating pork, fifty-seven of whom died; the remainder survive with their muscles filled with the living parasite.

Leoni, the "King of the Air," was killed at a tight-rope performance at Stockton, Cal., March 14, by the breaking of a rope that held the wire upon which he was walking.

The city council of Wheeling, West Va., has unanimously resolved to ask the State Legislature to allow the annexation of Brooke, Hancock, and Ohio Counties to Pennsylvania.

A physician connected with one of the hospitals in New York where children receive special attention, says that many of the cases of spinal trouble brought to his notice are the direct result of the careless handling of baby carriages.

Certain officers of the army and navy, by influential means have for years been allowed to spend their time in Washington, on what is called "special duty," but really doing nothing.

The Record, of Boston, is exposing the evils that most abound in that city. It says they are drunkenness, licentiousness, and gambling.

Missouri—Miss Clara E. Low, 117 East 7th Street, Sedalia, Mo. Nebraska—Miss S. E. Whiteis, Sec. Nebraska Tract Society, Fremont, Neb.

Appointments.

OAKLAND.—House of worship, northeast corner of Clay and Thirteenth Streets. Sabbath-school every Sabbath at 9:30 A. M.

SAN FRANCISCO.—House of worship, 912 Laguna Street, between McAllister and Tyler Streets. Sabbath-school every Sabbath at 9:45 A. M.

Annual Meeting.

THE regular annual meeting of the society of the Seventh-day Adventist Church of Oakland, will be held at the house of worship, on Wednesday, April 1, 1885, at 7:30 o'clock P. M.

W. N. GLENN, Sec'y.

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.

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Appeal to Ministers.

ALL Seventh-day Adventist ministers, colporters, and licentiates should read the "Appeal to the Ministers," on pages 174-190 in "Testimony for the Church, No. 27."

STATE AGENTS' DIRECTORY.

- Arkansas—Clara E. Low, Sedalia, Mo. British Columbia—B. Robb, Victoria, B. C. California—Miss Anna L. Ingels, care Pacific Press, Oakland, Cal.

RECEIPTS.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not appear in due time, and if books ordered by mail are not received, please notify us.

CALIFORNIA CONFERENCE FUND.—H N Bollman \$1. G C Jenkins 45c, A Friend \$21, Petaluma church \$29.30, Isabella Moore \$2.50.

CASH RECEIVED ON ACCOUNT.—Nebraska T and M Society \$150, Texas T and M Society \$7.50, Clara E Low \$7.50, W A Young \$5.10.

AUSTRALIAN MISSION.—A Friend \$1. CHURCH DEBT FUND.—C H Jones \$25, Eugene Frisbie \$20.

CALIFORNIA T AND M SOCIETY.—John Woolf \$2, Wm Beatty \$2, Jas Townsend 85c, E Sprague 50c, Peter Doscher \$1.10, C Maynard \$1, C E Powel \$2, Mrs A Lawson \$7, Mrs C R Sain \$1, M A Wester \$2, A T Horning \$2.30.

ORDERS FORWARDED.

- BOOKS SENT BY FREIGHT.—G W Colcord, C L Boyd. BOOKS SENT BY EXPRESS.—Mrs E Bryant, W W Saunders, M A Lee, O W Burnelle, Mrs C Ruoff.

VOLUME FOUR.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 19, 1885.

MEMBERS of the Oakland church will please read and REMEMBER the notice of the annual meeting given in this paper.

BRETHREN Scott and LaRue report from Honolulu, H. I., that eight persons there are now keeping the Sabbath.

A Growing Nuisance.

LAST Sunday morning we met two ladies and a gentleman (?) on the sidewalk, on their way to church, and the male of the trio had a cigar in his mouth. We were partly to the windward, and entirely to the ladyward of the smoker, yet the fumes were stifling. Whereunto will this tobacco nuisance grow? We expect to see, at no distant day, the large and fashionable churches fitted up with a smoking room! After the opening exercises there would be a fine opportunity for the "gents" to retire for a smoke while the collection plates were being passed. And if the minister read his essay beyond the fashionable limit of thirty-two minutes, he might be reminded of his imprudence by the smokers' retiring to their room. There is chance for considerable improvement yet in this direction.

Condition of General Grant.

It is sad to think that such a man as General Grant must die sooner than he ought to, and die a miserable death, from a terrible disease induced by smoking. Schuyler Colfax nearly lost his life by smoking; but he heeded the physician's warning and ceased to smoke. Many of the youth of the land have pointed to the strength, health, and great ability of General Grant as proof that even excessive smoking does not injure a man. And it is sad to think that probably not one of them will throw away his cigars, and no one refuse to begin the vile practice, because it is cutting short the life of our distinguished general. Our bad examples are readily followed, while our good examples are imitated by only a few. But the few would speedily become many if no bad example were set at all.

President Cleveland and "Society."

AT the nation's capital, "society" is all agog; "society" is terribly shocked; "society" feels rebellious; "society" has actually resolved to keep away from the White House! And what is it all about? Oh, the times! Oh, the manners! Oh, wonderful to tell! President Cleveland eats his breakfast at eight o'clock in the morning, instead of lying abed till ten or eleven, and breakfasting at noon, as "society" does. But worse, far worse than this—most terribly shocking—he works with his coat off! yes, actually works in his shirt sleeves!! And "society" is almost in convulsions. He is charged with the unpardonable crime of thus showing his "contempt" for "society." "Society" says that "Mr. Arthur's administration was a continual delight to society people. With his courtly manners, his æsthetic tastes, and the bevy of charming ladies in the fragrant parlors, the White House grew to be a sort of Windsor Castle, to be admitted to which all society people felt honored." But President Cleveland has no "courtly manners"—in his private office he works in his shirt sleeves. He has no æsthetic tastes—he eats his breakfast at eight o'clock. The White House isn't a "Windsor Castle" any more—the president is a plain American and cannot ape English royalty. And because of all this accumulated series of "shocking" sins of the president, "society" is in the last throes of dissolution. Poor "society!"

