

The Signs of the Times.

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

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The Signs of the Times.

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THE LOVE OF GOD.

O LOVE of God, no word can spell,
Nor language tell,
What wonders in thee dwell;
The heart that feels thy mighty thrill
Receives its fill
Of joy unspeakable.

It was this love that moved our God
To send the Lord,
The blest eternal Word,
To save our fallen, guilty race
From hell's dark place,
Through his own sov'reign grace.

It is this love that to us brings
All heav'nly things
Upon its golden wings,
And lightens all the pain and care
We're called to bear,
While foot-sore pilgrims here.

It gives us heart to watch and pray,
And walk God's way
From this to perfect day,
And makes this world an Eden-bower,
From hour to hour,
To those who feel its power.

O Father, God! send from above
The heav'nly Dove,
To breathe in me this love.
And let this precious bliss divine,
Now, at this time,
O gracious Lord, be mine.

—Sel.

General Articles.

The First Mission to the Gentiles.

BY MRS. E. G. WHITE.

(Concluded.)

WHEN Paul and Barnabas were driven away from Antioch in Pisidia, they next visited Iconium. This place was a great resort for pleasure-seekers, and for persons who had no particular object in life. The population was composed of Romans, Greeks, and Jews. The apostles here, as at Antioch, first commenced their labors in the synagogues for their own people, the Jews. They met with marked success; numbers of both Jews and Greeks accepted the gospel of Christ. But here, as in former places where the apostles had labored, the unbelieving Jews commenced an unreasonable opposition to those who accepted the true faith, and, as far as lay in their power, influenced the Gentiles against them.

The apostles, however, were not easily turned from their work; for many were daily embracing the doctrine of Christ. Miracles were daily wrought by them through the power of God; and all were affected whose minds were open to evidence. This increasing popularity of the doctrine of Christ stirred the unbelieving Jews to fresh opposition. Filled with envy and hatred, they determined to stop the labors of the apostles at once. They went to the au-

thorities, and represented their work in the most false and exaggerated light, leading the officers to fear that the entire city was in danger of being incited to insurrection. They stated that great numbers were attaching themselves to the apostles, and suggested that it was with secret and dangerous designs.

In consequence of these charges, the disciples were repeatedly brought before the authorities; but their defense was so clear and sensible, and the statement which they gave of their doctrine was so calm and comprehensive, that a considerable influence was exerted in their favor, and although the magistrates were prejudiced against them by the false statements they had heard, they dared not condemn them. They could not but acknowledge that the teachings of the apostles were calculated to make men virtuous, law-abiding citizens.

The Jews perceived that their efforts to thwart the work of the apostles were unavailing, and only resulted in adding greater numbers to the new faith; and, determined to compass their ends in some manner, they stirred up the worst passions of the ignorant, noisy mob, intending to put a stop to their labors by stoning them to death. Friends of the apostles, although unbelievers, warned them of the designs of the malicious Jews, and urged them not to expose themselves uselessly to their fury, but to escape for their lives. They accordingly departed from Iconium in secret. But they by no means took a final leave; they purposed to return, after the excitement then raging had abated, and complete the work they had begun.

Those who observe and teach the binding claims of God's law, frequently receive, in a degree, similar treatment to that of the apostles at Iconium. They often meet a bitter opposition from ministers and people who persistently refuse the light of God, who by misrepresentation and falsehood, close every door by which the messenger of truth might have access to the people.

The apostles next went to Lystra and Derbe, cities of Lycaonia. These were inhabited by a heathen, superstitious people; but among them were souls that would hear and accept the doctrine of Christ. The apostles chose to labor in those cities because they would not there meet Jewish prejudice and persecution. They now came in contact with an entirely new element,—heathen superstition and idolatry.

In Lystra there was no Jewish synagogue, though there were a few Jews in the place. The temple of Jupiter occupied a conspicuous position there. Paul and Barnabas appeared in the city together, teaching the doctrine of Christ with great power and eloquence. As the apostles gathered the people about them, and explained their strange belief, the worshippers of Jupiter sought to connect these doctrines, as far as they were able, with their own superstitious faith.

Paul addressed them in the Greek language, presenting for their consideration such subjects as would lead them to a correct knowledge of Him who should be the object of their adoration. He directed their attention to the firmament of the heavens—the sun, moon, and stars—the beautiful order of the recurring seasons, the mighty mountains whose peaks were capped with snow, the lofty trees, and the varied wonders of nature, which show a skill and

exactitude almost beyond finite comprehension. Through these visible works of the Almighty, the apostle led the minds of the heathen to the contemplation of the great Mind of the universe.

He then told them of the Son of God, who came from Heaven to our world because he loved the children of men. His life and ministry were presented before them; his rejection by those whom he came to save; his trial and crucifixion by wicked men; his resurrection from the dead to finish his work on earth; and his ascension to Heaven to be man's Advocate in the presence of the Maker of the world. With the Spirit and power of God, Paul and Barnabas declared the gospel of Christ.

As Paul recounted the works of Christ in healing the afflicted, he perceived a cripple whose eyes were fastened upon him, and who received and believed his words. In the presence of that idolatrous assembly, Paul commanded the cripple to stand upright upon his feet. He instantly obeyed the command, and stood on his feet for the first time in his life. Strength came with this effort of faith; and he who had been a cripple walked and leaped as though he had never experienced an infirmity.

This work performed on the cripple was a marvel to all beholders. The subject was so well known, and the cure was so complete, that there was no room for skepticism on their part. The Lycaonians were convinced that supernatural power attended the labors of the apostles, and they cried out with great enthusiasm that the gods had come down to them from Heaven in the likeness of men. This belief was in harmony with their traditions that gods visited the earth. They conceived the idea that the great heathen deities, Jupiter and Mercury, were among them in the persons of Paul and Barnabas. The former they believed to be Mercury; for Paul was active, earnest, quick, and eloquent with words of warning and exhortation. Barnabas was believed to be Jupiter, the father of gods, because of his venerable appearance, his dignified bearing, and the mildness and benevolence expressed in his countenance.

The news of the miraculous cure of the cripple was soon noised throughout all that region; a general excitement was aroused, and priests from the temple of the gods prepared to do the apostles honor, as visitants from the courts of Heaven, to sacrifice beasts to them, and to bring offerings of garlands and precious things. The apostles had sought retirement and rest in a private dwelling, when their attention was attracted by the sound of music, and the enthusiastic shouting of a vast assembly, who had come to the gate of the house where they were abiding.

When these ministers of God ascertained the cause of this visit and its attendant excitement, they were filled with indignation and horror. They rent their clothing, and rushed in among the multitude to prevent further proceedings. But the superstition and enthusiasm of the people had been so great in regard to the apostles that they were loth to acknowledge their error, and have their expectations and purposes thwarted. Notwithstanding the apostles positively denied the divinity attributed to them by the heathen, and Paul endeavored to direct their minds to the true God as the only object worthy of worship, it was still most difficult to

turn them from their purpose. They reasoned that they had with their own eyes beheld the miraculous power exercised by the apostles; that they had seen a cripple who had never before used his limbs, made to leap and rejoice in perfect health and strength, through the exercise of the marvelous power possessed by these strangers. But, after much persuasion on the part of Paul, and explanation as to the true mission of the apostles, the people were reluctantly led to give up their purpose.

And now a strange change came upon the fickle, excitable people, because their faith was not anchored in the true God. The opposing Jews of Antioch, through whose influence the apostles were driven from that district, united with certain Jews of Iconium, and followed upon the track of the apostles. The miracle wrought upon the cripple, and its effect upon those who witnessed it, stirred up their envy, and led them to go to the scene of the apostles' labor, and put their false version upon the work. They denied that God had any part in it, and claimed that it was accomplished through the demons whom these men served.

The disappointment experienced by the idolaters in being refused the privilege of offering sacrifices to the apostles, prepared them to turn against these ministers of God with a zeal which was little less than the enthusiasm with which they had hailed them as gods. The malicious Jews did not hesitate to take full advantage of the superstition and credulity of this heathen people to carry out their cruel designs. They incited them to attack the apostles by force; and they charged them not to allow Paul an opportunity to speak, alleging that if they did so he would bewitch the people.

The Lystrians rushed upon the apostles with great rage and fury. They hurled stones violently; and Paul, bruised, battered, and fainting, felt that his end had come. The martyrdom of Stephen was brought vividly to his mind, with the cruel part that he had acted on that occasion. He fell to the ground apparently dead, and the infuriated mob dragged his insensible body through the gates of the city, and threw it beneath the walls.

The disciples stood around the body of Paul, lamenting over him whom they supposed to be dead, when he suddenly lifted his head, and arose to his feet with the praise of God upon his lips. To the disciples this seemed like a resurrection from the dead, a miracle of God to preserve the life of his faithful servant. They rejoiced with inexpressible gladness over his restoration, and praised God with renewed faith in the doctrine preached by the apostles.

These disciples had been newly converted to the faith through the teachings of Paul, and had stood steadfast notwithstanding the misrepresentation and malignant persecution of the Jews. In fact, the unreasoning opposition of those wicked men had only confirmed these devoted brethren in the faith of Christ; and the restoration of Paul to life seemed to set the signet of God upon their belief. Timothy had been converted through the ministration of Paul, and was an eye-witness of the sufferings of the apostle upon this occasion.

The next day after the stoning of Paul, the apostles left the city, according to the direction of Christ: "When they persecute you in this city, flee ye into another." They departed for Derbe, where their labors were blessed, and many souls were led to embrace the truth. But both Paul and Barnabas returned again to visit Antioch, Iconium, and Lystra, the fields of labor where they had met such opposition and persecution. In all those places were many that believed the truth; and the apostles felt it their duty to strengthen and encourage their brethren who were exposed to reproach and bitter opposition. They were determined to securely bind off the work which they had done, that it might not ravel out. Churches were organized in the places they had visited;

elders were appointed in each church, and order and system established, before they returned from their first missionary tour in Asia Minor to Antioch in Syria.

Guaranteed Integrity.

How to guard the commercial world from the speculations and the frauds of those occupying in it positions of trust, is one of the grave questions of the hour. The last year has witnessed almost an epidemic in the way of larcenies and defalcations. The low morality of the age has evinced itself in nothing more than in the dishonesties which have become so rife. On every side there is an anxious inquiry as to what to do to stem this current of unconscionable life, and start a new era of business integrity.

If the question were put to the most observant and candid, as to what is the greatest need of the present, the answer would be, More actual, every-day righteousness. So long as religion fails to be the social and personal force it should be, will it fail to effect the changes in the morals and life of the times demanded. If Christianity is to save the race, it must be so unfolded and enforced as to bend the public mind and heart down to the observance of the few basal principles which condition all true uprightness. It is a decadent life and inconsistent conduct within the church which has begotten a suspicion as to the renovating power of the gospel. So far as our professions of piety have come to seem like a mere top-dressing for an unchanged life beneath, so far has the world drawn back from it in doubt or utter unbelief. It is a return to the ethics of the gospel that would at once improve the quality of the country's life. There is no surer antidote to the commandment-breaking everywhere apparent, than a return to commandment-keeping.

The teachings of Christ touch the human life at all points, and nothing is plainer than the precepts he uttered for the right direction of daily conduct. How the maudlin sentimentalism which tampers with or condones personal transgression is trenchantly rebuked by the apostolic injunction, "Abhor that which is evil, cleave to that which is good." What a timely, ringing command was that which, though addressed to those living in corrupt times and surrounded with sternest difficulties in the way of a lofty discipleship, is pre-eminently applicable to our age, "Provide things honest in the sight of all men," "Abstain from every appearance of evil." The gospel brought to bear on men in their commercial relations, will ameliorate the evils from which the trade and politics of the land are suffering. True Christian men in all walks of life are the best answer to and corrective of the laxities of the hour.

The device of the commercial world to meet the special evils of which we speak, is the organization of guarantee companies. These will, it is claimed, fill the place now made void by the absence of conscience in corporations and employers. They offer to relieve the latter of all interest in the character of their employes. A bond is to be made out by the individual to these companies, which supplants conscience, and for a money consideration all who have to hire help can be certified as to the reliability of the same by these guarantee companies. This is the latest expedient to secure official integrity in the callings where men serve. No bank, no railroad or farm, need inquire aught about those they employ; for this company steps in and guarantees the character of all applicants, and insures the former against loss through dishonesties of any kind. To this stress has the commercial world come, that religion no longer is trusted, nor personal character, but a guarantee company which stands in the place of both.

Surely, nothing more is required to prove the need of a genuine revival of righteousness

among all classes, and a re-enthronement of Christ's religion as the only sure gird of character, the only force that can hold the individual to fealty, to conscience and truth, to honesty before God and man. If universal distrust is so prevalent, let there be a return to the hard-pan of personal rectitude, and let the basis for that be found in the teachings of the Lord, and in the gracious power he proffers those who will follow him. He was pronounced blessed who kept his commandments, and it is ignoring the Decalogue and the morals of the New Testament that has brought in the limp and immoral life of these days. We must have God in our hearts as well as on our lips, and we need to remind ourselves that in the gospel is to be found the perfect ethic and the desired dynamic force to regenerate man's daily life.

The device of money-gripping organizations cannot make men honest, or deter them from unrighteous and iniquitous lives. More than this is required. "Out of the heart are the issues of life," and while this is unreached and unchanged, it is useless to expect altered conduct. The religion which embodies itself in character, clean and steadfast, which actuates the man in his week-day career, insphering and inspiring him, will alone bring back into the marts of trade the integrity it mourns the loss of; and into churches and homes the earnest, pure spirit whose fruitage is the virtues of gentleness, peace, good works, and a love which prompts all speech and service.—*The Advance*.

The Resurrection.

THERE is no doctrine more clearly taught in the Bible than the resurrection of the dead. Christ has assured us that "the hour is coming, in which all that are in the graves shall hear his voice and shall come forth." The redemption of our bodies, as well as the redemption of our souls, is assured. Over against the grave, Jesus has placed the resurrection, and over against death, he has written life eternal, so that death is robbed of his sting, and the grave of its victory. A belief in the resurrection of the dead, with greater or less distinctness, prevailed among the heathen nations of antiquity, as well as among the Jews. But it remained for Christ, by his own resurrection, to illustrate life and immortality, and for the vague conjectures of the ancients touching the possibility of such an event, to substitute the certainty of the fact. While philosophy must ever remain at fault in regard to the mode of the resurrection, Jesus in his own personality has furnished the key to the great fact, and assured us of its reality beyond a rational doubt. He has made positive what was before, to a great extent, a matter of speculative faith. He has demonstrated that death is a conquered foe, and that his reign is broken. With the apostle we may exultantly exclaim, "Now is Christ risen from the dead, and become the firstfruits of them that slept." His resurrection is the pledge and assurance of our resurrection. As surely as he rose, so surely shall we also rise. This is a fact in which we may well rejoice, and one which the church may celebrate with joy and gladness. With grateful hearts we should hail the day that saw him rise. We may now, in full assurance of hope, lay our loved ones in the grave, and our own feet may enter its gloom, for we know that if a man die he shall live again; and he that liveth and believeth in Jesus shall never die. He is the resurrection and the life.—*Methodist Recorder*.

THE UNRULY MEMBER.—"There are but ten precepts of the law of God," says Leighton, "and two of them, so far as concerns the outward organ and vent of the sins there forbidden, are bestowed on the tongue (one in the first and one in the second table), as though it were ready to fly out both against God and man, if not thus bridled."

The First Book.

COULD the inhabitant of another planet visit our earth and investigate the subject of bibliography, this imaginary student would find that the world had produced but one book which can be regarded as universally known. In the number of its translations, editions, and copies, the Bible exceeds every other book so immensely that there is no other with which it may be compared. It stands utterly alone among books of all languages and nations and ages.

To many the Bible is not only their supreme rule of faith and practice, but their greatest intellectual enjoyment, the foundation of all law, history, poetry, and philosophy as well as of all true religion. It is possible that even among lovers of the Bible there are some who have not considered it merely as a printed book entirely apart from its contents, its character, and its claims.

