

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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BURDENED.

We oftentimes wonder why our hearts are burdened,
And crushed and bowed 'neath such a weight of care;
Why others seem so brave, and strong, and joyous,
While we have scarcely strength to do and bear.

The secret is—ye murm'ring Christians, hear it!—
Not that we've failed to go to God in prayer,
But having taken every trouble to him,
We failed to loose our hold and leave it there.

We did not say, "Thy will be done," O Father!
And then and there let every burden rest;
Ah, no! or else our hearts must have been lighter,
For well we know God's ways are always best.

When we can trust alike in light or darkness,
When all our will is lost in the divine,
Then shall our faith be ever strong and joyous,
And we can say, God's will be done, not mine.

—Sel.

General Articles.

The Waldenses.

BY MRS. E. G. WHITE.

AMID the gloom that settled upon the earth during the long period of papal supremacy, the light of truth could not be wholly extinguished. In every age there were witnesses for God,—men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come.

No church within the limits of Romish jurisdiction was long left undisturbed in the enjoyment of freedom of conscience. But in lands beyond the jurisdiction of Rome, there existed for many centuries bodies of Christians who remained almost wholly free from papal corruption. They were surrounded by heathenism, and in the lapse of ages were affected by its errors; but they continued to regard the Bible as the only rule of faith, and adhered to many of its truths. These Christians believed in the perpetuity of the law of God, and observed the Sabbath of the fourth commandment. Churches that held to this faith and practice, existed in Central Africa and among the Armenians of Asia.

But of those who resisted the encroachments of the papal power, the Waldenses stood foremost. For centuries the churches of Piedmont maintained their independence; but the time came at last when Rome demanded their submission. After ineffectual struggles against her tyranny, the leaders of these churches reluctantly acknowledged the supremacy of the

power to which the whole world seemed bowing down. A considerable number, however, refused to yield to the authority of pope or prelate. They were determined to maintain their allegiance to God, and to preserve the purity and simplicity of their faith. A separation took place. Some of the protesters crossed the Alps, and raised the standard of truth in foreign lands. Others retired into the more secluded valleys among the mountains, and there maintained their freedom to worship God.

The religious belief of the Waldenses was founded upon the written word of God, the true system of Christianity, and was in marked contrast to the errors of Rome. But those herdsmen and vine-dressers, in their obscure retreats, shut away from the world, had not themselves arrived at the truth in opposition to the dogmas and heresies of the apostate church. Theirs was not a faith newly received. Their religious belief was their inheritance from their fathers. They contended for the faith of the apostolic church,—“the faith once delivered to the saints.”

Among the leading causes that had led to the separation of the true church from Rome, was the inveterate hatred of the latter toward the Bible Sabbath. As foretold by prophecy, the papal power cast down the truth to the ground. The law of God was trampled in the dust, while the traditions and customs of men were exalted. The churches that were under the rule of the papacy were early compelled to honor the Sunday as a holy day. Amid the prevailing error and superstition, many even of the true people of God, became so bewildered that while they observed the Sabbath, they refrained from labor also on the Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned; and they denounced in the strongest language those who dared to show it honor. It was only by fleeing from the power of Rome that any could obey God's law in peace.

The Waldenses were the first of all the peoples of Europe to obtain a translation of the Scriptures. Hundreds of years before the Reformation, they possessed the entire Bible in manuscript in their native tongue. They had the truth unadulterated, and this rendered them the special objects of hatred and persecution. They declared the church of Rome to be the apostate Babylon of the Apocalypse, and at the peril of their lives they stood up to resist her corruptions. While, under the pressure of long continued persecution, some compromised their faith, little by little yielding its distinctive principles, others held fast the truth. Through ages of darkness and apostasy, there were Waldenses who denied the supremacy of Rome, who rejected image worship as idolatry, and who kept the true Sabbath. Under the fiercest tempests of opposition they maintained their faith. Though gashed by the Savoyard spear, and scorched by the Romish fagot, they stood unflinchingly for God's word and his honor. They would not yield one iota of the truth.

Behind the lofty bulwarks of the mountains,—in all ages the refuge of the persecuted and oppressed,—the Waldenses found a hiding-place. Here the lamp of truth was kept burning during the long night that descended upon

Christendom. Here for a thousand years they maintained their ancient faith.

God had provided for his people a sanctuary of awful grandeur, befitting the mighty truths committed to their trust. To those faithful exiles the mountains were an emblem of the immutable righteousness of Jehovah. They pointed their children to the heights towering above them in unchanging majesty, and spoke to them of Him with whom there is no variability nor shadow of turning, whose word is as enduring as the everlasting hills. God had set fast the mountains, and girded them with strength; no arm but that of infinite power could move them out of their place. In like manner had he established his law, the foundation of his government in Heaven and upon earth. The arm of man might reach his fellow-men and destroy their lives; but that arm could as readily uproot the mountains from their foundations, and hurl them into the sea, as it could change one precept of the law of Jehovah, or blot out one of his promises to those who do his will. In their fidelity to his law, God's servants should be as firm as the unchanging hills.

The mountains that girded their lowly valleys were a constant witness of God's creative power, and a never-failing assurance of his protecting care. Those pilgrims learned to love the silent symbols of Jehovah's presence. They indulged no repining because of the hardships of their lot; they were never lonely amid the mountain solitudes. They thanked God that he had provided for them an asylum from the wrath and cruelty of men. They rejoiced in their freedom to worship before him. Often when pursued by their enemies, the strength of the hills proved a sure defense. From many a lofty cliff they chanted the praise of God, and the armies of Rome could not silence their songs of thanksgiving.

Pure, simple, and fervent was the piety of these followers of Christ. The principles of truth they valued above houses and lands, friends, kindred, even life itself. These principles they earnestly sought to impress upon the hearts of the young. From earliest childhood the youth were instructed in the Scriptures, and taught to sacredly regard the claims of the law of God. Copies of the Bible were rare; therefore its precious words were committed to memory. Many were able to repeat large portions of both the Old and the New Testament. Thoughts of God were associated alike with the sublime scenery of nature and with the humble blessings of daily life. Little children learned to look with gratitude to God as the giver of every favor and every comfort.

Parents, tender and affectionate as they were, loved their children too wisely to accustom them to self-indulgence. Before them was a life of trial and hardship, perhaps a martyr's death. They were educated from childhood to endure hardness, to submit to control, and yet to think and act for themselves. Very early they were taught to bear responsibilities, to be guarded in speech, and to understand the wisdom of silence. One indiscreet word let fall in the hearing of their enemies, might imperil not only the life of the speaker, but the lives of hundreds of his brethren; for as wolves hunting their prey did the enemies of truth pursue those who dared to claim freedom of religious faith.

The Waldenses had sacrificed their worldly

prosperity for the truth's sake, and with persevering patience they toiled for their bread. Every spot of tillable land among the mountains was carefully improved; the valleys and the less fertile hillsides were made to yield their increase. Economy and severe self-denial formed a part of the education which the children received as their only legacy. They were taught that God designs life to be a discipline, and that their wants could be supplied only by personal labor, by forethought, care, and faith. The process was laborious and wearisome, but it was wholesome, just what man needs in his fallen state, the school which God has provided for his training and development.

While the youth were inured to toil and hardship, the culture of the intellect was not neglected. They were taught that all their powers belonged to God, and that all were to be improved and developed for his service.

(Concluded next week.)

Roman Catholic Baptism.

THE discussion in the Presbyterian Assembly at Cincinnati on the validity of Roman Catholic baptism was unusually vigorous. Judge Drake, of Philadelphia, introduced a resolution against it.

The Rev. Dr. W. C. Alexander, of the Theological Seminary of San Francisco, said the resolution was useless, inasmuch as, if it were passed, it would be the mere expression of opinion of those who voted for it. "It is mischievous. If we pass this resolution, we make ourselves the laughing stock of the world. By a single stroke of the pen we propose to cut off from the privileges of Christ's kingdom two hundred millions of people. It is more papal than all the popes combined. It denies the validity of the baptism administered to millions of persons who have come into the Protestant church from the Roman Catholic Church and never received any other baptism."

The Rev. Dr. Schaff offered an amendment which reads: "Resolved, That it is the deliberate and decided judgment of this assembly, in full accord with the Reformed Confessions, and the theory and practice of all the Reformers and Westminster divines, that the Roman Catholic Church, though corrupt and teaching many unscriptural errors, yet retaining the Holy Scriptures and ancient creeds with all the fundamental truths of Christianity, is still a branch of the visible church of Christ, and therefore, that the sacrament of baptism administered by her, in the name of the Holy Trinity, the Father, Son, and Holy Ghost, and with the intention to baptize, is true and valid Christian baptism, which cannot and ought not to be repeated."

In the support of this amendment Dr. Schaff said: "Baptism is a sacred rite of initiation into the privileges and duties of church membership, requiring three conditions: absolutely necessary for its validity, namely; baptizing in the name of the Trinity; with the intention to baptize, and by the application of water. The Roman Catholic Church comes up to every one of these conditions. It cannot be repeated any more than the new birth can be repeated. The Roman Catholic Church forbids rebaptism."

A later dispatch from Cincinnati dated May 26, says:—

No more exciting scene at a session of the General Assembly of the Presbyterian Church has been witnessed since the reunion of the Old and New School Churches at Pittsburg in 1870, than that of this afternoon during the discussion of the resolution of Judge Drake against the validity of Roman Catholic baptism. The Rev. Dr. G. P. Hays held the floor from yesterday, and spoke to the original resolution, and against the amendment of the Rev. Dr. Schaff.

"The plea is made," he said, "that a minimum of truth being retained in the Roman

Catholic Church, the corruptions which overlie it do not invalidate that minimum. The church may teach this, but her action in sending missionaries to labor among Catholics disproves the theory. The same argument used by Dr. Schaff in favor of Roman Catholic baptism, would apply equally well to that of the Mormon Church."

Against the proposition that the Roman Catholic Church does not rebaptize, the testimony of a missionary from New Mexico was cited, to the effect that every one of the proselytes to Catholicism in that country is rebaptized. The speaker went on to say that this church had thoroughly apostatized, urging in support of this statement its practice in image and saint worship.

The Rev. C. T. Burnley, of Sennett, N. Y., urged the inexpediency of passing the original resolution. Dr. Alfred Yeomans, of Orange, N. J., offered an amendment as follows:—

Resolved, That it is the decision of the General Assembly that its last deliverances on the subject of Roman baptism, leaving the question of rebaptism to the discretion of the session in which the question may arise, does recognize the validity of such baptism; and while it does not enjoin upon the session the admission of Roman Catholics into their communion with rebaptizing, this assembly reaffirms the decision of 1875 as its deliverance at this time.

The action of 1875 was then read. It is, that "the decision of this, the question, be left to the judgment of the church session, guided by the principles governing the rules concerning baptism as laid down in the standards of our church."

The Rev. Dr. J. M. Worrall, pastor of the Thirteenth Street Church, of New York, protested against the intimation that the *literati* only were competent to judge of this matter. The pastor, who has practically to deal with this subject, is equally entitled to an opinion. But he would not admit that all the learned men were on the opposite side. The names of recognized men of ability were cited. Among them that of the Rev. Dr. J. H. Thornley, of South Carolina, the author of the deliverance in 1845, to which the Rev. Dr. Schaff had referred, and of whose paper at that time the Rev. Dr. Breckenridge had said it was "the most crushing argument" he had ever heard. The Reformers themselves held that the Roman Catholic Church was not a church, but as Luther said, on his return from Rome, "She is hopelessly apostate." The Rev. Dr. C. A. Dickey, of Philadelphia, did not like Dr. Yeoman's amendment because it declared that the church recognized the validity of Romish baptism and took the ground that the deliverance of the General Assembly on the subject, as well as the unanimous decision of this assembly, which has sustained a church session in its right to decide on the validity of Romish baptism in a particular case, left the matter with the session, and that suggests the best guide for action at the present time. The impression made by this speech was so strong that the Rev. Dr. J. I. R. Brownson, of Washington, Penn., moved to lay the whole matter on the table, which was unanimously carried amid the greatest excitement. Applause was three times renewed, notwithstanding the continual efforts of the Moderator to repress it. The applause having ceased, the confusion was so great that for several moments it was impossible for a member to be heard in his efforts to get the floor.

From the catechism ordered by the Third Plenary Council of Baltimore, we give the following as the doctrine of the church of Rome on baptism:—

Q. What is baptism?

A. Baptism is a sacrament which cleanses us from original sin, makes us Christians, children of God, and heirs of Heaven.

Q. Are actual sins ever remitted by baptism?

A. Actual sins and all the punishment due to them are remitted by baptism, if the person baptized be guilty of any.

Q. Is baptism necessary to salvation?

A. Baptism is necessary to salvation, because without it we cannot enter into the kingdom of Heaven.

Q. Who can administer baptism?

A. The priest is the ordinary minister of baptism; but in case of necessity any one who has the use of reason may baptize.

Q. How is baptism given?

A. Whoever baptizes should pour water on the head of the person to be baptized, and say, while pouring the water: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

Q. What do we promise in baptism?

A. In baptism we promise to renounce the devil with all his works and pomps.

Q. Why is the name of a saint given in baptism?

A. The name of a saint is given in baptism in order that the person baptized may imitate his virtues and have him for a protector. [!]

Q. Why are godfathers and godmothers given in baptism?

A. That they may promise, in the name of the child, what the child itself would promise if it had the use of reason.

Q. What is the obligation of a godfather and a godmother?

A. To instruct the child in its religious duties, if the parents neglect to do so or die.—*The Converted Catholic.*

Pour Out Your Heart Before Him.

In approaching the Lord in prayer, he desires not the flippancy of lip service, the stateliness of oratory, or the precision of prescribed forms and memorized sentences; but he asks that they who worship him shall worship him in spirit and in truth; that they shall disclose the inmost secrets of their nature in his sight; that they shall reveal to him the real emotions of their hearts, their sorrows, their burdens, their trials, their afflictions, their temptations, and all the deep emotions that possess their souls. All these are to be, not suppressed, disguised, concealed, hinted, or intimated; but they are to be poured out before the Lord, into the ear of him who is touched with the feeling of our infirmities, who was tempted in all points like as we are; who was afflicted in all our afflictions; and who shall say to those who have helped or harmed his weakest, feeblest child, "Ye did it unto me." Why need we shut up in our own bosoms our most sacred thoughts? Why need we seek to hide from our heavenly Father those feelings which his own Spirit hath begotten within us? Why should we be ashamed of the "broken and contrite heart" which he "will not despise," or the tear of penitence which is so precious in his sight? Let us take courage at his gracious invitation; let us come boldly to the throne of grace; let us pour out our heart before him, assured that "the eyes of the Lord are over the righteous, and his ears are open unto their prayers."—*Sel.*

"THERE is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." There is a crown for those who look for the coming again of their Lord. Our Saviour wants not only to be remembered gratefully for what he did while on earth, but to be looked for longingly in his re-appearing. There is such a thing as thinking too exclusively of the humiliation and suffering of Jesus, and too little of his exaltation and triumph. Jesus is to come again. We ought not only to admit that he is to return, but to "love his appearing."—*H. Clay Trumbull.*

"AND I will give thee a crown of life."

The Small Boy.

