

# 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.

VOLUME 11.

OAKLAND, CALIFORNIA, FIFTH-DAY, APRIL 23, 1885.

NUMBER 17.

## The Signs of the Times.

PUBLISHED WEEKLY, FOR THE  
International Tract and Missionary Society.  
(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

### MESSIAS.

BY MRS. O. E. M'CORD.

I DID not seek thy precious word,  
I did not ask thy life, dear Lord,  
And yet, while I'm so cold toward thee,  
Thou gav'st thy love and life for me.

In silent awe, each angel wept,  
While golden lyre they left unswept,  
As round thy cross they lingered near,  
And worshiped thee in wondering fear.

O Son of God, how could'st thou leave  
Thy mansions fair, on earth to grieve,  
While enemies reviled thy name,  
Loading thy brow with thorns and shame?

Had I to purchase heavenly light,  
My hope would sink in blackest night.  
Ah! glad I am salvation's free,  
Eternal life is offered me.

And shall I e'er, by deed or word,  
Bring shame on thee, my blessed Lord?  
Ah! rather, this shall be my plea,  
Thou, blessed Lord, hast died for me.

Oregon City, Oregon, April 6, 1885.

## General Articles.

### The First Mission to the Gentiles.

BY MRS. E. G. WHITE.

WHILE some of the apostles felt that God had appointed them to preach Christ among their own countrymen at home, Paul knew that his mission was to the Gentiles. He had received his commission from God, while praying in the temple, and his broad missionary field had been distinctly presented before him. To prepare him for his extensive and important work, God had brought him into close connection with himself, and had opened before his enraptured vision a glimpse of the beauty and glory of Heaven.

God communicated with the devout prophets and teachers in the church at Antioch. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." These apostles were therefore dedicated to God in a most solemn manner by fasting and prayer and the laying on of hands; and they were sent forth to their field of labor among the Gentiles.

Both Paul and Barnabas had been laboring as ministers of Christ, and God had abundantly blessed their efforts; but neither of them had previously been formally ordained to the gospel ministry by prayer and the laying on of hands. They were now authorized by the church, not only to teach the truth, but to baptize, and to organize churches, being invested with full ecclesiastical authority. This was an important era for the church. Though the middle wall of partition between Jew and Gentile had been broken down by the death of

Christ, letting the Gentiles into the full privileges of the gospel, still the veil had not yet been torn from the eyes of many of the believing Jews, and they could not clearly discern to the end of that which was abolished by the Son of God. The work was now to be prosecuted with vigor among the Gentiles, and was to result in strengthening the church by a great ingathering of souls.

The brethren in Jerusalem and in Antioch were made thoroughly acquainted with all the particulars of this divine appointment, and the specific work of teaching the Gentiles, which the Lord had given to these apostles. Their ordination was an open recognition of their divine mission as messengers specially chosen by the Holy Ghost for a special work. Paul witnesses, in his epistle to the Romans, that he considered this sacred appointment a new and important epoch in his life; he names himself "a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God."

Paul and Barnabas started out upon their mission, taking with them Mark. They went into Seleucia, and from thence sailed to Cyprus. At Salamis they preached in the synagogues of the Jews. "And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus; which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith."

The deputy being a man of repute and influence, the sorcerer Elymas, who was under the control of Satan, sought by false reports and various specious deceptions to turn him against the apostles and to destroy their influence over him. As the magicians in Pharaoh's court withstood Moses and Aaron, so did this sorcerer withstand the apostles. When the deputy sent for the apostles, that he might be instructed in the truth, Satan was on hand with his servant, seeking to thwart the purpose of God, and to prevent this influential man from embracing the faith of Christ. This agent of Satan greatly hindered the work of the apostles. Thus does the fallen foe ever work in a special manner to prevent persons of influence, who could be of great service to the cause of God, from embracing the truth.

But Paul, in the power of the Holy Ghost, rebuked the wicked deceiver. He "set his eyes on him, and said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord."

The sorcerer had closed his eyes to the evidences of truth, and the light of the gospel; therefore the Lord, in his righteous anger, caused his natural eyes to be closed, shutting out from him the light of day. This blindness was not permanent, but only for a season, to warn him to repent, and to seek pardon of God whom he had so offended. The confusion into

which this man was brought, with all his boasted power, made of none effect all his subtle arts against the doctrine of Christ. The deputy was convinced of the truth of the doctrine taught by the apostles, and embraced the gospel of Christ.

Paul and his company now continued their journey into Perga in Pamphylia. Their way was toilsome; they encountered hardships and privations, and were beset by dangers on every side. Mark, who was unused to hardships, became disheartened, and returned to Jerusalem, and to the peace and comfort of his home.

They visited Antioch in Pisidia, and on the Sabbath went into the synagogue, and sat down; "and after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on." Being thus invited to speak, "Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience." He then gave a history of the manner in which the Lord had dealt with the Jews from the time of their deliverance from Egyptian bondage, and how a Saviour had been promised of the seed of David; and he preached Jesus as the Saviour of men, the Messiah of prophecy.

When he had finished, and the Jews had left the synagogue, the Gentiles still lingered, and entreated that the same words might be spoken to them the next Sabbath day. The apostles created a great interest in the place, among both Jews and Gentiles. They encouraged the believers and converts to stand fast in their faith, and to continue in the grace of God. The interest to hear the words of the apostles was so great that the whole city came together on the next Sabbath day. But now, as in the days of Christ, when the Jewish priests and rulers saw the multitudes that had assembled to hear the new doctrine, they were moved by envy and jealousy, and contradicted the words of the apostles with blasphemy. Their old bigotry and prejudice were also aroused, when they perceived great numbers of Gentiles mingling with the Jews in the congregation. They could not endure that the Gentiles should enjoy equal religious privileges with themselves, but clung tenaciously to the idea that the blessing of God was reserved exclusively for them. This had ever been the great sin of the Jews, which Christ, on several occasions, had rebuked.

They listened, on one Sabbath day, with intense interest to the teachings of Paul and Barnabas, who preached Jesus as the promised Messiah; and upon the next Sabbath day, because of the multitude of Gentiles who assembled also to hear them, they were excited to a frenzy of indignation, the words of the apostles were distorted in their minds, and they were unfitted to weigh the evidence presented by them. When they learned that the Messiah preached by the apostles was to be a light to the Gentiles, as well as the glory of his people Israel, they were beside themselves with rage, and used the most insulting language to the apostles.

The Gentiles, on the other hand, rejoiced exceedingly that Christ recognized them as the children of God, and with grateful hearts they listened to the word preached. The apostles now clearly discerned their duty, and the work which God would have them do. They turned

without hesitation to the Gentiles, preaching Christ to them, and leaving the Jews to their bigotry, blindness of mind, and hardness of heart. The mind of Paul had been well prepared to make this decision, by the circumstances attending his conversion, his vision in the temple at Jerusalem, his appointment by God to preach to the Gentiles, and the success which had already crowned his efforts among them.

When Paul and Barnabas turned from the Jews who derided them, they addressed them boldly, saying, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth."

This gathering in of the Gentiles to the church of God had been traced by the pen of inspiration, but had been but faintly understood. Hosea had said: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." And again: "I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God."

During the life of Christ on earth he had sought to lead the Jews out of their exclusiveness. The conversion of the centurion, and of the Syrophenician woman, were instances of his direct work outside of the acknowledged people of Israel. The time had now come for active and continued work among the Gentiles, of whom whole communities received the gospel gladly and glorified God for the light of an intelligent faith. The unbelief and malice of the Jews did not turn aside the purpose of God; for a new Israel was grafted into the old olive-tree. The synagogues were closed against the apostles; but private houses were thrown open for their use, and public buildings of the Gentiles were also used in which to preach the word of God.

The Jews, however, were not satisfied with closing their synagogues against the apostles, but desired to banish them from that district. To effect this purpose, they sought to prejudice certain devout and honorable women, who had great influence with the government, and also men of prominence. This they accomplished by subtle arts, and false reports. These persons of good repute complained to the authorities against the apostles, and they were accordingly expelled from the region of Antioch.

(To be concluded.)

RIDICULE is the devil's strongest weapon for beating down principle. A sneer is more dreaded by most men than a blow; and where the enemies of Christ cannot compel men to do evil by brute force, they often accomplish their end by the more potent weapon of mocking words. Yet there is nothing more foolish than to attempt to avoid ridicule for one's scrupulousness, by yielding to the evil; for the mocking laugh of the tempter, over a soul that has sinned, is a hundredfold more terrible than his sneer at a soul that refuses to sin.

"The grim fiend laughs at him who sorroweth.  
"O fool! be merry while you may," he saith;  
Then laughs more loudly when the fool has played."

If ever you feel that you cannot stand out against the jeers of those who call you strait-laced and a Bible-bigot, just think how much more their jeers will hurt when they who tempted you to your ruin make a mock of your fall.—*S. S. Times.*

### Satan Incognito.

THE writer of this article has been made the object of not a little cultured laughter for having recently expressed the conviction that there is a personal devil. In a letter to Joseph Cook, read at the Monday lecture, concerning the doctrines of the "Christian scientists," so called, it was charged that they denied not only the personality of God, but the personality and reality of Satan. Whereupon a writer in the Boston *Advertiser* playfully dwells on "the solemn sadness of the sentence; that it leaves us no personal God and no personal devil;" and is reminded of Theodore Parker's statement that "the orthodox people make the devil the fourth person in the Trinity," etc.

Now we seriously believe that there is a devil, and that he has such sway in our city, visible and invisible, as to well-nigh justify the quotation of an aged country minister recently addressed to us in a letter—"I know where thou dwellest, even where Satan's seat is." To prove his existence it is only necessary to open the Scriptures and read their ample testimony; but presuming that our critics are not up in the teaching of the Bible, we desire to take the method of Saul at Athens, "as certain also of your own poets have said," and to quote the vigorous words of an eminent literary man upon this point.

In an article on Thomas Carlyle, Mr. Henry James rehearses a conversation heard at his house in London one Sunday evening. An American general was talking with Carlyle of repudiation in Mississippi, when the grim old philosopher broke out, "You are all on your way to the devil in America." "Talking with Mrs. Carlyle at just that moment," says Mr. James, "was Mr. Henry Woodman—I will call him—from Massachusetts, who, in former times, was a Unitarian clergyman in good standing; but having made what seemed to him a notable discovery, namely, that there is no personal devil, he forthwith snaps his fingers at the faded terror, drops his profession, and betakes himself to agriculture." Pricking up his ears at Carlyle's utterance, he said, "What devil do you speak of, Mr. Carlyle?" "What devil, do you ask?" Carlyle fairly roared back in reply, "What devil, do you ask, Mr. Woodman? The devil, Mr. Woodman, which has been known in these parts from the beginning, and is not likely soon to become unknown—the father of all liars, swindlers, and repudiators, Mr. Woodman? The devil that in this Old World boasts a very numerous though unconscious progeny, and in your New World, Mr. Woodman, seems, from all accounts, to be producing a still more numerous and still more unconscious one! That is just the devil I mean, Mr. Woodman, and woe be to you and yours the day you vote him lifeless!"

Here is vigorous preaching, which shows that the iron of Scotch Presbyterianism had not entirely worked itself out of Carlyle's blood. And the setting of the sermon is very suggestive, too. Our Massachusetts Unitarian abandoned his profession when he discovered that Satan is a myth. That is quite generally the case. The shallow optimism which sees no evil in the world leads to the most nerveless and effeminate preaching—a preaching that inevitably dies of its own inanity. Jesus Christ was manifested "that he might destroy the works of the devil." He took part in our human nature "that through death he might destroy him that had the power of death, that is, the devil." When a minister has come to deny the existence of the evil one, he invariably drops from vigorous and determined preaching into a soft pulpit sentimentalism, and in many instances drops out of his work entirely.

Paul and Luther were great fighters because they measured their foe. Their confession was, "For we wrestle not against flesh and blood, but against principalities, against powers,

against the rulers of the darkness of this world, against spiritual wickedness in high places." In the presence of such enemies all their powers were taxed and all their resources drawn forth. The man who denies the fact of a personal devil is rarely good for much as a soldier of Christ. He may carry on a sham fight; he may execute the tournament of a theological carpet-knight, but he will deal no sturdy blows at God's enemies.

As for Mr. Carlyle's saying about the devil's "numerous though unconscious progeny" in the New World, O sage of Chelsea, how could you have dealt such an ungracious blow at those in this New World who have recently garished your sepulcher with all manner of high encomiums? Did you never hear that their creed is that all men are the sons of God? And you have joined in with him who spoke with authority and said of certain, "Ye are of your father the devil, and the lusts of your father ye will do."

And yet they know not their father, and he is well pleased therewith. "The greatest intellectual triumph that can be achieved by the devil is gained when men are prepared to believe that he is not," says an old writer. Not to be known by those whom he knows and influences is his deepest purpose. He walks to and fro through the earth seeking whom he may destroy, but so far as possible, he travels *incognito*. He has invented a creed which he would be glad to have recited in all the churches. That creed contains no denial of God; he can effect more for the present by fostering a denial of himself. This creed we have seen lately formulated: "There is no personal devil. That which is mystically called the devil is the negation and opposite of God. And whereas God is I AM, or positive Being, the devil is not."

And subscription to this creed is rapidly going on in liberal churches and rationalistic journals. Here is what one of these organs of advanced thought has recently put forth: "Our mission is to teach men to live without the fear of God; to die without the fear of the devil; and to attain salvation without the blood of Christ." A consistent trinity of doctrines! If there is no devil and no work of the devil, Christ's mission "to destroy the works of the devil" and "to destroy him that hath the power of death, that is, the devil," was in vain. Verily the Chelsea philosopher spoke truly when he talked about the devil's "unconscious progeny," and when he said very vehemently, "Woe be to you and yours, the day you vote him lifeless."—*A. J. Gordon, D. D., in the Watchman.*

"BOAST not thyself of to-morrow." To-morrow never comes. The present, to-day, only is yours. You might as well think of improving the past as the future. They are both alike beyond your reach. Duty is always present. God's time is now—and you should make it your time. To defer a present duty to a future time, is simply to refuse to perform it. You may console yourself with the thought that you will have another opportunity to discharge it, but that is mere presumption—you have no assurance that such will be the case. It may possibly be so, but then it may not. You should not run the risk of delay. You should not be unfaithful now on the presumption that you will be more faithful hereafter. The "more convenient season" will never come. Work while it is day. " whatsoever thy hand findeth to do, do it with thy might." Be instant in season and out of season, abounding in the work of the Lord.—*Methodist Recorder.*

THE miser covets gold, the soldier valor, but the Christian true godliness; the first deceives, the second intoxicates and declines, the third cherishes and elevate: unto eternal glory.

HYPOCRISY is that hole through which our vicious habits peep out.

**"Despise not Prophecyings."**

THIS exhortation of the apostle Paul, in closing his first letter to the Thessalonians, has lost none of its importance. It is as necessary to the church at large to-day as it was to that particular company when it was written. The apostle did not say, as many would construe the language, "Despise not *the prophecies*," referring to those of the past, which all Christians, as well as Jews, recognized as of divine origin. Such an exhortation would hardly have been necessary. It has ever been a characteristic of the Jews, as well as of Christians, to "build tombs" for the prophets of old, and "garnish the sepulchers" of the reformers centuries after their decease; while the same classes have been equally prone to reject and "despise" the "prophecyings" of their own time.

Prophecying is an important part of the machinery of the church, given for the guidance and encouragement of believers, and for the furtherance of the gospel work. Prophets are "set in the church" after apostles (1 Cor. 12:28); and "he that prophesieth edifieth the church." Chap. 14:4. "Wherefore, brethren, covet to prophesy." Verse 39. That the gift of prophecy was to continue in the church until the end, is taught by the apostle Peter, as he quotes from the prophet Joel: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." Acts 2:17, 18.