It was the first complete book printed with movable types. This first copy printed by Gutenberg, at Mentz, between 1450 and 1455, is considered the most splendid specimen of typography extant. Like the sculpture of Phidias, magnificent and matchless, it sprung into being, without a predecessor, in defiance of the theory of evolution. One of the finest copies in the world is on exhibition in the Lenox Library. Its successors number more than 200,000,000. No one need dispute about the figures, for more Bibles are now printed daily than at any previous period, and every day adds to the number by thousands.

It may be said that this vast circulation is in part the work of numerous societies. But every one of these volumes is paid for by somebody. This mode of paying does not lessen in the least the evidence of the book's power. No other book ever influenced men to bestow their treasures of time, influence, and money, to print, publish, and send it forth by millions. There are Shakespeare societies and Browning societies, but their sphere is as narrow as their work is insignificant. All endeavors of every kind to exalt or disseminate published writings serve to show that the Bible as a successful book has no peer. All other books follow at so vast a distance that it shines alone, a sun among the stars. The world has not yet produced six books which have been translated into twenty or thirty languages and whose editions can be counted by a few hundreds. But the Bible has been translated into 200 languages, and several years ago its known editions were at least 30,000. Infidel literature, ancient or modern, ignoring or antagonizing the Bible, seems weak, ephemeral, and contemptible compared with the overwhelming march of this book of books among the nations.

Compared with the most popular books that the world has produced, it stands as 60 or 100 to 1; that is, it has been printed sixty times as often as the "Imitation of Christ," and one hundred times as often as any other. In all probability its editions have averaged larger than those of any other book, and this adds very greatly to its relative supremacy.

Such is the book which infidel orators, society fools, and bar-room blockheads treat with contempt. They speak as if they thought it would soon be out of print. No book-talk is more amusing than this. Under its influence whole nations are beginning to learn how to read. Not half the population of France could read in 1827. The Bible is the only book for which languages are invented that it may be multiplied in regions where written and printed words were previously unknown.

This Biblical conquest seems more remarkable when we consider that it has been achieved in spite of what was once known throughout the world as Christianity. Much is written, especially by scientists, about the conflict between science and religion. Science ought not

to complain. Its conflict is a mere lover's quarrel, compared with the conflict of the Bible with religion. This entire page, closely printed, would not suffice for a record of the bulls, canons, edicts, confiscations, imprisonments, tortures, stranglings, burnings and other ecclesiastical demonstrations to suppress and exterminate the Bible, its translators, editors, printers, publishers, disseminators and readers.—*Wendell Prime, D. D., in New York Observer.*

Be Yourself.

To a correspondent who asks for aid in illustrating his sermons, the *Christian Standard* gives the following sound instruction:—

"To paste illustrations on sermons would be very much like putting a suit of clothes on the wooden blocks that stand in solemn array in front of our large city clothing stores—and, very often, they would be a much more awkward fit. We must not insist on David's fighting in Saul's armor. Let every man use the gifts that God has given him.

"Nor are we able to approve our correspondent's suggestion as to illustrations ready made and brought into the market for general sale, with the assurance that every preacher ought to have them. A preacher decked in borrowed plumes is a sorry sight in the pulpit, and is apt to prove either ridiculous or disgusting. Skeletons, prepared illustrations, and all other substitutes for brains and labor, are nuisances that ought to be abated. When a preacher becomes a mere parrot, repeating what he has been taught, and his preaching is largely mechanical, it would be more sensible, and more economical, if the church would buy a volume of ready-made sermons and employ a good elocutionist to read them to the congregation. No, no. Sermons, to be worth anything, must be forged out of the agonizing brain and heart-toils, and prayers, and tears, and life-experiences of the preacher. We want in the pulpit brains, heart, character—not a machine grinding out other men's sermons and illustrations. No preacher can thrive who consents to be a mere echo.

"But, it will be said, do any of us know anything we have not learned? No, nor in fact do we know anything we have learned, until we make it our own—until we incorporate it into our own life. All the material for sermons is given to us in the word of God, in the realms of nature, of art, and of human experience. But to take this material and work it up ourselves according to our own capacity, and in harmony with our own convictions, is a very different thing from going into the market and buying what others have wrought up, and placing that on exhibition as the best we can do. We are far from intimating that our correspondent either does or wishes to do anything of this last-mentioned kind; we have no such thought. But we mean to say that he is wishing for that which, though he suspects it not, would lay an embargo on all manly development, and land any one who tries it long in a pitiful imbecility.

"We believe that most preachers are capable of employing illustrations in their sermons, and that herein is an element of power not to be despised. It is worth much anxious study and persevering effort to attain to skill and effectiveness at this point. The preacher has a right to all the material offered to him in the Bible, in nature, in science, in art, in providence, and in society—even to the suggestions contained in the illustrations wrought out by others—only let him work up this material for himself, and fit it into his own sermons.

"One word more: don't overload your sermons with illustrations. One well-selected, skillfully used, may be sufficient in one sermon."

He whose heart is fixed to serve God will find opportunity to serve him.

Sincerity in Everyday Life.

WHAT is it to be sincere? It would be a difficult task for me to undertake to give anything new regarding sincerity; but what I propose to do is to point out a way whereby we may put in practice the knowledge we already possess.

Each one will admit, I think, that the prevailing thought to-day is popularity, without any regard to conscience in the matter. Now, is that right? To me it is not. If we would consider that every word spoken, every act performed, is an indicator of our true character, would we not revolve thoughts over and over before giving them to others, either in words or acts, realizing that "the tree is known by its fruit"? Again, when the good presents itself to us, should we withhold that, fearing to offend the evil? Never! Courage for the right is what we want, and when we have educated ourselves up to this we will find it is as easy to sail under true colors as under false, and much better. When we converse, let our conversation be guided by sincerity, never hesitating for a moment to consider whether we will please or displease, simply clinging to the right and truth.

Did Christ try to please the multitude, or was his life marked with sincerity? He was a perfect example for us all.

Now if we are sincere in anything, we cannot hide it, because our hearts are in the work, be it what it may, right or wrong. Which side are we on? This is a question for each individual to answer conscientiously. When sincere and on the side of right, we are natural, real, truthful, genuine. Associated with persons living in such a channel, are we not benefited by them?

If we could, each one, influence some other person to be sincere in "everyday life," would not the world be better for it? You know this beautiful world is composed of "little drops" and "little grains," and if each one could send out a "drop" or "grain" of thought in the line of sincerity, what a good work and mighty might be done.

In order to do a good work, we must be careful of the example which we as individuals give to the world. Talleyrand says: "There are many vices which do not deprive us of friends; there are many virtues which prevent us having any." It remains for us to decide whether we will be on the side of vice or virtue. If we want to establish a firm and sure foundation for ourselves and families, we will shut the door against insincerity as against a thief; put ourselves under the lock and key of sincerity, and the bolt of moral courage, thus having the power to deny the wrong every time it is necessary.

I think after all it is moral courage we lack. Let us see to it that we have more of the last-named article on hand, and I know we will rapidly grow toward sincerity. Longfellow says:—

"Bear through sorrow, wrong, and ruth,
In thy heart the dew of youth,
On thy lips the smile of truth."

And to do this we must be sincere always, and have moral courage for our stimulus and support.—*Mrs. J. T. Leach, in Christian at Work.*

"HE sweareth to his own hurt, and changeth not." This is one of the characteristics of a good man, given by the psalmist. He is a man of principle. He scrupulously regards the obligation which he has voluntarily assumed, although, in doing so, it may work to his financial injury. He considers a bargain a bargain, and when he plights his faith with another, he is true to the pledge he has given. He is a true man, honest to the core, not only when it injures to his profit, but, also, when it works to his injury. Such a man may be trusted—such a man should be honored. But there are men who have no respect for their word, when they think they would be gainers by disregarding it. Such men, whatever they may profess, are unworthy of confidence.—*Sel.*

Constantine.—X.

(Concluded.)

His removal to Byzantium was doubtless to glorify himself by building up a strong city to the honor of his own name, calling it Constantinople. Yet the result was so clearly favorable to the interests of the Roman bishop that some have thought the movement had this object in view. Thus Stanley speaks of it:—

"According to the fable of Sylvester, Constantine retired to Greece in order to leave Italy for the pope—'Per cedere al pastor si fece Greco.' So said the legend, and it was undoubtedly the case that, by retiring to the East, he left the field clear for the bishops of Rome. In the absence of the emperors from Rome, the chief Christian magistrate rose to new importance. When the barbarians broke upon Italy, the pope thus became the representative of the ancient republic. It is one of the many senses in which the saying of Hobbs is true, that the papacy is but the ghost of the deceased Roman empire, sitting crowned upon the grave thereof."—*Stanley, p. 305.*

Stanley calls the bishop of Rome "the chief Christian magistrate." This truthful expression is worthy of careful consideration. He was not only a "magistrate" in the civil acceptation of that term, but "chief" among the highest magistrates in the empire.

He was not content, however, to be above all; he was too arrogant and ambitious to long permit even an approach to his dignity. In 451 the council of Chalcedon elevated the bishop of Constantinople to be next in rank to the bishop of Rome, against which the Roman delegates protested, and appealed to the decision of the council of Nice, 325, in favor of the Roman primacy. The imperial commissioners, who heard the plea, thus decided:—

"From the whole discussion, and from what has been brought forward on either side, we acknowledge that the primacy over all and the most eminent rank are to continue with the archbishop of old Rome."—*Schaff, Ch. Hist., vol. 2, p. 281.*

This shows that the question of the primacy was settled, not by the judgment of the imperial commissioners, but by an appeal to the decision of the council of Nice. All after action upon that subject was but a confirmation of the decision of that council. But the prophecy of Daniel had spoken of three horns or kingdoms which were to be plucked up before the Roman pontiff to prepare the way for his supremacy. The third kingdom was plucked up when the Ostrogoths were subdued by Justinian. In his letter to the Roman bishop, Justinian recognized and confirmed his primacy. It is true that Justinian did not particularly speak of the civil power, or make a grant in that behalf. Nor was it needed. The bishop was a high civil magistrate under the empire by the authority of Constantine; and it was only needed of Justinian to put down the opposers in Rome, and to continue to hold the imperial court in Constantinople, to open the way for the exercise of independent magistracy by the Roman pontiff.

And he was not slow to improve every opportunity in that direction. He soon claimed a divine warrant to govern, not only his own territory, but all the kingdoms of the world. And such was the power of popular superstition that kings imagined that they could add to the glory of their kingdoms by receiving the blessing of the "universal bishop." Accustomed to the idea of a union of civil and ecclesiastical power, they thought to strengthen themselves by receiving the benediction of the highest ecclesiastical officer; and that which they accorded to him as a privilege he soon demanded as a right. Mighty rulers, by their complaisance to Rome, exalted the power of the bishop over themselves; and what they intended as an act of reverence to his spiritual

authority, he used as a precedent to prove his right to reign over all civil governments; and he soon demanded homage of kings and emperors as the condition of their reigning unmolested in their own territories! Truly, "his look was more stout than his fellows." The foundation was laid, and strongly laid, by Constantine. Justinian, by plucking up the third horn, gave efficiency to the decision of the Nicene council, and opened the way before "that wicked," whereby he was enabled to "exalt himself," even "above all that is called God, or that is worshiped."

We have here given what we believe to be the truth in regard to the union of church and State, and the part which Justinian took in fulfilling the prophecy of Daniel; and we think this view is abundantly sustained by history.

Of course we include the observance of the "day of the sun" as a day of rest from manual labor, as an important part of Constantine's legacy to the church; and the part which has had a wider influence than any other. After he professed to embrace Christianity he enforced the day of his tutelary god, the sun, with additional honors as an ordinance to be observed by the church. From a carefully compiled work we quote the following:—

"A recent English writer says of Constantine's Sunday law that it 'would seem to have been rather to promote heathen than Christian worship.' And he shows how this heathen emperor became a Christian, and how this heathen statute became a Christian law. Thus he says: 'At a later period, carried away by the current of opinion, he declared himself a convert to the church. Christianity, then, or what he was pleased to call by that name, became the law of the land, and the edict of A. D. 321, being unrevoked, was enforced as a Christian ordinance.' Thus it is seen that a law, enacted in support of a heathen institution, after a few years came to be considered a Christian ordinance; and Constantine himself, four years after his Sunday edict, was able to control the church, as represented by the council of Nice, so as to cause the members of the church to establish their annual festival of the passover upon Sunday."—*Andrews, Hist. Sab., p. 349.*

In this effort Constantine showed his craft, by at once exciting and appealing to their prejudices against the Jews. Although the passover was a yearly festival and affected only one Sunday in the year, yet it was a triumph in the work of honoring that day; and every step in that direction was made a part of the process of suppressing the observance of the seventh day, "the Sabbath of the Lord." It was on this subject that Constantine, in his "Letter to the Churches," used the following language:

"Let us then have nothing in common with that most hostile rabble, the Jews." "Let us withdraw ourselves from that most odious fellowship." "Use every means that the purity of your minds may not be affected by a conformity in anything with the customs of the vilest of mankind."—*Eusebius' Eccl. Hist.*

No better reason for exalting the Sunday was ever given,—a reason which stands against any other precept of the decalogue as well as against the fourth; which might have been urged against the marriage institution with as much force as against the Sabbath.

All history attests the truthfulness of the statement, that his first Sunday law was given out of regard for the sun, or, as Dr. Schaff says, "in conformity to his worship of Apollo," the sun-god. His obsequious bishops were but too ready to please the humor of the emperor by constituting "the venerable day of the sun," the chief festival of the church. Eusebius—who has so often been quoted, and even with an ill-timed air of triumph by the devotees of this relic of sun-worship—acknowledges its paternity in his celebrated endorsement, as follows:—

"And all things whatsoever that it was the duty to do on the Sabbath, these we have trans-

ferred to the Lord's day, as more appropriately belonging to it, because it has a precedence and is first in rank, and more honorable than the Jewish Sabbath."

Those who have noted the temper of the dignitaries of that day, their servility to the emperor, and their bitter prejudice against the Jews, will not be astonished that they attached more honor to the day of the sun, backed as it was by the imperial decree, than to the day which was observed by the Jews, though it had been honored as Jehovah's rest from the work of creation; it had received the divine blessing; it was hallowed or set apart for religious observance by the Lord himself; its observance had been expressly commanded by the Lord with his own voice; it was written with his own finger in the enduring tables of stone; it was declared to be honorable, and a sign or memorial of the Creator's power; blessings had been promised to all who should keep it; and curses had been pronounced against all who should profane it; each and all of which were lacking for the first day.

Said Eusebius, "We have transferred." We shall not here give the evidence, of which abundance exists, that this transfer of Sabbath duty from the seventh to the first day was, as Eusebius affirms, made by the dignitaries of the church in the fourth century. It was, on their part, only an endorsement of Constantine's decree of 321, and the adoption of his favorite day which was devoted to the worship of his favorite god!

The complete evidence that the Sunday was never observed as a Sabbath, or a rest day of any kind, until after Constantine's law, that it was adopted as a church festival, out of complaisance to the emperor, and as a means of more readily leading the Roman people to profess Christianity by conforming to their customs in regard to the "venerable day of the sun," of the regard for the Sabbath of the fourth commandment, which was, up to that time, observed by Christians, and the steps taken by bishops and councils to cause a discontinuance of the observance of the seventh day; these do not properly belong to the life of Constantine, though the complete erection of the Sunday festival is traceable to his influence. But, influential as he was, it was not without a long struggle that Christians were brought to observe the first day to the exclusion of the original and divinely instituted Sabbath. The bishop of Rome put forth every effort to suppress the observance of the seventh day. And because many churches utterly refused to conform to the rules sent to them from Rome, the aid and authority of councils was invoked, and those who refused to join in this "new solar paganism" were anathematized, and straitly threatened by the dominant party, which threats the Romanists were not slow to fulfill.