Sabbath-School Convention.

WE wish to call the attention of our people in California to the following resolution, which was adopted at our last annual meeting:—

"Resolved, That we recommend that a Sabbath-school convention be held at some central point during the coming year, where methods of labor may be discussed, and plans laid to better carry forward the work."

In accordance with this resolution, the executive committee of the California State Sabbath-school Association, has decided to hold such a convention in connection with the general meeting to be held in Oakland, April 24-30, 1885. The time and place are both favorable for a large attendance. Elder Haskell, and other workers that expect to start for Australia the week following the convention, will be present, as well as our ministers and workers from all parts of the State. There will be no camp-meeting in this State this spring, and this will be the only general meeting that will be held. We do not know how we could ask for a more favorable opportunity than this. Now we want to make the best of it.

We expect to devote one whole day, and perhaps two, to this special work, and we trust that all will come prepared to improve the time to the best advantage.

Matters of general interest will be discussed, and it is the desire of the committee to make all the exercises as practical as possible, suited to our present needs.

The programme has not yet been fully decided upon, but we expect to hear short reports from the different schools; discussions in regard to methods of work; essays, addresses, etc.; but a very prominent feature of the convention will be the "question box." To this end we invite all who will, to write out questions and send them to the State secretary, Miss Josie L. Cochran, Pacific Press, Oakland, Cal., as soon as possible, so that they may be classified before the opening of the convention.

We have great reason to feel encouraged in regard to the progress of the work in this State. We now have 37 schools, with a membership of 1,403, which is an increase of 219 members over last year. But the time has come for us to make another move forward.

We hope to see delegates from every Sabbath-school in this Conference. Come with a desire to do good and to get good. The convention will probably be held on Wednesday, April 29; but officers' and teachers' meetings will be held before that time, so that all who can, should come at the beginning and stay till the close of the general meeting.

C. H. JONES,
E. J. WAGGONER,
C. C. RAMSEY,
Executive Committee.

A NUMBER of pamphlets from the State secretary's office have come to hand. One of them contains a list of all the State and county officers of California, with the date of expiration of the term of office of each. It also gives the aggregate population of the State by counties, and the official vote of each county of the State in the last campaign. The second is the Biennial Report of the Secretary of State, which covers the State appropriations and expenditures; the third is the report of the Senate Special Committee, appointed to investigate the books of the Secretary of State. Another contains an important address from the State Irrigation Committee to the State Legislature, on the subject of Irrigation.

Discussion.

A NUMBER of copies of the "Discussion between Elders Waggoner and Vogel on the Law, the Sabbath, and the Sunday," have been received at this office. Price, 50 cents. Address, Pacific Press, Oakland, Cal.

THERE has been a cry of "hard times" throughout the country for many months past. We are now glad to note a change in the tone of the papers. From almost every direction come encouraging reports of the revival of business in the opening of mills, etc., by which means many of the unemployed thousands will find work again. The past winter has been one of unusual severity in the East. But we look for a prosperous season the present year; it is almost always productive after severe cold and heavy snow. And if we may judge at all from the past, some mild winters will follow.

Thanks!

OUR friends will consider that we have "standing thanks" for their kindness in sending to us the numerous assaults which are made upon "the Sabbath of the Lord thy God"—the despised seventh day. We cannot, however, notice them all; and some we may notice at an appropriate time, if not when they are received. One of the latest—and one of the weakest—is by the New York *Witness*. We did not intend to notice it, but have received so many requests to do so, that we have changed our mind. We will pay our respects to it soon.

Probably our readers have heard the amusing story about "upsetting Moses." It has proved a hard and unsatisfactory work to "upset Moses." And we think the wordy opposers will find it a difficult task to upset the Sabbath of the Lord God. It is laid up in the ark of His testament in the tabernacle in Heaven (Rev. 11:19), as an everlasting memorial of the power and work of the Creator. We have no fears for the result of this Sabbath controversy. They who oppose the seventh-day Sabbath are fighting against God, who instituted it at creation, commanded it with his own voice, and wrote it with his own finger in the tables of stone. Who abolished it? Who?

SPURGEON says: "We may live to see men calling themselves Christians, and differing in no single item from Mohammedans; in fact, even now there are religionists among us who are not so near the truth as the followers of the False Prophet. Oak has given place to willow; everybody has grown limp. Out of the generality of limpness has come an admiration of it. A man cannot speak a plain word without being accused of bitterness, and if he denounces an error he is narrow-minded; for all must join the Universal Admiration Society, or be placed under ban, and be howled down."

A Rare Opportunity.

TO ANY one desiring a comfortable and cheap home in a desirable part of the city of Healdsburg, near the College, an opportunity is now presented to secure it. Elder Corliss expects to sail for Australia about the 1st of May, and must dispose of his place, which consists of a new house of three rooms and one-half acre of land covered with choice bearing fruit trees. There is also a fine well of soft water convenient to the house. The house is so arranged that an addition can be built with but little cost. A bargain will be given to any one applying soon. Address Elder J. O. Corliss, Pacific Press, Oakland, Cal.

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