THE small boy of the age sadly needs pruning. He is not only something of a nuisance at present, but he is not a promising citizen for the future. If the child be father of the man, it looks as if we are called upon to discipline the parent. The small boy of old was led to believe by his father and mother that he should be seen and not heard; that he was always a subject, only earning independence when he deserved it, and the fact was impressed upon him that there were a great many things he could not handle until he had grown to be a man. Nowadays the small boy puts on the man early. He is forward, not to say impertinent; he is encouraged to show his precocity, especially before strangers, and he is allowed to go out into the world and forage for amusement before he is well through his alphabet or has heard of the ten commandments. It is not alone independence of spirit he is taught; it is independence of all responsibility, moral and otherwise. The small boy of old knew that a good many of his father's habits were those of a grown up individual, which he could not assume until he had matured. He was led to respect old age—all people older than himself; he was educated to be civil and polite, and never under any consideration to be rude. Today the proud parent laughs over what may be rather funny, but is impertinence, and excuses dangerous exhibitions of depravity on the score that he "is only a boy." The first thing the small boy gets hold of, just as soon as he can borrow, or beg, or obtain money, is a pistol. He is accustomed to see his father every night take out a revolver from his pocket and put it somewhere handy. What his father does is good enough for him, and although he has sufficient sense to know that there is a danger of punishment and prison in shooting anybody, he still believes it manly to threaten his antagonist with a pistol, however slight the quarrel may be. There are fathers who go so far as to give their small boys a pistol as a Christmas present, and provide them with cartridges. Does it call for any argument that there is enough temporary insanity and transitory mania in ordinary human nature without training the young child to settle children's disputes with a pistol?

The small boy indulges in cigarettes. This is popularly supposed to be a harmless amusement. It is an accessory of the most dangerous dissipation. It is a habit that is not compatible with cleanliness in boys, or proper development of taste and self-respect. It simply trains a boy to the use of a weed that has its benefits, when judiciously used, but which in his case lays the foundation for stronger and more dangerous stimulants, when cigarettes have grown too mild for the system. There are small boys whose parents permit them to have a night off, when they may go down town and stay out all night if they feel so inclined. No questions are asked, and if they do come home in the middle of the night, drunk, they may be mildly admonished, but not seriously. They are only boys. But there is still a more serious side to the small boy. The bad language he is allowed to indulge in is bad enough. The freedom and license he enjoys are reprehensible in the extreme. But the small boy has his love affairs with the female sex at a very early age, and they are not innocuous. They are patent to disinterested people, but it is a curious freak of human nature that parents can see their boy's every-day companions indulging in very suspicious immorality without being able to suspect their own flesh and blood, and when, some day or other, the young hopefuls are caught in questionable devices the fond parent gives him a little lecture, which does not impress him that the thing is wrong, but that he is displaying bad taste. Then he solaces himself with the thought, "Boys will be boys,"

and seems to feel it nothing but justice that his boy should be allowed to indulge in depravity because other boys do it and other parents are equally reckless.

In a country so democratic as this there is a great danger to public morals in the careless bringing-up of boys. Where class rules, one material danger is avoided,—the risk of the dominance of the lowest forms of taste and vice. But where one man is as good as another, and social intercourse is untrammelled to a great degree, and where there is altogether greater and more generally possessed wealth, the natural tendency is to the development, not so much of crime, as moral depravity.—*San Francisco Chronicle*.

Old-Fashioned Preaching.

"WELL, I am thankful to hear such good old-fashioned preaching," she said, as she came out of church, after hearing a sermon on Luke 19: 10: "The Son of man is come to seek and to save that which was lost."

"But, auntie," I said, "why do you call it 'old-fashioned preaching'?"

"Because," she replied; "because, like good old Mr. Baxter's books, it makes one feel the awful guilt of sin, and the wonderful mercy of Christ in coming to save us from its condemnation and from its reigning power in our hearts and lives."

"But, auntie, is not almost all the preaching what, in that sense, you might call 'good old-fashioned preaching'?" Does it not tell us of the sinfulness of sin, and the mercy of God, in Christ Jesus, to all who repent and believe on him?"

"No, Henry, I am sorry to say, it don't. There is too much preaching on the outskirts of the gospel instead of preaching the full gospel itself; and some, I am sorry to say, that don't seem to get even to the outskirts. Why, only six weeks ago I heard a minister in Massachusetts give a long essay, which he would probably call a sermon, on a possible probation after death for some who had not repented in this life. And though he did say that he supposed the doctrine referred particularly to the heathen, I could not but think that some who heard him might believe they stood just as good a chance as the heathen could, and so put off repentance now, while life and probation continue. And then the next Sunday I heard, from a young man, a sermon, I suppose he would call it, but I should call it a discourse or essay, on the beauties of autumn; and though it was well written and well delivered, there was no mention of Christ, or of sin, or of duty in it, and it might just as well have been given by some heathen moralist or poet as by him."

"But, auntie, you don't think all the preaching is like that, do you?"

"Well, I can't say all, by any means; but there is too much of it—too much that has no kind of gospel in it. Why, only last week I read an advertisement in the daily paper, by a minister in H—, that he would preach on "Orange Peel on the Sidewalk," and of another in F—, on "Giving the Wink," and of still another who in his sermon had seventeen quotations from the classics and the poets, and only three from the Bible! What do you suppose Paul, or Whitefield, or Brainard, or Edwards, or Nettleton would have thought of that?"

I was telling a friend afterward of all this, and he said, "I am sorry to say there is too much truth in what your good old aunt has been saying. If we had far more of the faithful and searching preaching of the law, like that of Nettleton and of Finney in his best days, we should see far deeper impressions of the exceeding sinfulness of sin and of the need of the grace which is offered in Christ Jesus, and the Christian character of many in our churches would be broader and more substantial, and more intelligent and serious than it now is." And he

added, "There is great truth and wisdom in what Spurgeon says, and which I wish all our preachers would remember, viz.: Preach the law, that men may deeply feel their sinfulness; then the gospel, that they may be led to Christ for pardon; and then the law again, as the great rule of life, that they may so live as to obey and honor Christ, and that all may so take knowledge of them that they have been with Jesus as to be led to him as their Saviour." To all which I could but say, "Amen!"—*The Presbyterian*.

Speaking Truth in Love.

It is not uncommon to hear one who has just uttered a bitter remark, add, as if offering a sufficient excuse, "I'm a plain-spoken man, and I speak out exactly what I believe." Upon this habit of frankness many pride themselves, as if its justification were self-evident. To others, however, it savors of rudeness, sometimes even of brutality. There is a certain meanness in trying to clothe a harsh and unlovely action in the garb of a virtue. Christ certainly commanded truthfulness. That is beyond dispute. Were the importance of veracity generally disregarded, social chaos also would ensue, and in a very short time. If every one were to speak and act the truth, and only the truth, some of the worst evils of our age would be greatly diminished, if not wholly reformed.

But it must not be forgotten that Christ insisted upon kindness as positively as upon truthfulness. To sacrifice the former for the latter is as wicked as to neglect the latter for the sake of the former. But, in point of fact, it is not necessary to sacrifice either on account of the other. They are entirely and always mutually consistent. By "speaking truth in love," as the apostle expressed it in his letter to the Ephesians, the claims of accuracy and kindness both are honored. Love shows itself unmistakably in our tones and manner of speech. It does not tamper with truth. It neither prevaricates, nor omits anything which ought in honor to be mentioned. Sometimes it speaks with severity and in rebuke. But the good-will which is beneath and behind it always is evident. It has no tone of bitterness nor any, even the faintest, accent of Pharisaic exultation.

It always commands respect, therefore, and usually it wins regard also. Mere truthfulness does not necessarily secure either, for its possible harshness is too revolting. But the truth spoken in love always has a certain winsomeness, no matter how reluctantly we listen to it; and it is always spiritually helpful in recollection, if not in its immediate impression. To speak the truth merely, may be to throw away good influence and to repel others from the standards of life which we desire them to accept. But to speak the truth in love, is very likely to win both for ourselves, and for the truth, the respect and affection which are desired.—*Congregationalist*.

"In Everything."

"IN everything by prayer and supplication with thanksgiving let your requests be made known unto God." "In everything!" All of us are ready to make known our requests unto God in some things; but who does in everything? We ask for forgiveness; we ask for strength against temptation; we ask for help in correcting our faults; we even ask for health and safety, and for wisdom in teaching and in daily duty-doing; but do we ask, in the same confidence, for help in securing a servant, in buying clothing, in finding a summer home, in selecting wall-paper for a bed-room, in arranging a bouquet, in playing a game with the children, in bearing ourselves wisely in an evening call? "In everything," is the Bible injunction. What isn't included in it?—*Sel.*

"Evolution" and Evolution.

(Continued.)

Now FOR proofs that the soul is the *main*, if not the only, point of distinction between these two forms of evolution. It appears dimly in our first-quoted statement of Darwinism; thus:

"According to him, even mind, heart, conscience, are just as much the product of physical evolution as is the *physical* structure itself."

And again in the foregoing list of leading evolutionists the qualifying word "physical" is applied thus:—

"Man's *physical* structure they regard as no real exception to the law." "And where a man believes in evolution it goes without saying that the law holds good as to man's *physical* structure."

Plainly implying that his *mental* structure is held as an exception. But Darwin has shown conclusively, not by speculation, but by genuine science, that the difference in the mental power of man and that of the lower animals consists not in kind but in degree. And surely none of these theistic evolutionists, ultra as he might be, would deny at least some mental structure to the lower animals. Consequently, when they differ from Darwinism, it can only be on that one point of the immortality of the soul.

Happily, however, we are not left to this conclusion drawn from qualified statements, necessary though it may be, but we have the unqualified statement itself by one of the highest authorities on evolution. Mr. Sully, before quoted, says:—

"At first sight it might appear that the doctrine [of evolution] as applied to the subjective world, by removing the broad distinction between the human and the animal mind, would discourage the hope of a future life for man's soul."

Exactly; and this is consistent with evolution throughout, and consequently when these "orthodox," "evangelical" gentlemen, holding fast to that intensely "orthodox" and "evangelical" doctrine, the immortality of the soul, adopt evolution, they are compelled to adopt such a form of it as will admit this doctrine, even though it involve them in the glaring inconsistency of antagonizing "creative activity," and then being obliged to antagonize their antagonism to save their theory.

But of what worth is all this "contrivance to save appearances" if the soul be *not immortal*? It is "nothing worth." And as the soul is absolutely *not* immortal, but in this, "man hath no pre-eminence above a beast" (Eccl. 3: 19), this consideration removes the whole and sole ground of distinction between the two forms of evolution; and then this would-be theistic evolution appears just where consistency and the logic of pure evolution demand that it should appear,—that is, in the bald reality of *atheistic* evolution,—and brings out the plain truth plainly that there is no such thing as theistic evolution.

But when this so-called theistic evolution, resting only upon a fallacy the exposure of which so surely lands it in atheistic evolution, is so wide-spread, so almost all-pervading in the orthodox and evangelical churches, schools, and colleges, are we not brought in another form to the contemplation of the text, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Not alone, Shall he find faith in his second coming? but, Shall he find faith at all? In studying these evil tendencies of the times, we are persuaded that "when the Son of man cometh," he will not find faith in his word, he will not find faith in himself, he will not find faith in God the Lord, the Creator of all. And we are also persuaded that we are again coming fast upon the time in the world's history, when "in the wisdom of God, the world by wisdom" will know "not God" (1 Cor. 1: 21); and when again, as of

old, it shall please God "by the foolishness of preaching to save them that believe." And in view of it all, we feel as never before, how ho-ly, how unblamably, how sacredly, we whom it may please God to call to do the preaching, should conduct this holy work—how humbly, meekly, and again, as of old, not with excellency of speech or of wisdom,—not with enticing words of man's wisdom, but in *demonstration of the Spirit* and of power. May God help us all, in these dark and trying times, and when they become still more fearfully dark and trying.

Now just a few words before closing, upon the foundation of evolution. In a former article is a quotation of the words of a, then, president of the American Association for the Advancement of Science, saying that he "should regard a teacher of science who denied the truth of evolution as being as incompetent as one who doubted the Copernican theory." Does this president mean to assert that the theory of evolution is as well established as is the Copernican theory? If so, will he or any other evolutionist please give three laws in proof of it that will correspond to Kepler's Three Laws? Or will he give us *one* law that will correspond to *any one* of Kepler's Three, and which will be as susceptible of demonstration as are Kepler's? Nay, verily. It is with this as with geology,—simply and only "perhaps," "no doubt," "probably," and "must have been," and these repeated over and over again, and then all of them capped with an "assumption."

Professor Clifford says:—

"Of the beginning of the universe, we know nothing at all."

Professor Huxley says:—

"The fact is, that at the present moment there is not a shadow of trustworthy direct evidence that abiogenesis [spontaneous generation] does take place, or has taken place, within the period during which the existence of life on this globe is recorded." Yet he says that this "fact does not in the slightest degree interfere with the conclusion from other considerations, that at some time or other, abiogenesis must have taken place."

What kind of *science* is that wherein *facts* do not in the *slightest degree* interfere with a hypothesis? And why is it that they do not? Oh! because:—

"If the hypothesis [supposition] of evolution be true, living matter must have arisen from not-living matter."—*Encyclopedia Britannica, Biology*.

To be sure. And so the Creator, revelation, reason, and *facts*, even as acknowledged by themselves as facts, must all stand aside, so that a *supposition* may have free course to run and be glorified. With a little more of this kind of "science" we should, "doubtless," be almost tempted, "perhaps," to cry out for "about the space of two hours," Great is the science of the evolutionists!

Mr. Sully says, after speaking of the "gaps" in their knowledge, and the limits set to the explanation, of evolution:—

"The question arises whether these apparently permanent gaps in our scientific knowledge can be filled up by extra-scientific speculations."

That is, these gaps are to be filled not only by "speculations," but they are not to be even scientific, but "extra [above, outside of] scientific speculations."—*Enc. Brit., Evolution*.

Now we come to Darwin himself, who Mr. Sully says is entitled to "the first notice as the one to whom belongs the honor of working out this theory of evolution upon a substantial basis of fact;" and of whose work Professor Huxley says:—

"The Origin of Species" appeared in 1859, and it is within the knowledge of all whose memories go back to that time, that henceforward the doctrine of evolution has assumed a

position and acquired an importance which it never before possessed."

Owing to the important place which he holds in this doctrine, we hope we may be pardoned for giving him quite an extended notice; but it will need to be in nothing but his own words; for, as will be seen, the words themselves are all-sufficient to show the "substantial" (?), "scientific" (?), or "extra" scientific basis of evolution. We quote from Darwin's "Descent of Man," Appleton's Edition, 1871. (Italics ours.)

Page 23. "No doubt he [man] inherits the power [of smell] in an enfeebled and so far rudimentary condition from some early progenitor to whom it was highly serviceable, and by whom it was continually used. We can thus *perhaps* understand how it is as Mr. Maudsley has truly remarked, that the sense of smell in man is singularly effective in recalling vividly the ideas and images of forgotten scenes and places."

Page 81. "It is *probable* that the early ape-like progenitors of man were likewise social. Although man, as he now exists, has few special instincts, having lost any which his early progenitors may have possessed, this is no reason why he should not have retained from an extremely remote period some degree of instinctive love and sympathy for his fellows."

Page 103. "In order that an ape-like creature should have been transformed into man, it is necessary that this early form, as well as many successive links, should all have varied in mind and body. It is *impossible* to obtain *direct* evidence on this head; but if it can be shown that man now varies, . . . there can be little doubt that the preceding intermediate links varied in a like manner."

Page 144. "Nevertheless it may be well to own that *no explanation*, as far as I am aware, has ever been given of the *loss of the tail* by certain apes and man."

Page 150. "In regard to bodily size or strength, we do not know whether man is descended from some comparatively small species like the chimpanzee, or from one as powerful as the gorilla."

Page 151. "The early progenitors of man were *no doubt* inferior in intellect, and *probably* in social disposition, to the lowest existing savages."