Of the principal acts of his life which have a bearing on his character as a pagan and a professed Christian, we give the following summary:—

A. D. 312, professed to have the vision of the cross.

313, issued the edict of Milan, stopping persecution on account of religion.

321, March 7, issued a decree that certain classes abstain from labor "on the venerable day of the sun."

321, March 8, issued the edict for the consultation of haruspices—a practice purely pagan.

323, according to the opinion of Mosheim, made a profession of Christianity.

324, murdered Licinius in violation of his solemn oath.

325, convened the council of Nice, and presided over its deliberations.

325, after the council of Nice, revoked the edict of Milan, and copied the penal regulations under which Diocletian had persecuted the Christians, and employed them in the persecu-

tion of those who did not accept the Catholic faith.

326, murdered his son Crispus, and his nephew Licinius, and a great number of their friends.

330, May 11, dedicated Constantinople to the virgin Mary.

337, near the close of his life, was baptized into the Christian faith.

And in regard to his legacy to the church, we may enumerate the following as the principal points:—

1. Investing the officers of the church with authority as judges in secular matters.

2. Union of church and State; or using the machinery of the civil government to enforce ecclesiastical laws and tenets.

3. The adoration of the cross, pictures, and images.

4. The worship of the virgin Mary.

5. The primacy or pontificate of Rome.

6. The observance of the day of the sun, the first day of the week, as a rest from manual labor.

They who can confidently decide that Constantine was a genuine Christian at any time in his life—anything but a crafty politician and selfish ruler—must be able to adjust the balances very accurately to show where Christianity predominates over paganism in the scale! For ourselves, we believe that paganism may exist and flourish with any amount of profession of Christianity; but we do not believe that Christianity can exist together with both the profession and practice of paganism. For this reason we cannot admit that, judged by any possible standard found in the Bible, Constantine ever was a Christian.

And here we close our examination of the life and acts of Constantine. We have aimed in every case to give, not only the exact words, but the actual idea of the historian.

EDITOR.

God Dwells in His People.

GOD has an all-pervading power; can interpose, as it were, his very essence through the being of his creatures; can cause himself to be apprehended and felt as absolutely in the soul—such an intercommunion as is, by the nature of things, impossible between created beings. And thus the interior, central loneliness, the solitude of the soul, is banished by a perfectly intimate presence, which imparts the most affecting sense of society—a society, a communion, which imparts life and joy, and may continue in perpetuity. To men completely immersed in the world, this might appear a very abstracted and enthusiastic notion of felicity; but to those who have, in any measure, attained it, the idea of its loss would give the most emphatic sense of the expression, "Without God in the world."

—John Foster.

Prayer-Meeting Hints.

1. COMMENCE promptly, no matter if there is no one present but the leader.

2. Have a good leader—a person who will not read two chapters, talk half an hour, and say nothing, but one who studies the Bible and can bring out of its treasure things new and old.

3. Have good, lively music, in which all can take part.

4. Have short prayers.

5. Have short speeches, and let every one speak the truth in love; if a person feels that he is not right with God, let him say so; and those who are rejoicing in hope, let them say so. The aim of the prayer-meeting should be, help for all. Let us aim to develop help for the sinner and saint, and the meeting will not be a failure.—*Sel.*

NEVER be too precipitate in your decisions; but previously to pronouncing them, consider both sides of the question.—*Downey.*

"Very Startling Statements."

THE *Boston Journal* says: "Prof. Christlieb, of Bonn, Germany, read a paper before the recent meeting of the Evangelical Alliance at Copenhagen, which contained some very startling statements. According to the statistics of the last twenty years, he said, there has been a large falling off in attendance upon religious services throughout Europe, and this has been followed by an increase of crime. Paris has more atheists to-day than ever before existed in any great city. In no Christian country, however, were things so bad as in Germany. In many districts in Berlin there was only one church to every 50,000 of the population. In New York there were 200 places of public worship; in Berlin, only 50. Besides this, out of the whole population of Berlin, namely, one million, only 20,000, or two per cent., attend divine service. Hamburg was even worse, for, out of a population of 400,000, public worship on Sundays was attended only by 5,000. In certain provinces of Germany there are suicides at the rate of forty a week. The ordinary religious teaching of the country is quite dead, and Christianity resolved into mere education. Skeptical works are popular with the working classes, and in the middle and upper classes hundreds are led away by the influence of scientific discovery and invention.

Common Responsibility.

WIVES are accepted in a general way as the moral educators of their husbands. And from the force of habit, when a man is reported to have failed morally, the question comes to the mind, What kind of a wife had he? Too often must the answer be, "Extravagant," "Socially ambitious," "Determined to dress and live as well as or better than her associates." But it certainly will be acknowledged that when a man allows his wife to be his tempter, allows her weakness to lead him to sin, he has given positive evidence of moral infirmity, and is one who would yield with little effort of will to temptation outside of home.

It is not true that women are the divinely appointed moral guardians of men. A true woman can, and does, influence a man for good, but so does a good man. Personal influence is not a question of sex, but of character, of force.

It is an unexpressed thought in the minds of many, that woman is a sort of moral shears, designed to clip and cut off the fungous and superfluous growth on a man's moral nature. This is one of the reasons why we find young men living fast lives, and justifying and excusing themselves on the ground that they will soon marry, settle down, and become good men under a wife's influence. Our divorce courts testify too frequently to the fallacy of this doctrine.

How rarely is the educating influence of a husband referred to! and yet, a strong, good man is a wondrous power to educate, inspire, and help the woman whom he has made his wife. The fact that the wife is a woman does not insure infallibility. She has her faults, which he can help her to overcome; her weaknesses, which he can help her to remove; and false standards of life and its responsibilities, which it is his duty to remedy.

The oak and ivy idea of the relation of husband and wife is beautiful in poetry, but most unfortunate in life. And more than one oak sapling which promised to grow to equal any of its fellows, has been strangled to death, or left to a puny, stunted living by the ivy that smothered it by its too clinging tendencies. No husband does his duty as a husband, as a man, who allows a wife to throw on him the cares that it is her duty, and should be her privilege, to assume; and it is weak and unmanly for a husband to shirk the burden of helping a wife to see and take to herself that part

of the business of life that belongs to her as a wife.

Hundreds of girls marry with no thought of the solemn duties that are theirs by right of their position as a wife. They have been educated to the oak and ivy theory, and immediately put it to practice.

Let every husband kindly, gently, lovingly help his wife to fill her place. What right has he to prevent her reaching her highest stature as a woman? None.

It is one of the severest temptations of a deep, strong love to stand between the object of that love and every trouble. But it is the highest privilege of true love to help the loved one bear every responsibility, meet every trouble that tends to develop strength of character and high purpose in life.

Men marry helpmates, not infants; women with souls, not dolls. And it is a weak, selfish love that refuses to help a wife to attain her highest altitude as a woman.—*Christian Union.*

A FRIEND of the *Spectator* wonders if anything can ever be done to keep young married people from rushing into hotels and boarding-houses, instead of going to housekeeping, as all young married people should. He fancies he can trace many a divorce suit and many an unhappy marriage to badly conducted boarding-houses and hotels. The best of these places cannot be one-half so good, one-half so beautiful, as three or four, or even two or three, rooms, neatly furnished and hallowed by the name of home. Better live in one room, even, than go to a boarding-house. Every young couple beginning their journey as "bride and bridegroom, pilgrims of life together," should heed this bit of well-meant advice, and keep out of even the best of boarding-houses.—*Sel.*

It is a compliment to a preacher to say of him that he "hammers away." That is his business. To accomplish the salvation of souls, the Lord gives "line upon line, line upon line; precept upon precept, precept upon precept; here a little and there a little." It is these repeated littles, these continued influences, falling on the heart from day to day, that often lead to the soul's conversion. The word gradually sinks into the memory, penetrates the conscience, pierces the heart, and the cry is heard, "What must I do to be saved?" A preacher should not be discouraged if he does not see at once the fruit of his labor. Let him "hammer" away. Every stroke is making an impression, and the result will be seen by and by.—*Sel.*

PEOPLE need not tell me that I am excited on these questions. I know that I am. I should be ashamed before God and man if I were not. In my ministry, I meet the horrid fruits of these whisky shops. I see men and women perishing in these pitfalls. The number of the victims is so great that it overwhelms me. My brain is burning, my heart is breaking. The church is asleep and the world too, and they are hugging each other. I am weary with holding in. I must cry. I would rather be counted singular in the judgment of men, than to be unfaithful in the judgment of God.—*Rev. Dr. Arnot.*

TWELVE persons united with the First Congregational Church last Sunday. The water used in the baptismal service was procured by Rev. T. L. Brown, from the river Jordan, at the traditional spot where Christ was baptized.—*Eureka (Kan.) Herald, Feb. 27.*

It would be very much better to encourage loyalty to Jesus Christ, by urging people to be immersed according to his commandment, than to encourage their superstition by sprinkling upon them water from the river Jordan. Obedience is better than superstition.—*Christian Standard.*

"BE not thou envious against evil men."

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—MAY 30.

Inheritance of the Saints.

(Continued.)

PROMISES RENEWED TO ISAAC AND JACOB.

1. To whom besides Abraham was the inheritance of the earth promised?

"For all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:15.

2. From which one of his sons was his seed to be reckoned?

"And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him." Gen. 17:19.

"And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called." Gen. 21:12.

3. Where do we find the promise to Abraham explicitly renewed to Isaac?

"And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." Gen. 26:1-4.

4. How do you know that Isaac alone was not the "seed" referred to in the promise to Abraham?

"And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." Gen. 26:4. The promise, when renewed to Isaac, included also his seed.

5. Upon what condition was the promise to Abraham based?

"Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5.

6. Since the same promise was made to Isaac, must it not also have been on the same conditions? It certainly must.

7. Where do we find this promise again repeated?

"And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed." Gen. 28:13, 14.

8. On what occasion and to whom were these words spoken? See Gen. 28:10-17.

9. Who besides Jacob was at this time included in the promise? Gen. 28:13, 14. See quotation above.

10. Where are Isaac and Jacob expressly called the heirs of the promise made to Abraham?

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with

Isaac and Jacob, the heirs with him of the same promise." Heb. 11:8, 9.

11. Did they, then, receive the promise?

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11:13.

12. From this last verse, what would you conclude as to their understanding of the nature of the promise? We must conclude that they did not expect the promise to be fulfilled to them in their life-time, because they "died in faith." When they died they were just as certain of receiving the promise as they were when it was first made.

13. Quote the texts already learned, which prove that these promises will yet be literally fulfilled to Abraham, Isaac, and Jacob.

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9.

"For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." 2 Cor. 1:20.

NOTES ON THE INTERNATIONAL LESSON.

MAY 17—PHILIPPIANS 4:4-13.

Christian Contentment.

"AND the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." To enjoy peace is the Christian's privilege. Genuine peace belongs to the Christian alone, and if he has it not, he is living far below his prerogative. " Acquaint now thyself with him [God] and be at peace." Job 22:21. "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. "But the wicked are like the troubled sea, when it cannot rest. . . There is no peace, saith my God, to the wicked." Isa. 57:20, 21. There is no peace apart from a course of obedience to God. "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18. God has made ample provision, and has given abundance of assurance of peace, and it may be ours if we will only let it.

PAUL says, "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." God has called us to peace; he wants us to enjoy it; he wants us to let it rule in our hearts; but we allow so many things to come upon our hearts to perplex and annoy, that his peace cannot rule, we do not let it. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." Isa. 26:3. Our minds must be stayed on him; our trust must be in him; then, and for this reason, it is that he can and will keep us in perfect peace. It is upon these same conditions that Paul bases our enjoyment of the peace of God which passeth all understanding. He says, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." We are to yield to him implicitly, to trust to him wholly, and count his choice the best; to say freely and from a full heart, "Thy will be done." Does not he know more about us than we know about ourselves? Does not he know all that awaits us, before it comes to pass, while we know nothing about it? While we know not what a day may bring forth, he knows the end from the beginning. Then is not he the only one to trust? "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jer. 17:7.

Jesus again and again presses this thought upon us. And he tries his very best to show us how abundant, how far-reaching, and how intricate the care of our Father is for us. The texts are familiar to all, but the lesson of the texts is familiar to very few. He instances the birds of the heaven, and that "your heavenly Father feedeth them. Are not ye of much more value than they?" If he feeds the birds, and we are of much more value than they, then will he not "much more" feed us without our wearying ourselves with anxiety about it? Then he says, "And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; . . . yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." See Solomon arrayed in his robe of snowy whiteness, his jeweled kingly crown upon his head, sitting on his royal throne of ivory and gold, of which "there was not the like made in any kingdom;" or see him in his chariot of the cedar of Lebanon, its spokes of solid silver, "the bottom thereof of gold, the covering of it of purple," drawn by the most beautiful horses, and surrounded by sixty of the finest young men in the kingdom, clothed in garments of Tyrian purple, and their long hair sprinkled with gold-dust so that it sparkled with the reflected sunbeams. It required a great deal of anxious thought to set Solomon in all this glory, yet what was it all compared to the "tint that decks the rose, or paints the lily fair"? Nothing. Solomon in all his glory was not arrayed like one of these. "Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is east into the oven, shall he not much more clothe you?" Matt. 6:30.

BUT the Saviour is not done yet. In Matt. 10:29 he says: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." Four farthings make an English penny, but that is two cents of our money. Two farthings therefore would equal one cent, and one farthing equals one-half a cent. Two sparrows therefore being sold for half a cent, the value of one sparrow would be but the half of half a cent, or one-quarter of a cent. One sparrow, of the value of only a quarter of a cent, "shall not fall on the ground without your Father. . . . Fear ye not therefore, ye are of more value than many sparrows." What our Saviour would have us understand, is that nothing of as much importance as a quarter of a cent, can befall the child of God without the Father's notice; that his care for his children is so great as this. Yet this is not expressive enough. Jesus goes a step further, as far as he can in human language: "But the very hairs of your head are all numbered." Nothing, therefore, of as much importance as a single hair can come upon a child of God without the Father's notice. Taking these four illustrations together, it would seem that the Saviour tried to draw out our minds to grasp the greatness of the Father's care for us, and that human language cannot express it.

IT was in view of this that Peter said, "Casting all your care upon him; for he careth for you." 1 Pet. 5:7. And why shall we not? Has he not done all that he can to assure us of his loving care? And having done all this, can we not trust him? It was thus that David said it: "Trust in the Lord and do good; . . . and verily thou shalt be fed. . . . Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Psalms 37:3, 5. It is for us to do what our hands find to do, to do it in the fear of God, and leave all the consequences with him. "And we know that all things work together for good to them that love God." Rom. 8:28. Appearances may be otherwise, as with Jacob of old, when he cried out in anguish, "Joseph is not, and Simeon is not, and ye will take Benjamin away; All these

things are against me." Gen. 42:36. But instead of all these things being against him, God was making every one of them work for his good. So it is with us all; there will be times when apparently all things are against us, but we have no right to think so, because all these things happened to those of old for examples, and they are written for our admonition. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. Therefore, "Trust ye in the Lord forever: for in the Lord Jehovah is the rock of ages." Isa. 26:4, margin.

PAUL had learned this lesson of trust; he had learned upon whom to cast his care. And thus he had learned Christian contentment. "For I have learned, in whatsoever state I am, therewith to be content." Phil. 4:11. And having learned this he could rejoice in the Lord. This the Philippians knew, for it was in their own city where Paul and Silas were beaten with "many stripes," and in their own prison where the feet of these two men "were made fast in the stocks," and where at midnight they "prayed and sang praises unto God. . . . And suddenly there was a great earthquake. . . . and immediately all the doors were opened, and every one's bands were loosed." Acts 16. They knew of these things and could recognize the voice of him who, though still a prisoner in chains, could sound the cheerful note, "Rejoice in the Lord." "Rejoice in the Lord always; and again I say, Rejoice."