And this doctrine is further supported by the prophetic vision of John. Rev. 12:17: "And the dragon was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus." The Angel testified to John (chap. 19:10) that "the testimony of Jesus is the spirit of prophecy." As a "remnant" is always understood to be the last of a quantity, we understand that the remnant of the church will be that part which exists till the coming of the Lord, and will, up to that time, be sustained by the testimony of Jesus, which is the spirit of prophecy. There is no doubt that the church will experience the wrath of her "dragon" adversary as long as he exists, and surely nothing could invoke that wrath but her obedience to God and his communion with her.

But there is great danger of the modern church failing to recognize or appreciate the gift of prophecy because of an erroneous idea concerning the meaning of the term. The definition of prophecy is quite generally limited to the sense of foretelling events. This narrow construction, like all narrow-mindedness, leads not only to a misconception of the Scriptures, but to a loss of the present truth, or present will of the Lord concerning his people. Prediction of the future has not always been the most important feature of prophecy. John the Baptist was a most prominent prophet (Luke 1:17); he was "more than a prophet" (Matt. 11:9); among them that were born of women there had not risen a greater than he (verse 11); yet his special mission and teaching had direct reference to his own day and generation.

In addition to their predictive powers, the Old Testament prophets were, in the language of Dr. Smith, "specially illumined revealers of God's will." They were "preachers of morals and of spiritual religion," being "extraordinary, yet authorized exponents of the law." The same authority, in his "Dictionary of the Bible," says: "That predictive powers did occasionally exist in the New Testament prophets, is proved by the case of Agabus (Acts 11:28), but this was not their characteristic. The

prophets of the New Testament were supernaturally illumined expounders and preachers."

This is evidently the special character of the "prophecyings" which Paul exhorted the Thessalonian brethren not to "despise." And if they were anything like their Jewish predecessors, or like the generality of Christians since their day, that is just the feature of prophecy which they would be most likely to despise, and which would be most needful to them. It is that which is comprehended in the same apostle's last charge to Timothy,— "reprove, rebuke, exhort, with all longsuffering and doctrine; for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Verily, there is need of often repeating to the church in these times the solemn, earnest caution of the apostle to the Gentiles, "Despise not prophecyings." W. N. GLENN.

**MAN'S MORTALITY.**

[The original of this poem was found in an Irish MS. in Trinity College, Dublin. There is reason to think that the poem was written by one of those primitive Christian bards in the reign of Diarmid, about the year 554, and was sung and chanted at the last grand assembly of kings, chieftains, and lords, held in the famous halls of Tara. We publish it by request.]

LIKE a damask rose you see,  
Or like a blossom on a tree,  
Or like the dainty flower in May,  
Or like the morning to the day,  
Or like the sun, or like the shade,  
Or like the gourd that Jonah made;  
Even such is man whose thread is spun,  
Drawn out and out and so is done.  
The rose withers, the blossom blazeth,  
The flower fades, the morning hasteth,  
The sun sets, the shadow flies,  
The gourd consumes, the man dies.

Like the grass that's newly sprung,  
Or like the tale that's new begun,  
Or like the bird that's here to-day,  
Or like the pearled dew in May,  
Or like an hour, or like a span,  
Or like the singing of the swan;  
Even such is man, who lives by breath,  
Is here, now there, in life and death.  
The grass withers, the tale is ended,  
The bird is flown, the dew ascended,  
The hour is short, the span not long,  
The swan's near death, man's life is done.

Like to the bubble in the brook,  
Or in a glass much like a look,  
Or like the shuttle in weaver's hands,  
Or like the writing on the sands,  
Or like a thought, or like a dream,  
Or like the gliding of a stream;  
Even such is man, who lives by breath,  
Is here, now there, in life and death.  
The bubble's out, the look forgot,  
The shuttle's flung, the writing's blot,  
The thought is past, the dream is gone,  
The waters glide, man's life is done.

Like an arrow from a bow,  
Or like a swift course of water flow,  
Or like the time 'twixt flood and ebb,  
Or like the spider's tender web,  
Or like a race, or like a goal,  
Or like the dealing of the dole.  
Even such is man, whose brittle state  
Is always subject unto fate.  
The arrow shot, the flood soon spent,  
The time no time, the web soon rent,  
The race soon run, the goal soon won,  
The dole soon dealt, man's life soon done.

Like the lightning from the sky,  
Or like a post that quick doth hie,  
Or like a quaver in a song,  
Or like a journey three days long,  
Or like snow when summer's come,  
Or like a pear or like a plum;  
Even such is man, who heaps up sorrow,  
Lives but this day and dies to-morrow.  
The lightning's past, the post must go,  
The song is short, the journey so,  
The pear doth rot, the plum doth fall,  
The snow dissolves, and so must all.

RELIGION.—"Whatever definitions men have given to religion," says Cecil, "I find none so accurately descriptive of it as this: that it is such a belief of the Bible as maintains a living influence on the heart and life."

**The Habit of Prayer.**

WHEN Hezekiah received the blasphemous letter from Rabshakeh, he knew what to do in his extremity, for he "spread it before the Lord." When Nehemiah was challenged by the Persian monarch for his sadness of countenance, and asked what his request was, he was not dismayed, for even with the king's cup in his hand, "he prayed unto the God of Heaven." When the mutinous band, at the sight of Ziklag's smouldering ruins, spake of stoning David, he was not appalled, for "he encouraged himself in the Lord his God," and said, "Bring me hither the ephod." When that "thorn in the flesh" afflicted Paul, he, too, had his resource in prayer, and "besought the Lord thrice" concerning it. And to take again the highest and holiest example, when the divine Lord himself was oppressed by that mysterious agony, which came upon him in Gethsemane, he cried, "Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."

Now, if we ask how it came that in these times of special emergency those great ones ran first to God, we shall find the answer in the fact that prayer had become the habit of their lives. They had always kept open the pathway to the mercy-seat; so in the hour of urgency they could find it easily, and run along it with speed. These were not exceptional instances in their histories, or, if exceptional at all, they were so not in the direction which their souls took, but only in the gravity and perplexity of the crisis. The men who never pray save when they are in peril, rarely if ever get at such times the full benefit of prayer. Their cry then resembles the shriek of a conquered enemy for quarter, and is not the entreaty of a loving son for help, and so it brings them little relief. But he who has been daily, or even more frequently, at the mercy-seat for years, and knows God as his friend, always receives grace sufficient for him, and strength according to his day.—Rev. W. T. Taylor, D. D.

**The American Race-Course.**

THEY say that an honest race-course is a "straight" track, and that a dishonest race-course is a "crooked" track; that is the parlance abroad; but I tell you that every race-track, surrounded by betting men and betting women, and betting costumes, is a straight track—I mean straight down! Christ asked in one of his gospels, "Is not a man better than a sheep?" I say, yes, and he is better than all the Dexters, and the Luke Blackburns, and the Hindoos, and the Glenmores, and the Old Paroles that with lathered flanks ever shot around the ridge at a race-course. That is a very poor job by which a man in order to get a horse to come out a full length ahead of some other racer, so lames his own morals that he comes out a whole length behind in the race set before him.—Talmage.

THOUGH infidels, skeptics, and even those who profess to "hold up the truth as it is in Christ, trample it under their feet, it is sure to rise again in power and glory, and continue to be the hope of God's people unto the end. Let us keep our eyes fixed on Jesus, and by the grace of God we can exclaim with the apostle, 'Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'"

## Constantine.—IX.

In regard to the length of time in which Constantine retained his inconsistent position as a professed Christian, and, at the same time, a pagan high priest, Dr. Schaff further says:—

"When at last on his death bed he submitted to baptism, with the remark, 'Now let us cast away all duplicity,' he honestly admitted the conflict of two antagonistic principles which swayed his private character and public life."—*Hist.*, vol. 2, p. 18.

It appears beyond all denial that, had not the bishops become ambitious, selfish, and worldly; had they not valued the personal favors bestowed by the emperor above the purity of the church, they would never have recognized him as the leader and head of the church, as he actually was at the council of Nice. But this was a dark day for the church, as the extracts we have given conclusively show. Most of the testimony respecting it comes to us through the "orthodox" or Roman side. But the picture is dark enough. Athanasius, a man of indomitable will and determination, took the lead of the Trinitarians, or orthodox, as they were finally called, while Arius headed the opposition. Strong charges were preferred against Athanasius, concerning whose trial Sozomon thus speaks:—

"After several sessions, when the synod was filled with tumult and confusion, and the accusers and a multitude of persons around the tribunal were crying aloud that Athanasius ought to be deposed as a sorcerer and a ruffian, and a being utterly unworthy of the priesthood, the officers, who had been appointed by the emperor to maintain order in the synod, compelled the accused to quit the judgment hall secretly; for they feared that he might be torn to pieces by the mob."—*Ecc. Hist.*, p. 86.

But Athanasius triumphed; his party was decided to be orthodox, and Arius was denounced as a heretic. Constantine, in keeping with his vacillating policy, espoused the cause of Arius, but afterward opposed him in the most determined manner. Socrates gives the following as an edict published by the emperor for the destruction of the writings of Arius:—

"If any treatise composed by Arius should be discovered, let it be consigned to the flames, in order that not only his depraved doctrine may be suppressed, but also that no memorial of him may be by any means left. This therefore I decree, that if any one shall be detected in concealing a book composed by Arius, and shall not instantly bring it forward and burn it, the penalty for this offense shall be death; for immediately after conviction the criminal shall suffer capital punishment."—*Socrates' Ecc. Hist.*, B. 1, chap. 9, p. 31.

With such a decree in regard to his writings, with enemies ever alert to see that it was carried into effect, it is not surprising that the world knows absolutely nothing of the actual teachings of Arius. So far as Arius himself was concerned, the controversy was closed by his sudden death in a fit of purging and retching; the orthodox declaring that God had smitten him for perverting the faith, and his friends as persistently declaring that he died of poison from the hands of his orthodox enemies. And their statement does not appear unreasonable when we consider the spirit in which the warfare was waged against him by the "orthodox" party.

By the testimony which has been herein produced it has been seen that the judicious have always looked upon Constantine's espousal of the cause of the church as of doubtful utility to the church and to Christianity. But the full extent of his legacy to the church is appreciated by very few. Himself a high priest of the pagan rites, with nothing whatever to recommend him as a follower of Christ, presiding over a council of Christian bishops, alluring them by flattery and presents, set an example which the

ambitious prelates were not slow to follow. Of his influence and the results Eugene Lawrence speaks as follows:—

"Constantine became emperor, and the bishops of Rome emerged from the Catacombs to become one of the ruling powers of the world. This sudden change was followed by an almost total loss of the simplicity and purity of the days of persecution. Magnificent churches were erected by the emperor in Rome, adorned with images and pictures, where the bishop sat on a lofty throne, encircled by inferior priests, and performing rites borrowed from the splendid ceremonial of the pagan temple. The bishop of Rome became a prince of the empire, and lived in a style of luxury and pomp that awakened the envy or the just indignation of the heathen writer, Marcellinus. The church was now enriched by the gifts and bequests of the pious and the timid; the bishop drew great revenues from his farms in the Campagna and his rich plantations in Sicily; he rode through the streets of Rome in a stately chariot and clothed in gorgeous attire; his table was supplied with a profusion more than imperial; the proudest women of Rome loaded him with lavish donations, and followed him with their flatteries and attentions; and his haughty bearing and profuse luxury were remarked upon by both pagans and Christians, as strangely inconsistent with the humility and simplicity enjoined by the faith which he professed. The bishopric of Rome now became a splendid prize, for which the ambitious and unprincipled contended by force or fraud."—*Historical Studies*, art. *Bishops of Rome*.

He adorned the churches "with images and pictures," and Gibbon says it was from his erecting the cross as a symbol to be revered that "the Catholic Church, both of the East and of the West, has adopted a prodigy which favors, or seems to favor, the popular worship of the cross."—*Dec. and Fall*, chap. 20, § 13.

It is well to bear in mind that he never used the "labarum" or symbol of the cross until over ten years after he professed to have seen the vision! See Gibbon, chap. 20, ¶ 11; and Eney. Brit., art. Constantine.

Although the gorgeous rites of the pagan worship were introduced into the worship of the churches, there was found an excuse (as there always is) for the innovation. They were put to a "pious use." Thus Gibbon says:—

"The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstitions of paganism, if they found some resemblance, some compensation, in the bosom of Christianity. It must ingenuously be confessed that ministers of the Catholic Church imitated the profane model which they were impatient to destroy."—*Dec. and Fall*, chap. 28, § 16.

No one can fail to see from these statements, the origin of image worship, and of the gaudy ceremonials of the Catholic Church, as seen even in this day. The progress and success of this step is thus described by the same historian:—

"At first the experiment was made with caution and scruple; and the venerable pictures were discreetly allowed to instruct the ignorant, to awaken the cold, and to gratify the prejudices of the heathen proselytes. By a slow though inevitable progression, the honors of the original were transferred to the copy; the devout Christian prayed before the image of a saint; and the pagan rites of genuflection, luminaries, and incense again stole into the Catholic Church. The scruples of reason or piety were silenced by the strong evidence of visions and miracles; and the pictures which speak, and move, and bleed must be endowed with a divine energy, and may be considered as the proper objects of religious adoration."—*Dec. and Fall*, chap. 49, § 2.

Another part of Constantine's legacy to the church, which has ever since his day occupied

an important place in the Catholic faith, is the pontificate and primacy of Rome, and with it the union of church and State, or the uniting of civil and ecclesiastical power in one officer. The papacy owes both its origin and power to this emperor.

In conformity to his polytheistic religion, and his policy of favoring all whose influence could strengthen his authority, "he exempted the Christian clergy from municipal duty" as early as 313. [Schaff, vol. 2, p. 3.] An early historian has left us a very important testimony on this subject:—

"Constantine likewise enacted a law in favor of the clergy, permitting judgment to be passed by the bishops when litigants preferred appealing to them rather than to the secular court; he enacted that their decrees should be valid, and as far superior to that of other judges as if pronounced by the emperor himself; that the governor and subordinate military officers should see to the execution of these decrees; and that sentence, when passed by them, should be irreversible."—*Sozomon, Ecc. Hist.*, p. 11.

Thus the clergy were not only permitted to exercise the functions of a civil magistrate, but they were given authority above that of the civil magistrates. From their decisions there was no appeal. It takes but little knowledge of the laws of courts to perceive how readily corruption would be introduced and fostered by such an arrangement. In fact, every step tended toward binding the church and the State together as really as if that had been the only object in view. The tendency to worldliness as the result of such action is thus set forth by Hallam:—

"It was among the first effects of the conversion of Constantine, to give not only a security but a legal sanction to the territorial acquisitions of the church. The edict of Milan, in 313, recognizes the actual estates of ecclesiastical corporations. Another, published in 321, grants to all the subjects of the empire the power of bequeathing their property to the church. His own liberality and that of his successors, set an example which did not want imitators. Passing rapidly from a state of distress and persecution to the summit of prosperity, the church degenerated as rapidly from her ancient purity, and forfeited the respect of future ages in the same proportion as she received the blind veneration of her own. Covetousness, especially, became almost a characteristic vice."—*Hallam, Middle Ages*, p. 261.

It is a mistake, however, to place these actions as the "effects of the conversion of Constantine," as there is no proof that he considered the Christian religion better than other religions at the time of these decrees. He was aware of the firmness and constancy of the Christians under persecution, and as a politic statesman he thought best to attach the bishops and the churches to himself, to draw their influence toward the empire rather than to increase divisions among his subjects. By uniting the Christian and pagan systems he hoped to strengthen the empire; and to this end he used every means to give influence to the ambitious prelates, especially to the bishop of Rome. The following statement of the "Encyclopædia Britannica" is pointed and truthful:—

"It has been frequently remarked that Christianity did as much for Constantine as he did for it, and the history of the time amply justifies the observation. Whatever be the truth about the sincerity of his conversion, it is undoubted that he, from first to last, looked at the church from a political point of view, and made use of it accordingly for his own political aggrandizement."—*Enc. Brit.*, art. *Christianity*.