Page 154. "It is therefore highly *probable* that with mankind the intellectual faculties have been gradually perfected through natural selection, and this conclusion is *sufficient* for our purpose. Undoubtedly it would have been very interesting to have traced the development of each separate faculty from the state in which it exists in the lower animals to that in which it exists in man; but neither my ability nor my knowledge permits the attempt."

Page 189. "If the anthropomorphous apes be admitted to form a natural sub-group, then, as man agrees with them, . . . we may *infer* that some ancient member of the anthropomorphous sub-group gave birth to man."

Page 191. "But we must not fall into the error of supposing that the early progenitor of the whole simian stock, including man, was identical with, or even closely resembled, any existing ape or monkey."

Page 192. "At the period and place, whenever and wherever it may have been, when man first lost his hairy covering, he *probably* inhabited a hot country. We are *far from knowing* how long ago it was when man first diverged from the Catarrhine stock, but this may have occurred at an epoch as remote as the Eocene period."

Page 195. "In attempting to trace the genealogy of the mammalia, and therefore of man, lower in the series, we become involved in greater and *greater obscurity*."

Page 198. "The early progenitors of man were *no doubt* once covered with hair, both sexes having beards; their ears were pointed,

and capable of movement, and their bodies were provided with a tail, having the proper muscles. . . . At a still earlier period the progenitors *must have been* aquatic in their habits; for morphology plainly tells us that our *lungs* consist of a modified *swim-bladder*, which once served for a float. The clefts on the neck in the embryo of man show where the branchæ once existed. These early predecessors of man . . . *must have been* as lowly organized as a lancelet or amphioxus, or still more lowly organized."

Page 205. "The most humble organism is something much higher than the inorganic dust under our feet."

Yes, of course, to be born of an ape is vastly higher than to be fashioned by the perfect hand of the living God!!! And we are given to understand by the president of the American Association, etc., that such a string of great swelling words as this is from beginning to end, is no more to be doubted as science than is the Copernican theory, which is demonstrated by the exact science of mathematics! It is scarcely to be wondered at that such a theory is atheistic. And no warning of the Bible is more pertinent to the present times than that one in 1 Tim. 6: 20, 21: "O Timothy, *keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called, which some professing have erred concerning the faith.*"

A. T. J.

Work Out Your Salvation.

WORK out your own salvation, with fear and trembling. This injunction does not mean what, to a great many minds, it *seems* to mean. In some parts of the country, a tax for the keeping of the roads in repair can be paid in cash, or it can be "worked out;"—that is, it can be paid by personal labor. So, land owners often "work out" their highway tax. It is not *that* kind of working out that this text refers to. No man can secure his salvation by work, even with fear and trembling, and in prayers and tears. Again, there is a custom of working out a farm rent on shares. The farmer does all the work, and takes half the result, the other half going to the farm owner. It is not *that* kind of working out one's salvation that is here meant. Salvation is not secured from God on shares. It is wholly the gift of God, and all the work in the world could never merit nor obtain any portion of it. But he who has salvation, he who is saved by grace through faith (and this letter of Paul is to persons in that state), has a duty to work out in the line of his salvation; to keep right at the work which is along the course, and in the direction of the end, of God's plan of grace. It might, perhaps, give light to this text to change the figure from the farmer to the soldier, and read it, Fight out—or fight on—your enlistment with fear and trembling. Now that you have enlisted, and are accepted as a soldier, keep right at the soldier business, and do it with such zealous earnestness that you will be all of a tremble in your anxious desire to do it just as it should be done. There is no danger of any over-reliance on one's personal activity in such working, or such fighting, as this, in the line of one's redemption from sin and its curse, here in this world of probation and trial.—*Sel.*

"In nothing be anxious." Only think of it! What a world this would be, and what a church ours would be, if this counsel were followed, and nobody was anxious about anything. Most persons will give up everything else before they will give up anxiety; and when they are reduced to *that*, they settle right down on it—and suffer. Why, anxiety is what most of us live by. It is what we depend on for our getting on in the world; and here comes the inspired injunction: "In *nothing* be anxious." Did you ever!—*Sel.*

Blood Will Tell.

WHEN, at the meeting of the General Association of Illinois at Rockford, the leader of a devotional service requested such brethren as were the sons of Christian mothers to stand, nearly every minister present rose to his feet. "Her children," says the proverb, of the virtuous woman, "arise up and call her blessed." Aristocratic pride of family is the just scorn of every true American. We want no "degenerate sons of noble sires" among us, "of whom, as of a potato vine, the best part is under ground." We have enough and to spare of them, studying out for their seal-rings and coach-panels old family coats-of-arms, and taking airs on the score of some titled ruffian of four or five centuries ago. There was truth as well as wit in Saxe's saying that the line of one's ancestry, traced back, is quite apt to end in a cobbler's waxed end or a hangman's knot.

But the laws of heredity transmit something more than names heraldic devices and vain conceit. Mysteriously and awfully they bear down legacies of character from parent to child. They steer the new-comer into the world, from before his birth, along the line of endless destiny. True as it is that responsible moral action begins only with the actor himself, it is no less true that proclivities starting from far back of such action, flow steadily down from age to age. "Though we are not to be judged for the sin of Adam before us," said Prof. Swing, in a recent sermon, "a fearful judgment may come on us for the sins of our children."

As the traveler approaches the northern entrance of the Mt. Cenis Tunnel, he sees, emerging miles away and above from among the snows, a silvery rill which his eye distinctly traces widening and deepening downward, till it plunges and roars as a resistless torrent at his feet. But only the Omniscient eye follows the stream of moral refinement or contamination that arose centuries ago and bears onward in its sweep the men and women of to-day. And every parent contributes to that stream. Every parent rises from the dead to live again in the life of his child. The passionate mother of Lord Byron stormed and raged in the wild career of the poet. The godly mother of the Wesleys suffered and toiled for human welfare in the memorable years of her sons.

A child has a right to be not only well-trained, but, before the training can begin, well-born. It is of immeasurable moment not merely what the parent does, but what he is. For the depth and richness of nature, the moral force and effectiveness, which he ought to transfer to his child, arise from behind his own will, in the very core of his being. A deep, mature, well-rounded Christian character comes not from conversion alone. Martin Luther became "the monk that shook the world," not through repentance and faith alone. He had inherited the physical soundness, the brain and brawn, with which to stand the tremendous strain that came upon him. And centuries of old German hardihood and valor were in the man, the stuff that was heroic long before it came to be Christian. The Teutonic fire that not all the legions of Rome could quench blazed up again in defiance of papal Rome as well.

Many a Christian father is left to wonder that his boy resists his influence, because he has begun to wonder and grow anxious too late. He may have become a father far back in the years of his own ungodliness, when pride, or impurity, or passion, or stubborn unbelief, had the mastery in him. How is his repentance long afterward to remedy that wrong to his child? A stream runs itself clear, it is said, in four miles. But a cup of water taken from it where it is foul will be no less foul for the purity a league or two below. But it may be that, even since the father's entrance on the Christian life, the change has never yet struck through him to renovate his whole nature.

And this evil nature, transferred by the law of heredity to the child, contends against the precepts that the father repeats in vain.

The law of moral transmission has been mainly, thus far along the ages, the channel through which corruption and death have flowed down from generation to generation. It was divinely designed as a channel of blessing. Grace may flow through it as well as corruption. The noblest impulses and proclivities of a sanctified character, descending from sire to son, may incline the infant will to righteousness and to Christ. Some slight foregleam of that may be seen in many a Christian household even now. And more and more as the tone of Christian character rises, shall the law of heredity turn from a curse to a blessing.—*Advance.*

Love for Christ.

THE disciple must love as well as believe. Christ and his kingdom are real to Satan and his demons, so real as to occupy their thoughts and make them fools with confusion and madness. Men sometimes discover toward the end of life that there is no good for them but God, and yet, through the habit of a life-long selfishness, they continue to hate the good and call it evil. It is possible for a man who is enrolled among the disciples of Christ to be very much tortured in spirit by a keen sense of the reality of the things of the kingdom of Christ, and yet be held fast by the habit of avarice or fleshly lust. It is only when love brings a man into hearty, happy submission to the will of God that faith becomes an inspiration.

The new-born child of God will naturally and properly be filled, for a time, with the joy of his own salvation. He needs to measure as well as he can how great a thing it is that God has come to him, bringing redemption from eternal death, and glorious life through his own abiding presence. That fact is to be to him forever a fountain of ever-flowing gratitude and zeal. But as a fact it has two sides, his side and Christ's side. It is *he* that is saved. Yes! Let him shout for joy that *he* has escaped from sin and hell. But it is Christ that has saved him, died for him, regenerated him, come to be his new self as well as his captain and his king. And if he is to be a follower of this captain, a servant of this king, a fruit-bearer whose fruit shall abide, he must very soon lose sight almost wholly of the self-side of this fact of his redemption in the adoring contemplation of the Christ-side of it. A church needs to be composed of disciples who have well-nigh ceased from the contemplation of the advantages to themselves of their relationship to Christ, so completely is their gratitude for personal salvation swallowed up in their admiration and passionate love for the Being whose holiness reaches its supreme perfection in bearing the sins of the guilty world, and whose wisdom attains its crowning glory in the transformation of a lost soul into a holy child of God. Gratitude can never be wanting in the believer's love. It will grow stronger rather than weaker. But his love, like his Master's for a lost world, must rise far above the thought of self, and burn pure and strong for his ineffably glorious Lord, the King eternal,—the God who is man, and who in his perfect manhood shows the world what its Creator and Redeemer is.

Such love is a sweet and blessed passion that sanctifies and glorifies, an energy that taxes all the power of the soul to endure its activity, a creative, life-giving energy, cross-bearing, sacrificial, converting the soul into the likeness of the divine nature. It is such transforming love as this that qualifies a disciple or a church to bear abiding fruit. A little of it will doubtless bear a little fruit, but the fruit-bearing church whose fruit is to be both abundant and abiding must abound in it.—*Geo. B. Gow, in Watchman.*

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—JULY 25.

Inheritance of the Saints.—Continued.

REJECTION OF SAUL AS KING OF ISRAEL.

1. Who was the first king of Israel?

"And afterward they desired a king; and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years." Acts 13:21.

2. By whom was he chosen? *Ib.*

3. How long did he reign? *Ib.*

4. On one occasion what message came from the Lord to Saul through Samuel?

"Samuel also said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel; now therefore hearken thou unto the voice of the words of the Lord. Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." 1 Sam. 15:1-3.

5. How did Saul carry out his instructions?

"And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly." 1 Sam. 15:7-9.

6. What excuse did Saul make for thus disobeying the command of the Lord?

"And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal." 1 Sam. 15:20, 21.

7. What did Samuel say the Lord values more than sacrifice?

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22.

8. To what was Saul's stubbornness equivalent?

"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." 1 Sam. 15:23.

9. What had he rejected?

He had rejected the word of the Lord.

10. Since rebellion is equal to idolatry, had not Saul, in rejecting the word of the Lord, rejected the Lord himself?

Certainly; the record shows that Saul was virtually an idolater, and thus as wicked as the Amalekites, whom he had been sent to destroy.

11. Because Saul had thus rejected the Lord, what had the Lord done?

"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." "And Samuel said unto Saul, I will not return with thee; for thou hast rejected the word of

the Lord, and the Lord hath rejected thee from being king over Israel." 1 Sam. 15:23, 26.

12. What had he rent from Saul?

"And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou." 1 Sam. 15:28.

13. To whom did Samuel say the kingdom was given? *Ib.*

14. What important lesson may we learn from the narrative in this chapter?

From the narrative recorded in 1 Samuel 15, we may learn how particular God is in his requirements, and how dangerous it is for us to presume to deviate from the plain letter of his commandments. Saul flattered himself that God would overlook his disobedience in preserving the best of the flocks of the Amalekites, because they were preserved for sacrifice. But God would not accept such service. Had he accepted Saul's excuse, it would have been equivalent to admitting that Saul knew what would honor the Lord better than the Lord himself knew, and that was not true. When God tells us to do a thing in a certain way, we are to understand that to do just as he says, will honor him more than anything else. We are not at liberty to presume that we can honor him more by a different course; that would be setting ourselves above God, and consequently we would be idolaters. From this narrative we can see an illustration of Prov. 28:9: "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

JULY 5—1 KINGS 12:6-17.

The Revolt of the Ten Tribes.

WITH the beginning of the third quarter we enter again upon the study of the Old Testament. The close of the Old Testament lessons for last year, was at the end of Solomon's reign. We learned how Solomon forsook his wisdom and plunged into the depths of folly; how that he loved "many strange women," women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; how that he went after Ashtoreth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites; how that he built "high places" for Chemosh of Moab, and Molech of Ammon, and for all the gods of his strange wives; and how that for it the Lord stirred up adversaries on every hand which were adversaries all the days of Solomon. And then to crown it all the Lord said unto Solomon, "Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant." "Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen." 1 Kings 11:11, 13.

By Solomon's sins, a fearful train of evils was laid. In his iniquities there was sown the seed from which sprang a most abundant harvest, which was reaped in long years, and even ages, of suffering, of sorrow, and of bitterness. How little he thought, how little any one thinks, of this! Yet there is nothing surer, there is nothing more diligently inculcated by the word of God, than this one thing, that sin cannot be committed with impunity. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6:7. "Even as I have seen, they that plow iniquity, and sow wickedness, reap the same." Job 4:8. Nor is this confined to the immediate acts. "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17:10.

Remember therefore that when wickedness is sown nothing but wickedness can spring from it, and the fruit that is borne, enters into the computation of the reward, whatever it may be. If the reward be the reward of the wicked, it will be the greater according to the fruit of the wickedness committed. And if by the mercy of God the sin is forgiven, and if, by patient continuance in well-doing, the reward of the righteous be obtained, yet the fullness of that reward will be diminished according as the fruit of wickedness shall abound.

SIN is a terrible reality. "And be sure your sin will find you out." Num. 32:23. Nowadays it has become quite a common thing, even almost tacitly understood, that young men must sow their "wild oats." Yes; and nearly all do so, but it were well to remember that, from the beginning of sin, never yet was there sown a particle of such "wild oats" that did not spring up and bear fruit abundantly, all of which must be reaped, in one place or another, in sorrow and in dread. There is absolutely no escape, no wind will blast it, no mildew will smite it; it cannot be plucked up by the roots,—it must be reaped. "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." It is not in vain that God has written in the table of his law, "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." Ex. 20:5, 6.

IN accordance with the word of the Lord to Solomon, the prophet Ahijah told Jeroboam that ten of the tribes should be given to him, and he should reign over them. Jeroboam was the son of Nebat of the tribe of Ephraim, and his mother's name was Zeruah, and at this time a widow. As Solomon was building Millo, and repairing the walls of the city of David, he saw Jeroboam among the workmen, and "seeing that he was industrious, he made him ruler over all the charge of the house of Joseph" (Ephraim). As Jeroboam was going out of the city of Jerusalem one day, Ahijah met him and drew him aside into the field. Then Ahijah took his own outer garment, tore it into twelve pieces, and said to Jeroboam, "Take thee ten pieces; for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee." And although the Lord told him plainly that this should not be done while Solomon lived, yet like a great many before his time he could not await the Lord's time and so he attempted to seize the kingdom before the time. "He lifted up his hand against the king," and therefore Solomon sought to kill him. "Then Jeroboam fled into Egypt, unto Shishak, king of Egypt, and was in Egypt until the death of Solomon."