THE Scriptures recognize no such idea as that we cannot control our thoughts. The wicked is directly commanded to forsake his thoughts. "Let the wicked forsake his way, and the unrighteous man his thoughts." Isa. 55:7. The Lord wants us to think his thoughts. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8, 9. Yet, "Though the Lord be high, he hath respect unto the lowly." He dwells not alone in the high and lofty place, but "with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." The Lord by his Spirit has moved men to record the thoughts which he has concerning us, and which he would have us think concerning him, ourselves, and one another. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:5.

BUT those things of which God would have us think, can never be better written than they have been by Paul, as chosen in the lesson for to-day: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things.*" And thus we all with open face beholding as in a glass the glory of the Lord, shall be changed into the same image from glory to glory, even as by the Spirit of the Lord.

A. T. JONES.

"AFTER three months we set sail. . . . At Syracuse, we tarried. . . . From thence we made a circuit. . . . and so we came to Rome." And this was a voyage where God was leading his own messenger, with a promise of bringing him safely to its end. What a roundabout way God seems to take for the accomplishing of his purposes! Can we wonder that strange and unlooked-for embarrassments, and hindrances, and delays, come into our experi-

ences, while we know that we are in the path of duty, desiring to be led of God? Why Paul was led in such a roundabout way—such a tossed-about way—toward Rome, you and I do not know. But that it was all of God's leading, and that it is of the kind of leading for which we must be prepared, and with which we must be contented, we ought not to question or to doubt.—*H. Clay Trumbull.*

Who Was Gamaliel?

THE name Gamaliel is chiefly thought of now as the name of the Jewish rabbi or teacher at whose feet Paul represents himself as having been brought up. Acts 22:3.

A great many notices are found in the rabbinical writings of this man (see Lightfoot, *Horæ Hebraicæ*, Acts 5:34), from which it appears that he was held in the highest respect among his countrymen. He is there reported to have been the son of Rabbi Simeon, and grandson of the famous Hillel; to have had the presidency of the Sanhedrin at Jerusalem during the reign of Tiberius, Caligula, and Claudius, and to have survived the destruction of Jerusalem eighteen years. These accounts cannot altogether be relied on; but they may fairly be taken as evidence of the high place held by Gamaliel about the period of the gospel era, among Jewish authorities. In the same writings, the epithet of *hazoken*, the aged, or the elder, is frequently ascribed to him. There is a patristic tradition of his having become a Christian, and received baptism from the apostles Peter and John; but it is entitled to no credit.

On the one occasion in which Gamaliel appears taking any part in connection with Christianity, it was not as an advocate of its claims, but as a man of moderation and prudence, restraining the intemperate zeal of his fellow-councilors, and advising them to leave matters to the testing influence of time. His speech may certainly be regarded as indicating both a broader and a calmer view of the subject than was taken by others around him; but it bespoke no leaning toward Christianity itself. It had, however, the effect of saving the apostles from immediate violence; and in that point of view is to be regarded as among the means employed by God for shielding the infant cause of the gospel. But men could not remain long in the neutral position of Gamaliel; and within a few years afterwards, the most noted representative of the school of Gamaliel, Saul of Tarsus, comes forth breathing threatenings and slaughter against the followers of Jesus.—*Imperial Bible Dictionary.*

ILLUSTRATIONS, comparisons, metaphors, anecdotes, in a discourse have been likened to the windows in a room. That is a true similitude. But it happens with many anecdotes in sermons as with the windows in Gothic churches; they are put in more to display the colored glass than to reveal the interior. The true, white light, through plain glass, reveals other things, and draws no attention to itself. When, after a sermon, you hear chiefly this, "What beautiful illustrations he used!" it may remind you of the meeting-house in which people said, "What a lovely rose-window!" but you could not see to read the hymn. "Whatsoever doth make manifest is light." If your anecdote really makes the subject clear, put it in.—*The Watchman.*

DO NOT discard the Old Testament, which is full of Christ, if you wish to find him, and which is, in its place, just as important as the gospels; and I have never failed to find something in every Old Testament lesson, for twelve years past, which would interest, instruct, and help the Christian lives of the little ones in the infant class.—*Sel.*

HUMAN things must be known to be loved; but divine things must be loved to be known.—*Pascal.*

Fashionable Churches.

THESE significant words in a recent issue of the *English World*, "Many professed Non-conformists, when they rise in the world and social standing, leave our chapels for the established church, not always for more interesting sermons or better services, but for a higher class of society," show that human nature is the same both sides of the water. The desire to get into the fashionable church in city and village is apparent enough in this country. It is one explanation of the loss we have sustained in many quarters.

It is not an infrequent occurrence to see those who come into western communities determine the church question in the above spirit. They ask which church has the most wealth and social power, and where will it be most to their material advantage to worship, and make their choice accordingly. This sort of regard for the external selfish benefits of church attendance and connection has been the animating motive of not a few, moving from the East to the West. It is a species of trimming indicative of a purpose to make of religious worship a gain, when persons thus act.

The largest, richest, and most fashionable church may not prove as religiously helpful as one less pretentious, and it is certain that whoever turns his back on the church of his fathers, because humble and weak, will not be spiritually blest. If we would have the world despise the church, let it be seen that men make of it a handmaid to their social ambitions and worldly success.—*The Advance.*

IN our Protestant churches social distinctions are often very marked, and the impoverished and the uncultured are relegated to some distant corner, or treated to a seat in the mission chapel. They are indirectly but effectually informed that they are not wanted, that their presence is distasteful. How many a sexton has been severely reprovved because he did not know *broadcloth*, and with unbecoming courage, seated linsey woolsey and the choicest beaver in the same pew. And how many a pew-owner, holding the most important official positions in the church, has instructed the ushers that his pew was not accessible to the average person, and if by chance such a one has found his way to some cozy sitting, with what looks of displeasure he is informed that his absence is preferable to his presence, that he ought to have known better.

Said a pastor of a small but wealthy church, who had universally preached to crowded congregations in other places: "It is utterly impossible to fill the little edifice, because the average person never comes but three times. The first time he comes he takes a seat in the center of the church, but nobody recognizes him; the second time he sits on the east side, but no one greets him; the third time he goes to the west side, and fares as before. He leaves the church, never to return. In fact," said the humiliated pastor, "the members do not thank a minister for trying to fill the church with common people." Is it at all surprising that some of the ablest preachers discoursed in that edifice to a hundred and fifty hearers, and that a genuine conversion in such surroundings is almost unknown?

It is this Pharisaic, lily-fingered, cold, heartless church pride and selfishness that keeps tens of thousands from entering the sanctuary on the Sabbath. They will not attend to be patronized or scorned. But if they could be greeted with genuine Christian warmth, and made to feel that they were heartily welcomed, our congregations would suddenly undergo a marvelous change.—*Rev. Ezra Tinker.*

"A PRUDENT man foreseeth the evil, and hideth himself; but the simple pass on, and are punished." Prov. 27:12.

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
 E. J. WAGGONER, }
 ALONZO T. JONES, } - - - ASSISTANT EDITORS.
 URIAH SMITH, }
 S. N. HASKELL, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, MAY 7, 1885.

Meetings in Healdsburg.

THE meetings commenced the evening of April 16, as appointed. The ministers present, who took part in the preaching exercises, were Elders Loughborough, Corliss, Healey, Mrs. E. G. White, Elder Haskell, who arrived Monday evening, and the editor of the SIGNS.

The school recitations were continued each day until the close. This was not exactly as we expected, but was considered best under the circumstances. Of course there was not all accomplished in the meetings which seemed desirable. The preaching, however, was well received, and seemed to have good effect.

The hours for recitations were varied somewhat to accommodate the meetings, and studies were to some extent waived to give place to a meeting in the interest of the school. This was an interesting occasion. The meeting was spirited; the reports were favorable, and all felt encouraged. The financial report was more favorable than was expected, and speaks exceedingly well for the management of the school.

The health of the students was an item of no small interest. It is not unusual to see the health of students fail at college, provided that proper attention is given to study. Many "fond parents" think it would be a terrible infiction to make their children do some work at school. But they must have manual exercise of some kind, and orderly exercise in pleasant labor is much better than the violent exercise of ball-playing or boat-rowing. The students at Healdsburg College have *enjoyed* their labor, and many of them testified that their health improved while at the school. Of all the scholars present only two said their health was not as good as when they first went there. We asked one the reason, and he said he went swimming, took a severe cold, and became sick! Young ladies said, before they went there they did not like to do housework, but now they did like it. This is no small point gained to any household, to have the girls learn to do housework right, and love to do it. We think one reason why all the scholars love the work is that it is all done *on time and in exact order*. However much people may be inclined to be negligent and disorderly, we firmly believe that most people really love order rather than confusion; and if well trained to it they love to preserve it rather than to be disorderly.

Our brethren lately from the East were enraptured with the situation. As one said, looking out from North College Hall, "No picture can equal it." The plan adopted in this "Students' Home" has proved very successful. Our experience ought to be worth something to the work, and each new institution planted by us should be better than those preceding. From the first movement toward starting a school in California the blessing of Heaven has seemed to attend every step. And nothing has been attended with better results than our boarding or *house system* at Healdsburg.

The classes in Bible study highly appreciate the instruction given the past year. The College is in every way proving a great blessing, not only to individuals and to families, but to the California Conference, and to the cause at large.

Reverence.

AT the recent meeting in Oakland, Cal., the subject of *reverence* came up among the ministers in their consultations. Among other points considered was reverence in the house of God—in worship. Our denomination has grown up under unfavorable circumstances—such as were calculated to interfere with the proprieties of worshiping assemblies. Houses consecrated to the worship of God have been very scarce with us; our meetings have largely been held in school houses or private dwellings, where the influence of associations shut out much of the feeling of reverence which a place consecrated to the worship of God inspires. It may be said that all places are alike; that the blessing of Heaven rests upon true worshipers, no matter where assembled. But we cannot deny our natures; we cannot, if we would, ignore the influence of associations. It is impossible for children to feel the same reverence and solemnity in worship in an assembly at their own firesides, where they daily indulge in their plays, that they will feel in a house consecrated to worship, and which is used for nothing else. And that is true, to a certain extent, of all classes and ages.

At a gathering of all the ministers present at the above meeting, the following words were read from Testimony No. 20:—

"Things that are wrong often transpire in the sacred desk. One minister conversing with another in the desk before the congregation, laughing and appearing to have no burden of the work, or lacking a solemn sense of their sacred calling, dishonors the truth, and brings the sacred down upon the low level of common things. The example tends to remove the fear of God from the people, and to detract from the sacred dignity of the gospel which Christ died to magnify. According to the light that has been given me, it would be pleasing to God for ministers to bow down as soon as they step into the pulpit, and solemnly ask help from God. What impression would that make? There would be a solemnity and awe upon the people. Why, their minister is communing with God; he is committing himself to God before he dares to stand before the people. Solemnity rests down upon the people, and angels of God are brought very near. Ministers should look to God the first thing as they come into the desk, thus saying to all, God is the source of my strength."

These words have been more or less considered by brethren since they were first published, and an effort has been made by some to act fully up to their suggestions. But because there was not sufficient consultation—no general movement made—the course recommended was not adopted. Those who felt somewhat the force of the testimony contented themselves with bowing their heads upon their hands or upon the desk, as they took their places in the pulpit.

But in the consultation referred to herein, it was unanimously decided that this does not meet the requirements of the case, as it fails to properly impress the congregation. It is true that there is not that solemnity in the house of worship, before the services commence, which belongs to the place and to the occasion. Up to the very moment of the minister's rising to give out the opening hymn, we frequently see members of the congregation engaged in conversations in various parts of the house, which are only stilled by the minister's voice as he opens the services. Frequently these conversations are upon subjects which tend to distract the mind, and draw it away from the object of assembling. The first words of the minister fall upon ears altogether unprepared for the important message of the sacred word, and upon hearts unprepared for the solemn worship of the Most High.

It was considered in our consultations that the message of the gospel would prove more effective to reach the hearts of the people, if there was a feeling

of reverence and solemnity resting upon the congregation from the entering of the minister into the desk. This can best be produced by the minister bowing before God in silent prayer for a short time, when he takes his place for the service. The congregation will be led to respond by bowing their heads, and asking the blessing of Heaven upon the coming service. And God, whose ear is ever open to the pleadings of his children, will surely bless the service which follows such united petition to his throne. He requires by express word that all things in his worship shall be done decently and in order, and that our assemblies shall be holy convocations.

It was therefore agreed by the ministers present that not only the spirit but the letter of the words quoted from the Testimony be carried out by us. And for reasons herein given we believe that it is impossible to carry out their spirit without conforming to the letter. In every case where the effort has been made it has proved a failure. It was not, and is not, our intention to lay down rules for anybody to follow, nor to pass a resolution with the idea of governing the conduct of any; but it was mutually agreed by all present that we, laborers upon the Pacific Coast, will conform to these words, and strive with all our influence to increase a feeling of reverence in our congregations. And we the more readily agree to this because this practice has proved to be effective in other days and among other people. Those among us who can remember when it was practiced by all the Methodist ministers, can testify that its effect upon assemblies for worship was always good.

And we earnestly pray that God may bless us as a people, and increase all our graces, and prepare us for the coming of his Son for the redemption of the purchase of his precious blood.

J. H. WAGGONER,	J. N. LOUGHBOROUGH,
W. M. HEALEY,	J. O. CORLISS,
E. J. WAGGONER,	E. R. JONES,
WM. INGS,	N. C. MCCLEURE,
A. T. JONES,	G. W. COLCORD,
W. C. WHITE,	M. C. ISRAEL,
S. N. HASKELL,	J. D. RICE.
H. A. ST. JOHN,	

Oakland, Cal., May 1, 1885.

Sabbath-School Convention.

OUR first regular Sabbath-school Convention was deeply interesting, and therefore successful. It was held under the direction of C. H. Jones, president of our State Association, an efficient Sabbath-school worker.

The Convention met Tuesday, April 28, at 4 P. M. The workers from the various schools met to consult in regard to their work, and the hour was well occupied with instructions, questions, and suggestions.

In the evening an address was given by the editor of the SIGNS, on "The Church, the School, and the Home."

On Wednesday morning, prayer-meeting was held as usual at six o'clock. At 9 A. M. the secretary's report, and reports from delegates, were heard. These were followed by an address by Professor Ramsey, on "Preparing and Teaching the Lesson." We expected to hear an address by Professor Grainger also, but he was detained at Healdsburg. The "Question Drawer" was attended to by Elder W. C. White. This was an occasion of profit to officers and teachers, as also a similar exercise in the afternoon.

The afternoon meeting was opened by an address by Elder White on "Sabbath-school Contributions." He showed the propriety of such contributions, and the advisability of the plan adopted by the schools in this Association. This was followed by an excellent address or exercise—both in one—by Mrs. M. K. White, on "How to Teach the Children." It was practical and instructive. This again was followed by a practical illustration of primary-class teaching

by Miss Marian Kleabir. The little folks did credit to their teachers.

The closing address in the evening was by our assistant, "E. J. W.," on "The Teacher's Weapon, and How to Use It." It was full of instruction in every sentence; forcible in its illustrations and Scripture expositions.

Of course this is but an outline of the real proceedings. We could but regret that it was not more largely attended by the representatives of the schools throughout the State. It will greatly raise the standard of Sabbath-school work if such conventions are regularly held and generally attended.

There are now, including two Sunday-schools held by workers in new fields, 44 schools, with a membership of 1,738. Last year there were 30 schools, with a membership of 1,338. Donations for the last quarter, \$765, all given to the Australian mission. The average cannot be computed on the membership, as schools have quite recently been opened aggregating about 300 members; and several did not report anything for the mission.

Some doubted the propriety of donating funds raised in our Sabbath-schools to the Australian mission, considering it better to give them to the General Sabbath-school Association to aid in its work. Our people in California, both old and young, feel a deep interest in that mission. This is shown by the large contribution for the last quarter. Our State Association recently gave \$200 to the General Association. This may look like too small a sum; but we think it will all come out right. Let those States which did not donate any school contributions to the mission, now give more liberally to the General Association than we are able to, under our present circumstances, and we will try to follow their example in this direction in the future.