EDITOR.

"LET me not . . . accept any man's person; neither let me give flattering titles unto man. For I know not to give flattering titles." Job 32: 21, 22.

### Doing as the Romans Do.

"AND unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some." 1 Cor. 9:20-22.

It is only a short time since, while urging the importance of yielding obedience to God's commandments "as he has commanded us" (Deut. 6:25), that I was met with the statement that the Bible says, "When you are in Rome, do as the Romans do." No careful reader of the Bible would ever put forward this saying of men as Scripture. There is no such language in the Bible. Neither is there any command to follow any one any further than they follow Christ and the truth. The nearest approach to this saying of men is in the words of Paul which appear at the head of this article. The apostle does not tell us in that to do as others do, or to do as the Romans do. He is simply giving us a record of his manner of labor. The key-note to his meaning seems to be found in the last expression, "I am made all things to all men, that I might by all means save some."

Does the apostle mean to assert that he changed all his practices so as to have them in exact accord with those with whom he associated? Would he save men by thus weakening before them, and by doing just as they did? Would he, like the chameleon, which is said to assume the color of the substance on which it last sat, make the shade of his religion just like those with whom he might be found? If so we never should find a record of his provoking the wrath of the Corinthians and Ephesians by his plain and fearless declarations of truth.

Instead of understanding the apostle to mean that he changed his faith or practice of religion simply to meet the people, I should rather conclude his meaning to be that in his endeavor to save the people he adapted all his reasonings to their understanding and situation. As moderns would express it, he took them where they were. In thus reasoning with each class he would adapt his reasoning to their knowledge, thus seeking to lead them to Christ. With the Jews he spoke of those things which they understood, as the temple and its service, showing them that the real service, of which the Jewish priesthood was only a shadow, a figure, and a pattern, was the service of Christ, who is the true high priest while seated at the right hand of the Father's throne in the heavenly temple. Of this mode of argument we have a fair illustration in the book of the Hebrews.

In reasoning with the Romans, who had not had all the advantage of a Jewish education, he would set forth the grossness of men as they turned away from the knowledge of God, and urge upon them the importance of a knowledge of God's moral law that they might discern between right and wrong. He showed them also that Christ is a propitiation for sins, through whom they might become reconciled to God. Indeed, in the seventh chapter of Romans we have an illustration of how he placed himself in the position of those he would reach, even those who were "under" the condemnation of the law, when he said, "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. Here he virtually says, I have been in the same condition in which you are. I will tell you how I was rescued. He says, "What things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19.

Again, "By the law is the knowledge of sin." Verse 20. Really saying, I learned my sins by the law, you will have to learn yours the same way.

The expression "without law" certainly cannot mean that there were some persons in the world who were not answerable to the law of God, for he immediately adds, "Being not without law to God." If the idea is that they were ignorant of the claims of God's law upon them, or of the fact that their course was condemned by the law, then we see the apostle placing himself in that position when he says, "I was alive without the law once; but when the commandment came, sin revived and I died." Rom. 8:9. He said, as quoted above, that he would not have known sin except the law had said, "Thou shalt not covet." His being without law could not mean that he was not under obligations to keep that commandment, but that he did not realize that his course was contrary to the commandment until it was brought forcibly upon his mind; then "sin revived." As he became conscious of his sin he died to sin. In other words, through the grace in Christ he obtained strength to turn away from transgression and yield acceptable obedience to the law of God. See Rom. 8:3, 4.

The apostle Paul was not a man that sought an easy way; neither did he adopt any course to simply please the people. He was not like the last day teachers which he described to Timothy, who should seek to please those who have "itching ears," but he said of himself, "I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Acts 20:26, 27. Let no one excuse himself from doing as the Lord has commanded in his word, on the ground that if we "do as the Romans do" we are following a Bible example. J. N. LOUGHBOROUGH.

### Is Man Immortal?

THE doctrine that man is naturally immortal is almost universally believed. Thousands who hold this doctrine never have searched the Scriptures for themselves, but believe it because it is taught from the popular pulpit of the day. It would seem that he who will take the Bible for his guide, and humbly seek for truth, need not be perplexed. Indeed, the very first chapters of the sacred word clearly set forth the nature of man. Let us carefully examine them.

God gave our first parents the privilege of eating of all of the trees of the garden except the tree of knowledge. He told them if they partook of this tree that death would be the result. "But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. Satan entered the garden in the form of the serpent and conversed with the woman. After finding out that she fully understood God's command and the penalty attached thereto, he squarely contradicted God's words. He said to her, "Ye shall not surely die." Gen. 3:4. As soon as he had succeeded in causing her to believe that she was in possession of an undying nature, she did not fear the penalty of death, and ate of the forbidden fruit, and gave to her husband and he did eat. Satan has succeeded most wonderfully in causing their posterity to accept his words as truth, and to believe that we do not really die, but that what we call death is merely a change of abode.

After Adam and Eve had transgressed, God drove them out of the garden. But how carefully he guarded the tree of life. "And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever. . . . So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep

the way of the tree of life." Gen. 3:22-24. God in his mercy protected this tree so that man could not partake of its fruit and perpetuate a life in sin. He had told them if they disobeyed his command they must die. He addressed the thinking, intelligent part of the man; consequently it was the responsible part of the man that must suffer the penalty. They were excluded from the tree of life that they might receive the wages of their transgression—death. If they were created immortal, there would have been no propriety in guarding this tree.

The beloved apostle John does not convey the idea that man is naturally immortal. He says, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John 3:15. If man has inherent immortality, the murderer has it as well as any other man, for all are descendants of Adam. This apostle plainly declares that it is not in our nature.

Many claim that the soul is an intelligent, self-existing entity, and that when the body dies it wings its way to another sphere. The Bible, however, does not support this doctrine. Ezekiel says in clear and unmistakable terms, "The soul that sinneth it shall die." Eze. 18:4, 20. The Scriptures teach us that mind is dependent upon living organism. Hear what the wise man says: "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6. Love, hatred, and envy are attributes of the mind, and he distinctly states that these perish. The psalmist corroborates this statement when he says, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4. This scripture plainly shows that thought is dependent upon matter, and that when the breath leaves the body the mind ceases to act and the dissolution of the body begins.

Not one of the Bible writers has penned a word in proof that man was created immortal. The belief that he was, originated with Satan, the great deceiver, in Eden, and like other theories of his invention, it has been generally received as truth. Paul, all through his writings, teaches that immortality is yet to be received. He admonishes us to seek for it. Rom. 2:7. He says that God is the only being that has inherent immortality, and that we are to receive it, as a gift, through Christ. 2 Tim. 6:15, 16; Rom. 6:23. He tells us plainly when this gift is to be given. It is at the coming of Christ, when the dead are raised. See 1 Cor. 15:51-54.

With such clear, emphatic declarations of Scripture respecting the nature of man, how can any one avoid the conclusion that man is mortal, and that the dead are unconsciously resting in the grave?

Reader, there is more importance attached to this subject than you, perhaps, are aware of. The belief that man is immortal, and that the dead are conscious, is the very foundation upon which the superstructure of spiritualism is built. Those who hold to this theory are in great danger of becoming victims to this Satanic delusion. E. HILLIARD.

BE not contented with a little religion, with a little knowledge, a little hope, a little activity, a little holiness. Be not satisfied with any thing short of deep, devoted, active spirituality, and decided and eminent holiness. Make not the too numerous half-hearted and decent but doubtful Christians your patterns for imitation. But let Christ be your pattern and strive to be like him.—Sel.

## The Sabbath-School.

As THE lesson for May 23, which is due in this issue of the SIGNS, is a review of the subject of "The Promises to Abraham," it is omitted, and further notes than have been published are not deemed necessary. The student's memory will be refreshed by a reference to the notes on this subject which have appeared in previous numbers, under the regular lessons.—ED.

### NOTES ON THE INTERNATIONAL LESSON.

MAY 10—PHILIPPIANS 2:5-16.

"LET this mind be in you which was also in Christ Jesus." In the verses previous to this Paul exhorts us to likemindedness. It is not in this epistle alone, but in several others that he presents this subject. Indeed it is the chief duty of Christians to be of one mind and in the same judgment." In Rom. 15:5, 6 we read: "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." And in Phil. 2:2 Paul says: "Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. . . . Let each esteem other better than themselves."

In that last prayer of Jesus, before he went over the brook Cedron into Gethsemane, this was his one great request, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:21-23. Here three times in quick succession the prayer is that all who believe on him may be one; and twice is expressed the consequence of such unity, "That the world may believe" that he is the Son of God. The great heart of him who gave his life for the world, yearns for the belief of those for whom he died. A few then believed in him, and through these is he to be made known to the world, and that the world may believe their testimony they must be united. Burdened with this great argument, he prays with an earnestness only second to that in Gethsemane, that all his followers may be one, that so the world may believe that he was sent of God, and so believing be saved.

CHRIST not only prayed thus but he made ample provision for the fulfillment of his prayer. "I in them, and thou in me, that they may be made perfect in one." "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." John 14:15-17, 23. Thus "our fellowship is" formed "with the Father, and with his Son Jesus Christ." And this is the only possible way in which we can have true fellowship one with another. For if this man has, by the Holy Spirit, fellowship with the Father and with the Son; and if that man has,

by the Holy Spirit, fellowship with the Father and with the Son, they must have fellowship one with another, for the Father and the Son and the Holy Spirit are one; and those who have fellowship with these must be one likewise.

WE repeat, they must be one; it is impossible that they should not be, as long as they keep the unity of the Spirit. But Satan is alive, he is active and determined, he will stir up division, strife, and contention if it be possible, and there is where each one must ever be watchful, earnest, and vigilant, that he be not one through whom the adversary may wound the precious body of Christ. Paul's warning is that "of your own selves shall men arise speaking perverse things to draw away disciples after them." Acts 20:30. There is the secret of all perverseness and division—self-exaltation, to draw away disciples after them. Instead of being disciples they want to be masters. Instead of exerting themselves, in meekness and quietness, to gain disciples to Christ, they seek, in willful self-assertion, to draw disciples after themselves. But that is not all, they will "draw away disciples," that is, they will endeavor in their perverseness to draw disciples of Christ away from him unto themselves. "Take heed to yourselves." "Let no man deceive you." Let no man deceive himself.

"I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." As we have seen, the Holy Spirit is the pledge of our unity with the Father and the Son, and the means of our attaining unity one with another, and here is set before us our duty to endeavor to keep this unity of the Spirit. And the basis of that unity is the word of God, which was written by holy men of God as they were moved by the Holy Ghost. It is this word in which all are to be of the same mind and about which all are to speak the same thing. It is in the truth of God that all are to be perfectly joined together in the same mind and in the same judgment. It is in the faith and work of Christ that there is to be no division. For he said, "When he, the Spirit of truth, is come, he will guide you into all truth." And, "Thy word is truth." John 16:13; 17:17. "But 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. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." 1 Cor. 2:14, 16. "Let this mind be in you, which was also in Christ Jesus." "Now if any man have not the Spirit of Christ, he is none of his." But "as many as are led by the Spirit of God, they are the sons of God." Rom. 8:9, 14.

"MADE himself of no reputation." It has been said that—

"The purest treasure that mortal times afford,  
Is—spotless reputation."

But character excels reputation, as far as light excels darkness. Thousands of men today are living on their reputation, while their characters are as black as night. Thousands have the reputation of being very charitable, who at the same time have so little character that they will rob the fatherless, oppress the widow, and grind the faces of the poor. Many have the reputation of being the very exemplars of liberality, giving abundantly to the church, to the Sunday-school, and to missions, who at the same time are so destitute of character as to rob their employers, their customers, or their creditors, that they may support their reputation of being liberal to the cause of religion. If there were a vastly greater demand for character, and a good deal less of a willing-

ness to be dazzled by reputation, the world would be much better off than it is. A good reputation can be made in a day, but years are required to make a character. A good reputation can be made by one single act, but it requires all the acts of a good life to form a good character, even in the eyes of men.

It is character alone that is acceptable to God. No brilliancy of reputation can dazzle him. He demands truth in the inward parts. "God looketh on the heart." And here people make a great mistake as often as in anything else. Thousands when called upon to obey the truth of God, will put first their reputation, and what they think is their influence, and will make their allegiance to God—their character—yield to these. Christ "made himself of no reputation;" so likewise did he who was the figure of Christ, he "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than all the treasures of Egypt." So it will ever be. The disciple is not greater than his Lord. The people of God have ever been subject to reproach; the truth of God has always been unpopular, and men often have the opportunity to follow Christ most closely by, like him, making themselves of "no reputation." Often it becomes necessary for us to forfeit reputation before men, that we may perfect character before God.

"HE humbled himself." He, the only begotten Son of the Highest, he by whom all things were created, for our sakes became poor, and was despised, afflicted, tormented, and crucified; he, the King of glory. Another, one of the very highest of created beings, determined to exalt himself to be like the Most High. He who exalted himself is to be abased to the lowest hell. He who humbled himself has been highly exalted, and has been given "a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." With the one who exalted himself—short exaltation, eternal humiliation. With the one who humbled himself—short humiliation, eternal exaltation. "Whosoever exalteth himself shall be abased; and he that shall humble himself shall be exalted." Matt. 23:12. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." 1 Pet. 5:6.

"Do ALL things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation." Jesus said, "Be ye wise as serpents, and harmless as doves." Matt. 10:16. But how many of us consider that we must be wise as serpents to be harmless as doves.

"AMONG whom ye shine as lights in the world." Said Jesus, "Ye are the light of the world. A city that is set on a hill cannot be hid." Matt. 5:14. This is sometimes quoted "cannot easily be hid," but the Lord did not say so. He said it "cannot be hid." When a man professes the name of Christ, men themselves expect him to depart from iniquity. Wherever he is known he cannot be hid. If his life is consistent with his profession, well; if it is otherwise, it cannot be hid. So with the light. "Ye shine," says Paul. We often hear persons say, "I want my light to shine." We need have no care about the fact of its shining. "Ye are the light," says Christ. "Ye shine," says Paul. If we have professed the name of Christ, our light will shine, and we cannot prevent it. But how it shall shine is for us to control. "If therefore the light that is in

there be darkness, how great is that darkness!" Matt. 6:23. "Take heed therefore that the light that is in thee be not darkness." Luke 11:35. It is not the *fact* of our light shining, but the *manner* of its shining, about which we are to be concerned. "Let your light so shine before men, that they may see your good works." "Having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." 1 Pet. 2:12.

"HOLDING forth the word of life." If we will have our light to "so shine" that men may see our good works, then we can hold forth to men the word of life, with hope of its being accepted, and then we may rejoice in the day of Christ, that we have not run in vain, neither labored in vain. "Wherefore work out your own salvation with fear and trembling."

A. T. JONES.

### Respect the Old Testament.

THERE are not so many discouraging features in the aspect of our times as the opposition shown by some to the study of the Old Testament by the young. It indicates a great lack of clearness and comprehensiveness of view in relation to the nature and claims of the Scripture. And all experience shows that a failure here is far-reaching in its results. Any disparagement of the older Scripture reacts fatally upon the later. Often men do not dream of such a thing, but all the same the effect follows.

1. The Old Testament should be taught in the Sunday-school because it is a constituent part of the word of God, resting upon precisely the same authority as the rest of the volume. If men are to learn the whole counsel of God, they must study the whole record of that counsel. Is there any arrogance equal to that of separating that which God has joined together?

2. All the encomiums of Scripture in the New Testament refer to the Old. Paul called it the sword of the Spirit, and said that as being inspired it was profitable for teaching and training so as to furnish the man of God completely for every good work. Eph. 6:17; 2 Tim. 3:16, 17. Our Lord used it to repel the tempter, to rebuke the Sadducees, to instruct the disciples, and to utter his own last words on the cross.