REHOBOAM succeeded Solomon on the throne of David, and of course expected to reign over all the tribes of Israel, and so went to Shechem to be acknowledged as king. But there was a hitch in the proceedings. Israel had sent word to Jeroboam in Egypt and called him up to Shechem, and it may well be supposed that with the ambitious schemes that he had in hand even while Solomon lived, that he would suffer nothing to be settled by which Rehoboam should rule over all. But besides this, the people had a real grievance. In Solomon had been fulfilled, in a great measure, the prophecy of Samuel when the people chose a king in the first place. "He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and

will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep; and ye shall be his servants." 1 Sam. 8:11-17.

ALL this had been done by Solomon; and all to support his heathen wives. The burdens of the people had really been made heavy, and now they ask relief from some of these. But of this, Samuel had also told them, "And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day." 1 Sam. 8:18. And so when they ask Rehoboam to relieve them he only mocks them. He first consulted the old men who gave him wise counsel, but he had not sense enough to follow it, but instead turned to the "young men that were grown up with him."

AND a fine set of counselors these were! Let us see for a moment under what influences he and these young men had grown up. Rehoboam was the son of Solomon by Naamah an Ammonitess. 1 Kings 14:21. And we read in 1 Kings 11:18 that all these heathen women burnt incense and sacrificed unto their gods. These gods were Molech, and Ashtoreth, and Chemosh, and Baalim. These represented the male and the female principles of generation, and all the rites of their worship corresponded to that idea, and is expressed in one word, lasciviousness. Their priests were men dressed in women's clothes; their priestesses were harlots, and their most acceptable worship was by prostitution, and burning the offspring in the fire.

SUCH were the influences amidst which these young men had grown up, and such was the training that they had had, by which they should be fitted to become counselors in an emergency that involved one of the greatest kingdoms then in the world. How could the issue be anything else but fatal? And so it was. They said, "Thus shalt thou speak unto this people that spake unto thee." Thus implying that it was an act of rebellion for them even to speak to him of their grievances. And he was to say to them, "My little finger shall be thicker than my father's loins." "My father hath chastised you with whips, but I will chastise you with scorpions." There could be but one result. The people answered the king, saying, "What portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel; now see to thine own house, David." 1 Kings 12:16.

THUS comes, fast following, evil upon evil as the fearful fruit of the sins of Solomon. It was only for David's sake that all this did not happen in Solomon's own day. And even now, when it did come about, it was still for David's sake that there was a tribe left to Rehoboam at all. Chap. 11:12, 13, 36. "Behold therefore the goodness and severity of God." His mercy is upon children's children to such as fear him, and in visiting iniquity, transgression, and sin, yet in wrath upon the disobedient, in mercy he remembers those who have been obedient. Visiting the iniquities of the fathers upon the children to the third and fourth generation of those who hate him, and showing mercy unto thousands of generations of them who love him, and keep his commandments. "And I will delight myself in Thy commandments, which I have loved." A. T. J.

What Can the Minister Do?

AS THE minister goes from church to church, it is hardly understood what relation he shall sustain toward the Sabbath-school work. The amount of good he might do under proper conditions can hardly be estimated. The amount of positive and negative injury that he does do is sometimes large. And while it is outside the province of the *Worker* to criticise the ministry in every other place, the influence they do have on the Sabbath-school work—which the *Worker* represents—is so important that it will perhaps be excused for attempting to advise in regard to their relations to it.

The old idea that the minister shall sit still during the school, and then make some good remarks about Bible study in childhood, mixed with a little flattery of the school, is becoming obsolete. Sabbath-school workers are beginning to think and plan and work for better methods, so that they can make their work of greater benefit to the school and to themselves. In this, ministers who are not keeping up with the advance move are falling behind. The minister is abroad from place to place, comes in contact with various schools and Sabbath-school educators, and is expected to be up with the times. And when called upon to speak, it is for the instruction, encouragement, and suggestions in better work which he is expected to give. When he fails to do this, he probably will never know that the school has patiently listened to him for the food they hoped to receive, and were disappointed at receiving only husks. But it is not by much talking before the school that the most good can be done. If you think it best to say a few words, be brief. If you have a point of general interest to make, make it, and then stop. Do not allow any regular exercise of the school to be omitted that you may have time to lecture the school. If the superintendent desires to shorten the general exercise five minutes, and you think you have something to say that will be of more benefit to the school than the completion of the exercise, take the time. But you can do more good in other directions.

Do not allow your presence to interrupt the regular order of the school. We once had temporary charge of a school on a Sabbath when a minister came in under whose labors the church was raised up. He entered as the school was being called to order and taking their seats. Of course all seemed like the nearest and dearest friends to him, and he began greeting them noisily, thus throwing the whole school into confusion. All attempts to call them to order were futile. It was only by coming to his side, and leading him forward to open the school by prayer, that order was established, and the interrupted work of the school resumed. The minister should remember that order is Heaven's first law, and should feel that the rules of the school apply to him as to others. Never allow a superintendent to introduce you to teachers or scholars during the session. We believe in letting brotherly love continue; but its manifestation should not be allowed to mar the recitation by diverting the attention of the whole class. Two or three interruptions are almost sure to ruin a recitation, if the teacher is a good one. Pass around among the classes if you desire, but let it be understood that you do not wish to interrupt the recitation.

Shall the minister take the superintendent's place if requested to do so? Under certain circumstances this may be advisable. But in our work, if we desire to benefit the school, we prefer to allow the school to do its regular work, and thus see what they lack, and how they can be helped. By at once taking control of the school, this object is defeated. You have no means of knowing how they do their work, and have not the forces in hand to do your best work and show them how you would do it.

If you are well acquainted with the school, or on your second or third visit, it might be advisable for you to take charge, provided you have some plans of work which can better be presented in that manner. But as a rule, it is not best to interfere with the regular order. If you have been following the lessons, and are so well posted on the lesson of the day that you can do as well as, or better than, the superintendent, it would be well for you to conduct the review exercise, if invited to do so. Your best work can be done by having a good meeting with the teachers and officers, where the true standing, condition, and aims of the school can be discussed, and plans laid for an advance. We have always relied on this for doing the most good. If you are not so well acquainted with the work as you desire, you will receive an incentive from these meetings which will set you to preparing in earnest.

To be of real service, it is necessary for you to learn thoroughly the lessons as they appear from week to week in the *Instructor*. It is not enough to have a general idea of the subject. You must know and thoroughly understand the plan of handling the subject as brought out in the lessons, and this can only be acquired by learning them. We have known a number of budding ministers whose time was too valuable to be thrown away in learning the Sabbath-school lessons. Such might find the discipline of learning a lesson well once a week to be of as much real value as the cursory study which absorbs so much of their time. If they are so well posted that it is no task to learn the lesson, they can well afford to give the subject a systematic review. If it proves a burdensome task, we would suggest that it is about the line of study that is needed.

All should work in harmony. To do this, time should be taken to become conversant with the plans of work and the aims of the association. The ministry can be of great benefit to the Sabbath-school cause if they will prepare for it as they do for the other work they have committed to them. This preparation has been too lightly regarded in the past. The minister has, *ex officio*, been regarded as fully qualified for so small a work as this without special preparation. But we have only to look at what other denominations are doing to see that we are far behind them in our appreciation of the possibilities and necessities of this means of growth in the knowledge of the things of God. We ask of the ministers a careful consideration of these thoughts.—J. E. W., in *S. S. Worker*.

Before God.

"I CHARGE thee therefore before God, and the Lord Jesus Christ." Duty has a new meaning when it is done under the eye of one in authority. Napoleon always wanted his soldiers in battle to have in mind that the emperor was watching them. There are few servants who do not work with a fresh spur while their employers are in sight. The average school-room is commonly a very different place when the teacher has left it for a few minutes, than while he is present. A witness on the stand is more careful in his words there, than he would be elsewhere, because his every statement is noted by those who would prove him false if he told aught else than the truth. All of us speak, and learn, and work, and fight in the immediate presence of God and the Lord Jesus Christ, and all that we do or fail to do is recorded for the day of Judgment. Do we act as if we realized this?

"THOU through thy commandments hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." Ps. 119:98-100.

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, JUNE 25, 1885.

Two Great Compromises.

(Concluded.)

IN tracing down the prospects of a compromise in the United States, we noted what the prophecies demand in their fulfillment, and brought out specially the following points:—

1. Identified the two-horned beast of Rev. 13, as a symbol of the United States.

2. Pointed out a particular characteristic of this power, that it did great wonders to deceive, which meets its fulfillment in the wonders of Spiritualism, which arose in this country.

3. That these wonders were used to establish a system of false worship.

4. That under their influence the worship of "the first beast," the papacy, and the reception of "his mark," will be enforced.

5. That a strong effort is now being made in the United States to procure "a religious amendment of the Constitution," professedly to Christianize the nation, but really to unite "Church and State;" for this must be the result of the success of this movement.

6. Pointed out the fact that religious persecution is foretold as to come in the dominion of the two-horned beast, that is, in the United States.

7. Presented the warning message of "the third angel" of Rev. 14, based upon these facts, to show how God regards the movement now being made to "make an image to the beast," that is, to unite Church and State; for in this way only can an image be made to the beast.

8. We also showed that in the erection of the image to the beast, and enforcing his mark, the commandment of God will be opposed, and an opposition Sabbath to "the Sabbath of the Lord God" will be enforced, namely, the Sunday.

9. That Spiritualism is already presenting its claims—not only as a religion, but—as the only true religion in which the power of "the Christ spirit" is manifested; and that the religious element of the country is fast incorporating Spiritualism into its faith.

The "compromise" will be effected as troubles increase (and increase they will), by uniting Church and State, and accepting Spiritualism as the true religion of the period; and the present movement toward effecting a greater union of denominations is but an effort to further liberalize the churches, so that they may unitedly work to popularize the religious amendment movement, and prove their liberality by oppressing those who are so *willful* as to persist in keeping "the commandments of God and the faith of Jesus," especially the fourth commandment, the Sabbath of the Lord, which almost all classes, secular and religious, Protestant and Catholic, unite in opposing.

And now we have further shown that *the very same elements* are working in Europe, that are so conspicuously operating in the United States.

1. Spiritualism is working even with greater force and to greater acceptance in Europe than in America; yet it was introduced there by American mediums.

2. There is a constant and strong tendency toward "the worship of the beast" in the Protestant countries of Europe; this is shown by the formalism of

the main body of religionists in Europe called Protestants, and more prominently by the increase of Ritualism in England.

3. There is a singular tendency in Europe to a more rigid observance of Sunday. We call it "singular," because it is strange that in any part of that country there should be an effort made to change the features of the "continental Sunday" to those of the "American Sunday." Our rigid Puritan Sunday-Sabbath is scarcely known in Europe outside of Scotland. But movements in favor of the observance of Sunday have been made in several nations on the continent. Thus the way is being prepared there for the enforcement of this institution of the papal power; this "chief festival of the church."

4. The fact is more apparent in Europe than in America that there is "a time of trouble" just before us. Nihilists, communists, dynamiters, anarchists of all shades, have honey-combed society throughout the world, but especially throughout Europe. "Associations" and "unions" stand ready to destroy both property and life, when the occasion is offered. The efforts to postpone the clash of arms, partially successful for a season, are not equal to the efforts to arm and to prepare for the struggle which all confess is inevitable. And the longer it is delayed, the better will they be prepared for it, the more destructive will be their implements of warfare, and the more fierce and terrible will be the conflict when it comes.

5. The probability is that when these troubles culminate there will be a strong reaction in favor of the pope, as the only ruler who could hold out a promise to reconcile or control the discordant elements. While the nations are all jealous of each other, the acknowledged *spiritual supremacy* of the pope would point to him as the one—the strong central power—who alone could restore peace and prosperity. No merely secular power could accomplish the purpose; could gain the respect of all nations and factions to the extent that he could whose followers—we may say, worshipers—are numerous everywhere. And no other religious power could possibly attempt to stand in the breach, for the only strong church powers, or State churches, are the Greek Church and the Church of England. But the Czar is the head of the Greek Church, and Russia and England are the most prominent among the belligerents. Therefore the pope is the only one to whom all eyes would instinctively turn in the hour of trouble and perplexity.

6. And this conclusion is *more than probable*, it is rendered certain, by the prophecy which says the kings of the earth will unite to give their power to the beast. Rev. 17. And this elevation of the beast to the control of secular matters is laid just before the entire overthrow and complete destruction of this great harlot power.

7. And this is further confirmed by Rev. 18, wherein is shown that this same antichristian power rejoices that *the sorrow of her widowhood is past*, and that *she sits a queen*, ruling with the combined power of the kings of the earth. And this rejoicing is *immediately before* she is cast down and utterly destroyed—burned with fire.

These results, so plainly standing before us in the prophecy, and so evidently in process of being fulfilled, can only be brought about by a compromise between powers and influences now in opposition to each other. And the results are the same on both continents. A more intimate union of Church and State is the ambition, the first and last desire, of Catholicism. The Romish Church at this time claims, as we have shown, that her rightful jurisdiction is paramount to that of kings and emperors; that she is unjustly divorced from the secular authority; and that the pope being the infallible viceregent of Christ, and the head of the Catholic Church, proves that that is the only true church, other systems of worship having no right to exist,

and will not be permitted to exist where she has power.

Notwithstanding this assumption of the papal church, there is a growing tendency among Protestants to acknowledge her claims and to give her honor. In Protestant America there is an almost universal concession that a closer union between Church and State is desirable; that our Government is lacking in one important particular, namely, that in its Constitution it does not recognize Christ as the ruler of the nation, and his laws as the rule of the nation's conduct, and thus place Christianity, or its laws and institutions, on a legal basis in the fundamental law of the land. And *the main object* of the effort which is now being made to accomplish this purpose is, as we can abundantly show, *to enforce the Sunday* as a "Christian Sabbath," though the majority of its friends acknowledge that there is no proof that it is a law of Christ, or that it is in truth a Christian Sabbath, or Bible institution. It can be abundantly and incontestibly proved that it is an institution of that power which should "think to change times and laws;" which should "exalt himself above all that is called God, or that is worshiped."

The "present truth" for *the world* is the Third Angel's Message of Rev. 14:9-12. The warning against the worship of the beast is world-wide. There is no part of the civilized world where the influence of that power is not felt. And wherever there is any pretense to Christianity, there is felt its influence in a marked degree. It would indeed be singular were it not so, considering that the Papal Roman Church once bore sway, not only over the Roman Empire proper, but over the mightiest kings of the earth. By the subservience of kings to that church she moulded and fashioned the faith and practice of almost the entire world. Well might it be said, "Who is like unto the beast? who is able to make war with him?" This applied to the days of its power, when the saints of the Most High were given into its hand. See Dan. 7:25; Rev. 13:4.

That part of the message which refers to "the image" has its special application in the United States. But "the mark" is as extensive as the influence of the beast has ever been; for wherever Catholicism has had sway, she has left as a legacy the observance of "the venerable day of the sun," by her adopted from the worship of Apollo, the sun-god. By an examination of Rev. 13, it will be seen that the real object of making the image is to enforce the worship of the beast and the receiving of his mark. And thus in the fulfillment, for which men are now striving, the great object of the religious amendment of the Constitution of the United States is the enforcement of the papal Sunday under the plausible name of the "Christian Sabbath." So that in truth the great burden of the message is the warning against worshiping the beast and receiving his mark, which applies in Europe with full as much force as in America. The making of an image is more a local matter, and will be done because in the locality to which it applies it is the only means of securing the end desired, namely, enforcing the worship of the beast and the receiving of his mark. To elevate the pope in Europe is to strengthen the ties of Church and State, for the pope will accept no elevation at the expense of his secular authority. He will be "Sovereign Pontiff" or nothing.