We do not believe that it is right to bestow all our contributions upon one object. Let the spirit of benevolence widen out. There are hundreds of children in California who will now watch the work in Australia with an interest which they would not have if they did not feel that they are "a part of the concern." We feel confident that the rich blessing of Heaven will go with that money; and we pray that a like blessing may abide with our Sabbath-schools.

College Notes.

ON Monday, April 20, a most interesting meeting in the interest of the school was held in the College chapel. Since it was not the regular stockholders' meeting, the financial report was only approximate, but all were surprised at the good showing. Of this, however, we shall speak more particularly next week, when we shall have the report of the stockholders' meeting. That which contributed most to the interest of the meeting, and of which we wish to speak, is the experiences that were given by some of the students. Remarks being in order, after the teachers had spoken concerning the work of the last term, and the prospects for the future, one young man arose and said that he owed a debt of gratitude to the College, which he could never repay. He knew that the College did not advertise to be a sanitarium, yet it had been such to him, during his two years' attendance. He said that his health was so poor when he entered that he should have been obliged to leave in a short time, if it had not been for the regular hours, and the physical exercise in the industrial department.

One who has attended during the last school year, spoke very feelingly of the pleasant associations formed, and the precious religious privileges he had enjoyed while trying to gain knowledge.

Another said that he had gained both spiritually and intellectually. The North College Hall had been to him a home, and he felt that it would be a pleasure for him to work for the school.

One young man said that he was in very poor

health when he left home last fall, and that his friends had tried to discourage him. Now his health is good, his mind stronger, and his hope bright.

Still another, who has spent two winters at the College, and who has already done some good work in the missionary field, said that if he has any success in life, the founders of the College will receive a large portion of the reward.

One young lady said that before she came to the College she had never done any work, did not know how, and did not want to. Now, besides what she had gained mentally, she had learned much about work, and what is more, had learned to like it.

Others spoke to the same effect. These utterances were spontaneous, and none who heard them could doubt their sincerity. If all the patrons of the College, and all who should be patrons, could have heard them, we are confident that the present accommodations would not be sufficient for half of those who would attend next term.

The industrial system of education is no longer an experiment so far as Healdsburg College is concerned. It is a decided success. There are many who think it would be a good thing if it could be carried out; but in this case the students take hold heartily to carry it out. It would do one good to see the pride which, with very rare exceptions, the students take in the College, and in preserving a neat and orderly condition about the premises. The visitors present at the meeting were pleased at the general appearance of things; but no one who has not been present, can have any idea of the amount of work that has been done by the students.

It was noticeable that nearly all of the students who spoke at the meeting, mentioned the fact that their health had improved. One of the brethren who has been a devoted friend of the school, and who was instrumental in securing the attendance of several students last fall, said that at first sight it was difficult for him to recognize some of them, because of their improved physical condition. This is an item upon which too much stress cannot be laid. There are many schools where students may rapidly gain knowledge from books, but there are few schools where they can at the same time steadily improve in health, and also learn how to preserve the health which they have gained. Healdsburg College is one of these, and the only one with which we are acquainted.

We would not forget to mention the good feeling that has uniformly prevailed among the students. We believe that it would be a rare thing to find so many young people of different tastes and habits, brought together in one family without more or less discord. The fact that there was perfect harmony was not because those present were naturally better than others, but because, with few exceptions, all were striving to live up to a high Christian principle. Much may also be credited to the admirable tact and good management of those having charge of the "Students' Home." No family of six was ever better regulated than this one of sixty.

No one can fail to see the hand of God in the prosperity that has attended the Healdsburg College, and we know that if with humble hearts we suitably acknowledge his blessings, it will be manifested in a more marked degree in the future.

E. J. W.

A NEW newspaper, called *Peace*, has been established in Rome, the object of which is to prove that Europe will have no peace until Rome is restored to the pope, and a nucleus of temporal power formed; that this would promote the interests and insure the stability of the governments, and that the pontiff would be freer to attend to religious matters. It seems to occupy the same relation to Catholicism in the Old World that the *Christian Statesman* does to a so-called Protestantism in the New. Both are working for the same general result.

Alcohol Is King.

IT used to be said that "Cotton is king;" and its rule was somewhat despotic, as its right to reign was almost undisputed. In the Exposition at New Orleans it is prominently declared that "Corn is king." We have been somewhat perplexed to decide whether the crown belongs to alcohol or tobacco. Both are domineering and arrogant, but we think for the present alcohol has it. At the Exposition in New Orleans the Woman's Christian Temperance Union had a stand where one could obtain a drink of water, free. They did not ask to sell it. And any one who has ever threaded his way through a maze of tens of acres of exhibition will judge how thankful the wanderer was to come to a fountain of cold water—"pure and free." But now comes the news that King Alcohol arose in his might and declared that cold water was an interloper, a usurper, and must leave the dominion. He had paid for the privilege of being there, and he would brook no rival. So the mandate went forth; water was banished from the Exposition.

The Exposition is a great, a grand affair. Probably the people of the United States do not regret the money which the Government gave to it, but many of them will protest against another like sum being paid for any such purpose, if they are to be deprived of the pleasure of drinking cold water on the premises.

We are beginning to wonder if the liquor-sellers will not soon claim that their licenses give them the sole right to dispense drinks in our towns and cities, and try to deprive us of the privilege of drinking water at all! It is no great stretch of the imagination to suppose it. For who would have thought that when certain parties purchased the right—beg pardon, the *privilege*—to sell beer on the Exposition grounds, they would claim with it the right to deny all persons the privilege of drinking cold water within the gates? And who would have thought that the managers would comply with their exactions and banish cold water from the Exposition? There are thousands who would hesitate to spend a hot day in those buildings knowing that the privilege to take a drink of water therein was denied them. We believe the management has acted unwisely and unjustly, and we hope a protest, long and loud, may go up against their action.

Pacific S. D. A. Publishing Association.

THE past year has been one of marked prosperity for this Association, notwithstanding the great depression in business throughout our country, and the general cry of "hard times."

According to the treasurer's report, the amount of business done during the past year was \$139,321.80, an increase over the previous year of \$28,462.97. The actual net profits of the Association from April 1, 1884, to April 1, 1885, as shown by the balance sheet, are \$13,532.94, an increase of more than \$8,500 over any previous year.

In accordance with the recommendation of the stockholders, and by vote of the directors at the meeting held one year ago, quite extensive improvements have been made during the past year, which have greatly added to our facilities. Two lots, each 50x100 feet, adjoining the property of the Association on the west, have been purchased, and a building erected, 24x34 feet, three stories high. On the first floor of this building there is a stable, carriage house, and paper warehouse; the second floor contains a carpenter shop and hay loft; the third floor is used by the California Conference as a tent loft. Above this are two large water tanks, one of 5,000 and the other 9,000 gallons capacity. The old stereotype foundry, which was formerly a one-story building, 14x26 feet, has been enlarged and raised, making a building 26x28 feet, two stories high, with

the stereotype foundry in the first story, and editorial and proof-reading rooms in the second story. By the side of this an artesian well over 400 feet deep has been sunk and supplied with a good deep well pump. A new four-roller, two revolution Campbell cylinder press has been purchased, besides other machinery for our bindery and stereotype foundry. We now have eight presses in constant operation, running night and day, much of the time.

The improvements above referred to, including the two lots, buildings, machinery, etc., have cost about \$15,000, and have all been paid for in cash. Besides this the Association has taken up all of the bonds which had been issued, amounting to \$10,500, thus leaving the entire property free from all incumbrances; and in doing this our interest-bearing debt has been increased but very little.

The institution has the confidence of the public, as well as of our brethren and sisters. Quite a number have heeded the resolution passed last year, and have come forward and placed their money here without interest, feeling that it is safer here than in a bank, and it will be doing some good.

Our denominational work has largely increased during the past year. As a comparison we would say that the subscription list of the SIGNS, alone, has increased more during the past year than it did during the first nine years of its existence, and almost double what it did the year before. We can say about the same in regard to our denominational books. And still the good work goes on, and we are looking for a still larger increase during the coming year. Plans have already been laid that will bring to this office a large amount of work.

We now have in process of publication, to be issued within a few weeks, the Testimonies from No. 1-30, inclusive. These are being gotten up in accordance with the vote taken at our last General Conference, and will be bound in four volumes of about six or seven hundred pages each. This will place them in permanent form, and they will be a valuable addition to every Seventh-day Adventist's library. We do not expect to make much money on these publications, as the price will be placed very near the cost of publication; but we feel that the books are needed, and ought to be published.

In addition to this we are now getting up a third edition of "Great Controversy, Vol. 4." The first two editions, of about nine thousand copies, have nearly all been sold, and there is still such a demand for this book that we have decided to get it up in larger and finer style and have it well illustrated. We believe that it contains just what the people need at the present time, and our leading brethren from whom we have heard are enthusiastic over the plan. The illustrations are all being made for this special work.

Now, if we go on with these books, as contemplated, it will call for an investment of at least \$10,000, and it will be some time before there will be any return. We would therefore call the attention of our brethren and sisters to the third and fourth resolutions adopted by the stockholders at the last annual meeting, as recorded in another part of this paper, and ask them to act upon them.

According to the vote taken at our last General Conference, and to meet a pressing demand, it is expected that a new monthly paper will soon be issued from this office to counteract the influence of the *Christian Statesman*, and defend the rights of American citizens. The plans for this are not yet fully matured, but will be announced in due time.

Other plans might be mentioned, but this is sufficient to show that we are making preparations for active work during the coming year. And now we want to secure the active co-operation of all our brethren and sisters, both East and West, in trying to spread abroad a knowledge of God's truth.

As we look over the work of the past year we feel that we have every reason to "thank God and take courage."

C. H. JONES.

The Missionary.

State Quarterly Meeting.

ACCORDING to appointment the State quarterly meeting of the California Tract Society was held Sunday, April 26, 1885. The meeting was called to order by the president, Elder S. N. Haskell. Prayer by Elder Wm. Ings. The reading of the minutes of the last session was waived, and the report of labor for quarter ending March 31, read:—

REPORT FOR QUARTER ENDING MARCH 31, 1885.

DISTRICTS	No. of Members	Reports Returned	Members Added	Members Dismissed	Missionary Visits	Letters Written	Signs taken in clubs	SUBSCRIBERS OBTAINED				
								Review	Good Health	Instructor	Other Periodicals	Total
No. 1	298	158	11	206	1080	739	2	29	17	18	12	
No. 2	97	43	4	68	201	216	3	9	5	5	5	
No. 3	198	128	34	5	618	929	44	78	60	1	26	
No. 4	114	43	8	468	206	255	4	93	25		4	
No. 5	113	56	8	1	63	400	1	1	19	1		
No. 6	71	31	1	52	187	144		10				
No. 7	44	19			47	117	1	1				
C. M.		2		1017		580	2	4	7			
Total	930	475	62	11	2487	3000	2892	57	224	128	25	42

DISTRICTS	READING MATTER DISTRIBUTED.		CASH RECEIVED.			
	Pages tracts and Pamphlets	Periodicals	Membership and Donations	Sales	Periodicals and Signs	Total
No. 1	288000	8617	\$129 50	\$23 05	\$105 25	\$352 80
No. 2	81442	3411	24 75	9 30	61 60	95 65
No. 3	732507	22178	21	10 85	260 55	292 40
No. 4	36551	2901	18 45	50 45	152 90	227 80
No. 5	23435	2652	56 50	141 92	87 75	286 17
No. 6	9391	1212	8 95	28 43	69 77	102 15
No. 7	11550	1381	42 50	22 20	41 50	106 20
C. M.	149337	10818	248 40	75 15		318 55
Total	1283222	66150	\$540 05	\$377 20	\$864 47	\$1781 72

*City Missions.

In the reading as each item was compared with that of the preceding quarter, the increase in the amount of work done was made very perceptible. Of the 930 members in the State 54 were added during the last quarter. The increase in the number of reports returned was 131. The visits made exceeded those of last quarter by 508; and the number of letters written, which was 3,000, by 1,475. The number of subscribers obtained for the various periodicals was 476, or 278 more than was last reported. The increase in the amount of reading matter distributed was 866,278 pages; and in the periodicals circulated, 66,150.

This report is far more complete than that of any previous quarter; in the amount of work done there has been a marked increase in every respect. Although the cash receipts last quarter were unusually large they are exceeded in this report by \$110.02, the whole amount received being \$1,781.02. Elder Haskell spoke of the encouraging nature of the report. By relating some incidents he showed how the present system of missionary work originated, and gave some statistics of its early history, which forcibly brought to mind the rapid growth of the work.

By a comparison of previous reports it will be seen that for the last five years there has been a growing interest in the tract and missionary work in California. There have been some quarters when the increase was not so marked as others, but from quarter to quarter the reports have shown that the missionary spirit is growing. The amount of work done this quarter is equal to that of whole years during the earlier period of its organization. Another encouraging feature is that there is an interest taken in every enterprise in connection with the missionary work.

Elder Ings, who has had the general oversight of the distributor work throughout the State, reported that 160 distributors are now in

use. The city mission owns seventy-three, thirty-eight of which have been placed on vessels at the port of San Francisco. The remaining eighty-seven are owned and supported by local societies and individuals. The price of the distributor is \$1.50, and the estimated cost of filling once a week for a year is about \$12.00. In case the SIGNS SUPPLEMENT is used instead of the SIGNS the cost will be lessened about one-half. Many of the distributors are filled daily, others twice a week, while those in more remote districts are filled but once a week. The entire number on the coast is 275. Averaging these distributors to be filled twice a week, which would be a low estimate considering the number that are filled daily, the aggregate cost of the distributors in this Conference would be \$3,840, and on the Pacific Coast \$6,600. When we consider that this work is performed by individuals and local societies, while at the same time the general interest of the missionary work is increasing, there is no marvel that the blessing of God attends the efforts of the people on the Pacific Coast.

Many incidents of thrilling interest were given, showing how the Lord has opened the way for the distributors to be placed in railroad depots, on board the steamers, and in hotels and factories. Several who have had frequent opportunity to notice the distributors, reported some of the good that is being accomplished by them. Elder Loughborough, who has had occasion to note the work of the distributors on board a steamer, stated that the papers and tracts are read with the greatest interest by the officers of the ship as well as by the passengers. He also noticed the care with which the reading was handled; as the distributors contained loaning matter only, all felt under obligations to replace it.

Elder McClure reported that as the result of distributor work in Arcata they have learned of one man in that vicinity who is keeping the Sabbath; and it was stated by Elder Ings that as the direct result of this work three families in Milwaukee, Oregon, have embraced the truth. At the Oakland pier, as a brother was filling the distributor, a young man requested the privilege of taking an assortment of the tracts and papers, as he said that he was soon to start for England, and such reading could not be found there. Upon another occasion a lady asked for a copy of the SIGNS; when given to her she replied that she had read that number; a second copy which was offered her, she had also read; the third was accepted. Many such incidents were cited, showing the thoroughness with which some are investigating.

Three Rivulet Societies have lately been organized in this State, at Oakland, San Francisco, and Healdsburg. Reports from different ones who have been connected with this work showed that an interest in the missionary work is being awakened among the children.

The following Committee on Resolutions was appointed by the chair: Elders J. N. Loughborough, W. C. White, and William Ings.

A second meeting was called at 2:30 P. M. After the reading of the minutes, the following resolutions were presented:—

1. WHEREAS, We have seen the hand of God in opening the way for the distributors to be placed in depots, hotels, restaurants, employment offices, &c., and knowing that much good has been accomplished by the means of placing our publications in the hands of the people, and as there are many places yet to be supplied; therefore

Resolved, That we recommend that this branch of the work be extended as fast as means can be obtained to carry this work forward in our large cities, and that we invite those having means to donate sufficient for the support of one or more of these distributors. All contributions can be forwarded to the State secretary, Anna L. Ingels, Pacific Press, Oakland, Cal.

2. WHEREAS, The Spirit of God has spoken in the matter of establishing missions in our large cities, and whereas we have seen good results from the work in San Francisco and Los Angeles; therefore

Resolved, That it is the sense of the body that the city work should be extended, and that we recommend that

Sacramento be entered as soon as means can be secured, and suitable persons found to carry forward the work there.