3. The Old Testament is as much needed to understand the New as the New is to illumine the Old. The later presupposes the earlier and builds upon it at every step. Borrow at first distributed the New Testament alone in Spain, but afterwards found this to be a mistake, for people previously ignorant of the Bible could not get hold of the force and meaning of the gospels and epistles without the aid of the antecedent disclosures. And what becomes of Christ's references to the fathers, and Paul's appeals to Abraham and David, and the priestly argument of the epistle to the Hebrews, if the Old Testament be not read and considered?

4. A chief peculiarity of the Bible is that it records a *progressive* revelation, all the stages of which are closely interlocked together. Its completeness and glory are seen only when this fact is recognized and receives its due weight. Are our children to be trained in studious ignorance of this capital truth?

5. The Old Testament is peculiarly fitted to interest and please the young. So much of it is history, or rather chronicles, annals, which tell their own story and possess the advantage which the concrete has over the abstract. More than once I have seen lads reading in turn at family worship lose the place because, interested in the narrative, they had read on to see the issue. Again, the biographies of the older Scripture are very fascinating. From Abraham to Daniel there is a long list of worthies, wonderfully varied in character and

circumstances, but all attractive by the power inherent in an absolutely truthful memoir, which furnishes an inexhaustible mine of interest and suggestiveness. What Christian mother could get along without the story of Joseph, of Samuel, of David? Further, the element of the marvelous so prominent in the Hebrew records seems exactly adapted to meet youthful tastes. The creation and the deluge, the plagues of Egypt, the crossing of the Red Sea and the Jordan, the hailstones on Gibeon, the exploits of Samson, the narrow escapes of the son of Jesse, the miracles wrought by Elijah and Elisha, the story of Esther, of Jonah, and of Daniel and his friends,—are all adapted to meet the natural craving of the young for the abnormal and supernatural. But they meet it with truth, and with truth intimately associated with moral and religious ideas, so that the effect is as wholesome as it is gratifying. Once more, the poetical portions of the Old Testament are indispensable, whether it be the didactic or gnomic utterances in the book of Proverbs, which sum up the wisdom of all ages and exhibit the insight and shrewdness of "Poor Richard" without his narrowness and sometimes questionable morality, or the Psalms of David, so sweet, so rich, so varied, so adapted to the nature of man as man always and everywhere. What injustice to a child can be greater than to cut him off from the study of compositions like these, the models of their kind? Instead of lessening the attention given to the Old Testament we ought to increase it, make it more intelligent and searching, and above all bring to view its manifold, close, and intimate relations to the New, so that the young shall see and feel that the two Testaments combine to make one whole, and that whole is the word of God.—*Talbot W. Chambers, D. D., in Old Testament Student.*

### Teachers' Meetings.

NOR from the great centers where there are popular and gifted leaders, but from the average Sunday-schools, there comes a frequent complaint over the difficulty of keeping up the teachers' meeting. Teachers are so driven with their own business, have so much other work for the Lord and his church, have so many meetings to attend, so many duties, and so many calls, that it is hard for them to find time for the teachers' meeting. The best teachers are also best for many other things, and they are in demand in many directions; and they seem compelled to study their lessons at odd moments, at such hours as other meetings are not held, and not to use a whole evening for this purpose.

Now, is there anything that can be done to make the average teachers' meeting a success?

In the first place, whatever plan may be adopted, we may lay it down as a principle as unchangeable as "the laws of the Medes and Persians," that the teachers' meeting, to be successful, must furnish the teachers something worth going for, and which cannot be so well gained, if at all, by private study. Why should we spend the time and trouble, and occupy a whole evening, for what we can gain as well sitting in our pleasant study, or around the open family fire?

Two French proverbs well apply here: "The goods which please are already half sold." "No one has a good market for bad merchandise."

There is no use of begging people to come for what they do not want, or to entreat people to gather for warmth around a stove with no fire in it. We must prepare the feast, and then call men to come, if we wish others with us,

"To eat and drink, and in communion sweet  
Quaff immortality and joy."

Ellesmere, in *Friends in Council*, writes an essay on "Success in Life," in which he lays down as the business principle, that out of

every one hundred parts, the man who would succeed must put seventy-three parts into the trumpet, and the other twenty-seven parts may well be devoted to the thing to be trumpeted. But no successful teachers' meeting was ever conducted on that principle. Appeals and entreaties to come may fill the meeting for a few times; but only something worth coming for, the main stress being on the good to be gained there, and not on the trumpet of appeal, can bring long-continued success.

In the second place, the teachers' meeting must be conducted, not by an address, but by questions and answers as the lesson is to be taught in the class. A mere address is too nearly like a spoken commentary, which one can read at home; and in many cases is likely to suggest Mr. Spurgeon's description of a certain commentator: "Some men toil not, but they spin; this man both toils and spins."

The teachers' meeting should not only instruct in the lesson itself, but should be an example of how to question. It is ten times as easy to state certain truths as it is to draw them out by questions. Almost any teacher can state the facts; but they wish to learn at the meeting how to do the best work by means of questions. Then an address is a bad example to teachers. If they follow the example set at the teachers' meeting, they become poor teachers; if they do not, every truth of the address must be translated into the question form. Besides this, one of the most helpful elements of a teachers' meeting is the kindling of mind by contact with mind, and the varied suggestions which come from many minds looking at the subject from different standpoints.

In the third place, a teachers' meeting will not be successful if it is a mere week-night Bible-class, and the members discuss the questions interesting to themselves, but without reference to their work in the class. The whole service should have a direct reference to the short but most important half-hour with the scholars. All the rays from the teachers' meeting should be concentrated upon that one focus.

I heard a story, not long ago, of a party of young men who were planning for a picnic, for which it was proposed that each one should bring a bottle of wine, to be poured into a common receptacle for the use of all. One of the party thought he would save something by carrying a bottle of water instead of wine, and when it was poured into the common dish, it would not be perceived, but simply dilute a little the wine the others brought. But it so happened that every other person in the company did the same thing, and, when all had emptied their bottles, there was only water in the dish.

The application is plain. Each one has as good a right as any other to bring an empty mind and heart to the teachers' meeting. But if all do so, there will be only emptiness in the exercises; and absence of mind will soon lead to absence of bodies.—*F. N. Peloubet, D. D., in S. S. Times.*

ALL of us are too apt to gauge our own success by comparison with the success of others. There could hardly be a greater mistake. The true test of individual success is not what some other has accomplished or has failed to accomplish, but, rather, how closely we have acted up to our own capabilities. If this were commonly understood, it would save much needless envy and heart-burnings, as well as much needless self-glorification. Why should the young minister be envious, or even jealous, say, of Mr. Moody's success as a preacher? or why should he have a momentary feeling of pride, when he compares his own success with the less conspicuous success of others? It matters little to any one in what sphere of labor he is called upon to serve God, or how trivial his work may appear in comparison with that of his fellow-laborers; but it does matter much, that each should be faithful in his work.—*Sel.*

# The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, APRIL 23, 1885.

## The Church. No. 10.

COMPARING the church with the human body, Paul says: "And whether one member suffer, all the members suffer with it." And herein is found a sufficient reason why a church cannot afford to neglect an erring member with the expectation that he will drop out of the way if let alone. A man who had a gangrenous finger would be counted little better than a suicide who should announce his intention to let it alone, with the hope that it would slough off after a while, and get out of the way. By the time it would slough off the whole hand would be ruined, and the life of the whole body would be endangered. If a member of the body becomes diseased, an effort should be made, without delay, to heal it; but if it is found to be incurable, then the welfare of the body demands that it be amputated.

And just so in the church. It is of the church that Paul spoke when he said that no member could suffer alone. It was to church members that he said, we "are one body in Christ, and every one members one of another." Now if we are convinced that a person is not at all united to Christ; that he is unconverted and hypocritical or self-deceived, then we have no reason to count him a member of the visible church. But if we think he is converted; that he is striving or intending to follow the Saviour, but is walking disorderly, then our duty to him, to his fellow-members, and to the cause of truth, demands that we reclaim him and convert him from the error of his ways. But if he becomes incorrigible, and will not "hear the church," then, as a gangrened member, he must be cut off before he has opportunity to destroy other members, or to infect the whole body.

A certain church had a member who was known to be not in harmony with the body. When consulted upon the subject the members plead for "charity;" they said he was so pleasant and kind-spirited; true, he did not believe as the church believed, and opposed some things which were considered essential to the welfare and growth of the church. But they were not willing to take any action against him. An efficient laborer was sent there, and the number of believers was about doubled; and he was the most active to visit them, and obtain an influence over them. Through personal sympathy he was elected superintendent of the Sabbath-school. Denominational lessons and literature were crowded out of the school. When, at last, necessity was pressed upon the church to act in his case, it was found that he had undermined the faith of these inexperienced ones, and the labor of the minister was entirely lost. Souls were turned away from the truth beyond recovery, and the cause has always been weak in that community. It is easy to see that this disastrous state of things might have been averted by timely obedience to the teachings of Christ and his apostles in regard to discipline. Possibly he might have been saved; but if not, his influence for evil might have been checked, and others have been saved, and the cause now be prosperous where it is low.

Another church had two members of doubtful standing. One was a man of little or no influence, but that little was exerted on the wrong side. The church withdrew their fellowship from him. We urged them to deal with the other, but they refused. He was a man of influence, and professed much

piety, and they thought it would not do to deal with him. He had an interesting class of young people in the Sabbath-school. It was well known that he not only neglected to teach what the church considered important Bible truth, but he taught directly contrary to the faith of the church. But the suggestion to check him, and call him to account for his course, was opposed as "uncharitable," "arbitrary," and even "popish"! But by and by he "dropped off" from the church, and it was found, as was to be expected, that he had subverted all within reach of his influence, and they too left the church, and have gone over to the world. And in that place, also, the cause is, and is likely to be, weak. In fact, within the range of our observation "from Maine to Oregon," from sea to sea, we have never known a church to be strong and prosperous where discipline was neglected.

We have intimated that all offenses are not of the kind to which the Saviour referred in Matt. 18. He there says, "If thy brother shall trespass against thee." But there are offenses, not against individuals, but against the church at large, against the truth, against society, against morality; offenses manifest in the sight of the world. These are also to have a "first and second admonition," as Paul wrote to Titus; but they are evidently that class of offenses of which he speaks again: "Them that sin rebuke before all, that others also may fear." 1 Tim. 5:20. Not being what are termed "private offenses," they do not call for the same amount of private labor. But in all cases, due regard for the welfare of the erring one should always be had. Two interests will ever demand consideration where offenses exist: one of justice; the other of mercy. Happy will it be for all concerned if those who have such matters in charge shall so nicely balance the two, justice and mercy, that violence be done to neither.

It is sometimes difficult to determine what is the duty of a church member who knows that some one is walking not according to right and truth, the offense not being of a personal nature; it is not against any individual. The safest way in such cases is to consult the officers of the church—the elders. The safest, for this reason: when an individual commits an offense, but against no one in particular, there is danger that he will take exception to any one who, having no special authority, shall attempt to approach him on the matter. It is an old saying, "What is everybody's business is nobody's business," and if there is ever a time when a person is apt to consider it so, it is when he is in the darkness of error, and therefore peculiarly liable to be tried and tempted over anything which may be done in his case. And again, the person who has knowledge of the matter may be of little experience, whose judgment is not well formed in regard to discipline and human nature, and his effort might be worse than ineffectual. But the elder may reasonably be supposed to know how to approach a person in such a condition, and the person offending will understand that it is the elder's duty to attend to such things, and will therefore be deprived of all chance to complain.

In personal offenses the Saviour directs that the offended one shall take one or two with him, that there may be witnesses to establish the facts in the case. In conformity with this rule it is customary to appoint "a committee" to visit and labor with the one whose walk is reported to be or known to be disorderly. The report of the committee is made the basis of the action of the church. If the first report is not satisfactory, the committee may be continued until the person is reclaimed or proven to be incorrigible.

The appointing of committees of course falls upon the pastor or elder of the church; and in this great care is required. On this very point there is a rule laid down in the Scriptures, so plain that it cannot

be misunderstood, and so evidently just as to secure the unqualified assent of all. It is this: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

1. The duty is to be laid upon such as *are spiritual*. This is the great qualification for such a service. Without spirituality of mind—without the aid of the Spirit of God—no one is qualified to undertake such a task. It may, and often does, become the duty of a person because of his office or position to take such a matter in hand; but unless he has "the preparation of the gospel of peace" upon him he will fail in his efforts.

2. The object is, not merely to try his case; not to condemn him; but to restore him. Whether or not it can be done, this should be the aim.

3. Every step must be taken "in the spirit of meekness." There should be no self-exaltation; no assumed authority. The spirit of meekness will often conciliate and melt the heart, where assumption or assertion of self would offend and harden.

4. Constantly bear in mind our own weakness; our liability to be tempted; and act toward the tempted one, as nearly as possible, as we would like to be met were we in his condition. We should ever bear in mind that it is comparatively easy to see the bearings of a case in which we have no personal interest; but to a person who is in a tried state, and whose personal interest and feelings are involved, everything looks quite different. A spirit of meekness will enable us to realize the difficulties and dangers of his position, and exercise forbearance accordingly.

On the other hand, there are persons whose judgments are easily perverted by sympathy; a plausible story, aided perhaps by a few tears, wins them to its side; who are as ready to take up for the wrong as the right if their *feelings* can only be touched—these are by nature disqualified for bearing responsibilities in the affairs of the church. They are moved by impulse and not by reason; not by a calm, sober examination of facts. We do not say they are not good Christians, well-meaning people; but we do say that a church will surely have reason to regret the action if they place the important and responsible duty of dealing with minds in such hands.

### Making Light of It.

UNDER the above heading, we find in the March number of the *Century*, the following brief article by John Stone Pardee. We can add nothing to its point. Its rebuke is just, and to all we commend its wisdom:—

"In the lulls between campaigns, the honest newspaper editor everywhere devotes himself to crusading zealously against current social evils, such as, in particular, the alarming increase of divorce and defalcation. At the same time, the editor does much to offset his own labors by ill-placed levity. He writes a thoughtful leader upon the sinfulness of speculating with other people's money, laying the blame rightly on the public which applauds success without regard to the means by which it is attained, rather than upon the few who are detected in wrongdoing and come to grief. But in the next column is a slippant paragraph of the sort the American public is supposed to crave, perhaps upon the attractions of Canada as a winter resort, or the swell society to be found there in exile. Garnished with quotation-marks and other typographical tricks that catch the eye, the paragraph attracts far more readers than the editorial, and goes to strengthen the unavowed popular notion that defalcation is a huge practical joke on the creditors—an impression enforced by facetious headings as well as by funny paragraphs whenever a new exposure is made.

Again, the editor diligently calls upon all good

people to uphold the sanctity of the marriage-tie and the sacredness of that divine institution, the family which is, he says, the basis of society, and to protect and defend the same from all undermining influences. But he allots many a column to grotesque caricatures, or to that utter abomination, the mother-in-law joke, which after years of active service is not permitted the honorable discharge it has earned, while every elopement or divorce is rendered as interesting and spicy as possible by the reporter's art. How can he expect the public to look upon marriage as a solemn thing, or defalcation as a serious crime, or either as anything but a joke, when he freely throws into the opposing scale that unknown quantity—the influence of the funny paragraph? The editor's theory that he must make fun of everything to render his efforts readable is, to be sure, borne out by the popular demand for that species of fun. But there is also a popular demand for the police publications and a good many other things which no reputable editor would touch. To forego all jocoseness in treating of these social evils would be the death of a great number of poor jokes, and would involve a fresh tax on the eternal vigilance of the editor; but it would cut off one way in which loose notions of serious things gain currency, and there would still remain enough bright, pure fun in the prints to save us from becoming an austere and taciturn people."