But in the United States it is different; here there is no recognized union of Church and State, and without this neither the worship of the beast nor the receiving of his mark can be enforced. Our Constitution forbids a congressional law establishing religion, or restraining the free exercise thereof; and it forbids any religious test as a qualification for office. This the "Religious Amendment Party" calls an "infidel Constitution." And, in confirma-

tion of the view here given of the real object of that party, the *Christian Statesman*, the organ of that party, has already declared that if the amendment which they seek is secured, no one shall hold office in the United States who does not observe the Sunday! And it was openly demanded in their National Convention held in Pittsburg, Pa., in 1874, that Congress *shall* make laws respecting religion; this was declared as necessary as that Congress shall establish *uniformity of weights and measures!* Thus they put matters of conscience, of Christian religion, on a level with commercial transactions before the law.

He who knows how many two and two make, can be at no loss to tell the result of such laws as they demand. *Somebody's religion will be stamped out, or that somebody will be condemned as "heretic" and a malefactor. They do it to Christianize the nation.* And so was the other *Inquisition* established for the glory of God. But alas for the honor of God and the purity of his church when they whom he has commissioned as *ambassadors* usurp his authority and turn *executioners*.

These things are so evident that we can appeal to the world, as Paul did to his brethren: "For we write none other things unto you, than what ye read or acknowledge."

It is fitting that we close our remarks with the words of the message—the last message—which the Lord is giving to the world. See Rev. 14:9-14. When the message has been proclaimed, then the Son of man appears to reap the harvest of the earth. And because probation is soon to close, and the pleading of Jesus as a priest is soon to end, and the fearful judgments of God descend upon all the guilty, the terms of the message are the most terrible that the word of God contains, as follows:—

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

Upper Columbia Camp-Meeting.

THIS meeting was held on the old camp-ground at Milton, Or., and was preceded by a ten days' session of Bible study. The attendance at the meeting was much smaller than last year; the excessively cold winter and dry spring had put crops back so much that many felt unable to come. Much-needed rains fell a few weeks before the meeting, which caused some to take courage and reverse their decision to stay away. If our brethren allow the fear of hard times to hinder them from obtaining the spiritual blessings God places within their reach, they will lose much. If the Lord is indeed soon coming, we cannot look for long-continued seasons of temporal prosperity, yet our spiritual needs are greater than ever. We need the blessings to be received at our annual gatherings more than ever before, and sacrifices must be made to obtain them.

Sometimes the Lord tries us, and we find that the sacrifice does not prove so great as we thought it would be. One brother who hesitated long about attending, finally left his work and attended a portion of the Institute and the camp-meeting. On his return home, he found that his business had prospered in his absence more than when he was present.

Two class exercises of the Institute were held each day before the meeting, and one every day after the meeting began. The intervals between classes during the Institute were devoted to study

and to work on the ground. Morning and evening prayer-meetings were held each day, and these, together with the influence of the Bible study, gave those present a good preparation for the meeting. As people came onto the ground just before or at the beginning of the regular camp-meeting, they found the Spirit of the Lord already present, and a deep interest manifested. Indeed, it was not possible, as one brother said, to tell when the camp-meeting really began.

The business sessions were marked by a spirit of union, and a desire to see the cause advance. The ten days' session of Bible study allowed the workers present to mature plans and to arrange business so that it could be attended to with dispatch. The Lord helped in the preaching of the word, to a marked degree, and the social meetings were seasons of blessing. Many said that it was the best camp-meeting that they had ever attended; this was not because of the smoothness of the preaching, but because there was a willingness on their part to carry out the instructions given.

In closing, we wish to mention two benefits resulting from the holding of a Biblical Institute before and during a camp-meeting: 1. The people have something to think and talk about. We never attended a camp-meeting where there was so little visiting and idle talk. Wherever a little group was gathered, they were engaged in earnest study, preparing for the next recitation. 2. As a natural consequence, the spiritual interest of the meeting was quickened. The Holy Spirit came into hearts as they meditated on the word. If no permanent increase of knowledge had been gained by those present, these results alone would amply repay for the effort. We trust, however, that lasting impressions have been made, and that all have received a new impetus in Bible study.

We are now on the pleasant camp-ground in Portland, ready to begin the work to-morrow morning.

E. J. W.

Portland, Or., June 13, 1885.

"Awake! Awake! Put on Strength."

WE have but to open our eyes to see that the Lord has gone out before his people to prepare the way to accomplish a great work in a brief space of time. There are many things that distinguish this age of the world from all others. It presents advantages for carrying forward the work of God that no previous generation has ever enjoyed. What could be accomplished in our missionary enterprise without the art of printing? Truly our publishing work is the right arm of our strength. Within less time than it would have taken in our Saviour's time to distribute the New Testament in Palestine, we could, by a united effort, send the truth throughout this entire country, including Canada and the British possessions on the north. In less than two weeks every State and Territory could be flooded with reading matter. This to a certain extent is true in the Old World.

The means of traveling is such that every principal nation on the earth could be visited, and with the aid of co-laborers in these nations, every portion of them could be reached by personal labor within six months. Truly we are living in an age of wonders with respect to traveling facilities, and the means of communication. The low rates of postage bring the opportunity of taking a part in the spread of the truth within the reach of all, in the most direct manner. By the telegraph the different parts of the whole world are in direct communication with one another. The daily papers of to-day give us the news of yesterday, not only from different parts of this country, but from other countries. This affords an opportunity for disseminating light and truth which no other period has ever had. We shall be held responsible to God for the im-

provement that we make of these privileges. Surely, if we do not make good use of our time and talents, we shall be without excuse. More will be required of this generation than of any that has ever lived.

God invites us to enter his vineyard and labor; yes, more, *he tells us to go and labor*, and whatsoever is right he will give us. Now is the time to do this; soon, very soon, the opportunity will be past. It is God's providence that has so favorably opened the way before us. It is a time of comparative peace throughout the world, but it will not long remain thus. Already we can see the war cloud arising. Nation is arraying itself against nation, and when the winds are loosed from the unseen restraining influences that are upon them, the present opportunities for doing good will be at an end. There never has been a time since man fell, when God has placed within the reach of his people such facilities for accomplishing a great work as now. There never was a time when means could be used to greater advantage than now, or when it would go as far in warning men and women of the Judgment.

For those who ever expect to appropriate means to the cause of God, now is the time to do it. Men can afford to sacrifice on their property in order to help when the help will count most. If the amount of good which can now be accomplished by putting means into the cause is properly taken into account, those who have the burden of the work upon them will feel that they can make some reduction from the estimate they formerly placed on their property. If the present is not the time to use our talents to the best advantage, then we would like to know when that time will come. Will it be when we can not buy or sell? Will it be when the angels of God loose their hold of the four winds, and the Lord raises up a whirlwind from the coasts of the earth, when the slain of the Lord is from one end of the earth to the other?

We appeal to our friends everywhere to improve the present opportunities for doing good. This present year will witness important advance moves, such as we have not seen in the past. God is encouraging his servants in Europe. They have special indications of God's power in their work. New missions are to be opened. God will go before his people in every enterprise to carry forward his precious cause; he has gone out before us, and bids us follow, and will we do it? How many will this present year give themselves to God in a special manner to work for him? How many will transfer their substance to the other shore by selling and giving alms? We believe that there are many who will do this. And while the way is opening before God's work, there are those who will not only see, but experience largely of the salvation of God.

Is it not reasonable that men who have means should apply the same principle, to some extent, in estimating the value of their property, that God gave to his people anciently? As they approached the year of jubilee, God instructed them to decrease the estimate which they placed upon their property. The nearer they were to that time, the less it was worth. Should we reason from this standpoint, we think that there would be more of an anxiety to dispose of lands, before they shall be rendered worthless by the things that are coming upon the earth. Those who hold mortgages and bank stock would be anxious to have them invested in the cause at the time when it would receive the most benefit from them. The time will come when the treasures of earth will be thrown to the moles and the bats; now they will yield a large interest in the cause of Christ.

We have looked to see who would come to the help of the Australian Mission. The first man who pledged any large amount was a person who is not a believer in the truths which are so precious to us, and that was on conditions that a printing office be established in that distant land. If this be done he will help in the enterprise to the amount

of \$2,000. The next man who made a public pledge of a large sum was in no wise connected with us as a people. He gave \$1,000. Since then some of our brethren have done the same. Will the cause in connection with this particular enterprise go forward? We have faith to believe that it will. There are men and women who will step into these openings and help, not only those who will give one or two thousand dollars, but five or ten thousand. It is not from the stingy, or those who would be distressed by giving, that offerings are wanted, but from the willing who have their property on the altar, waiting God's providence.

The cloud is rising from one end of the earth to the other. God by his providence is saying to his people, "Go forward." We are of good courage in the work, and are looking forward with happy anticipation to see what God will do next for his people. In the language of another we wish to say, "Have courage in God." Expect that God will do great things, and work to that point. He will not leave those who put their trust in him. Have courage, therefore, in God, and look to him for his help. It will come.

S. N. H.

The Missionary.

The Upper Columbia Institute and Camp-Meeting.

It was a question of much doubt with our people in the U. C. Conference, whether, in a season of so much financial depression, a seventeen days' meeting—ten of the Biblical Institute and seven of camp-meeting—could be profitably held; whether it would not fail because of the meager number who would attend it. As to the Institute, many did not seem to comprehend its nature. They supposed it must be something to especially instruct ministers and colporters, instead of furnishing an opportunity for all to study the Scriptures. Now that these meetings are in the past, we can all look back upon them with thanks to God that they were held. The attendance at the Institute was greater at the first than he anticipated, and the number increased until it was merged into the camp-meeting proper.

Not only did the Institute furnish a rare opportunity for the study of the Bible, but, as prayer and social meetings were held each day, the religious interest was in full sway at the very opening of the camp-meeting and Conference. There was also ample time during these ten days for the preparation of all business to come before the meeting, so that there was not the slightest interference of business with other services, or even the detention of any person from any of the meetings for committee work. All accounts to be audited were so prepared and simplified that three short sessions of the auditing committee completed the work. This left not only the regular services of each day intact, but gave much time for instruction in Sabbath-school and church work, and how to do church business. It was indeed a season of instruction, in which many learned how to do the duties they were expected to perform when they should return home.

Some important changes were made in the officers of the various associations of the Conference, but all officers were elected early in the meeting so as to have ample time (which they improved) to learn how to do their respective duties.

The Spirit of the Lord was present in a marked degree from the commencement of the meeting to its close. Some testified that they had never felt more of its power than on the last Sabbath of the meeting, when over fifty came forward for prayers. Several started in that meeting to seek God for the first time. Fourteen were baptized in the Walla Walla

River on Monday. Some of these were re-baptisms of those who had been baptized in other denominations, but said they now felt as if they were starting to serve the Lord anew, and they wanted to do a thorough work.

The financial condition of the Conference is much better than we feared. The treasurer remarked that notwithstanding there had been three days of real work this year to one of the year before, the Conference did not owe more than half as much at its close as last year. If all will be as persevering to pay their honest *tithe* as some have been, the Conference may be entirely out of debt before its next session, and also meet its running expenses. The people of God went to their homes from the meeting with good cheer, and the laborers go out into the field expecting the Lord to bless the seed sown, and that sheaves will be gathered to the garner of the Lord.

J. N. LOUGHBOROUGH.

Upper Columbia T. and M. Society.

THE first meeting of the fifth annual session of the Upper Columbia Tract and Missionary Society, was held on the Milton camp-ground, June 4, 1885. The president in the chair. Prayer by Elder Bartlett. The secretary, Mrs. G. W. Colcord, being absent, B. F. Winkler was elected secretary *pro tem*. Minutes of last session read and approved. Committees were then appointed as follows:—

On nominations—J. Bartlett, A. Johnson, Wm. Semple; on resolutions—Elder H. W. Decker, Elder E. J. Waggoner, Wm. Goodwin.

SECOND MEETING.

The report of labor and finance for the past year was then read. Reports of committees called for. Committee on Nominations reported as follows:—

For president, Elder H. W. Decker; vice-president, Wm. Goodwin; secretary, Sarah McEnterfer. For directors: District No 1, H. W. Decker; No. 2, Wm. Raymond; No. 3, J. J. Smith. The committee also recommended that the districts be rearranged as follows:—

No. 1 to include all of Oregon east of the Cascade Mountains; No. 2 all of Washington Territory east of the Cascade Mountains; No. 3, all of Idaho. The report was adopted as a whole.

Adjourned to call of chair.

THIRD MEETING, JUNE 7, 9:30 A. M.

The Committee on Resolutions reported the following:—

WHEREAS, The plan of getting the truth before the people by means of tract distributors, as recommended by the International Society, has been effectually tested in California and other Conferences with encouraging results; therefore,

Resolved, That we recommend that distributors be placed in available situations in this Conference as soon as practicable.

Elder Loughborough then spoke of the resolutions adopted at the camp-meeting last year, and of the work done in Idaho and Montana. The Lord has blessed, and the prospects for good are very encouraging.

FOURTH MEETING, JUNE 8, 5:30 P. M.

Elder Loughborough spoke of the *Health Journal* soon to be published on the Pacific Coast, and of the Health Retreat at St. Helena, Cal. He said it would prove an excellent means of getting the truth before the people. He was followed by Elder Decker, who urged all to give the *Journal* a hearty welcome. He then offered the following resolution, which was adopted:—

Resolved, That we as a people will use our influence to circulate the *Health Journal* and to call the attention of the people to St. Helena Health Retreat.

Adjourned *sine die*.

J. N. LOUGHBOROUGH, Pres.

B. F. WINKLER, Sec. *pro tem*.

Upper Columbia S. S. Association.

THE first meeting of the sixth annual session of the Upper Columbia Sabbath-school Association, was held on the Milton camp-ground, June 3, 1885. Representatives were present from the schools at Walla Walla, Milton, Dayton, Alba, Garfield, and Farmington. The president reported that two new schools had been organized during the year: one at Garfield, W. T., and one at Boise City, I. T.

After the reports had been read, the question box was opened, and half an hour was profitably spent in answering questions pertaining to the Sabbath-school work.

The chair appointed committees as follows: On nominations—W. L. Raymond, W. W. Steward, Adna Hesseltine; on resolutions—E. J. Waggoner, H. W. Decker, E. G. Winkler.

At a second meeting, the Nominating Committee made the following report: For president, Elder H. W. Decker; secretary, Mrs. N. J. Decker; Executive Committee, H. W. Decker, B. F. Winkler, Mrs. Mary Goodwin. The persons recommended were duly elected as officers for the coming year.

The Committee on Resolutions presented the following:—

Resolved, That we consider it the imperative duty of all who accept any position in the Sabbath-school work, whether as State or local officers, to use every possible means to thoroughly qualify themselves to perform their duties.

WHEREAS, The *Sabbath-School Worker*, published by the General Sabbath-school Association, is especially devoted to giving the best methods of Sabbath-school work for the instruction of pupils, as well as teachers and officers, therefore,

Resolved, That we request all Sabbath-school officers in the Conference to take the *Worker* themselves, and to work for its circulation in their schools.

The merits of the *Worker* having been set forth by Elders Loughborough and Waggoner, Brother B. F. Winkler was requested by vote of the meeting to take subscriptions for it on the ground. (As the result of this action, twenty-four subscriptions for the *Worker* were taken.)

At a subsequent meeting the following additional resolutions were adopted:—

WHEREAS, We believe that giving is a part of the worship of God, and should be performed regularly, the same as any other act of worship, and

WHEREAS, We desire that our children should be instructed in all parts of the service of God, therefore,

Resolved, That we will henceforth carry out the system of Sabbath offerings, as recommended by the General Association, and that as individuals we will use our influence to have the system adopted in all our schools.