3. WHEREAS, Experience has demonstrated the utility of the distributors as a means of circulating publications on present truth, and whereas papers are more freely taken than tracts; therefore

Resolved, That we approve of the four-page semi-monthly SIGNS SUPPLEMENT, and recommend its use in connection with the SIGNS and tracts in our ship and city missions, and in distributors elsewhere.

4. WHEREAS, The public libraries of our State furnish us an excellent opening for reaching many readers; therefore

Resolved, That we will add to our volumes for such libraries such works as Vol. 4, "The Atonement," and the new edition of "Man's Nature and Destiny."

5. WHEREAS, There are many persons whose interest might be secured by canvassers for such books as "Thoughts on Daniel and the Revelation," and Vol. 4 of "The Great Controversy," who would not be reached by any other means; therefore

Resolved, That we deem it to be our duty to make a special canvass for these works during the present season.

6. WHEREAS, There are many sisters who are meeting with good success in canvassing for SIGNS and *Sunshine* in the cities; therefore

Resolved, That we encourage our sisters to engage in this branch of the work in those cities where the tents are to be pitched.

7. *Resolved*, That we hold a missionary school for three or four weeks, as soon as possible after this meeting, where instruction will be given and a practical experience can be gained, in city canvassing, holding Bible readings, and in missionary correspondence.

8. *Resolved*, That we recommend that Bible readings be carried on in connection with the city missions.

9. *Resolved*, That we approve of the plan of organizing rivulet missionary societies, and we recommend the formation of such societies, whenever practicable, among the youth and children of our respective churches.

These resolutions were acted upon separately, and unanimously adopted.

As Elder M. C. Israel is soon to sail for Australia, his resignation as director of districts Nos. 3 and 4, was presented. At a subsequent meeting of the directors, Elder A. T. Jones was appointed to fill this vacancy.

A map of the world was presented, showing the relation that Australia and the surrounding islands sustain to other parts of the civilized world. The extent of the influence of our established missions was represented by this map, and it was seen that Australia and the adjoining islands are the only civilized portions of the earth where the influence of our missions is not felt. Therefore, when the truth shall have become established in Australia, and the influence be felt in New Zealand, the Island of Tasmania, and on the coast of India, where there are large settlements of English people, then the truth will have encircled the civilized world.

The meeting adjourned *sine die*.

S. N. HASKELL, *Pres.*

ANNA L. INGELS, *Sec'y.*

The Pacific Seventh-Day Adventist Publishing Association.

IN accordance with notice in the SIGNS OF THE TIMES and the Oakland *Evening Tribune*, the shareholders of the above institution met in their tenth annual meeting at the office of the Pacific Press at 9:30 A. M., on Monday, April 27, 1885.

The meeting being opened with prayer, Elder S. N. Haskell, the president, named as a Committee on Nominations, Elder William Ings, W. A. Pratt, and William Butcher; and as a Committee on Resolutions, Elders J. H. Waggoner, W. C. White, and W. M. Healey.

The meeting then adjourned to meet at the church, corner Clay and Thirteenth Streets.

On re-assembling it was found that 1,132 shares were represented by person, 1,182 shares by proxy, or 507 shares more than was required to constitute a quorum.

The minutes of the last meeting were read and approved.

Interesting remarks from the president were then listened to, on the working of the Association for the past year, and what we may expect in the future.

The secretary submitted the Profit and Loss Account and Balance Sheet for the year ending March 31, 1885, certified by the certificate of the auditor, which was also approved.

Vice-president, C. H. Jones, presented a diagram of the buildings and grounds owned by the Association, showing the improvements which have been made during the past year, and others which have been in contemplation. Those contemplated consist of the moving of the boarding-house, now situated on the corner of Twelfth and Castro Streets, to the new lot on Eleventh Street, and erecting in its place a larger three-story building, to contain a job room, type room, and press room, with the office in front. Favorable remarks were made by Elders J. H. Waggoner, W. C. White, J. N. Loughborough, and others, but no action was taken.

Elder Waggoner then offered the following resolution:—

WHEREAS, At the last General Conference it was decided to suspend the publication of the *Sabbath Sentinel*, and it was also recommended that a monthly shall be published at the office of the SIGNS OF THE TIMES, the name and contents to be determined by the Pacific Publishing Board; therefore

Resolved, That we hereby instruct our Board of Directors to act upon the said recommendation, and, as soon as practicable, commence the publication of a monthly to meet the requirements of the cause, to counteract as far as possible the efforts which are now being made to change the form of our Government, by a religious amendment to the constitution of the United States.

The meeting then adjourned to 2 P. M.

AFTERNOON MEETING.

The meeting was opened with prayer. There was a call for remarks on the resolution offered just before adjournment, to which a number responded, and the resolution was carried.

The Committee on Nominations reported, recommending the following as directors for the coming year: S. N. Haskell, W. C. White, J. N. Loughborough, C. H. Jones, and William Saunders. They were accordingly balloted for and duly elected. The vote was then made unanimous.

The Committee on Resolutions submitted the following, which were considered separately and adopted:—

Resolved, That we express our gratitude to God that his blessing has attended our publishing work during the year, in the increased circulation of our papers, the larger sale of our books, and in its general financial prosperity.

WHEREAS, We believe that such works as "Thoughts on Daniel and the Revelation," "Great Controversy," volumes 1-4, and others, will, through the efforts of faithful agents, act an important part in giving the warning message to the world; therefore

Resolved, That we approve of the efforts being made to extend and increase the subscription book business, and that we invite energetic persons to engage in the sale of our books.

WHEREAS, There are several important denominational works, including the bound volumes of the Testimonies and "Great Controversy," Vol. 4, which are offered to the Pacific Press, the publication of which will require an investment of not less than ten thousand dollars; therefore

Resolved, That we invite our brethren in all parts of the world, who are interested in the circulation of these works, to take one or more shares of stock in the Association.

WHEREAS, The Pacific Press has rightfully gained the confidence of business men, not only as an institution of fair dealing, but also for its financial strength; therefore

Resolved, That we again call the attention of our friends to it as a safe place of deposit.

Elder J. H. Waggoner was elected editor, Elder E. J. Waggoner and Elder A. T. Jones, assistant editors, Elder U. Smith and Elder S. N. Haskell, corresponding editors of the SIGNS OF THE TIMES for the coming year.

Elders S. N. Haskell, W. C. White, and J. H. Waggoner were elected to act as a Publishing Committee.

Adjourned. S. C. STICKNEY, *Sec'y.*

ORGANIZATION OF BOARD.

President, S. N. Haskell; vice-president, C. H. Jones; secretary, S. C. Stickney; treasurer, E. A. Chapman; auditor, B. R. Nordyke.

Tulare and Fresno Counties, Cal.

LEMOORE.—From April 9-12 I held meetings with the Lemoore church, in Tulare County. These meetings were all quite well attended by the believers.

BURROUGH VALLEY.—Held meetings with this church in their mountain-girt valley from April 18-23. Nearly all the inhabitants of this beautiful little valley are Sabbath-keepers. Six names were added to a covenant to keep the truth as far as understood. I enjoyed my stay and meetings here very much. It was indeed a green spot in my pilgrimage.

FRESNO.—Closed meetings in Fresno, eve after the Sabbath, April 26. Had only four meetings with this church. A longer stay might have been more profitable. Each meeting was well attended, and the Sabbath meetings were deeply interesting.

I am now homeward bound, after an absence of about three months and a half. I have had the privilege of forming acquaintance with churches and many believers all through southern California. And, although it has not always been pleasant, nor have I always been well, yet to me it has been a very interesting tour. And I thank God that upon returning I can report as good health, at least, if not better, than when the journey was entered upon. To be fitted to do the work of the Lord, by an unction from the Holy One, is the absorbing desire of my soul.

H. A. ST. JOHN.

Oakland, Cal., April 27, 1885.

North Pacific Conference.

A COMBINATION of influences has checked the circulation of money to such an extent as to interfere with our canvassing work during the past few months; but, by the grace of God, the labors of ministers and colporters are being crowned with marked success. A year ago a series of meetings was held at West Chehalem Valley and some embraced the faith. This winter Brother Ward held meetings in an adjoining neighborhood. We have organized a church of ten members and a tract and missionary society at this place.

A year ago I held a series of meetings near Carrollton, W. T., which resulted in several embracing the truth. Since then they have had short visits from Brother Reed and myself, and our hearts have been cheered by the progress they were making in the divine life, and in the additions to their number. I have been holding meetings there during the past few days, and have had the privilege of organizing a church of fifteen members. A deep interest is felt by them for the salvation of others, some of whom, we trust, will turn their feet to walk in the way of righteousness.

Brother Reed has been laboring for some weeks past near Currensville, where he has a good interest. Brother Ward has now gone to an adjoining neighborhood. An interest has been awakened, which we hope will be closely followed up. Brethren, we ask your prayers for the work here.

CHAS. L. BOYD.

St. Clair, Nevada.

I HAVE now delivered thirty-six discourses at this place, and the fruits thereof have begun to be manifested. Thirteen persons have just signed the covenant to keep all the commandments of God and the faith of Jesus, and I expect to baptize several next Sabbath.

The special object during these meetings, however, has been to bring those who are already in the church more thoroughly up to the standard of the gospel. Evil habits and neglect of Christian duties have been corrected, and a determination to live near the Lord has been developed.

E. A. BRIGGS.

April 30, 1885.

The Home Circle.

AN OLD PROVERB.

POURING, my darling, because it rains,
And flowers droop and the rain is falling,
And drops are blurring the window panes,
And a moaning wind through the lane is calling!
Crying and wishing the sky was clear,
And roses again on the lattice twining!
Ah, well, remember, my foolish dear,
"Tis easy to laugh when the sun is shining."

When the world is bright and fair and gay,
And glad birds sing in the fair June weather,
And summer is gathering, night and day,
Her golden chalice of sweets together;
When blue seas answer the sky above,
And bright stars follow the day's declining,
Why, then 'tis no merit to smile, my love;
"Tis easy to laugh when the sun is shining."

But this is the time the heart to test,
When winter is near and storms are howling,
And the earth from under her frozen vest
Looks up at the sad sky mute and scowling;
The brave little spirit should rise to meet
The season's gloom and the day's repining;
And this is the time to be glad, for, sweet,
"Tis easy to laugh when the sun is shining."

Self-Control.

THERE was a pretty full meeting at the house of Mrs. Randolph one afternoon toward the middle of January, in spite of the fact that the absence of sidewalks in the Abingdon streets makes walking in the muddy season not the most pleasant exercise in the world. Mrs. Sharpe read a paper on "Self-Control," which held the attention of the members from beginning to end.

"Any quality which we admire, and yet in which we feel ourselves specially deficient," so she humbly began, "is likely to seem of the greatest importance in our sight. That may be one reason why I have chosen 'Self-Control' for my subject this afternoon; but it is not the only one, for the more I have thought about it, the more it has seemed impossible to overstate its importance to us all. A character without it, is like an army without a commanding officer; and without it there can be but one result in any campaign—defeat. It is so strictly fundamental in the building up of a noble character that even truthfulness is dependent on it; for under the influence of uncontrollable fear, for example, even the most truthful are in danger of descending to the use of falsehood. Self-control in diet means health and strength; in expenditure it means honesty and peace of mind; in sickness it is sometimes so important a factor that it is reckoned by one's friends as adding much to the chances of recovery. This is true in consumption as well as in nervous diseases. A judge in Boston, who had fought for many years against inherited consumption, was wont to say that he had prolonged his life for many years by controlling his desire to cough. If I may adopt and change the bearing of the hackneyed quotation from Douglass Jerrold, my advice to those about to cough is, 'Don't!'"

"It is a truism that the very essence of good-breeding is self-control. It is the distinguishing mark of the higher classes the world over. The lower one descends in the social scale, the more the absence of it is noted. Who that has seen the 'Shaughraun' played has not laughed at the utter abandonment to her feelings of Conn's mother, when she discovers that her son is determined to expose himself to the risk of being seized by the officers? What a ludicrous picture she makes—the fat old Irishwoman, jumping up and down with rage, her big mob-cap flapping wildly to and fro, while she screeches at the top of her voice! We laugh because the delineation is true to her ignorant, ungoverned nature.

"Self-restraint is not difficult for most women

in the presence of a great occasion which calls out all the heroic in the character. It is in the wear and tear of our daily lives that we oftenest need and lose it. Rare is the mother who can keep her equanimity when her child playfully throws down its cup of milk on her new rug; and before the Abingdon woman who can lose her train—the one she 'must' take—and still maintain a noble calm, I bow in hopeless admiration!

"For mothers, above all others, this virtue is of vital importance. Jean Paul says, 'A mother's scream may echo through a daughter's life.' One yielding to a storm of angry passion, or to a violent, unreasonable desire during the three first and most impressionable months, may stamp itself forever on the unborn child. Once it seemed to be the popular notion that a woman's fancies at that time must all be gratified, at whatever cost; now it is rather the teaching that the woman should control herself, and by the force of her own will divert her mind from unreasonable longings. We all know how dangerous to the nursing child is the nurse's fit of unrestrained excitement. Convulsions and death itself are recorded among the known results. Self-control at these most important periods is, however, not a virtue that can be suddenly assumed. It must be the habit of the soul. As Jane Eyre forcibly said, when parting from Rochester, 'Laws and principles are not for the time of no temptation. With my veins running fire, and my heart beating faster than I can count its throbs, preconceived opinions, foregone determinations, are all that I have at this hour to hold by.' The value of self-command is not less for ourselves and our children as they grow in years, and I know no better way of teaching them than by our daily example.

"One day, when I was a very little girl, I was watching my mother make strawberry preserves. I can see the great kettle of boiling liquid now, clear as rubies. Beside the stove stood a large milk-pan containing some squash, for 'company' pies, with a plenty of milk and eggs in it. 'Now Bridget,' said my mother, at last, in a satisfied tone, 'it is done; take the kettle off.' This was accomplished, and then, with almost incredible stupidity, the 'help' actually emptied the strawberries into the squash! My mother turned her head just too late. She was quick and impulsive, but there escaped from her mouth only a despairing 'O Bridget!' Then, as she saw the girl's instantly regretful face, she uttered no angry reproaches, no useless lamentations. No doubt, when my tired mother, who was not strong (I lost her at fifteen), went upstairs to rest, she felt disheartened, and thought that her preserves and squash, her time and labor, had all been wasted; but probably she never did for me a more valuable morning's work than when she gave me that unconscious lesson in sweet self-control.

"Insanity is said to be increasing to an appalling extent. In some of its forms it is said to be defined as 'an uncontrollable desire'—as for stimulants, dipsomania; for acquisition, kleptomania. In how many instances this uncontrollable desire might have been checked by a wise, strong mother in early life! The switch-tender moves the rail on a curve but an inch, and turns the crowded train easily from right to left; but if he allow the locomotive to pass that point, not all the strength of man can make the train swerve from the wrong track. The superintendent of one of our largest lunatic asylums has said, that the insanity of his patients, in a far larger number of cases than most people dream, is directly traceable to a want of the habit of self-control. Not only does the unrestrained indulgence in stimulants, and the gratification of the baser animal passions, stimulate it, but to yield day after day to fits of anger at slight causes, or to allow any idea to gain the mastery over one by continual, unchecked brooding upon it, has the same ter-

rible tendency. Mothers little realize, he says, the paramount importance of teaching self-control to children if they would save them from ending their days in a hospital for the insane.

"One of the experts in the frightful Guiteau trial stated, under the sanctity of his oath, that he had never known a case where insanity was directly transmitted, but that people were sometimes born strongly predisposed to it. If this be true, as it probably is, it behooves all to raise every safe-guard against the terrible tendency by teaching self-government in early youth. Is not the trend of our time toward parental indulgence, in its rebound from the undue severity of earlier days, in a measure responsible for the increase of insanity? Is it not as important, however, that our children's characters should be strong as that their childhood should be entirely pleasant? May it not be feared that when we too carefully avoid denying them a gratification—even when in our hearts we doubt the harmlessness of it—we are far from helping them to practice that self-government upon which their future usefulness and happiness, perhaps even the continuance of their reason, may depend?