#### Biblical Institutes.

It is now thirty years since the Sabbath reform commenced in this country in connection with the doctrine of the second coming of Christ. From that time to the present the success of this work has been in getting people to investigate the Scriptures of truth. If the Bible is only read and believed, it is the only argument needed. The Scriptures are our authority. The Bible is the text-book of every true child of God. Biblical Institutes among us commenced about ten years ago under the direction of Elder James White. The benefit derived from them was great. Our experience in them since that time has led us to conclude that they are essential to the growth and prosperity of any Conference. These courses of instruction have been held more or less throughout the country. They are instrumental in developing successful laborers in the cause.

Many of those who are now preaching present truth have not had the advantages of a liberal education. They have come from the various occupations that men usually follow. But we trust that they are men that fear God and love his truth. How can they be educated so as to become workmen that need not be ashamed, is a question of great importance. We have no confidence in the idea that it matters not how little we know if we are only converted. The great apostle to the Gentiles wrote to his son Timothy, who had been instructed in the Scriptures from a child, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. The apostle Peter, who never had had an education at the schools of that time, wrote to his brethren, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Pet. 3:15. This would require not only a knowledge of the truth but ability to tell it.

Solomon never "finished" his education. He never reached the point where he ceased studying that he might instruct the people. He says, "Because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out and set in order many proverbs. The preacher sought to find out acceptable words; and that which was written was upright, even words of truth." He then adds these forcible words, "The words of the wise are as goads, and as nails fastened by the mas-

ters of assemblies, which are given from one Shepherd." Eccl. 12:9-11.

Such expressions as these show clearly that Inspiration instructs those laborers who become efficient workmen, to avail themselves of the advantages offered not only to improve their education in a general sense, but to study that they may understand how to present the truth in the most acceptable manner. No man has a right to become a professed ambassador of Christ without this disposition. We often hear of the "ignorant fishermen" whom the Saviour called to carry the gospel to the world. But it should ever be remembered that he did not intrust them with the gospel until the greatest Teacher that was ever upon this earth had given them practical lessons in laboring for souls three and a half years. And even then they were not fitted to go forth until they had been endued with power from on high. Then after this they met from time to time and counseled together relating their experience. Can any one think that God is less particular in the closing work of the gospel? In carrying to the world the most solemn message that the world has ever heard, God will require as much preparation as in any age in the past.

We have to some extent realized this and have tried to meet our responsibility by having schools in our midst where the Bible is made a specialty, and where instruction is given in methods of labor. But all cannot attend these schools; and therefore we have adopted the plan of holding institutes, in which the truth of the Bible is taught, and the best methods of presenting it are dwelt upon. In these institutes instruction is given in all branches of the work. It would be well if such an institute could be held in each Conference in the country, at least once a year. And this should be done if efficient teachers can be secured. Ministers, colporters, canvassers, and all who intend to labor in the cause, in any capacity, should attend them. If there are successful workers, they should attend to give those of less experience the benefit of their experience. If they are not successful, then they should certainly attend to learn the cause of their failure and how to remedy it. If they have it in their minds to labor but have never entered the field, then they should attend that they may acquire the best methods of labor at the commencement, knowing that it is far easier to learn to do right from the first than to unlearn when the habits have been once formed.

Securing harmony of faith, and in methods of labor, has been a source of strength and union among us. We must be in union in faith and purpose. Our plans of operation, as far as general principles are concerned, are the same the world over. Our interests are one. Our hopes are one. Any Conference or people who have received this same truth find themselves in a short time behind in their plans of operations if they do not have the privilege of consultations and instructions. The great apostle to the Gentiles felt the need of something of this kind. Hence he sought repeatedly to meet with his brethren at Jerusalem. There is no time in the history of the church when the reformers did not feel the need of gatherings where they could meet for consultation and prayer.

We have called these meetings "Biblical Institutes." The most successful method of presenting the truth, of canvassing, of doing colporter work, and holding Bible-readings, are freely discussed and instruction given. And what is still more important, there is a united seeking God for his blessing to rest upon the efforts at this time of instruction, and that there may be a special fitting up by the Spirit of God for the work he has for his people to do. We are glad to learn that there are to be such gatherings at the northern camp-meetings on the Pacific Coast this spring. It would be well if there could be much of the time at our camp-meetings devoted to this kind of work. But it would be far better if

there could be from one to three weeks devoted to this kind of instruction in advance of our spring camp-meetings.

It requires as much wisdom and discretion to hold Bible-readings and make them successful as to preach a sermon. Not that every person who can hold a Bible-reading can preach a sermon. But it requires as much study, thought, and preparation. There are many who hold Bible-readings in this country; we do not say there is no good accomplished by them, but we know of but few, comparatively, of whom it can be said they have made this work successful in the truest sense. We have watched its progress with much interest, believing it would be one of the greatest means of getting the truth before the masses in the colporter work. It is proving a success in our city mission work. But our people need instruction as to the best methods of giving them. At these institutes it is a very fitting time to impart such instructions. Questions concerning our faith and the nature of our work are among the things of which a specialty is made. From the standpoint of the Christian living amid the perils of these last days, nothing can be of more importance than a knowledge of these things.

S. N. HASKELL.

#### Which Is the Gloomy Doctrine?

THE sleep of the dead is often designated a gloomy doctrine, and many refuse to listen to the testimony of the Bible on this subject, choosing rather to remain "ignorant concerning them which are asleep" than to consider the stern realities of death and the grave. "Your doctrine," say they, "is chilling, repulsive, forbidding. The sleep of the dead! why the very idea is enough to freeze one. But the immortality of the soul, and the reward of the saints at death, this, this is the very marrow and fatness of the gospel; this is indeed that blessed hope."

But stop, friends, a few moments. It may be that you are blinded by prejudice. Be not too hasty. If you are not willing to devote the needed time for weighing this subject in the balances of the Scriptures, will you not wait long enough to try the justice of this objection in the balances of reason?

You say that the doctrine is full of gloom, and that the departed saints have experienced a bitter disappointment in being consigned to the cold grave for long ages, instead of being received into glory. You think the idea full of gloom to the living, and dreadful to the dead. But you forget that, if the doctrine be true, there is no chill, no gloom, no darkness, no disappointment, no lapse of time, no waiting through long ages, to the dead. The interval between their decease and their resurrection will be to them no time at all. The twinkling of an eye, in which the righteous will be changed to immortality, will be as long to them as the whole period during which righteous Abel has slept in death will be to him. And to him, so far as his own knowledge of the case is concerned, it will be precisely as though he entered Heaven at the very moment he was slain.

You say that this helps the matter a little; but that, for all this, the sleep of the dead will no more compare in consolation with the soul's immortality and the reward at death than the desert of Sahara will compare in beauty with the Garden of Eden. Do not be too hasty, friends. You may discover facts that will change this opinion. You find great consolation in the thought that the soul is immortal, and that men are rewarded as soon as they die. Answer me a few questions. How large a part of mankind lead lives of holiness, and die with good evidence of their acceptance with God? Truth compels you to answer that a minority are all that can be said to do this. What becomes, then, of this great majority of men who have died out of Christ, and entered their reward? Oh! they have gone into

the furnace of fire, where there is wailing and gnashing of teeth. What is the condition, then, at this very moment, of the greater part of the dead, according to this cheering doctrine of yours? You have to answer, They are in unspeakable torment. You admit that this dreadful fact somewhat abates the consolation you have hitherto found in this doctrine. But I want you to answer one question more. If the soul is immortal, as you affirm, how long are these impenitent ones thus to suffer? You answer again, and this time surely with a shudder, THEY MUST SUFFER TO ALL ETERNITY. Before we part, will you not own that yours is the gloomy doctrine? Is it not a relief to your mind to think that men are to be judged BEFORE they are rewarded or punished? and that till the day of Judgment men wait for their reward? And is not that doctrine best which teaches that immortality is the gift of God, and that it is given only to the righteous?—*J. N. Andrews.*

## The Missionary.

### Popes and Kings in the Time of Huss.

WE have briefly alluded to the time when there were two popes. This was during the period called "the great western schism," commencing in 1378, by the election of Clement VII., and lasting until the council of Constance, in 1414. Of this council, at which Huss was condemned and burned, we will hereafter speak more fully. This schism in the Romish church continued, until at one time there were three popes instead of two, each claiming to be the legitimate successor of St. Peter, and the true viceregent of God. It suggested some questions not easily solved. Huss said: "If we must obey, to whom is our obedience to be paid? Balthasar, called John XXIII., is at Bologna; Angelus Corario, named Gregory XII., is at Rimini; Peter de Luna, who calls himself Benedict XIII., is at Aragon. If all these are infallible, why does not their testimony agree? and if only one of them is the Most Holy Father, why is it that we cannot distinguish him from the rest?" These circumstances gave influence to the words of Huss. He affirmed that the Scriptures were higher authority than popes or councils. On this he based his preaching. The word of God alone was the authority to be obeyed.

It was the Italian pope, John XXIII., who manifested such bitter hatred toward Huss, and who, with the emperor, was instrumental in bringing him to trial. Previous to this, a council had been held at Pisa, and Gregory XII. and Benedict XIII. had been condemned. The former had sent in his resignation and the latter had been deposed. At the general council, at Constance, in 1414, when Huss was condemned, pope John XXIII. was convicted of grievous and heinous crimes, concerning which Fox says: "He had hired Marcellus Perrensis, a physician, to poison Alexander V., his predecessor. Further, that he was a heretic, a simoniac, a liar, a hypocrite, a murderer, an enchanter, a dice-player, and an adulterer; and finally," says he, "what crime was he not guilty of?" When the time of election came, and no one securing votes enough to be elected, John managed to have the matter of suggesting the proper man to be pope, referred to himself. Reluctantly, the cardinals complied with his request, and upon his promising to give the mantle to the man who ought to be pope, they placed it in his hands. He at once threw it around his own shoulders, saying, "I am pope." It was reported that he had a large number of soldiers in readiness to force the cardinals to elect him, had it been necessary.

Such was the character of the man who sent forth his bulls of excommunication against Huss, a man respecting whose life even his bitterest

enemies could not bring a word of condemnation. His character was above reproach. The charge of heresy was the only one brought against him, and that consisted in believing that the Scriptures are to be obeyed as the highest authority. The same was also true of the Wycliffites, as those were called who had embraced the doctrines of Wycliffe; in fact, all who devoted their lives to the promulgation of the work of God in the fifteenth century were charged with this crime.

Charles IV. was crowned Emperor of Germany and Bohemia, Jan. 5, 1355, by the cardinal of St Peter's Church, at Rome. He was the son of John of Luxembourg, king of Bohemia. Although a true son of the Catholic Church, for various reasons he was not as devotedly attached to her as most of the crowned heads at that time. Finally, pope Urban V. excommunicated him, which seemed to destroy all the good feeling that had previously existed between them. This, together with the strong disposition on the part of the emperor to favor learning, and the marriage of his daughter Anna to Richard II. of England, were providences of God in favor of the Reformation. Charles had two sons, Wenceslaus and Sigismund. The former was emperor only for a short time, and afterwards king of Bohemia. His character was a curious compound of indolence and passion, willful caprice and mischievous humor. He was made emperor in 1378, at the early age of fifteen years. At this time he gave promise of the highest virtues, but it was not long before the hopes of his early years were obscured by debaucheries and excesses. He became strangely reckless of his authority, consulting only his ease and his passions. He disposed of nearly all of Lombardy, embracing sixteen cities, for a nominal sum, broke his connection with Boniface IX., and united with Benedict of Avignon. The German princess becoming alarmed, cited him to appear at their tribunal, and upon his refusing to do so, formally deposed him. His brother declared him unfit to rule and placed him in prison. It is said that he felt the loss of his empire less than he would the loss of his wine. Shortly after having been released, and the Bohemians preferring him, with all his faults, to his brother Sigismund, he was made king of Bohemia.

His second wife, Queen Sophia of Bavaria, possessed a different character from that of her husband. She was a woman of strong mind and good principles. Huss was her confessor, and through her influence, in his early career, he was received with favor at court, and there made powerful friends. The influence of the king and queen was, for a time, in favor of Huss and the Reformation, but finally it turned against them. Sigismund, who was the second son of Charles IV., secured Hungary as his portion of the imperial domain. He afterward became emperor of Germany, when he forbade the levying of money for Rome within the limits of his kingdom, and thus for a time was at variance with Boniface IX. All these things contributed to the weakening of the pope's influence, until the gospel became firmly implanted in the hearts of the people. It was thus that God's providence prepared the way for the Bohemians to receive the gospel. No one who will take the pains to examine the history of these times, and in fact any age of the world, can but see that there has always been a providence attending the work of God. There is an overruling providence, not only over one nation, but over the whole world, which is under the control of him in whose hands the nations are as a drop in the bucket.

S. N. HASKELL.

CHRISTIANS often ask, "What's the harm in doing this or that?" When they get the right spirit, they inquire, "What's the use?"—*D. L. Moody.*

### Upper Columbia Conference.

SINCE my last report I have visited Colfax, Garfield, Farmington, Medical Lake, Plaza, and Dayton, W. T. At Colfax, where the tent was pitched last summer, I found a few obeying the truth. I held two evening meetings, and visited among the interested ones in the daytime. Although there is not now much interest apparent in Colfax, if the few already identified with the truth are faithful to obey it in all points, and keep up their Sabbath meetings, they may hope for others to go with them.

Sabbath and first-day, March 20 and 21, I was at Garfield, where the third tent-meeting of last season was held, and gave four discourses. The meetings were better attended than at Colfax, and I was pleased to find the few already in the faith maintaining their Sabbath-school and Sabbath meetings. This is as it should be. If all persevere in their efforts to overcome evil appetites, and to put aside all hindrances to obeying the truth, we shall expect to see the cause prosper there.

On first-day evening I spoke in Farmington, eight miles from Garfield. After the discourse, the elder, elected at the time of my visit there last August, was ordained. Many of the members of this church live quite a distance from the place of meeting, and so are deprived of the privilege of regular services, but those who are near by are faithful in maintaining the meeting and Sabbath-school.

Leaving Farmington I drove on to Medical Lake, eight and one-half miles northwest of Cheney. I made calls on some scattered Sabbath-keepers on the way; and at the lake found a number of believers in the message. Some of these who have been so situated that they did not strictly observe the Sabbath, are now released from these hindrances, and promise to fully obey the truth. If they thus do, and maintain their Sabbath-school and Sabbath-meetings, I do not see why there may not be a nucleus at Medical Lake, around which others may be gathered in the love of the truth. While in the place I gave one discourse in the Baptist meeting-house. I had a full attendance. The resident minister took part in conducting the services.

Sabbath, March 28, I spent with Brother Ernest Winkler and family, near the old Plaza post-office. We spent the day in Bible-readings and study, closing with an interesting prayer and social meeting. It had been many months since they had seen a minister of like faith at their home. On first-day I gave a discourse to a full house in their district school-house.

The week following I drove over one hundred miles to Dayton. I attended the quarterly meeting with the Dayton church April 4; and while there I gave two evening discourses to attentive audiences. I trust that the outside interest in Dayton may yet result in some accessions to the church. I see not why it may not be thus, if those already professing the truth will be faithful.

April 5 I came on to Walla Walla, thus completing my carriage ride of about six hundred miles. By traveling in this manner I have been enabled to call upon many of our scattered members that I could not have reached by public conveyance. It has been a remarkable spell of good weather, so that the journey has been to me as good as medicine, in the shape of an open air recreation. I go on tomorrow by railroad and steamer, to attend the meetings in Healdsburg and Oakland, California.

J. N. LOUGHBOROUGH.

April 7, 1885.

"THANKS be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15: 57, 58.