Resolved, That we recommend that the proceeds of these Sabbath offerings be devoted to such missionary enterprises as shall be advised by the Executive Committee of the Association.

Much of the time of the session was devoted to answering questions and giving instruction to officers and teachers. The matter of more earnest work for the children, in getting them interested in Bible study, drew out the following resolution:—

WHEREAS, The country is flooded with trashy literature that is poisoning the minds of the young, and benumbing their sensibilities, therefore,

Resolved, That we recommend that parents use great care in selecting reading matter for their children, and that schools in establishing libraries, purchase only such books as have been critically examined by competent persons.

After the discussion and adoption of this resolution, the meeting adjourned *sine die*.

J. N. LOUGHBOROUGH, Pres.

L. J. HALLEY, Sec.

THE eighty-first annual meeting of the British and Foreign Bible Society was held May 6. The issues for the year were 4,161,032 of Bibles, Testaments, and portions. The total issues from the commencement of the society are 104,196,965.

The Sandwich Islands.

"THE SANDWICH ISLANDS" is the popular name of a group of islands in the North Pacific Ocean. We were informed by a native preacher that they dislike the name "Sandwich," and wish their ocean home to be called by its proper name—Hawaii. The following description is from Lippincott's "Gazetteer of the World:"—

"Hawaii (hā-wī'ee), a kingdom of Polynesia, consisting of a group called also Sandwich Islands, or the Hawaiian Archipelago, in the North Pacific Ocean, mostly between lat. 19° and 22° 20' N., lon. 155° and 160° W. There are 15 islands, only 8 of which are inhabited. The principal are Hawaii or Owyhee, Maui or Mowee, Oahu or Woahoo, Kauai, Molokai, Lanai, Nihau, and Kahoolawe. Area, 7,629 square miles; pop. in 1872, 56,897. The singularly rapid decrease of the native population, estimated by Cook at 400,000, commenced with the visit of that discoverer to these islands. Palmyra Island, lat. 6° N., about 800 miles S. of this group, belongs also to the Hawaiian kingdom; it has an area of 60 square miles, but is scantily peopled.

"In general, the surface has a great elevation, and in Hawaii are several active volcanoes, of which Mauna Loa is one of the highest active volcanoes in the world. The climate is salubrious, with sea-breezes and moderate rains; mean temperature, 75°; range of thermometer, 60° to 88° Fahr. The soil in the uplands is better adapted for grazing than for agriculture; fine wheat is, however, grown there, and the valleys produce coffee, sugar, cotton, tobacco, cacao, arrowroot, the mulberry, yams, sweet potatoes, and taro. Sugar is the staple article of export. Sandal-wood was formerly an important product, but the forests have been too rapidly thinned, and little is now produced. Live-stock of all the ordinary species thrives well. Honolulu, the capital, on the island of Oahu, is an important entrepôt for trade with all commercial nations. On Cook's discovery of the group each island had a separate ruler; but afterwards the whole of the islands were consolidated under one government, and idolatry was abolished. Missionary stations were established in 1820, and the natives are now converted to Christianity, and have printing-presses and newspapers. The islands are frequented by whaling-vessels, and are in the great line of commerce between California, China, and Australasia."

Incidents by the Way. No. 1.

SUNDAY, May 10, we sailed from San Francisco. After parting with friends on the shore we watched with interest the waving of handkerchiefs, and the motion of the hand, until distance forbade the recognition of friends. We then turned to cast the last look at the old familiar San Francisco docks. As we passed out the Golden Gate we heard the cry of, "Whale!" It so happened that this monster of the deep gave us a view of his back and tail, and then receded from view under the briny wave. We then turned our attention to our fellow travelers to see whom we were to have for companions for a month on the ocean. It should be remembered that we are shut up to 36x400 ft., the extent we have for exercise, eating, drinking, and sleeping; although like Noah's ark our ship was built three stories high (an iron ship of 3,200 tons burden).

We found about sixty cabin passengers, mostly Americans. One hundred officers and sailors manage the ship, wait on passengers, etc., all Englishmen, gentlemanly and kind. They ever manifest an interest in making the voyage as agreeable as possible. This was, however, rather difficult the first few days. As usual on such occasions, we were strongly inclined to remain in our rooms and be waited upon. This gradually wore off, and we found that the voyage was a pleasant one, considering the circumstances.

Among the cabin passengers we found a Presbyterian clergyman and his family, consisting of a wife and three children and an adopted daughter. He was from Pennsylvania and is to settle in Melbourne. There is also a Presbyterian minister from San Francisco. He rooms beside us. In the night, and once or twice during the day, we are reminded that he is in his room by the disagreeable smoke of a cigar which comes into our room. There is yet another minister aboard, from the city of Melbourne. Then taking the three of our own company that are of the ministerial order there are six of that class on board. We were told that seven are enough to sink a ship, but the sea is unusually smooth, and the wind fair, so that we are left to conclude that the voyage is not endangered by so many of that profession on board. Then there is another man of note, the new American consul, and his wife, for Melbourne. He is from Kentucky. There is also a gentleman and his wife from Oakland, Cal., who have started on a tour around the world, to exhibit a fire extinguisher. She is acquainted with us as a people, and our work. She expressed confidence in our views.

We also found a lady to whom we handed a paper to read. Upon receiving it she said when she was in New York City one was handed her that she had read with interest; and upon her arrival in Chicago the next number was handed her; then again in San Francisco she received the third paper; the one we handed her was the last one published up to the time of our leaving, so that by the hands of some friends she had received four copies. She is on her way to New Zealand. We also became acquainted with a gentleman who is a member of the Legislative Council, and a large flour dealer in Adelaide, Australia. He stated that he had ever had his mind troubled on the

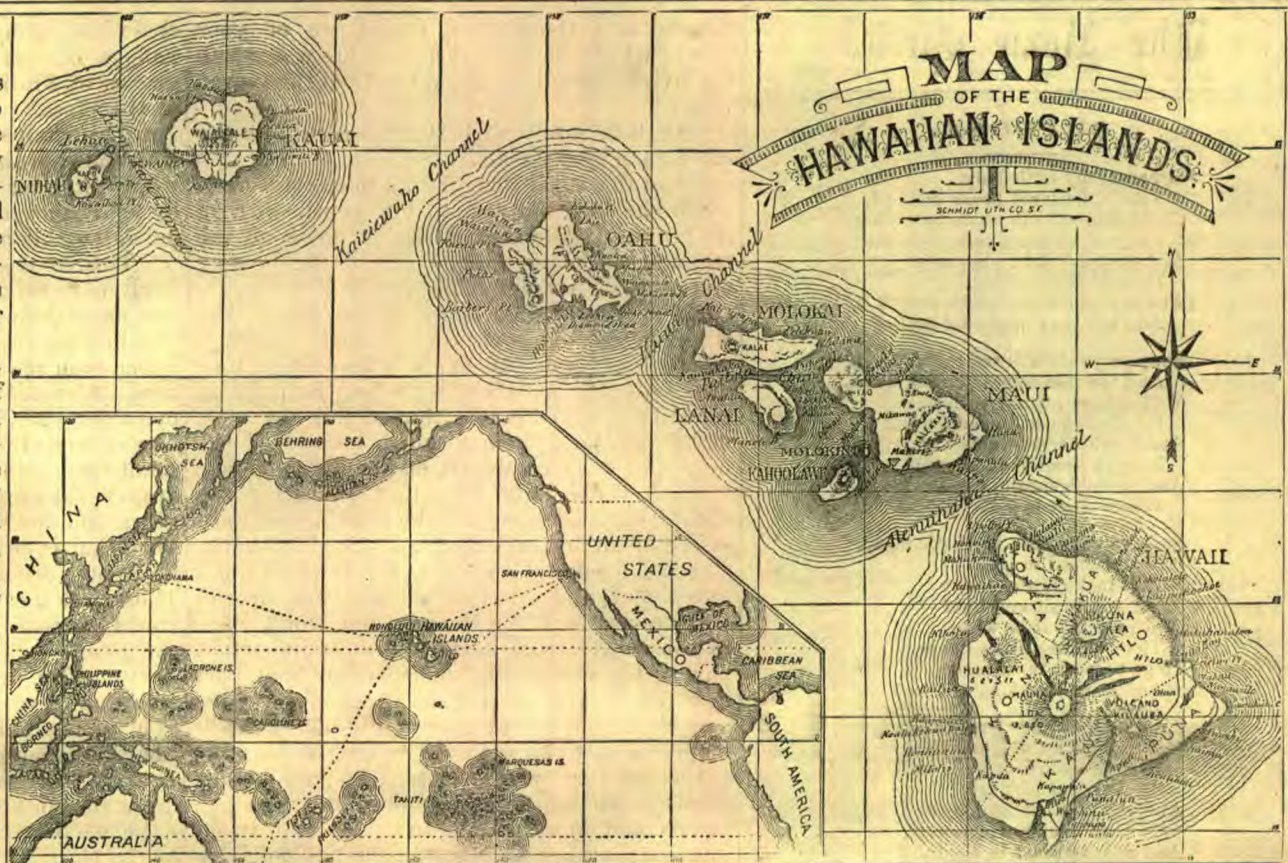
Sabbath question and had always queried why the Sabbath had been changed to the first day of the week. He said that he had suffered in his mind much on account of the inconsistencies of professed Christians, especially when considering the number of sects that exists, if the Bible be what they claim it to be. He expressed his interest in the doctrines of the Signs, and had noticed that the paper advocates that men are not to be tormented eternally, as is commonly taught. Our conversation was an interesting one, and from him we obtained much information about the country to which we are going.

When out of sight of land it is interesting to see anything that has life and intelligence; it furnishes a new theme for conversation, till it has passed out of sight. Occasionally we had this privilege in passing vessels. Sabbath, May 16, we met the steamship *Mariposa*. She belongs to the regular line of steamers that run between San Francisco and Honolulu. There was something more than usually interesting in the passing of this ship. They ran up three signals, called "International Signals," by which they inquired about the war. Up ran three little flags that answered, "Peace is patched up." There was a reason for this, we found when we arrived at Honolulu. At that place they expected that the war had commenced, and consequently they did not expect that the steamer, being an English vessel, would enter the port. There was a Russian man-of-war lying in the harbor, which, we were informed, was ready to capture any vessel that sailed under the British flag.

S. N. H.

We think it a great mistake for the preacher to allow himself to be placed before society as a ward and pensioner. The habit of looking for and receiving presents tends to eviscerate all the manhood out of a preacher. Donation parties gotten up for the preacher, are, in nine cases out of ten, efforts to cover over the failure to do simple justice, with the thin veil of liberality.—J. M. Long.

SOME people speak as if hypocrites were confined to religion; but they are everywhere: people pretending to wealth when they have not a sixpence, assuming knowledge of which they are ignorant, shamming a culture they are far removed from, adopting opinions they do not hold.—Rev. Albert Goodrich.



The Home Circle.

SUPPOSE.

SUPPOSE, my little lady,
Your doll should break its head,
Could you make it whole by crying
Till your eyes and nose were red?
And wouldn't it be pleasanter
To treat it as a joke;
And say you're glad 'twas dolly's
And not your head that broke?

Suppose you're dressed for walking,
And the rain comes pouring down,
Will it clear off any sooner
Because you scold and frown?
And wouldn't it be nicer
For you to smile than pout,
And to make sunshine in the house
Where there is none without?

Suppose your task, my little man,
Is very hard to get,
Will it make it any easier
For you to sit and fret?
And wouldn't it be wiser
Than waiting like a dunce,
To go to work in earnest
And learn the thing at once?

Suppose that some boys have a horse,
And some a coach and pair,
Will it tire you less while walking
To say, "It isn't fair"?
And would it not be nobler
To keep your temper sweet,
And in your heart be thankful
You can walk upon your feet?

Suppose the world don't please you,
Nor the way some people do,
Do you think the whole arrangement
Will be altered just for you?
And is it not, my boy or girl,
The wisest, bravest plan,
Whatever comes, or doesn't come,
To do the best you can?

—Sel.

A Woman's Little Sermon.

THE congregation consisted of one woman, who sat in her own house at about six o'clock in the evening.

As the congregation, in this instance, seated herself for her evening's work with the pile of stockings, the preacher's voice was suddenly raised. No anthem preceded him—or her, or it, as you please—no comforting word of Scripture was read. The preacher, invisible and inspired, simply announced his text in the silence of the room, and began. The preacher's name, for want of a more accurate one, we call Conscience. His text he drew from memory: "The young grow into the air; the old into the earth;" and the sermon ran as follows:—

"You stand between the young and the old. The fancies and follies of youth are no longer alluring to you. Indeed, you have been at times conscious of a half-sad feeling of superiority in a company of young women; you have felt that there was a great gulf fixed between the thoughts of youth and your thoughts, so that the young could not pass to you, nor you to them. But, though it is clear that you are no longer growing into the air, is it not equally clear that you are growing into the earth? Are you any larger or better for being older? Are your troubles, now, about the corners not quite clean, the carpet awry, the servant who persists in being an individual with preferences of her own, rather than a machine that you can manipulate at your will—are these so very much more noble and dignified than the thoughts and troubles of your frivolous youth? Is it nobler to be taking thought concerning what one shall eat and drink, and wherewithal one shall be clothed, even though you make these anxieties cover twenty years of the future, than to be building rosy and impossible castles on airy heights, where, whatever of folly might be, sudden care was not?"

"Is age, of itself, adding anything to you that makes up for the perhaps mistaken trust-

fulness and thoughtless confidence of your youth, when you were sure that life was worth the living, though you could not tell the reason why?"

"Ah, it is surely no better to grow into the earth than into the air."

"And this is the danger that besets a woman when she bids farewell to her youth, with all its beautiful visions, and settles down to the realizing of these visions out of the homely materials of her daily life and toil; when, instead of the perfect house of her fancy, she is given an old and time-stained dwelling, whose every line and angle, whose every tone and tint, are an offense to her esthetically educated eye, and is told that of this she must make her ideal home; when, instead of the hero and saint combined, of her girlish fancy, toward whose lofty height of character she should be ever climbing, she finds herself possessed of an ordinary flesh-and-blood husband, whose chief desire is to be well fed, who doesn't like poetry, and who tells her that her theories will do very well for Heaven, but won't work in this world; who keeps the most important part of his soul locked up from her, that part in which he makes his plans, in which he transacts his business, that part of his soul which is having most to do with the making of his eternal character; when, instead of the golden plenty with which she might add grace and beauty and an air of ease to her ancient dwelling, she finds herself set to make one dollar do the work of five; when, instead of the heroic deeds and sublime services she had planned, she finds herself stooping to carry a thousand paltry, mean-looking, unsymmetrical daily loads; when, instead of treading an upward path over grand though rugged mountains of difficulty, she finds herself in a narrow way full of little sharp stones that hurt her feet at every step; when, whatever her lot or station, she finds the actual in her hands differing from the ideal of her early aspiration—then it is that she is in danger of bending over and growing into the earth as she grows old, so that food and clothes, and paltry neighborhood strifes, and small social triumphs, and the gaining of place and power for her children, become the reason and the end of her life."

"Is it not just this danger, perhaps dimly recognized, that has led women of late to form all sorts of self-improvement societies? Is it not the instinct of self-preservation blossoming out into societies of decorative art, scientific clubs, and reading circles? Women see that there is no life so apt to grow small and ugly as theirs unless it be inspired with great thoughts. It is made up of such little things. It deals continually and unceasingly with dirt, either at first or second hand. It is the ignoble question of meat and drink three times a day, so that often a man's chief memory of his mother is of the pie she used to make. It means perpetual indoor contact with ignorance and ill-breeding. And because of all this, it needs a mighty inspiration."