"If, then, this virtue is so nearly all-important, the great question is, How shall we acquire it? It seems to me that one way to accomplish the desired end is to gain the knowledge of what should be done in some one great and sudden emergency. To know such a simple fact as that a mustard-bath for the feet is always safe, and will sometimes save life in case of a violent congestion, will prevent us from ignominiously standing and wringing our hands when the emergency occurs.

"Another simple but efficient help is to have command at least of the voice. In a discussion, he who preserves the outward semblance of calmness is sure to come off best. Whatever else you do or fail to do when excited, keep your voice down. When you reprove a servant or a child for an offense which makes you inwardly boil with indignation, if you will only pitch your voice on a low key, and resolutely keep it there, you will be mistress of the situation—and yourself. I have read of a mother who said that for her it was the only safe course to reprove her children in a whisper, so much reason had she to distrust her naturally violent temper.

"Will you pardon me if I draw another illustration from my own experience? On the night of the Portland fire, one of the family to which I belong was dangerously ill with disease of the heart. All realized that any exhibition of fear by us might be fatal to him, and we resolved that no loud, excited voice should be heard in the house. It was wonderful how the necessity for outward self-control steadied and helped the household during that night of terror. Even our servants caught the contagion of calmness and quiet, and worked with a coolness that was amazing as the household goods were hurriedly packed amid the lurid glare of the rapidly approaching flames and the falling of cinders. We thought at the time, as we calmly spoke to one another in low tones, that a single loud cry would have broken the spell and ruined all our plans.

"I think you will agree with me that the one great help of helps (for I cannot extend the discussion farther) is the habit of looking up for strength to One who is mightier than we—who is unmoved among all the changes and upturnings of time, and who has promised to all who feel the need of something firm to set their feet upon, 'Ask, and ye shall receive.' If only every day in our often too hurried and worried lives, we would take but fifteen minutes for retirement, for quiet self-recollection and prayer, strength and calmness would surely come to us. Things around us would assume their due proportions; the trifles and worries that seem at the moment supreme would grow less important in our eyes, as our life gained in perspective,

and we came to see more clearly the outlines of that vast and unknown future, which, whether we ignore it or not, lies yet before each of us. Faber unlocks the true secret of self-control when he sings,—

“Keep quietly to God, and think
Upon the eternal years!”

“Is there, then, no limit to the mother's responsibility?” asked Mrs. Hollins, as the reading closed. “The words we have just heard are calculated to make us tremble, and stand in awe before our children. We must thank the essayist for the last words, for, truly, but for the strength that lies outside of us, we mothers with weak nerves, overburdened and frail bodies, would sink under the cares that accumulate with the sacred duties of motherhood.”

“The suggestion that the voice should be kept down, that we should ‘speak small, like a woman,’ as Shakespeare has it, is a good one,” said Mrs. Berkeley; “and yet I have seen the time when I have felt almost indignant with the gentle mother who seemed to lack the fire and force that would have stopped the teasing of a child pleading for a forbidden pleasure.”

“By all means let us not fail to be firm and decided,” said Mrs. Follen, “and not too weak to express righteous indignation when a child's act calls for it. At the same time we must avoid the bane of our life and the destroyer of home comfort—the habit of scolding.”

“If we accept the testimony of experts,” said Mrs. Emory, “and believe that the fearful scourge of insanity is on the increase, we shall indeed do well to begin to teach ourselves and our children the power of self-control, which, in other words, amounts to doing on all occasions the right thing because it is right. Keeping back the harsh word, uttering the tender one, when every impulse of our nature tends to force us to do otherwise, is indeed hard, but it can be done. Keeping close to the sinless One is the only way for human nature to gain and retain self-control, for in His help all things are possible.”—*Mothers in Council.*

The Law of the Household.

LAW, strength, beauty, holiness, are only expanding expressions of one thing; the root of them all is law. The nursery of law among men, whence all its tender plants are transferred to society, to the State, to personal life, and to spiritual activity, is the household. What our households are, that shall we be, and such also will be society, the State, and the church.

Our fathers, worthy of all honor and love, laid much emphasis on law in the household. Implicit and immediate obedience was expected. This sentiment was just and wholesome, but was not always supported by the gentle concessions and tender affections which should accompany it. Our attention, in contrast with theirs, and in consequence of this partial failure on their part, is turned strongly to the household as the seat of enjoyment and social concord. These two ideas, law and love, which should never be separated, which can never be separated without endangering both, have been won by us piecemeal and in succession—our gains in each instance being accompanied by corresponding losses. Law came first, and was, more or less, severe and forbidding; then came love, often concessive to the point of moral imbecility and weakness.

That which we need in the household is law and love; law that uses all its strength and sets up all its safeguards in the service of love; and love that, in all its indulgence, and in all its tenderness and watchfulness, feels the ever-present need of law, and finds in obedience to law the only divine assurance of safety and happiness. The moist rock lies hidden beneath the deeply bedded mosses and ferns and flowers.—*Dr. John Bascom.*

Health and Temperance.

An Early Temperance Society.

“A WRITER to the *Connecticut Courant*, in 1811, says: I find in the *Panoplist and Missionary Magazine* of October, 1810, a letter from Rev. Mr. Badger, a missionary, to Rev. Dr. Holmes, stating the following facts. Mr. Badger began his missionary services with the tribe of which he speaks, in the summer of 1805. In his letter aforementioned he says: ‘Shortly after my arrival among the Wyandots, I had opportunity to see all the principal chiefs of the nation together. I determined not to let this opportunity slip without trying some arguments to dissuade them from the use of spirituous liquors. I stated to them the evils they had suffered, both in health and property, by their intemperance. After hearing me they consulted among themselves about an answer. At length the principal chief of the nation addressed me thus: ‘Father, listen. You have now told me the truth. We thank you for your advice. We have agreed to drink no more whisky.’”

“Mr. Badger adds: ‘From that time they have universally abstained from the use of spirituous liquors.’”

“Viewing this account as unquestionably true, I must consider it as one of the most remarkable things I ever met with in the history of man. The letter was written April 20, 1810, so that it appears those drunken Indians, having agreed together to abstain from the use of spirituous liquors, had already kept this agreement universally for the term of nearly five years.”

As the drink known to these Indians which could intoxicate went under the general name of whisky, and as they abstained from spirituous liquor for five years under a pledge to that effect, we may safely believe that the Wyandot Indians formed one of the first temperance societies on record. How long they continued their temperate habits we are unable to say, but it is a great pleasure after the lapse of ninety years since they took the pledge to bear this testimony to their honor.—*N. Y. Observer.*

The Dynamite Peril.

COMMENTING upon the destructive dynamite explosions which have lately startled the civilized world, an exchange says: “As if to prove the futility of mere force as an agent for the regulation of society, and to throw the world back on the necessity for spiritual influences as the controlling power in human affairs, science has armed the dangerous classes with a weapon so terrible, so easily concealed, and so easily procured that the strongest government is helpless before it.” Upon the same subject a professor of John Hopkins University is reported as declaring: “I must say frankly that I believe we are just beginning to enter on a terrible era in the world's history,—an era of internal and domestic warfare such as has never been seen, and the end of which only the Almighty can foretell.” In connection with forebodings so gloomy and ominous it becomes a question of first importance how most certainly and effectively to reach and convert to a better type of life, and thus to disarm, the “dangerous” classes. Why are they “dangerous”? And where do they most abound? It is safe to assume that chief among the causes which result in disorder, violence, and crime, producing the type of men and women who constitute what have come to be generally designated as the “dangerous classes,” is strong drink and the saloon system. Ex-Governor Long, of Massachusetts, when in Congress the bonded whisky bill was under discussion, gave expression to more than a mere figure of speech when he declared whisky to be the “dynamite of civilization.” It prepares the minds of many

of those who drink it to employ as conspirators the real explosive chemical for destructive and murderous ends. All dynamiters may not be whisky-drinkers, but there can be no doubt that the so-called dangerous classes, in whose hands dynamite becomes so great a public peril, are directly or indirectly the fruition of alcohol and the grog-shop. In this light, therefore, the temperance reform, which inculcates total abstinence for the individual and prohibition as the true policy for the State, is worthy of all consideration as one of the available safeguards for the community and the commonwealth against the possible dangers of dynamite.—*National Temperance Advocate.*

THE danger of cigarette smoking had a practical illustration the other day in Washington, where a boy died almost instantly and without premonition, from aortic regurgitation caused by depression of the heart's action—all due to cigarette smoking. Probably, if the average young man were offered \$1,000 a year for ten years of his life—\$10,000 in all—he would refuse the offer on economic reasons alone, apart from moral considerations, deeming a year of life worth more than \$1,000. Yet what the young man would refuse to sell to another he voluntarily throws away, and not only without securing an equivalent, but he pays a big price for the privilege of squandering. In plain English this means that in very many cases cigarette smokers shorten their lives, dying from ten to fifteen years sooner than they would if they did not absorb the deadly empyreumatical oil of the cigarette. Not only so, but the intellectual powers become weakened—this is found to be the case with the will power and the imagination—till, ten or fifteen years before his time, it may be even earlier, the young man goes where there is no cigarette smoking, his life work not half done. This may be considered a strong way of putting the matter, but it is the truth, and we are advised some of the life insurance companies are recasting their tables, and that they recognize the evil as forming an important factor in the problem of life insurance. This all being so, it would seem as if the matter should have the attention of the small boy who smokes, and not his attention alone, but that of the feeble-minded parent, too, who so far disregards his duty as to allow the small boy to do exactly according to his sweet, we mean his nicotinized, will.—*Sel.*

IN a court on the Pacific Coast, not long since, it was decided that the Chinese game of “tam-tam” was gambling and consequently prohibited. In the course of the opinion rendered, the Court spoke in the following strain:—

“The coin of the realm, when used to play the game of ‘match,’ ‘heads and tails,’ ‘odd or even,’ for money or anything of value—a long and short straw when used to play the game of ‘draw straws’ for the same purpose—a ‘wheel of fortune’ or a ‘grab bag’ when used at church fairs or festivals or elsewhere to dispose of articles of value upon the chance of getting something for comparatively nothing, are each and all of them, so far just as much gambling devices as cards or dice can be. In short, anything which is used as a means of playing for money or other things of value, so that the result depends more largely on chance than skill, is so far a gambling device.”

And the same we duly commend to the notice of any church fair committee contemplating a device for winning money at a grab, the throw of the dice, or the result of a guess.—*Christian at Work.*

HAPPINESS consists, not in possessing much, but in being content with what we possess. He who wants little always has enough.—*Zimmerman.*

News and Notes.

RELIGIOUS.

—The Bible is circulated in Pennsylvania in twenty-two languages.

—In his twenty-five years' pastorate, Dr. Cuyler has received 3,610 persons into the membership of the church.

—Thursday, May 21, has finally been fixed as the first day for the revised Old Testament to be exposed for sale.

—At the recent meeting of the Presbytery of San Francisco, the Committee on Foreign Missions reported that the average attendance upon the services in the Chinese church in San Francisco is about 500.

—Ground has been purchased in Sacramento, Cal., as a site for a grand Catholic cathedral. John Mackay has given \$100,000 towards founding the church.

—Chaplain McCabe, the indefatigable money-raiser and church-builder of the Methodist Church, has undertaken to collect this year a missionary fund of \$1,000,000.

—The Greek Church is engaged in missionary work in Japan. Their missionaries report 7,000 converts, 90 churches, 277 chapels, 13 priests, 93 traveling preachers, and 1 seminary, with 41 pupils.

—The Roman Catholics of Germany have organized a "Palestine Union" for the propagation of the Roman Catholic faith among the natives of the Holy Land, and the amelioration of the country by the erection of churches, schools and hospitals, and the establishment of Roman Catholic colonies.

—Masses for the dead are now celebrated in some of the congregations of the Church of England, but they call this rite "Celebration of the Blessed Sacrament on behalf of the faithful departed." The "Guild of All Souls" is an association formed for the purpose of extending this particular rite in the English Church.

—A writer in the *Methodist Recorder*, in speaking of Bishop Morris, gets mixed up as follows: "At an advanced period of his ministry he fell from the shining walls of Zion with the trump of God in his hand, and has gone to his peaceful rest in Heaven." Can the *Recorder* tell us what person has been commissioned to blow the trump of God since the death of the bishop?

—Bishop McQuade, of Rochester, has ordered that hereafter in his diocese none but Roman Catholics and actual communicants shall sing in the choirs. He says: "How revolting it is for the congregation to hear the voice of one who does not believe in what he or she is singing. It is mockery instead of worship." The bishop is certainly consistent, and his statement is true. There is altogether too much mockery in modern worship.

—An Eastern paper says: "In the police court of a Missouri town, the other day, several 'young ladies and gentlemen of the highest social standing' were tried and fined for disturbing public worship. The offense consisted in writing notes and talking in church." It would be a matter of interest to know just how low one may fall before losing his position among those of the "highest social standing."

SECULAR.

—The estimated deficit in the British budget for 1885-86 is £14,923,000.

—The pay of sailors in the Russian navy has been raised to war rates.

—Fierce forest fires have been raging in the Blue Mountains of Pennsylvania.

—Twenty-four persons were recently killed by an avalanche at Seydisfjord, Iceland.

—It is estimated that 350,000,000 bricks will be used in Chicago the present year.

—Seventy riotous strikers were captured by the militia near Joliet, Ill., on the 2d.

—Five steamers have been purchased in America for cruisers in the Russian service.

—Eleven miners were buried alive by a snow-slide near Tennessee Pass, Col., a few days ago.

—The sanitary inspectors say that the disease which has been raging in Spain is not Asiatic cholera.

—The public debt statement shows the reduction of the debt during the month of April to be \$5,465,000.

—The *N. Y. Mail and Express* says that the best asparagus in market comes all the way from California.

—The *Journal of Commerce* says that there is the poorest prospect for winter wheat the country ever saw.

—A harpoon of the pattern of forty years ago was taken from a whale, recently captured near Coos Bay, Oregon.

—The immigration into Oregon and Washington Territory, averaged about 170 a day, for the month of April.

—Passengers on the Bermuda steamers report that the British are putting Bermuda in a complete state of defense.

—A fire in a tenement house in New York, May 2, resulted in the death of seven persons, and the injury of fourteen others.

—By order of the Government, the English troops are evacuating the Soudan. Hostile Arabs are again becoming troublesome to the British.

—Much damage has been done to crops and stock, especially in the vicinity of Felton, Ark., by the great overflow of the Arkansas River.

—The cyclone season has begun. Sterling, Kansas, was struck by one, April 21, wrecking several houses and barns, but fortunately killing nobody.

—The low lands near Medicine Lodge, Kansas, were deluged on the 21st ult., by a cloud-burst. Many families are known to have perished.

—Farmers in San Joaquin, Amador, Merced, and Stanislaus Counties (Cal.), are troubled over the appearance of immense swarms of grasshoppers.

—General Grant still continues to improve in health, and has resumed work on his book. One day last week he dictated to a stenographer for nearly an hour.

—Grundy, the county seat of Buchanan County, Va., was almost entirely destroyed by fire the morning of the 25th ult. The Court House and the county records were burned.

—August M. Cannon, "President of the Salt Lake Stake of Zion," and father of Geo. Q. Cannon, the Mormon apostle, has been found guilty of polygamy, under the Edmunds law.

—The Russian Government has ordered the South-western Railroad Company to have several hundred railway carriages ready as soon as possible, for the transportation of troops.

—A fire in Vicksburg, Miss., on the 22d ult., destroyed property to the amount of \$250,000. It is thought that more than twenty lives were lost. Six bodies have been recovered.

—The Rio Grande rose twelve feet in a few hours, on the 19th ult., and then as rapidly subsided. The cause of the rise was a water-spout a few miles above Laredo, Texas. There was much damage to property.