**Among the Churches.**

FEBRUARY 26, I joined Elder Briggs at Placer-ville, where he had arranged for a series of meetings. These continued for three weeks, and as the result nine persons promised to walk in harmony with all points of our faith, and six adults were baptized.

Meetings were held during the day to strengthen and encourage those already in the faith. Much time was spent in giving instructions in missionary work. One person will devote her whole time to canvassing for "Sunshine" and SIGNS, and others will give some attention to this work as soon as they can arrange their business. Three distributors were placed in as many prominent positions, which will supply the traveling public with reading matter. Thirty-six yearly subscriptions were added to their club of SIGNS, and sufficient means were cheerfully pledged to carry on the work for the present year. The town was divided into wards, and persons assigned to work up an interest in their respective districts. All pledged to faithfully pay the Lord's tenth. Five subscriptions were taken for *Good Health*, and three for the *Review*. Over \$25 worth of Bibles and other books were sold, and \$25 was donated to the work. We left the friends greatly encouraged.

March 24-30, we spent with the church at Reno, Nevada. No special effort was made to create an outside interest, although some interested listeners were present. Some practical duties were set before this church, and there was quite a willingness to act in harmony with the instructions given. All the company present vowed to hereafter deal honestly with the Lord, and return to him his due in tithes and offerings. The friends voted to place five distributors in some of the most accessible places in Reno, and will keep them supplied with our literature. Thirty-four SIGNS were added to their club, and sufficient means was pledged to carry on the work for the present year.

One sister who had lost her interest in the message returned to the fold, with deep repentance.

From March 30 to April 7, we labored in the interest of the St. Clair church. Hear we found an outside interest, every seat being filled. Instruction was given in sending out SIGNS, writing letters, etc., and the friends took hold with a will to learn all they could, and hereafter much work will be done by this church to help spread the Third Angel's Message.

Thirty-four SIGNS were added to their club, and some other subscriptions were taken; and means was raised to cancel their indebtedness, and a sufficient amount was pledged to continue the work. After a Bible-reading on tithing, every one pledged to faithfully pay the tenth to the Lord. As the outside interest continued, it was thought best for Elder Briggs to continue the meetings for a few days longer.

I returned to Reno to finish the work there. I enjoyed a profitable time with this church. Several meetings were held, and the ordinances of the Lord's house were administered. This was a blessed season to all present.

Surely the Lord is good, and is always ready to give us of his Spirit when we draw near to him.

WM. INGS.

Oakland, April 15, 1885.

**Switzerland.**

SINCE leaving Italy, I have been busily engaged in securing a house at Geneva for my family and Swiss colporters, in laboring for the Bienne church, and in helping Brother Albert Vuilleumier at Chaux de Fonds, where he had faithfully acted the part of a colporter, visiting and offering our papers in every house in a city of 25,000 inhabitants, and where he had followed up his colportage by preaching, and had, with the blessing of God, led seven persons to

embrace the truth. But he had reached the point where a re-enforcement was necessary, and I came at his urgent invitation, when it seemed impossible to respond, in view of so much other labor devolving upon me.

I have given nine discourses, the Spirit of God greatly helping; the work of conversion is going on, and at least seven persons more kept last Sabbath. I believe that although the company here had about lost its identity by the removal of four families, yet by faithfulness of those now obeying, and by holding more meetings in a larger hall in the near future, the church of Chaux de Fonds will soon rank among churches number one in size and influence. May God encourage Brother Albert Vuilleumier in doing similar pioneer work in many other cities.

Among the victories at Bienne, we would mention the conversion of a Roman Catholic, after much patient labor by Mrs. Bourdeau, and after our meeting an able Catholic priest. Our permanent address is Chantepoulet 12, Geneva, Switzerland. D. T. BOURDEAU.

**Ferndale, Humboldt County, Cal.**

WE have just closed a series of meetings on Dow's Prairie, Humboldt County, resulting in seventeen signing the covenant to keep all the commandments of God, and the faith of Jesus. Some others are keeping the Sabbath, and we trust will soon fully take their stand. We also organized a Sabbath-school of twenty-nine members, and established regular Sabbath meetings. Forty-five signed the anti-whisky and tobacco pledge, a number signing the teetotal pledge also. We began these meetings in the fall, but were interrupted several times by high waters, sickness, etc., but the interest was well kept up by visiting, when possible, and sending the SIGNS and tracts. The Lord blessed the work; to his name be the praise.

The work in Humboldt is moving onward. New ones are being added to the companies from time to time, and those who have rejected the truth are getting more bitter. Surely we are nearing the end. N. C. McCLURE.  
April 13, 1885. F. L. McCLURE.

**Oregon.**

THE meetings in Corvallis resulted in the organization of a small church, a T. and M. society, and a Sabbath-school. Sabbath and first-day, April 4 and 5, I was with the church at East Portland. The good work is moving steadily forward here. Two willing souls were baptized, and nine united with the church; four of these by letters from Eastern churches, and the others recently embraced the truth here. We now have two German classes in our East Portland Sabbath-school.

Brother Potter is engaged in the missionary work, and finds so much to do that he needs help. I now go to Yamhill County to assist Brother Ward. Brother Reed reports a good interest at Currinsville, Clackamas County, where he went in answer to an urgent call. Truly the hand of the Lord is manifested in the work here. C. L. BOYD.

THE Jewish reformer, Joseph Rabinowitz, the leader of a new movement among the Jews of Southern Russia, succeeded in opening on January 5, at Kishenev, the capital of Bessarabia, a synagogue in which Jesus Christ is recognized as the Holy Messiah. This was done under the authority of the minister of police, who was present. In his discourse, Rabinowitz sought to prove that the expectation of the Jews was met in Jesus. A Lutheran minister assisted in the service. The chief hope for this movement lies in the fact that it is from within the Jewish body; and the opening of what may be called a Christian synagogue has created a great sensation among the Israelites of Russia.—*Missionary Herald*.

**Patrick in Ireland.**

CHRISTIANITY, in its purer form, came to Ireland about the middle of the fifth century. For six years Patrick, the son of pious parents, the child of a priest, had been held in slavery in Ireland, and on the hills of Antrim had tended his sheep and worshiped God. Every seventh year it was the Irish custom to set free all bondmen. Patrick returned to his native Brittany, to his parents, and his Christian friends, was ordained a presbyter, and studied in the Celtic schools of Gaul.

Yet his fancy must have often gone back to the pleasant fields and generous natives of Antrim, where his spotless youth had passed, who were still lost in savage superstitions, who sacrificed the firstlings of their flocks, and sometimes their infants, in the Valley of Slaughter, and knelt in the groves of the Druids. A vision came to Patrick as he labored at his studies in Gaul, summoning him to the conversion of Ireland. A voice called him in the midnight; he obeyed. About the year 432 he crossed the seas to the land where he had once been a slave, and preached the simple gospel to the bards, the princes, and the bearded people of Erin.

In the year 432 there were no images nor crucifixes, no pompous ritual, no spiritual despotism, no moral corruption emanating from Rome. The Imperial City, sacked by Goth and plundered by Hun, torn by discord, soon to be desolated by Genseric, and reduced almost to a naked waste, harried by robbers, and polluted by savages, had sunk to the condition of a provincial town. Its scanty population, its corrupted priesthood, or its trembling bishop were scarcely able to maintain the existence of its fallen church.

Patrick, therefore, the humble slave and missionary, brought to Ireland the simple elements of an apostolic faith; he preached only the doctrines of Paul, with almost equal success. The savage Irish received him with generous hospitality; he preached to the assembled nation on the hill of Tara; he purged the Valley of Slaughter of its dreadful rites; he founded schools, churches, and monasteries in the wilds of Connaught and along the dreary coast of Ulster, and Ireland became a Christian country, renowned for its intelligence, its pious genius, and its missionary zeal.

For many centuries the island of the saints abounded with schools where countless teachers were educated, and where scholars from all the neighboring countries came to study at the feet of the most accomplished professors of the age. While Rome and Italy had sunk into a new barbarism, Ireland had revived the taste for classical learning, and was filled with a thoughtful and progressive population. At the great college of Armagh seven thousand students are said to have been gathered at once; a hundred schools studded the green fields of the happy isle; in every monastery its inmates labored and taught with ceaseless industry; its missionary teachers wandered among the Franks of Gaul and the Celts of Scotland, to Belgium and to Germany, sowing everywhere the germs of Christian civilization.—*Historical Studies*.

THE question of Presbyterian and Baptist generosity as evidenced by the amounts given by each denomination respectively, is being discussed in some quarters, and we think quite profitlessly so. The Baptists outnumber the Presbyterians, but the Presbyterians have the larger balances in bank, and, therefore, give more. This comparing of ourselves among ourselves leads to pharisaism and develops false pride. The fact is no denomination gives the half it might and should give. The Christian's pocket seems to be the last thing to come under the power of the gospel.—*The Christian at Work*.

## The Home Circle.

### TWO VISIONS.

WHERE close the curving mountains drew,  
To clasp the stream in their embrace,  
With every outline, curve, and hue  
Reflected in its placid face,

The plowman stopped his team to watch  
The train, as swift it thundered by;  
Some distant glimpse of life to catch,  
He strains his eager, wistful eye.

The morning freshness lies on him,  
Just wakened from his balmy dreams;  
The travelers, begrimed and dim,  
Think longingly of mountain stream.

Oh, for the joyous mountain air,  
The fresh, delightful autumn day  
Among the hills! The plowman there  
Must have perpetual holiday!

And he, as all day long he guides  
His steady plow with patient hand,  
Thinks of the flying train that glides  
Into some new, enchanted land,

Where, day by day, no plodding round  
Wearies the frame and dulls the mind,  
Where life thrills keen to sight and sound,  
With plows and furrows left behind.

Even so, to each, the untrod ways  
Of life are touched by fancy's glow,  
That ever sheds its brightest rays  
Upon the path we do not know!

—*Agnes M. March, in Century.*

### A Tragedy in the Tombs.

It is a trite but true saying that truth is stranger than fiction. A few hours in the court-rooms of a great city will make revelations more remarkable than the wildest fancies of romance suggest. There is in this city a prison with a court-house called the Tombs, because its architecture is drawn from a mausoleum in the land of Egypt. It is gloomy on the outside, gloomier within. Duty sometimes, curiosity oftener, has led me within its walls.

The sorrows of the lowly and poor, the struggles of the wretched with sin and misery, the wages of vice, and the tragedies of broken hearts and wasted lives are displayed as on a stage every day in the court-rooms. Last week one was brought out having in it elements of great dramatic interest, but the more simply and naturally the story is told, the better will the terrible moral of it be seen.

Some fourteen years ago an Irishman came from his native isle to this city, bringing with him his wife and four daughters, all quite young. He found employment at first and got on comfortably. They must have been a family of more intelligence than many of the poor immigrants who find a refuge in this country when hunger drives them from their own. But when the burden of his family became too heavy for the unprincipled wretch to bear, coward as he was, he deserted them, fled to parts unknown, and they have never heard a word from him since. Then the mother succeeded in getting the children into various asylums, and she went back to Ireland. It is not unusual for Irish parents to impose their children in this way on charity. They get them well cared for in the winter at these homes and take them out in the spring sometimes, or when they are able to earn something. The asylum is allowed a certain sum per week for the children's board, and as this sum is more than the cost, the more they have the more money they make.

Several years went on and these children were growing up without any knowledge of the whereabouts of their mother. When the oldest daughter left the asylum, she managed, by dint of industry, energy, and courage, to get knowledge enough to become a teacher. Then, with a noble spirit, she took a room and gathered into it her sisters, and finding work for them to do, they lived comfortably. There is something very fine in the heroic conduct of this oldest

girl. It is strange that two such sneaks as the father and mother could be the parents of such a family of daughters. Now they were all earning more than their daily food, and they sent to Ireland for their mother to come back and set up a home once more.

This was a sad mistake, but it was nature and filial affection. The mother came and became a drunkard. There is the bane of life among the lowly. A mother and a drunkard among these four poor girls struggling to make a home for themselves and her. Of course a drunken mother is a living monster. There is no terror like it in this world of sin and misery. She would have the money the girls earned and spend it for liquor. She went to the school where the oldest daughter was an able and respected teacher, and made a scene that covered the teacher with confusion and shame. This was repeated so often that the noble young woman was obliged to resign her place, driven out of it by the beastly conduct of her own mother. Then want added its terrors to this wretched household. But for the one dreadful vice of the mother, they might have been happy, in their humble way, with industry, health, and peace. Now the furniture had to be sold, one piece after another, which the girls had bought with their hard-earned money. The walls and floor were stripped and the mother drank it all, except what little was spent to keep them from starving. Can there be deeper distress than this?

At last, when all hope had perished, and it had become impossible to bear it any longer, the daughters were compelled to seek the protection of the law against their own mother. They laid the case before one of the justices. The mother was arrested and brought into court in the Tombs. The heart-broken daughters told their sad story of suffering, cruelty, and shame. The mother turned upon them and denounced them as vile women, thus going down one step lower in infamy than we had thought it possible before. Their character was investigated, and it was easily proved by their neighbors that they were excellent young women, worthy of all respect and confidence, whose young lives had been blighted by their own mother. She was sent to prison for six months. At the end of that time, perhaps before, she will come out to renew a course of vice and wretchedness which will bring these daughters into sorrow and suffering unspeakable.

In this sad story I see a specimen of parental meanness and baseness rarely equaled even among the people of which these parents are a type. Can a mother forsake her own child? Here first the father, and then the mother, forsook four daughters, leaving them to the cold charity of the world. The father is probably a drunkard, certainly the mother is, therefore the last drop of parental love is expelled from the heart, and even a mother becomes a wolf, destroying the children she would otherwise cherish and protect. Take out this vice, and here in this humble family were all the elements of comfort and enjoyment. With this vice, the home is the abode of woe too grievous to be borne.

But there is a meaner and a baser person than this wretched woman. When we see and know the power of the passion for strong drink, we can pity while we abhor the mother who robs her children that she may buy the liquor she loves more than she loves the children that drew their life from her bosom. We pity her. But for the man who daily ministers to her dread appetite, and, for the sake of a few cents, makes her a drunken demon to carry hell into her household, for such a man there is no pity in a human breast. For him there is a fearful looking for of judgment! Each piece of silver in his till is coined out of the sorrows of orphans. When he counts his ill-gotten gains he counts the tears and sobs of virtue, hungry and in rags. When he drives his fast horse on

the road, every foot-fall tramples on hearts he has crushed. May God have pity on him ere he comes among those the smoke of whose torments ascendeth up forever and ever.

When this drunken mother was sent to prison, the feelings of her daughters broke forth in sobs that made the court-room like a funeral. Even then they would have taken her back, and, hoping against hope, would have made one more vain attempt to save her from herself. But it could not be and ought not to be. And thus ended the tragedy in the Tombs. The mother went to her own place, and the poor daughters went to their ruined, desolate home.

Is there balm in Gilead, no help for such woes? Is human nature so lost to all redeeming influences that tragedies like this must be performed continually in a Christian city? Is there no eye to pity, no arm to save?—*Ireneus, in N. Y. Observer.*

### Mrs. Stowe's Reward.

Of all the great agents by whom the destruction of slavery was accomplished, Mrs. Stowe seems to the eyes of poetic justice the most abundantly rewarded.

Garrison died in the dawn of the new day. Phillips lived remote from the battlefield so nobly won. New foes charged upon Beecher before he had taken breath from the battle. The gentle Whittier, loved and honored by all, looks from his harbor upon the stormy past, and sees afar the liberated captives. But Mrs. Stowe alone has been permitted, not only to see the desire of her eyes, but to reap with her own hands the harvest she planted; to realize in her own experience that the reward of the faithful, the entering into the joy of their Lord, is, for having served one city well, to be permitted to serve other cities; for having helped our brethren, to be permitted to help them still. For another cabin has arisen on the banks of the St. John. It has long radiated faith, hope, and charity among the needy. She who helped to break the fetters of iron has been suffered to break many a chain of ignorance and degradation.