"And to no woman on the earth can there come a greater inspiration than to you, a daughter of America, born in the cradle of liberty, reared in freedom's native air, and free now, as the women of no other land are free, to use every power that God has given you. To you, thus prepared and equipped, comes the call to a service grand enough to lift your life up from its earthward growth, great enough to overflow your house and fill with its glory the doubtful corners on all your doors, to drown in sunshine the picture of the carpet askew that you see when your eyes are shut, and to substitute for that list of things that you want but cannot have, the nobler list of things that you can do without."

"And what is this noble service, this worthy inspiration? It is the cleansing and purifying and sweetening of your beloved country; it is the making a home for Christ which shall in-

clude the sunny slopes of California, the rich valleys of our mighty rivers, the fragrant groves of Florida, and the glorious mountains of the West."

"Who shall say which is first in God's mind when he shuts himself up to work through you; what those for whom you work shall become by your labor, or what you shall become by the passing of his power and love through you?"

"This missionary work, to which you have so often to be urged, is not a stern duty which you must do in order to be saved, or to have a star in your crown by and by; it is not a cross which you are to take up; no; it is your salvation. It means hope and progress and development for you. It is the antidote to the pettiness of your life, to the belittling influence of small cares and sordid anxieties. Its rewards are not future; they are not something to be given you, but something to be wrought in you. Who that ever gave a cup of cold water, in the name of a disciple, has waited for her reward? There was never a true gift made in all the world but that instantly and eternally rewarded the giver."

"Consider, further, the adaptation of this inspiration to your condition. It does not say to you, 'Come out of your quiet home, despise your petty burdens, and seek a wider service.' It says: 'Let me come into your home and enlarge its borders until it includes every room, in palace or cabin, where a baby opens its eyes to the blessed birthright of freedom.' It says: 'When you bend over your children, let me put into your heart the thought that in a certain high and sacred sense all the children of this great country are yours; yours to mould, to teach, to love; their future is for your honor or your shame.'

"And there is no inspiration for a woman's life like this, for it appeals to woman's peculiar power, love. You remember reading, when you were young, that love was incidental in a man's life, but to a woman it was *all* of life, so that if she failed in her love-life, she was undone. And you remember the indignation that stirred within you at the seeming injustice of such an arrangement of Providence,—that a woman should be given but one chance of success. Hear, then, these words of a wiser than worldly philosopher: 'Love never faileth.' Knowledge, and prophecy, and understanding, and eloquence, and skill, and hope, and faith may fail—love never faileth.'—*Christian Union*.

Cutting Things under Water.

WHEN science was in its infancy, much of its fact was mixed with nonsense, and some of the nonsense shows a wonderful vitality. A case in point is the recent republication of a nonsense bit that was current at least forty years ago. It is a recipe for cutting glass with shears or scissors. The statement is that sheet glass can be cut with the greatest ease with a pair of scissors if the glass is kept under water and kept in a level position. That there is not a word of truth in it any one may easily prove on a trial, with the result of dulling a pair of shears.

There is one cutting process that can be better done under water than out of water; that is, the paring of onions. When pared under water the acrid emanations, so unpleasant to the mucous membrane of eyes and nose, are dissolved or held in the water. But neither the quality of glass nor the power of scissors is changed by immersion in water.—*Scientific American*.

PERSIMMONS were first spoken of in print by Captain John Smith, who classed them among Virginia plums, but called them putchamins, remarking that if eaten before they were fully ripe they "draw a man's mouth wrie with much torment." The name persimmons was evolved from putchamins. Both are of Indian origin.

Female Beauty and Ornaments.

THE ladies in Japan gild their teeth, and those of India paint them red. The pearl of the teeth must be dyed black to be beautiful in Guzerat. In Greenland the women color their faces with blue and yellow. However fresh the complexion of a Muscovite may be, she would think herself very ugly if she were not plastered over with paint. The Chinese must have their feet as diminutive as those of the she-goat; and to render them thus their youth is passed in tortures. In ancient Persia an aquiline nose was often thought worthy of the crown; and if there was any competition between two princes, the people generally went by this criterion of majesty. In some countries the mothers black the noses of their children, and others press the head between two boards, that it may become square. The modern Persians have a strong aversion to red hair; the Turks, on the contrary, are warm admirers of it. The female Hottentot receives from the hand of her lover, not silks nor wreaths of flowers, but the entrails of animals, to dress herself with—enviable ornaments.

In China, small, round eyes are liked, and the girls are continually plucking their eyebrows, that they may be thin and long. The Turkish women dip a gold brush in a tincture of a black drug, and pass over the eyebrows. It is too visible by day, but looks shining by night. They tinge their nails with a rose color. An African beauty must have small eyes, thick lips, a large, flat nose, and a skin beautifully black. The emperor of Monomotapa would not change his amiable negress for the most brilliant European beauty.

An ornament for the nose appears to us perfectly unnecessary. The Peruvians, however, think otherwise; and they hang on it a weighty ring, the thickness of which is proportioned by the rank of their husbands. This is rather troublesome to them in blowing their noses; but the fact is, and some have informed us, that the Indian ladies never perform this very useful operation.

The female head-dress is carried in some countries to singular extravagance. The Chinese fair carries on her head the figure of a certain bird. This bird is composed of copper or gold, according to the quality of the person; the wings spread out, fall over the front of the head-dress and conceal the temples. The tail, long and open, forms a beautiful tuft of feathers. The beak covers the top of the nose; the neck is fastened to the body of the artificial animal by a spring, that it may the more freely play and tremble at the slightest motion.

The extravagance of the Myantsees is far more ridiculous than the above. They carry on their heads a slight board, rather longer than a foot, and about six inches broad; this they cover with the hair, and seal it with wax. They cannot lie down, or lean without keeping the neck straight; and the country being very woody, it is not uncommon to find them with their head-dresses entangled in the trees. Whenever they comb their hair, they pass an hour by the fire in melting the wax; but this combing is only performed once or twice a year.—*Curiosities of Literature.*

WE profess in this country to be far removed from caste; but I fear that the Wendell Phillipses who believe in the equality of all, women with men, black with white, poor with rich, are not found in every American home. We talk well about the dignity of labor, and bring up our daughters in idleness, fearing the speech of so-called good society!—*Sarah K. Bolton.*

"A FOOL despiseth his father's instruction; but he that regardeth reproof is prudent. In the house of the righteous is much treasure; but in the revenues of the wicked is trouble." Prov. 15:5, 6.

Health and Temperance.

Food and Dress.

Not only should the food be plain and nourishing in order that children may grow up with normal appetites, but the dress should be simple. "A child decked in silks and ribbons, in tucks and trimmings," says Mrs. Bascom, "is not only a sad sight morally but an offense against good taste. Undue attention to dress in childhood is often fruitful of life-long mischief. It is tainted with that spirit of self-indulgence and excess which is the very gist of intemperance."

It has been said that if children were given plenty to do, were taught to admire the beauties of nature and of art, their talents, literary, artistic, and mechanical, given proper encouragement and aid, this matter of drunkenness would right itself.

Undoubtedly, music, painting, sculpture, poetry, and all the arts by which the beauties of nature, and the genius of human thought find expression, have a refining tendency. However, the special moral effect ascribed to them by some writers and speakers, is to be doubted. If we find, upon inquiry, that those whose talents or genius have delighted the watching eyes and listening ears of the world, have been persons of uniform high moral character; if our musicians and artists have been in any degree notable for their mastery of self; if our lawyers and our statesmen have been sober of life, and strong to resist temptation, we may be convinced of the adequacy of this method of outwitting the enemy. How is it? Have not our men of most brilliant accomplishments been the slaves, rather than the masters of their appetites and passions?

If any art could be in itself a safeguard against vice, music, of which Jean Ingelow says,—

"We know they music made
In Heaven ere man's creation;
But when God threw it down to us,
It dropt with lamentation;
And ever since doth its sweetness shade
With sighs for its first station,"—

It would seem, should be the one whose hold upon the higher nature of man should be the strongest and sweetest of any.

And yet, have not our great musical composers and artists been proverbially men whose excesses have brought shame to their friends and ruin to themselves?

It is plain that something more is needed than mere mental culture and artistic or mechanical skill, though these are not to be underrated as important aids in the development of worthy and useful men and women.

Children should be given special training in regard to physiological laws. A knowledge of the processes of digestion, circulation, and nutrition in their own bodies should be held as more important than the conjugation of verbs, and the bounding of States and Territories.

They should be taught the effects of stimulants and the danger of indulgence therein. They should be made to realize the holiness of life and health and the exceeding sinfulness of abusing their bodies.

Girls should be taught that life is as real and earnest for them as for their brothers; and boys, that there is not one code of honor for them and another for their sisters.

Let them be given large views of the fatherhood of God and the brotherhood of man, the sacredness of their relations to humanity, and the eternal, inevitable consequences of wrongdoing.

With all our care and thoughtful foresight, there are many outside influences for evil which we cannot avoid. We do not wish our children to be kept from contact with the world. We do not wish to shut them in handboxes for fear

they will be soiled. We do not wish to make Pharisees of them, thanking God that they are not as others are.

We want them not simply pure, but strong; not simply good, but good for something.

So we must give them the best that is within our souls, and send them out into the battle-field of life, forewarned and forearmed, clad in the armor of God, that they may be able to stand in the evil day.—*Harriet M. Morris, in Christian at Work.*

Tobacco a Poison.

"Let the earth bring forth grass, the herb yielding seed," Gen. 1:11.

THE first born of earth were the grass blade and the herb. They preceded the brute-creation and the human family—the grass for animal life, the herb for human service. The cattle took possession of their inheritance, the grass blade; and man took possession of his inheritance, the herb. This herb we have for food in case of hunger, for narcotic in case of insomnia, for anodyne under paroxysm of pain, or for stimulus when the pulses flag under the weight of disease. The caterer takes the herb and serves it up in all delicacies. The physician takes the herb and compounds it for physical recuperation. Millions of the human race take it for ruinous delectation of body and mind. The herb, divinely created and for good purposes, in cases without number is prostituted for evil results.

There is a lawful and unlawful use of the herbaceous kingdom. There sprang up in Yucatan, on this continent, an herb, which has bewitched the world. It crossed the Atlantic Ocean in the fifteenth century, and captured Spain; then it captured Portugal, and then the French ambassadors took it to Paris, and it captured the French Empire. Then Walter Raleigh introduced it into England. The botanists ascribe it to the genus *nicotiana*; but you all know it as the inspiring, the elevating, the radiating, the nerve-shattering, the dyspepsia-breeding, the health-destroying tobacco.

I shall not be offensively personal while I speak on this subject, because you all use it, or nearly all. Indeed I know from personal experience how it soothes and roseates the world, and kindles sociality; and I know what are its baleful results. I know what it is to be its slave; and, thank God, I know what it is to be its conqueror. I have no expectation that I will persuade the great masses of you to change your habits upon this subject; but I thought I might help you in some advice to your children.

You say: "Didn't God make tobacco?" Oh, yes. You say: "Isn't God good?" Oh, yes. You say: "Then God, when he created tobacco, must have created it for some good purpose." Oh, yes. It is good for a great many things—tobacco is. It is good to kill moths in the wardrobe and tick in sheep, and to strangle all kinds of vermin, and to fumigate pestiferous places, and like all other poisons, God created it for some particular use. So he did henbane, so nux vomica, so coperas, so belladonna, so all those poisons which he directly created, or had man to extract.

But the same God who made the poisons also created us with common sense to know how to use them, and how not to use them. "Oh!" say some of my friends, "don't people use it without seeming harm to themselves, and are there not cases of plethora which absolutely need this depletion?" Oh, yes. Skillful and prudent physicians have sometimes prescribed it, just as they sometimes prescribe arsenic; and they prescribe it well. There can be no doubt about its being poison. There was a case reported in which a little child lay upon its mother's lap and a drop from her pipe fell on the child's lip, and it went into convulsions and into death.—*T. De Witt Talmage, D. D.*

The Forefathers' Stomach.

FAR be it from the writer to speak lightly of anything appertaining to the forefathers, from conscience down. Conscience they have transmitted, and if its methods of exercise have altered, its possession in fullest measure still distinguishes the New England character, above all with the women of New England. But the more material organ has evaded the laws that gave us the immaterial, and leaves us to question whether the treatment it received has not resulted in annihilation, if not of the organ itself, then of a good two-thirds of its ancient force.

The forefathers brought with them the English capacity for beef and ale, and if the early years held sadly small provision of either, later ones showed the abundance dear to the Anglo-Saxon soul. There are records of good cheer in early colonial papers, in which strong water in punch, and mighty jorums of ale and cider, are matched by equal store of roast and boiled, over which the mothers wax jovial, and Byles, and many another famous name, show themselves valiant trencher-men. There is no hint that stomachs had revolted, or were more to their owners than comfortable receptacles of all creature comforts. No one had discovered that a different climate and different conditions demanded a fresh adjustment and altered methods, and the cramming went on, till the natural result followed. Too stern a demand on faith brought the reaction of speculation and faithlessness that for a time ran riot in theology, and too strenuous a holding to mere material traditions of good living lost us the stomach for which at present we wail. As the foremothers, by incessant overwork, mortgaged our inheritance of nerve power, the forefathers in turn absorbed in the eighteenth the whole digestive force of the nineteenth century, willing to us instead "the blues," part and parcel of the average student of to-day.

It is certain that nervous irritability increases, rather than decreases, not alone for the student, or the minister, but for all whose brains work harder than their hands. The rise into clear ether, and the inspiration that means the noble sermon or essay, the argument in court, the picture alive with suggestion, means a fall proportioned to the rise, and a fit of the blues in which sympathetic friends look on commiseratingly, and the wife or husband, as the case may be, walks softly before the presence, and wards off everything that can add a feather's weight of annoyance. For many of them only the skim-milk of life is allowed as their portion, and the cream is reserved for the outside world. And if this is true of most brain-workers it is especially so of ministers, who, living chiefly for soul more than most men, are ignorant of bodily needs. In this day of exaction, when the sermon must hold not only instruction but inspiration, the minister probably does more exhausting brain-work than any three of the ministerial forefathers. Like all brain-workers, he is apt to own a hearty appetite. Like them, also, he forgets that stomach has been depleted by those same forefathers, and that, while hunger is legitimate, mince pie and pickles and cheese for lunch, and coffee, hot biscuits, and cakes with butter and syrup for breakfast, are food, not for brain, but for "the blues," which thrive on such diet, and grow more and more assertive day by day.—*Helen Campbell, in Congregationalist.*

WHILE "economy is wealth," and nothing of use should be thrown away, it is the worst kind of waste to try, by any artifice of cooking, or disguise of condiments, to insinuate into people's stomachs things unfit to be eaten.

It is physically impossible for a dyspeptic to be a cheerful Christian and to "serve the Lord with gladness."

News and Notes.

—Gladstone politely refused the queen's offer to make him an earl.

—G. V. N. Lathrop, United States Minister to Russia, sailed for Europe, June 17.

—Prince Frederick Charles, cousin of the crown-prince of Germany, died June 15, from apoplexy.

—The pursuit of the Apaches into the fastnesses of the Sierra Madre Mountains seems to be a fruitless chase.

—Hibbs, the swindling Lewiston postmaster, is in jail at Victoria, B. C., pending proceedings for extradition.

—The prospects are that the crops of grain in California will be much better than was anticipated last month.

—A swarm of bees made their home in an old valise at Marysville, Cal., and have stored considerable honey therein.