—Panama dispatches of the 30th ult., state that the rebels are completely subdued, and that Azipurn has given up his arms. Business is everywhere resumed, and the difficulties are believed to be fully at an end.

—It is reported that Reil is attempting to influence the Indians of the northwest territory in his favor, by representing himself as a prophet. He says that his mission is similar to that of El Mahdi in the Soudan.

—Dispatches received in London on the 22d ult., report a terrible volcanic eruption at Passoeroean, a province in the eastern part of the island of Java. A number of plantations have been devastated, and many people were killed.

—There was a cyclone at Prairie Grove, near Mexia, Texas, last week, which did much damage. A two-story school-house, in which there were many children, was torn to pieces. One child was killed and many severely injured.

—Twenty inches of snow fell at Denver, Col., on the 23d ult. At the same time, rain fell in south-eastern Kansas to a depth of over twelve inches. All the level country was submerged, fields were devastated, and very many cattle were drowned.

—The English Government has ordered the immediate construction of forty gunboats. These gunboats are to be, according to Admiralty specifications, of new type of naval architecture. They will carry light shell-guns for the purpose of destroying torpedo-boats.

—An express train on the Louisville, Nashville, and Chicago Railroad was stopped by masked men, near Harrodsburg, Ind., on the morning of the 30th ult. The engineer and fireman were compelled to leave their engine; the express messenger, who refused to unlock the safe, was shot dead; and the safe was broken open by the robbers. Only \$4,000 was secured.

—It is said that peanut flour is becoming an important product of the South.

—The English and German Governments have recently been informed by their agents in the South Pacific Islands that the slave trade, with all its horrors, has been revived.

Obituary.

ANTHONY.—Died at Ukiah, Cal., April 12, 1885, Eugene Anthony, aged 11 months and 7 days.

ALEXANDER.—Died of membranous croup, at Beaverton, Oregon, February 17, 1885, DeWayne A. Alexander, aged 3 years, 7 months, and 20 days.

Words of comfort were spoken by the writer, to the bereaved parents, and of counsel, to a crowded house of attentive listeners. C. L. BOYD.

ATKINSON.—Drowned, April 5, 1885, at Santa Monica, California, while bathing in the surf, Edward, only son of Joseph and Margaret Atkinson, formerly of Michigan, aged 19 years and 10 months.

He had but recently united with the church at Los Angeles, and was earnestly striving to be ready to meet the Lord. Funeral remarks by the undersigned from 1 Thess. 4:16-18. W. G. BUCKNER.

PEACHY.—Died of consumption, at Stockton, Cal., April 2, 1885, Jennie Price Peachy, aged 26 years, 11 months, and 1 day.

Jennie was taught from her childhood to keep all the commandments of God, and in 1877, while attending school at Battle Creek, Mich., was baptized by Elder James White. The next year she returned to California, and was married in 1880. She left a husband and two children. Remarks were made at the funeral by Elder John Palmer (Baptist) from John 11:25.

BANDY.—Died of consumption, in San Pasqual, San Diego Co., Cal., April 24, 1885, Nannie Bandy, aged 24 years, 2 months, and 24 days.

She was born in Madison Co., Mo. For the past two years she has been failing in health; and, during the past five months, she has been almost helpless.

During this time she has had two strokes of paralysis; the first was on the 14th of February, and for a week she was unconscious. She gradually got around again. On the 22d of April, she had the second, which resulted in paralysis all over; from this she did not recover. She was unconscious until death released her. She was a great sufferer, and lingered many weeks in great pain. She bore all her sufferings with meekness, and longed to go to rest until Christ should come and call her home. She thought it would be a comfort to rest from the perils of the last days. She has been keeping the Sabbath since she was 13 years of age, and was baptized in July, 1879. Remarks by Brother John Judson to an audience of sympathizing friends, from 1 Cor. 15:50-58. We mourn, but not as those that have no hope. J. D. AND M. E. BANDY.

WILSON.—Betsey Wilson, aged 86 years, died of chronic catarrh and other chronic troubles, on April 23, 1885, at the residence of her son, W. J. Wilson, Red Cloud, Nebraska.

Sister Wilson was known by many readers of the SIGNS, who were "pioneers of the cause." Sixty-seven years she has been striving for a home in her Master's kingdom. She embraced the Third Angel's Message, under the labors of Elder J. B. Frisbie, at Fair Plains, Mich. Those acquainted with her know how firmly she has stood for the commandments of God and the faith of Jesus these many years.

In her last hours she suffered intensely, but amid all her sufferings we could hear her praising and adoring her Father in Heaven. A few days before she died, she called for us to pray that God would enable her to call in the wanderings of her mind. And the day before she died, she said that God had heard the prayers, that her mind was clear, and she felt as sure that God had accepted her, and would have her in his kingdom as if she were already there. The day she died, she said, "Death has a sting; but oh, the wonderful provision for life through Jesus Christ!"

The last intelligible words she uttered were, "Children, meet me on the other shore." We have good reasons to believe she will come forth in the first resurrection, with immortal bloom and vigor. The writer spoke from the text of her own choosing, John 14:1-3. We mourn her loss as a mother, but rejoice that God accepted her to be one of his children. L. A. HOOPES.

Appointments.

North Pacific Camp-Meeting.

THIS meeting will be held in the city of Portland, June 24 to July 1. The use of an enclosed lawn, consisting of several acres, has been secured. It is in the western part of the city, and close to the terminus of both the Washington and the Third Street car lines, being but one block from the former, and about three from the latter. These street-car lines, with their various branches, form a net-work reaching nearly all parts of the city. Passengers are transferred without additional expense. It has been with much pains that this favorable location has been secured, and we trust it will be of much profit.

Brethren and friends, invite your neighbors and relatives to come with you to this convocation. Now is the time to get ready. Be in season. You cannot afford to lose the first meeting. Next week notice will be given of the price of tents, both for rent and for sale. The tents will be pitched on the ground and ready for the use of those ordering them.

CHAS. L. BOYD.

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,
WM. I. GOODWIN,
T. L. RAGSDALE,
Conference Committee.

Publishers' Department.

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THE Ohio branch office of the SIGNS OF THE TIMES has been changed from Clyde, Ohio, to Columbus, Ohio, the capital of the State. This is also the post-office address of Mrs. Ida S. Gates, State secretary of the Ohio T. and M. Society, the State Depository being located there.

RECEIPTS.

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

CALIFORNIA CONFERENCE FUND.—Oakland \$184.84, John M King \$13.50, Vacaville \$33.20, Temperance \$11.25, W L Raymond \$11, E B Saunders \$4.15, Healdsburg \$168.15, Santa Rosa \$42.10, San Francisco \$88.85, Napa \$4.50, Geo Mead \$7, Lemoore \$129.10, San Jose \$7, Laytonville \$3.25, Woodland \$51, Ella Striplin \$1.

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CALIFORNIA CITY MISSIONS.—Ferndale Society \$12.40, Katie Mavity \$5, Mrs L V Wood \$7.20, Mrs Anna Winkler \$16, Mary Stevens \$1, Peter Scazighini \$50, A friend \$50.

RECEIVED ON ACCOUNT.—Pennsylvania T and M Society \$324.27, Kansas T and M Society \$46.40, Wisconsin T and M Society \$300, Michigan T and M Society, per E P Daniels \$30, N P T and M Society, per H A Baxter \$50, Illinois T and M Society \$100, Tennessee T and M Society \$10, Upper Columbia T and M Society \$200, W A Young \$23.20, B Robb \$10.60.

CHURCH DEBT FUND.—Alice Bartlett \$15, A friend \$50, R S Owen \$6.

CALIFORNIA T AND M SOCIETY.—District No 1 per Alice Morrison \$313.85, District No 2 per Libbie Saunders \$73.50, District No 5 per Hetty Hurd \$30.32, District No 6 per Mrs E J Howard \$32.75, C Maynard \$20, Mrs A Bryant \$5.40.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 7, 1885.

Camp-Meetings in 1885.

KANSAS, Bismarck, near Lawrence.....	May 20-27
UPPER COLUMBIA, Milton, Or.....	June 3-10
PENNSYLVANIA, Jamestown.....	" 4-9
WISCONSIN, Tomah.....	" 11-16
MINNESOTA, Mankato.....	" 17-23
CANADA.....	" 25-30
DAKOTA, Sioux Falls.....	" 25-30
NORTH PACIFIC (Portland, probably) June 24-July 1	
NORTHERN MAINE.....	" 25- " 7

In the above dates there *may be* some changes. The time in Upper Columbia and North Pacific is fixed as above.

We have a variety of questions on hand awaiting answers. Our friends will please exercise some patience; we will try to attend to them before long.

We have received a letter from the "far East" thanking us for our "Short Musical Notes." But we are not sanguine in regard to any great and good result. No doubt they will be appreciated by those who do not need them!

CALIFORNIA is like to be a severe sufferer from insect pests. Besides those infesting fruit trees grasshoppers, or rather locusts, are entirely destroying vegetation in some localities. Ranchmen report everything ruined in one day; both vegetables and fruit.

A CARD from our old-time friend, Brother Joseph Clarke, informs us that they have been called to take charge of the Mission Reading Rooms in St. Louis, Mo., 2339 Chestnut St. We pray that the blessing of Heaven may rest upon them and their important work.

We have never advised our friends to move to California, and do not advise them to do so now. But if there are several families who wish to settle together in Southern California, on ranches suitable for fruit, stock, and bee culture, with good water, we invite them to correspond with us.

THE general meetings have so engrossed our time and attention for the last two weeks that we have not been able to give all the time we wished to work in the office. The annual meetings of the College and Health Retreat compel us to leave again before the paper goes to press. Providence favoring, we hope to settle down to our work in a few days.

We cheerfully publish obituaries, of reasonable length, and request our friends in all cases to send them as soon as possible after the death occurs, giving *date* and *place*. But it is contrary to our rule to publish poetry with such notices—a rule from which we have never yet departed. Obituary poetry is not generally of a high cast, and is of interest to only a very few, while our paper goes to many thousands, and to all parts of the world. The circumstances must be peculiar to cause us to make exceptions to this rule.

AS WE go to press, the situation in the East remains practically unchanged. From our news columns it will be seen that active preparations for war are being made, yet the latest report is that both England and Russia are willing to submit the matter to arbitration. It is probable that no one outside of the English Cabinet and the Czar and his prime minister, knows anything about the matter. It is barely possible that peace may be patched up for the present, but it will be such a peace as will insure a more desperate war not far in the future. These immense war preparations will ere long be called into requisition.

Name Wanted.

ABOUT three months ago there was published in the SIGNS a selected article on the vegetarianism of a company from America now dwelling in Jerusalem. We have received a very interesting letter in regard to that company from a person in Nebraska who spent some time in Jerusalem, and had opportunity to observe their habits and learn of their faith. So he informs us, but he gives only initials, and without a knowledge of the writer we cannot publish the letter. Will he please give us his name?

Constantine.

In this paper our series of articles on Constantine is concluded. We are happy to know that a deep interest has been taken in them. The following is but a sample of the notes received at this office:—

"MR. EDITOR: Some person is kindly sending me the SIGNS OF THE TIMES, but I have failed to receive the numbers containing articles 1, 2, and 7 of 'Constantine.' I am much interested in these articles, and should be pleased if I had the missing numbers."

Of course we cannot know who sends the SIGNS to the writer; we send the missing numbers. It will probably be duty, at some time, to publish the articles in a more permanent form.

A New and Valuable Book.

We have just received from the press "Testimony for the Church, No. 32." We have not yet had time to give this book a careful reading, but from the range of the subjects treated, as indicated by the headings, and from the portions that we have read, we are sure that this is one of the most important of this valuable series. Next week we shall give a more extended notice for the benefit of those not acquainted with the nature of these "Testimonies;" but this will not be needed by our brethren and sisters, all of whom will want the book at once. They will find it also an excellent thing to give to their friends. Send in your orders at once, and they will be promptly filled. Bound in cloth, 240 pages, price, 50 cents. Address, Pacific Press, Oakland, Cal.

Study for Laborers.

AT a meeting of the California Conference Committee, a sub-committee was appointed to prepare a course of study for those who are entering or preparing to enter upon the gospel work. The following was reported and accepted:—

"We recommend that all study the work on the 'Atonement,' one or two chapters each week, and prepare to be examined on this book at the time of the next camp-meeting. Those who can, to study in addition to this the work on 'The Sanctuary and Twenty-three Hundred Days.'

"To read carefully as much of the Bible each day as would be necessary in reading it through by course in a year; in addition to this to read some in the book of Psalms each day.

"To read one or two chapters in the 'Great Controversy' and 'Testimony for the Church' each day. Those who have not read them to commence with the commencement of the volumes. Those who are familiar with any of these books to read those with which they are not familiar. If they have read them all, to commence again to read volume one.

"Those who design to enter the ministry, to read 'Lectures on Preaching,' by Simpson."

Skating Rink Nuisance.

THIS is the name given to the latest mania, by a Boston minister, O. P. Gifford. We quote the following from the report of a sermon in the Boston Journal. The text was in 2 Tim. 3:4; "lovers of pleasures more than lovers of God." He read from the Revised Version—"lovers of pleasures rather than lovers of God." A part of his remarks on

pleasure, recreation, and the rink, is in the following words:—

"There is a sharp distinction between pleasure and recreation. Recreation is a means to an end; pleasure is an end in itself. Recreation re-creates; pleasure dissipates. The man who seeks pleasure ends like a squeezed sponge; there is nothing in him. The man who seeks recreation is like a full sponge, refilled with life. The line then is: the thing is pleasure when it is sought in aid of and for you. You see the men coming from the theater; they like that play because it suited them; they like that actor because he suited them. The thing is right or wrong according as it suited them. But one cannot be like them and be a lover of God at the same time. It must be either God or pleasure. That being the principle, I want to lay my finger on two institutions and give my reason why Christian people, decent people, ought to let them alone. The first is the skating rink, the latest craze. My first reason why we should not attend the rink is because it is a thing of pleasure solely. The shame of men and women giving their whole strength and power of being to living for fun. The skating rink to the man who runs it is simply a matter of dollars and cents. The man or the woman who goes to it has only the idea of going to get a certain amount of fun in a certain number of hours. My next objection is the physiological reason. Of dancing on skates or off, I should unhesitatingly choose the latter, for physiological reasons. Men and women are so delicately constituted that they cannot stand the unnatural strain and wrenching upon roller skates without physical harm. The dust that arises from the skating is breathed in, faster even than we ordinarily breathe, because the exertion is greater and therefore the breathing faster. Then comes pneumonia. The over-heating and the sudden change to cold brings on a cold and perhaps congestion. The next reason against the rink is the relation of the sexes. Within three months there have been four elopements traceable direct to the skating rink. It is time the Christian church put its foot upon this nuisance. The acquaintances of the rink are not acknowledged on the street or in the home, yet your boys and girls are allowed to associate with them."

"Good Housekeeping."

GOOD housekeeping is something in which any woman who does it, may take an honest pride, her husband also, and for it he may, and ought to, praise her. To excel in this is a worthy ambition; and that our housekeeping readers may have the *very best* advantages in this good work, we take pleasure in introducing to their notice a large, thirty-two-page magazine called *Good Housekeeping*, that has just reached our table. It is the only journal of its kind that is now published, and it fills the place so perfectly that we do not see how there can ever be any need of another. In it are most ably discussed all departments of the housekeeper's art—the kitchen, the dining-room, the parlor, the sleeping-room, furnishing, decorating, and entertaining. We shall be glad to present to our readers from time to time, selections from the columns of this excellent journal. *Good Housekeeping* is published by Messrs. Clark W. Bryan & Co., Holyoke, Mass., semi-monthly, at \$2.50 a year.

THE present plan of the Mormons, as stated by one of the leading bishops, is to buy Statehood for Utah, when they can have matters their own way. They estimate, it is stated, that \$1,000,000 judiciously expended in Washington next winter will effect the object.

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