Mrs. Stowe was among the first, after the war, to take up her residence in Florida. There she began to do for the neglected—white and black—what she had done so effectively for the scholarly students at Andover. Her influence pervaded her neighborhood. The professor, her husband, preached every Sunday to the large company collected by her efforts. He gave gratuitously to this humble work the time and energy which was vainly sought with offers of large emolument by editors of encyclopedias and periodicals in England and America.

A church building became a necessity. Mrs. Stowe left her sunny home at Mandarin to supply one. At the serious peril of her health she spent an entire winter giving readings in the Northern States. The proceeds of these readings, with some assistance given at her personal solicitation, sufficed to build the church. In it the rich and the poor—the emancipated slave and the emancipated master—meet together, the Lord the maker of them both. Of late the infirmities of age have prevented the professor from preaching, and a younger man has taken pastoral charge. Each Sunday Mrs. Stowe, surrounded by a large class of blacks, devotes to them the heart and brain which wrote "Uncle Tom's Cabin."

When it was needed, she dipped her pen in ink and made a million readers realize their duties to those who lived in Uncle Tom's cabin. When she had done that so well that the world wondered, she entered the cabin itself and began to instruct with living voice those who could not read the written word—and this she has been doing so unobtrusively, so gently, that it is not strange if angels have seen and admired.—*Rev. W. B. Wright, in Cottage Hearth.*

## Judge Not.

PERHAPS no lecture which John B. Gough ever delivered, has done more good than the one he used to give so often on "Circumstances." With the skill of an artist, and with all the fire and passion of his fervid temperament, he would narrate incidents, showing how often persons are misjudged, because the one who pronounces judgment is ignorant of the circumstances of the other. An event just reported from a town in Kansas, painfully illustrates the same subject. A young woman was teaching school in the place, and people considered her mean and unsocial, because her garments were threadbare, and her habits reserved. At last these complaints grew into a demand for her removal on no other ground than that she was unpopular. Her resignation was requested, and in a polite note to the superintendent of schools, she bowed to the inevitable, and the next day took morphine and died.

Then, little by little, the truth came out, that she had practiced the most heroic self-denial during all this cold, dreary winter. She had had no fire in her room, and her bed was without blankets, or sufficient covering. She was saving her earnings to help support an aged father and educate a young brother in an Eastern college. Worn by physical exposure, her courage failed before this last cruel obstacle. When the facts were understood, there came warmest sympathy and admiration for the self-abnegation of this woman, whose heart and life had been pierced through by words of cruel censure, words that are sharper than steel. But sympathy came too late. It is only another illustration of the old text, "Judge not."  
—Sel.

## Be Content.

WE are often disposed to envy the lot of others, to consider their condition better than our own, and to wish that we were placed in their circumstances. This is an evidence of folly. There is no condition in life that has not its difficulties and trials. These are sometimes concealed from public view, but this does not render them less difficult to endure. If we were as familiar with the circumstances of those whom we are disposed to envy as we are with our own, our views might be greatly modified, and our own condition might be made to appear quite endurable. It is better to patiently endure the evils that we suffer, than to fly to those we know not of. Providence does not make the mistakes which many persons imagine. Men are ordinarily better fitted for the positions in which Providence has placed them, with all their difficulties, than they are for any other. Our true wisdom is to make the most of our lot, improve its advantages, and patiently endure its trials. Indulgence in a repining, envious spirit only increases the evils we endure, and lessens our enjoyment of the good we possess. We should not depend upon our outward circumstances for true enjoyment, but, seeking our happiness from a higher source, we should learn with the apostle, in whatever state we are, therewith to be content.—*Methodist Recorder*.

UP to this time the United States has been forced to depend for its supply of tin upon England and other foreign nations. This invaluable metal has recently been found in the Black Hills region of this country. There is enough of it in Dakota not only to supply this country, but the whole world for centuries to come. The tin in Dakota is richer and more easily mined than any other tin on the face of the globe.

POVERTY is uncomfortable, as I can testify; but nine times out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself.  
—James A. Garfield.

## Health and Temperance.

## Old Headache Speaks.

My dear distressed members of the "Sitting-room": I have visited nearly all of you, and you know me to your sorrow; in fact, I'm ever an unwelcome guest; but you will provoke my visits. It's a law of nature that I should go where I am called. To be sure I do not afflict you all with my presence, but the vast majority of you expect, and dread my approach. Oh, I just dote on this country! I'm invited out so much. They snub me terribly in Europe, with their plain teas. Why, the average wealthy Briton would look aghast at the supper-table of the average man in America. The hot breads, pastry, sauces, and pickles! My! don't I revel also at the great hotels in our cities!

I was once remonstrating with a worthy lady of St. Paul, when she mentioned the various desserts and courses she had each day. I said to her:—

"You wicked woman, to manufacture so many dyspeptics."

"Well, if I undertake a reform, I will lose my boarders. I know they cannot eat a tenth part placed before them; indeed, they cannot more than taste of each kind of pie and pudding, but they demand it all the same, and as no one has yet discovered a kind of "boarding-house hash," whereinto bits of pie, or dishes of pudding can be converted, there is great waste. All that we can do with it is to pile it up in great baskets and give it to the poor."

"Very kind," grumbled I, "to give them such stuff in lieu of good substantial food that they need." I regret exceedingly that I have to plague the children—poor dears!—as I do here, but just as soon as they are out of their mother's arms they are allowed to eat anything and everything; and in cities and towns, milk, nature's food for the young, is withheld very soon.

Indeed, I have often thought it surprising to see the lack of milk on the table as a drink at the average farm-house. Parents will say, "Our children don't like milk." Ah! their desires have grown upon what they have been fed, viz., meats, tea, coffee, pastry, sauce, cake, etc. Some children are allowed to form the habit of washing down their food with cold water. Of course the gastric juices are cooled thereby, and as their food has become moistened, mastication is unnecessary, hence little saliva is made; thus nature is ever being baffled, and I am invited.

One great cause of my advent is the bread. Now you all know that bread is the one staff of life; but, alas! most of you make it such an insufficient staff by your ignorance, that life finds from this source but a poor prop indeed. Most of you prefer (from habit) your bread too fresh, when you know it will more readily digest if a little stale. In Germany, where I seldom go, it is against the law for bakers to sell other than stale bread. Then, again, you allow your bread to get too light, and if not quite sour, it is so near it that it sours, ferments, and otherwise spoils in the stomach, instead of digesting properly.

Well, I have just visited a lady and you will not wonder why I went when I tell you what she had for dinner. Potatoes, warmed or fried in grease or pepper, beef steak, *a la ditto* (beef steak thus cooked is as indigestible as a piece of sole leather would be). Her bread was very strong milk-emptyings—pity she did not empty it into the pail—she finished her repast with a piece of very rich mince pie.

I have many agents on the road; they are known as "Hard," "Slight," "Catarrhal," "Awful," "Sick," "Nervous," etc. Ha! it was sadly amusing to hear "Sick" relate his past experience. Said he'd just visited a man who had always said, "'Twas all gammon about being careful with one's diet; he could eat anything

and everything, and at all hours of the day. Others could, too, if they weren't so notional." At last a day of reckoning had come, and he cursed the day that he discovered he owned a stomach. "Oh," said Sick, laughing till the tears ran down his cheeks, "how he did retch and writhe in pain! Made a terrible fuss; thought sure his time had come; expect I'll have to call upon him often now, as he's never learned to deny himself."

Well, I must now hasten to dispatch "Nervous" to Mrs. A. Toady, who sat up last night till two o'clock to finish her dress. All its ruffles and furbelows are the exact counterpart of her neighbor's, Mrs. Ten Thousand. The material, of course, isn't as good, and it's ten thousand pities to put so much time, patience, yes, and nerves into such inferior cloth; but she alone must suffer my advent, which is the penalty. Now, you should all agree to eat regularly, to avoid stimulants, and to eschew dainties; use good, light, but stale yeast-bread, a reasonable amount of phosphorus, such as you get in graham bread—for man cannot live by starch alone, as has been well demonstrated—ventilate your houses, and especially your sleeping-rooms. Frozen air is not always pure, as some erroneously think.

Bathe often in a bath tub with plenty of water, thereby keeping the many pores of the skin open. If only a sponge bath is convenient, it must be more frequent. It is really shocking to hear old nurses tell of some of their patients' condition as to cleanliness. Not long since a nurse told me of being called to care for a woman some forty years of age who was in a raging fever. Said she: "I gave her a terrible sweat, then bathed her, removing a good quart of dead skin. I asked the woman when she last took a bath, and she honestly admitted that she had never bathed in her life. [A fact.] But I got her pores well open and she escaped a run of a fever." Fresh air and water are free, but it is surprising to see how many prefer physics and doctors' bills.

Avoid all excesses; be ye "temperate in all things," and my word for it I'll not molest you in the future. I have had little rest of late, as the women have been making countless mince pies, pork and greases have been unsparingly used, and who, pray tell, but suffers by this regimen? Why, even the cooks suffer, as they have to be cooped up in ill-ventilated houses, getting no outdoor exercise; hence their systems have become clogged from the hearty food that has been craved for warmth. It is not the food we eat, but that which is assimilated or digested properly that gives us strength and vigor.

But I must be off; so many are constantly transgressing nature's laws that my labors are arduous. I get no rest night nor day. Hoping not to see any of the readers of the "Sitting-room" again very soon, I remain, distressedly yours.—*Old Headache, in Christian at Work*.

NEVER stand at the foot of a sick-bed and survey the patient. All figures loom large to fevered eyes, and by the side of the bed are only partly seen, and do not annoy with the sense of too much presence. Do not open the door very slowly, for then the attention is strained, speculating as to who the next comer can possibly be after all this preparation and with such cautious approach. Low but clear tones, quiet but sure movements, and rapid, rather than slow, are a relief to any patient.

Whispering is torture. Silence is best until you can discuss matters in another room; but if you speak, speak out, and make no mysteries about anything. In severe illness the nurse must watch her patient steadily, but not seem to be looking. In convalescence it frequently soothes the invalid to have the nurse seated at the window, apparently looking out. This frees the faculties from the tension that the sense of being watched usually gives.—*Sel*.

## News and Notes.

## RELIGIOUS.

—Denver, Col., has fifty-five churches.

—Providence, R. I., has over eighty churches.

—The Russian Government steadily persecutes all religious communions other than the Orthodox Greek Church.

—The Universalist doctrine was first preached in this country by John Murray, in 1770, and the first church was organized in 1779.

—The donations to the American Board of Missions have fallen off nearly 20,000 during the first six months of the current fiscal year.

—Bishop Samuel Fallows, an Episcopal clergyman of Chicago, thinks that the signs of the times point to a speedy second coming of Christ.

—The *Presbyterian* says that the Salvation Army is rapidly vanishing from London, and that the subscriptions from the outside have almost ceased.

—The United Brethren of Pennsylvania have bought a tract of land on the ocean front at Cape May Point, N. J., which they propose to fit up for a camp-meeting site.

—The Presbyterian Board of Foreign Missions reports a falling off in receipts from living members, of \$30,568 for the current fiscal year to March 1, and its legacies are \$20,000 less than last year.

—March 7, a solemn requiem mass was celebrated in the church of Santi Apostoli, Rome, for the repose of the soul of Pius IX. What! infallible before he died, dead seven years, and not at rest yet! If it is so with a pope, and such a pope, how must it be with the poor common people?

—As an example of some of the abuses still allowed in the English church it is stated that the rector of a certain London parish has not been seen within the limits of the parish within seven years. His income from the parish is £11,000 a year, while his duties are delegated to a curate at a salary of £175 a year.

—Two confessional boxes have been placed in the Protestant Episcopal Church of St. Mary the Virgin, New York City. What is the use of such a church inserting the term Protestant, in its title? Why not call itself Catholic and be done with it? That is what it is, and why does it persist in sailing under false colors.

—The *Voice* says: "A thousand missionaries" could not so affect the minds of the Soudan hordes in favor of Western civilization and Christianity, as did General Gordon. That is certainly a very low estimate of the worth of a thousand missionaries, or a surprisingly extravagant estimate of Gordon. We rather think the latter.

—A riot occurred at the A. M. E. church, Clarendon, S. C., Sunday, April 5. The pastor was dragged from the pulpit, beaten, and thrown out of the house. A part of the congregation had seceded and wanted to control the property. It is said that the men planned, and the women executed, the assault. A large number were arrested.

—Cincinnati has a population of 300,000. A correspondent of the *Christian Union* says that of this number only 20,000 are members of Protestant churches, with no flattering signs of any increase. He says that in portions of the city the people are living in a condition but little better than that of the lower animals, apparently unconscious of their degradation, and indifferent to their wretchedness. Here is a fine opportunity for home missionary work.

—"Observer" writes from Boston to the *Christian Union*, thus: "I note continually how the old denominational walls are broken down. People pass from one communion to another, as a matter of convenience or taste, almost as freely as they change residences. This remark applies to Protestants and Catholics. As the result of Catholic mission services in Cambridge, a priest announced that twenty-eight Protestants had been converted during the meetings."

—Phillips Brooks, in a recent sermon, severely reprimanded the press for its lack of discrimination in commenting on the moral character of wealthy men. He intimated that if a Boston millionaire should die the papers would make him out a public benefactor, whether he had gained his wealth by fair means or foul. Upon which the *N. Y. Observer* justly remarks: "Undoubtedly the press is in fault in this matter. But is the pulpit so free from fault as to be justified in throwing stones at the press? We trow not."

## SECULAR.

—France imported 50,000 tons of oranges in 1884.

—Ohio has more colleges than any other State in the Union.

—Last year England paid \$54,000,000 for the service of her navy.

—The New York street-cars killed 21, and injured 108 persons last year.

—John B. Gough has delivered more than 8,500 addresses in forty-five years.

—The preliminaries are being arranged looking to peace between France and China.

—April 2, S. I. Prime, D. D., completed his forty-fifth year as editor of the *N. Y. Observer*.

—Edwards Pierrepont, Secretary of the American Legation at Rome, died in that city April 16.

—The gross public debt of Canada, as stated in the House of Commons the other day, is \$227,110,336.

—A fine new flouring mill at Roseville, Cal., was burned April 15. Loss, \$45,000, insured for \$24,000.

—Heavy floods and great damage are reported from Ontario, on account of the breaking up of the ice.

—The value of produce exports, at the port of New York, for the week ending March 24, was \$5,907,000.

—A hotel and seven other buildings were burned at Victoria, B. C., the night of April 16, and two persons perished in the flames.

—There was a serious riot in Cork, Ireland, the night of April 15, after the arrival there of the Prince and Princess of Wales.

—Governor Hoadly, of Ohio, says he cannot afford to be a candidate for re-election. He had to pay \$10,000 for his election two years ago.

—Quite a severe frost visited California the night of April 17, doing considerable damage to the grape crop, and in some parts damaging all kinds of fruit.

—Now that Barrios is dead, peace has been signed between Guatemala and Salvador, and the trouble in Central America is over, at least for the present.

—The *Christian at Work* declares that there is one thing, and only one, that travels faster than thought, and that is—a lie. We are not disposed to dispute it.

—The Asiatic cholera is raging on the eastern coast of Spain, mostly in the province of Valencia, where the earthquakes were so destructive last fall and winter.

—There is unprecedented business depression in Italy, and it is expected that there will be an enormous emigration from that country to the United States, the coming summer.

—The Pennsylvania House of Representatives has passed, by the emphatic vote of 131 to 39, the Senate bill providing for scientific temperance instruction in the public schools.

—An old woman and her two grandchildren, aged eight and ten years respectively, starved to death near Point Pleasant, W. Va., during the cold weather in the early part of April.