—York, England, was visited June 18, by an earthquake shock which lasted several seconds and caused great alarm.

—James Bee, the notorious incendiary, at San Jose, Cal., has been sentenced to twenty years' imprisonment at Folsom.

—A Mr. Johnson, near San Diego, Cal., has an ostrich farm. The young ostriches are reported as doing well in this climate.

—An official dispatch of June 15, announces the death of the French Admiral, Courbet, on board his flagship in the China Sea.

—A fin-back whale, seventy-four feet long, was driven ashore, during a gale recently, near the entrance to Cape Cod Canal, Mass.

—Within two years the Government debt of the Dominion of Canada has increased \$60,000,000. This is certainly a bad showing.

—The strikers in the Pittsburg, Pa., iron works have resumed work at their old wages; but the neighboring mills do not resume as yet.

—Field Marshal Baron Von Manteuffel, the distinguished German commander and governor of Alsace-Lorraine, died suddenly, June 17.

—The *Rainbow*, which is by far the most powerful iron-clad afloat, was launched in the Thames at London, June 16. Over 10,000 tons of steel were used in her construction.

—Reports from Madrid, June 15, state that cholera is spreading along the Mediterranean, and that at least twelve thousand persons had left Madrid on that account during the week just ended.

—A severe wind and rain-storm swept over Omaha, Neb., June 14, doing great damage to the country in general. This is the second severe storm which has visited that section within a half week.

—The San Francisco *Bulletin*, of June 15, has a short article taken from the *American Agriculturist*, which says that cows, to produce clean, healthful milk, should be thoroughly brushed every day.

—Near Pittsburg, Pa., a number of masked robbers enter the house of a farmer and gag him and then torture him with a burning lamp until he tells where his hard-earned savings are deposited.

—White paper, made from linen and cotton rags, is now used in the manufacture of zylonite, which can be made in imitation of horn, rubber, tortoise shell, amber, and glass. It is said to be more flexible than either horn or ivory.

—A band of assassins in Cuba, called Maningoes, are organized into a secret society for the purpose of protecting one another in their Satanic work. By these desperadoes a number of people have been assassinated in broad daylight.

—A jury in a case of an assault, at Placerville, Cal., brought in a verdict of not guilty; but upon one of the jurors stating that he thought the party guilty, the jury were ordered to retire again. This time they returned with a verdict of guilty.

—The peasant tenantry of the Baltic provinces, Russia, who have long complained of the unjust oppression of their landlords, are now giving the Government trouble by taking the law into their own hands by murdering the landlords or their agents.

—Near Pueblo, Col., a terrific explosion was caused by a young man named John Weaver using a mark on the door of a powder magazine as a target. The magazine contained 37,000 pounds of powder and a large quantity of dynamite. The result was his own instant death and the fatal wounding of a companion who was with him at the time.

—The ministry of Spain have resigned in consequence of King Alfonso's decision to visit the cholera-infected regions of his dominions.

—Eight hundred thousand pupils are reported as having been taught in the different Methodist schools for the freedmen during the past year.

—An eagle measuring five feet from tip to tip was captured recently on a sheep ranch in Mendocino County, Cal. It had destroyed a great many lambs.

—The French dispatch-boat, *Renard*, was recently foundered by a cyclone in the Indian Ocean, and the whole of her crew, numbering 127 souls, were drowned.

—Up to June 20, Riverside, Cal., had shipped 139,240 boxes of oranges for the season. Riverside oranges took the premium over Florida oranges, at the New Orleans Exposition.

—Traffic on the Suez Canal was brought to a stand-still for several days last week by the sinking of a dredger. Friday there were 160 steamers at anchor off the entrance awaiting passage.

—Mary Kleman, who was recently lodged in the jail at Chicago on suspicion of having attempted to poison her married sister's family, has confessed to having killed her mother, father, and another sister by poison.

—Reports of a recent storm off the coast of Newfoundland show that it was the most serious in its effects of any storm for many years. Many vessels were driven ashore, not a few were wrecked, and many lives were lost.

—The latest dispatch from Manchester states that 204 miners have been rescued alive from the Pendlebury Colliery; that 22 bodies have been taken out, and that 122 men are still unaccounted for. The work of exploring is impeded by bad ventilation and water.

—New York City has a school-teacher, Miss Caroline F. Whiting, who has taught continuously in the same school for fifty years. During all this period she has lost only ten days. Some of the children now under her care are the grandchildren of some of her first pupils.

—San Francisco juries are becoming notorious for letting noted perjurers go free. Martha Wilson, who confessed to the most deliberate perjury, was acquitted by a jury which had been out but fifteen minutes. Life, reputation, and property are unsafe under such laxity of law.

—The Catholics claim they are not allowed their rights in the House of Correction in Philadelphia. They propose to have their form of worship introduced into these institutions, even if they have to use their balance of power which they claim to hold in the Legislature to enforce it.

—At Bruim, Austria, June 16, a riot of considerable proportions broke out on account of the differences between the men and the owners of the factories about the hours of labor. In the riot two officers, six soldiers, and many rioters were wounded, and much damage was done to the factories.

—Up to June 17, the deaths caused by the tornado in the districts near Lemars, Iowa, have amounted to twenty persons. The tornado was accompanied by hail which did much damage to growing crops. It is said that years will be needed for parts of the country to recover from the effects of this terrible storm.

—The Wheeling, W. Va., Chamber of Commerce recently sent a representative on a tour through several counties in the southern and central portions of the State, to investigate and report on the alleged destitute condition of the people in those sections. He returned and stated that there was no truth in the reports—that the people were in first-rate circumstances.

—Great excitement is felt in England over the unsettled condition of the present ministry. Salisbury's position is not to be envied. All action seems to be at a stand-still, and Gladstone seems to be rising in the estimation of the people. Churchill, the proposed secretary of Indian affairs, is very much criticised, especially by those who hope for terms of peace with Russia.

—Rev. (?) William F. Morrison, ex-Grand Councilor of the Order of Chosen Friends, convicted of defrauding that order out of \$3,000 by means of fraudulent death certificates, has just received his sentence of ten years' imprisonment. The reverend gentleman (?) claimed that he was justified in all he had done. Before he was brought to trial his wife concluded that she would try the climate of Australia, for fear that the season in California would be rather warm—for her.

Obituary.

FULLER.—Mary Alberta Fuller, aged 7 years and 6 months, was killed by the cars, in Oakland, Cal., June 19, 1885. The day before this accident, the step-father went to the country to look for employment. When the calamity came, the mother knew nothing of the whereabouts of her husband, and had to bear her affliction alone with her two remaining children. And yet she is not alone, for she trusts in Him who is "the resurrection and the life," and who has promised to be with his children in their troubles and sorrows. We attended the funeral at the residence on Adeline Street.

EDITOR.

Appointments.

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

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

Minnesota Camp-Meeting.

THIS meeting will be held on Sibley Mound, Manakato, Minn., July 1 to 7. The meeting will be located on the grounds of the Southwestern Minnesota Fair and Live Stock Association, and is the most beautiful site for a gathering of this nature to be found in the State. Sibley Mound furnishes an elegant amphitheater, and the Blue Earth River, running along the south side of the grounds, makes it a most enticing place. Ample provision will be made for all who come. A well supplied provision stand will be on the ground; lodging tents in abundance; hay and grain for horses, etc., and all at reasonable prices. No pains will be spared to meet the wants of all who come.

Reduced rates have been secured on the Chicago and Northwestern; Chicago, St. Paul, Minneapolis and Omaha; and the Chicago, Milwaukee, and St. Paul Railroads.

The public is cordially invited to attend.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 25, 1885.

Camp-Meetings in 1885.

MINNESOTA, Mankato, July 1-7
TEXAS,, July 24 to Aug. 4

THE summer re-union and picnic of the Oakland Sabbath-school will be held at Piedmont Springs, July 6. Neighboring schools are invited.

AS OUR mission in Honolulu, and that now being started in Australia, give interest to the islands of the Pacific, we this week give a map with a brief description of the Hawaiian Islands.

ALL the mail yet received from our Australian missionaries was from the island of Samoa. A telegram only was received after their arrival at Sydney. We suppose they are all now in Melbourne.

IT is to be hoped that every reader of the SIGNS is giving the articles now being published, on Evolution, a careful reading. They will bear close examination, and every one who yet clings to his Bible can but esteem them.

IN remarking upon the "growing and reckless license of the press" the *Albany Law Journal* says: "Nothing is safe or sacred. Knowledge is unnecessary; reason is superfluous; truth is immaterial; sensation is all that is required."

SOME one disputes our assertion that the believers in Mr. Miller's views of the prophecies and the second advent *did not* put on ascension robes in 1844. But our correspondent *discreetly* neglects to sign his name to his assertions! We will notice this again.

TIMES are confessedly hard, but there has not been so much building done in Oakland in any year since 1875, as is being done this year. The outlook for crops in California is not quite so bad as appeared some time since; the estimate is now about half a crop in the whole State.

IF San Francisco wishes to be respected in the world she must select officers who will not disgrace her. One of her former mayors and her present coroner are enough to sink the reputation of any city. The coroner neglects his duty, and goes around the country inciting to riot and arson. If justice were done, San Francisco would require the services of another coroner.

WE have forwarded to the president of the General Conference Elder Haskell's remarks on the advisability of sending a minister to Honolulu. California moved out nobly to establish that mission; but she has no more laborers to spare just now. We think that the president of the General Conference ought to attend our Conference next September. If Elder Haskell should be detained in Australia, and Brother White goes East, the General Conference will not be represented here unless some one comes from the East. The growing interest and importance of this field demand that Elder Butler should come here this fall.

WE have received a pamphlet entitled "Commonism not Communism. Great Labor Problems Solved." The author starts out with Acts 4:32 as his model State, and labors to show that society or Government must be reconstructed on the basis of Bible requirements. We agree with his *principle*, if not with all the deductions he tries to draw. And now remains *one little problem* yet: How shall the whole world be brought to adopt this system? When this is also solved, then we shall take a deeper interest in the theories. Our view is that Christianity is the Heaven-ordained means to bring things into proper order. But, alas, the receivers have always been the few. The many choose another road.

The Testimonies.

WE are more and more impressed with the importance of the volumes which will soon be issued at this office, containing the "Testimonies" which have been published in numbers all the way from 1856 to the present year. In the work of preparing these for the press it fell upon us to read almost the entire matter of the four volumes. Quite recently we have read Nos. 16 to 20, and it is difficult to realize that such a mass of important instruction has been given to this people. We would call special attention to No. 18. This should be circulated and read much more extensively than it ever has been.

The question is often asked, Is it advisable to place these in the hands of all classes? We say, Yes. We wish they could be read by all the world. They truly lay the ax at the root of the tree. We are glad that they will be produced in a permanent form, and hope every family where the "present truth" is prized will have a set; and they who can should have an extra set to lend to their friends and neighbors.

Short Musical Notes.

TIME being of prime importance in performing music, various devices have come into use to enable the performer to measure the time with some degree of accuracy. In learning instrumental music the pupil is made to *count* with regularity until he becomes accustomed to the movement. In vocal music the performer is taught to *beat* the time by motions of the hand. Indeed, beating is almost the only method by which it is possible to keep a body of performers together, and a leader generally beats the time to both vocal and instrumental performers. As we give these notes for the benefit of church music only, we do not admit of the *fiddlers' device* of marking time with the motion of the foot. Yet, and we almost groan as we write, there are some so ignorant of the proprieties of the occasion, and of what belongs to good manners, as to *stamp* the time in sacred or Sabbath-school music.

Time is often represented in the masculine gender. Musical time is a patient old man; good natured to a fault. He will bear any amount of *beating*, and it agrees with him, but he does not like to be *kicked*. In this our sympathies are altogether on his side; and when we hear this foot-racket, as we are sometimes compelled to, we wish that musical time, like "Old Father Time" in the Almanacs, were armed with a scythe, that he might turn and put to flight his insolent abusers.

In our travels we have generally called attention to this annoyance when it occurred. But we do not travel much now, and we speak on general principles; not to a few. If you regard musical time as of any value, treat it with common respect. Do not kick it, lest it leave you altogether.

A WRITER from Kansas to a St. Louis paper, makes the following confession and statement. We copy it verbatim, grammar and all:—

"A man has got to lie to get whisky in Kansas, but that makes no difference when a man is dry. . . . I was in Columbus, Kansas, and wanted some *spirits frumenti*. I called on Dr. B. He had a prescription in his book already filled out, with the exception of the name for whom it was for and the amount wanted. In reply to what was the matter with me, I said 'chills.' But at the same time I caught a glimpse of the prescription upon which he had written my name. The 'disease' written thereon was 'bowel complaint.' The learned disciple of Esculapius was about to fill out a new prescription, when I remarked: 'Hold on, doc.; come to think of it, I have the 'bowel complaint.' I got the prescription, paid him a quarter for it, and the law was complied with. . . . All things taken into consideration I have seen more whisky drinking in Prohibition Kansas than any State I have ever been in."

We accept the man's confession that he is a liar; indeed, we should know it if he had not mentioned

it. And it is our opinion that the last part of the above extract is the largest part of his lie. That there is more whisky drinking in a State where a man has to lie to get it, than in one where he can get it without such low expedients, is unreasonable, unless it be made to appear that all who drink whisky would rather lie than not! and so drink more for the added luxury of lying. But we are not prepared to accept that idea *on his word*.

Silk Culture.

THE following line came to this office:—

"Some three months ago a lady advertised in the SIGNS to give information on silk culture. I addressed her, inclosing stamps for reply, but have never heard from her. I felt much disappointed in the matter. Respectfully, J. W. MORRISON.
"Garden City, Kan."

We never *advertise* in the SIGNS, but gave what information we could because we desired to interest the public in silk culture, believing it will give easy and profitable work to many women and children if they wish to engage in it. *Better than wine culture*. We were informed that Mrs. Theodore Hittell, 808 Turk St., San Francisco, is secretary of the Ladies' Silk Culture Society.

A Mum Social.

THE following is copied from the *Occident*, the Presbyterian paper of San Francisco:—

"A MUM SOCIAL, as held at the First Presbyterian church, San Francisco, to raise money for Sunday-school purposes:—

"The appended rules for the evening were conspicuously posted and rigidly enforced.

"Friends, Attention.

Mum—Mum—Mum.

"We give no quarter here, but any one's quarter is acceptable. It will be money in your pockets to read the following rules:—

"1. Silence is golden. Those who enter here must leave all hope behind of using their tongues between half-past eight and ten P. M.

"2. Each table is attended to by a separate committee of charming young ladies, whose duty it is to enforce absolute silence.

"3. Any lady or gentleman visitor who breaks the 'awful stillness' of these festive precincts within the prescribed hours will be subject to a fine of twenty-five cents by the Committee Lady who detects the breach of order.

"4. This will entitle the culprit to a bell-badger, refreshments, and a tooth-pick, at her table only.

"5. Visitors are cordially invited to call at all the tables and enjoy their good cheer and other attractions.

"6. However, it must be understood that the moment silence is broken in the presence of a Committee Lady, whose distinguishing bell-badger has not already been worn, another fine of twenty-five cents may be collected.

"Ice-cream is extra, and will be served upon request. Mum—Mum—Mum."

Sabbath-schools, Sunday-schools, all schools must have some means with which to run them successfully. Some of our friends have complained of our system of Sabbath contributions. What do they think of the method described above? We consider it a disgrace to any church to hire people and pay them with fun, frolic, and ice-cream, to give (?) something to assist the work of God. We hope our churches will always prove "exclusive" enough to keep clear from such scenes of mockery.

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