—For the year ending Sept. 30, 1884, the New York elevated railroads carried 96,702,620 passengers. In five years the number has been more than doubled without any extension of the lines.

—April 13, at Oscado, Mich., while seven men were clearing some brick out of a large smoke-stack, it fell and five of them were instantly buried beneath 50,000 brick. One man was severely injured and one escaped unhurt.

—It is reported that the Czar of Russia is to assume the title of Emperor of Central Asia, and to be crowned at Samarcand, in Turkestan. This is probably intended to be an offset to Queen Victoria's title of Empress of India.

—A serious complaint has been entered at the war department against the management of the garrison at Fort Walla Walla, W. T. Neglect, exposure, and oppression of the soldiers, by the officers, are the principal charges.

—At a fire in Huiser's Piano Factory, New York City, April 14, the second floor gave way and nine firemen were thrown to the cellar with a number of pianos, which fell on them. All the men were more or less injured, two of them it is thought fatally.

—A Stradivarius bass-viol was recently injured while being transported over the New York Central Railroad, and a suit for damages resulted in the large verdict of \$3,025. The instrument was pronounced by experts the only one of that make they had ever seen.

—Recently high pontifical mass was celebrated in Copenhagen for the first time since the days of the Reformation, such a service having heretofore been forbidden by law. The Catholics in Denmark now number about 3,000 souls, with 26 priests, of whom 7 are Danes.

—The Sixty-fifth Montreal Volunteers, when ordered to proceed against Riel, the leader in the Canadian rebellion, refused. Their excuse was that they needed equipment, but it is believed that they sympathize with the malcontents, and are unwilling to go against them.

—A barn 100x120 feet in size, on Senator Stanford's ranch at Vina, Cal., was burned at 2:30 in the morning of April 16, in which seventy-five mules and thirty-four horses were burned to death. Loss, \$30,000, with no insurance. Two mules escaped. The fire is supposed to have been the work of an incendiary.

—In the Canadian House of Commons, April 14, a message from the governor-general was read asking Parliament to grant immediately \$700,000 toward defraying the expenses of putting down the Northwest rebellion. That rebellion is about the most serious difficulty with which Canada has ever had to deal.

—Wheeling, W. Va., is profoundly stirred by the report of the grand jury, returning 125 indictments. Sixty of these are for gambling, among which are found an ex-Governor, a candidate for the U. S. Senate, and a large number of "prominent merchants, manufacturers, society young men, attorneys, and other professional men."

—A new invention is suggested by the *Scientific American* by which to detect burglars. Instead of the "alarm" ringing a warning when the safe is approached, an ingenious device is to instantly turn on a full glare of electric light, and at the same time expose a plate in a camera, all ready to take an instantaneous picture. The sleeping inmates of the dwelling will be awakened in the process, who can secure the negative, and perhaps the burglar.

## Obituary.

BROWN.—Died, at St. Clair, Nevada, April 3, 1885, Joseph Brown, aged 72 years.

Until three years ago Brother Brown was skeptical, profane, and intemperate; but by the preaching of the present truth by Elder Farnsworth, and the influence of God's Spirit, his life was entirely changed, and for three years he lived a hopeful Christian life. While burning stubble on his ranch, he was severely burned, and died after three weeks of intense suffering. Funeral remarks by the writer, from Col. 3:4. E. A. BRIGGS.

GAMBLE.—Died, in Belvidere, Ill., April 1, 1885, Anna Jane, daughter of Luther R. and the late Frances Lawrence Gamble, aged 2 years and 3 months.

We mourn the loss of this little one thus early snatched away by the cruel hand of death. The blow is felt by the sorrowing grandmother and the stricken father, by whom little Anna had been cherished more than ever since the death of her mother. "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." Jer. 31:16. L. S. CAMPBELL.

GROVE.—Died, near Garfield, W. T., March 20, 1885, Elva, daughter of Brother and Sister Grove, aged 17 years.

Sister Elva was secretary of the Garfield Sabbath-school, and will be greatly missed. She died quite suddenly at home, while her parents were at Sabbath-school and meeting. She was feeling poorly in the morning, complaining of a headache, yet she urged her parents to go to the meeting, which was about five miles from their home. They accordingly went, not supposing her sickness to be anything serious. The younger children were left at home with her. About one hour after the parents left home she was taken with severe pain in her head and eyes. In ten minutes she became delirious, and in about two hours she died. Her parents on their way home from the meeting met a messenger who informed them that their daughter was dead. A large concourse of people attended the funeral on first-day, to whom I discoursed of that time when there "shall be no more death." Rev. 21:4. J. N. LOUGHBOROUGH.

## Appointments.

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

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

### Stockholders' Meeting.

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

S. C. STICKNEY, Secretary.

### Upper Columbia Conference.

#### THE BIBLICAL INSTITUTE.

A BIBLICAL Institute, to be conducted by Elder E. J. Waggoner, of Healdsburg College, will be held upon the Milton, Oregon, camp-ground, commencing first-day, May 24, and continuing till June 3. A sufficient number of tents will be erected in season to accommodate all who attend the institute. This will be a rare opportunity for the study of Bible truth. We hope to see a full attendance of our people in the U. C. Conference. You cannot make a better appropriation of these ten days than in availing yourselves of the advantages offered by the institute.

#### THE CAMP-MEETING.

This camp-meeting is to be held at Milton, Umatilla County, Oregon, commencing the evening of June 3 and ending on the morning of the 10th. All are invited to attend. Those wishing to do so, can rent tents at the same rate as last year. Let all such write to Wm. Goodwin, Milton, Oregon, so that the tents may be secured and pitched in good season. There will be no restaurant upon the camp-ground this year, but there will be a provision stand, from which fresh bread and other supplies can be obtained at the lowest possible rates. Ample provision will also be made for horses. Brethren and sisters, all come to the meeting, and bring your friends with you.

#### THE CONFERENCE.

The annual session of the U. C. Conference for the year 1885 will be held on the camp-ground at Milton, in connection with the camp-meeting, June 3-10. Let each church in this Conference immediately elect their delegates, furnishing them with credentials, and also with a report of its standing, losses, and additions during the Conference year. Let all the churches be reported, either by delegates or by letter. Let all letters, from churches or individuals, be directed to J. N. Loughborough, Milton, Umatilla County, Oregon.

#### THE SABBATH-SCHOOL.

The Sabbath-school Association of the U. C. Conference will hold its annual session for the year 1885 in connection with the camp-meeting at Milton, June 3-10.

#### THE TRACT AND MISSIONARY SOCIETY.

The annual session of the U. C. Tract and Missionary Society for the year 1885 will be held in connection with the Milton camp-meeting, June 3-10.

#### REDUCTION OF RAILROAD FARE.

All parties coming by the Northern Pacific Railroad to the camp-meeting at Milton, Oregon, June 3-10, will pay full fare to Wallula Junction, and obtain, on the camp-ground, a certificate by which they will be entitled to return tickets from Wallula for one-fifth the regular fare.

NOTE.—We hope to get reduced return rates over O. R. and N. lines. The company has the matter under consideration, promising a report soon.

J. N. LOUGHBOROUGH,  
W. I. GOODWIN,  
T. L. RAGSDALE,  
Conference Committee.

### Stockholders' Meeting.

IN accordance with the by laws of Healdsburg College Corporation, the third annual meeting of the stockholders of said corporation will be held at the College Hall, Healdsburg, Cal., Friday, May 1, 1885, at 10 o'clock A. M. for the purpose of electing a board of trustees and for the transaction of other business.  
S. BROWNSBERGER, Secretary.

## Publishers' Department.

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

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

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

### A Gentle Hint.

AS THERE will be no SIGNS issued next week, those of our subscribers who do not read the little "notice"—to that effect—on the last page of this week's paper, will go to the post-office as usual for their SIGNS and will be surprised at not receiving it. Perhaps they will think their time has expired, and that their name has been cut off from the list of subscribers. We know the SIGNS is too valuable a paper for you to lose even a single number, so please examine the little yellow tab on your paper or wrapper and if not paid to Jan. 1, 1886, please renew at once.

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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 23, 1885.

ELDER S. N. HASKELL arrived in Oakland on the 10:30 A. M. train, Sunday, April 19. We are glad to see him on this coast again, and we are sure he will receive a hearty welcome from all.

E. P. W.—Your tithe belongs to the Iowa Conference. If you have no acquaintance with the officers, see "Agents' Directory" in the business columns of the SIGNS. A card to the State agent will bring you the needed information.

AS WE go to press, the latest news from General Grant is that he is decidedly and rapidly improving. We hope he may be able "to fight it out on this line" as successfully as he did on that other, and that it may not take near "all summer."

## No Paper Next Week.

THE meeting of the Stockholders of the Pacific S. D. A. Publishing Association will be held in Oakland, April 27. Other important meetings will be held in connection with this. Special religious services will commence the 24th and hold over the 25th. Missionary meetings the 26th. After the stockholders' meeting a Sabbath-school convention will be held.

These meetings will bring together a larger number of representatives of the cause than have ever yet met in any of our annual meetings. We expect that all the exercises will be of unusual interest. As those connected with the office are workers in the missionary society and Sabbath-school, it will be necessary to omit the SIGNS for one week in order that they may attend the meetings. There will be no paper dated April 30. No. 18 will be dated May 7.

## The Succession.

IT is almost amusing to notice the great ado which is made by some classes of Baptists over the subject of "Baptist succession." Over this the controversy seems both continual and endless. *Cui bono?* Can a more unprofitable question be mooted than this? We believe that there have always been genuine witnesses for the truth; that God has always had in reserve unto himself those who would not bow the knee to Baal; but by what particular name they were designated at all times is a matter of very small concern to us. We care more to hold the apostolical faith than to trace the apostolical succession; and we hope to be found a son and heir of Abraham, even though we cannot trace our genealogy by an unbroken chain! Our *Abrahamic family record* is exceedingly brief. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. If anybody should prove that our great grandfather was not in this line, it does not invalidate our succession. Brethren, drop your contention, and give all diligence to make your calling and election sure, and this will be your best proof that you are of the royal line.

## In Oakland Again.

WE arrived at Oakland Sunday, the 19th. We were glad to meet with the friends at the SIGNS office, and to learn of the prosperity of the cause on the Pacific Coast. God is certainly going before his people, and although we may not realize it, yet the work is advancing at a rapid rate.

Our annual meeting to be held at Oakland next week will be one of the most important meetings ever held on the Pacific Coast. Important, because of important matters to be discussed. Advance

moves are being made all through the country; also in Europe.

We would be glad, could we remain on the coast and visit our brethren in the various fields, but under present arrangements this will be impossible.

We expect to sail for Australia May 9, and we should be glad to see all our leading brethren, from every part of the State, at this meeting; we want to talk with them in reference to the advance steps that should be taken, not only on the Pacific Coast, but in those other parts of the world in which our friends have taken so much interest. Good news is being received from the Sandwich Islands, and encouraging reports from other distant fields. We therefore hope to see as many at this meeting as can consistently attend.

S. N. HASKELL.

## Sabbath-School Contributions and the Australian Mission.

WE have frequently received requests from Sabbath-schools in different parts of the State in regard to what use should be made of their class contributions. We have generally answered that they were to be used in defraying the running expenses of the schools. But the more we have thought over the matter, the more we have felt that there should be some higher object held up as an incentive to give. Our schools have done well in the past, but we feel confident that if some special object were placed before them each quarter,—something of a more general nature,—the contributions would be largely increased. In talking the matter over with Elder W. C. White, president of the General Sabbath-school Association, he fully agreed with me in this, and therefore we made the request at the beginning of the year that all the Sabbath-schools in the California Conference donate their class contributions for the first quarter to the Australian mission.

As the result, we give below the names of the schools heard from thus far, and the amount donated by each:—

Arbuckle .....	\$ 8 00	Petaluma .....	\$ 7 50
Arcata .....	18 35	Placerville .....	27 54
Burrough Valley .....	3 50	Pleasant Grove .....	20 00
Ferndale .....	36 25	St. Clair .....	20 05
Fresno City .....	20 65	St. Helena .....	17 50
Gilroy .....	5 30	San Francisco .....	67 50
Grass Valley .....	3 25	San Jose .....	7 55
Hanford .....	79	San Pasqual .....	6 60
Healdsburg .....	100 00	Santa Ana .....	6 12
Lakeport .....	2 80	Santa Rosa .....	9 05
Lemoore .....	30 05	Selby Flat .....	5 00
Little River .....	3 50	Soledad .....	5 10
Los Angeles .....	5 10	Turlock .....	51 20
Napa City .....	2 50	Ukiah .....	2 00
Norwalk .....	4 75	Vacaville .....	4 45
Oakland .....	228 00	Woodland .....	35 00
Oro Fino .....	05	Total .....	\$765 00

The following schools have not been heard from: Forestville, Lafayette, Modesto, Mountain Home, National City, Potrero, Reno, and Temperance.

In looking over the result as reported above, we feel that our schools have done nobly, and we are more than ever satisfied that we have adopted the right plan. All the money donated as above, was received from the *class contributions*. Large donations have been made to the mission by different persons aside from this. It was not intended that these Sabbath offerings should take the place of donations.

Though the amount given by each individual may have been small, yet, when it is all put together, it makes quite a large sum. And now each scholar in the school can feel that he has done something to help start the Australian mission, and I feel sure that they will take a deeper interest in that work from having done something for it. Like the little boy in the East, when running along early one morning he was accosted by a gentleman who asked him where he was going and why he was in such a hurry? He said, "I am going down to see my

ship launched." The gentleman thought it rather strange that he should call the ship *Ais*, and on questioning him further, the boy said he had given ten cents to his Sunday-school teacher to help build the ship *Morning Star*, that he had an *interest* in the concern, and was going down to see her launched. Can we not by the means which we have adopted, instill the same missionary spirit into the minds of our children, and thus lead them to feel that *they* have an *interest* in these things?

As some of our schools need supplies of books, maps, etc., we thought it best to use the class contributions this present quarter in getting what may be needed, but we expect to make another call soon, for united action in behalf of some other missionary enterprise, and we trust we shall have the same hearty co-operation that there has been in this.

The State Association has decided not to take the *tithe* out for the past quarter, but let it all go to the mission, and thus give each school credit for the full amount donated.

Now that we have given of our *means*, for the Australian mission, let us not forget to pray earnestly and continually that God's blessing may rest upon it. That he may guide his servants who are going there, and that the way may be opened up before them.

C. H. JONES,

Pres. Cal. S. S. Association.

## What Next?

OF all attempts that we have ever seen to set the New Testament against the Old, the weakest and silliest is now going the rounds of the press, and is reported as coming from "a member of the firm of Thomas Nelson & Sons," who are to handle, in this country, the Revised Old Testament. He estimates the sales for the first few months at 200,000, whereas 1,000,000 of the Revised New Testament were ordered in advance. And then he adds:—

"Perhaps the difference in favor of the two [new?] is illustrated by the closing words of each in the King James' version. The last word in the Old Testament is 'curse,' and almost the last word in the New is 'come.'"

The silliness of this would be bad enough even were it honest; but it is not honest. He proposes that the test shall be between the "closing words" of the two, and then takes the last word in the Old, and "almost" the last word in the New. But why "almost" the last? why not the last in the New as well as in the Old? Oh, that would not answer his purpose at all, for then he would have simply "curse" as the last word in the Old, and "Amen" as the last word in the New, and it would never do to have the New Testament to seem to be saying "Amen" to the Old. He is unfair also in selecting his word "come" as "almost" the last word in the New Testament; it is the *fifteenth* word from the last, while in the Old Testament it is only the *eighth* from the last. So in fact the word "come" upon which his whole argument (?) rests, is actually a good deal nearer to the last word of the Old Testament than it is to the end of the New. When prejudice against the Old Testament will resort to such unworthy shifts as is revealed in the above, we can only in astonishment inquire, What next?

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