

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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PARAPHRASE OF PSALM XII.

BY THE EDITOR.

- 1 HELP, Lord, the godly cease, the faithful fail;
No truth is found among rebellious men.
- 2 Let not the men of flattering lips prevail,
Who speak with double heart; their thoughts are vain.
- 3 O Lord, cut off the lips of flattery,
And bring down low the stubborn tongues of pride.
- 4 Who claim a right to utter vanity,
And have, with boastful words, the Lord denied.
- 5 Now will I rise to save the poor oppressed,
And set him up in safety, saith the Lord.
The sighing sufferer shall in me find rest,
And they shall know the power of my word.
- 6 For all the words of God are pure and tried,
As silver in a furnace purified.
- 7 Thou shalt, O Lord, preserve the needy poor,
From this vain generation evermore.
- 8 The wicked we on every side descry,
When vilest men are here exalted high.

General Articles.

Satan's Sophistry and Cunning.

BY MRS. E. G. WHITE.

THE position that it is of no consequence what men believe, is one of Satan's most successful deceptions. He knows that the truth, received in the love of it, sanctifies the soul of the receiver; therefore he is constantly seeking to substitute false theories, fables, another gospel. From the beginning, the servants of God have contended against false teachers, not merely as vicious men, but as inculcators of falsehoods that were fatal to the soul. Elijah, Jeremiah, Paul, firmly and fearlessly opposed those who were turning men from the word of God. That liberality which regards a correct religious faith as unimportant, found no favor with these holy defenders of the truth.

The vague and fanciful interpretations of Scripture, and the many conflicting theories concerning religious faith, that are found in the Christian world, are the work of our great adversary to so confuse minds that they shall not discern the truth. And the discord and division which exists among the churches of Christendom is in a great measure due to the prevailing custom of wresting the Scriptures to support a favorite theory. Instead of carefully studying God's word with humility of heart to obtain a knowledge of his will, many seek only to discover something odd or original.

In order to sustain erroneous doctrines or unchristian practices, they seize upon passages of Scripture separated from the context, perhaps quoting half of a single verse as proving their point, when the remaining portion would show the meaning to be quite the opposite. With

the cunning of the serpent, they entrench themselves behind disconnected utterances construed to suit their carnal desires. Thus do many willfully pervert the word of God. Others, who have an active imagination, seize upon the figures and symbols of Holy Writ, interpret to suit their fancy, with little regard to the testimony of Scripture as its own interpreter, and then they present their vagaries as the teachings of God's word.

Whenever the study of the Scriptures is entered upon without a prayerful, humble, teachable spirit, the plainest and simplest as well as the most difficult passages will be wrested from their true meaning. The papal leaders select such portions of Scripture as best serve their purpose, interpret to suit themselves, and then present these to the people, while they deny them the privilege of studying the Bible, and understanding its sacred truths for themselves. Unless the whole Bible is given to the people just as it reads, it would be better for them not to have it at all.

The Bible was designed to be a guide to all who wish to become acquainted with the will of their Maker. God gave to men the sure word of prophecy; angels and even Christ himself came to make known to Daniel and John the things that must shortly come to pass. Those important matters that concern our salvation were not left involved in mystery. They were not revealed in such a way as to perplex and mislead the honest seeker after truth. Said the Lord by the prophet Habakkuk, "Write the vision, and make it plain upon tables, that he may run that readeth it." The word of God is plain to all who study it with a prayerful heart. Every truly honest soul will come to the light of truth. "Light is sown for the righteous." No church can advance in holiness unless its members are earnestly seeking for truth as for hid treasure.

By the cry of liberality, men are blinded to the devices of their adversary, while he is all the time working steadily for the accomplishment of his object. As he succeeds in supplanting the word of truth by human speculations, the law of God is set aside, and the churches are under the bondage of sin while they claim to be free.

To many, scientific research has become a curse; their finite minds are so weak that they lose their balance. They cannot harmonize their views of science with Scripture statements, and they think that the Bible is to be tested by their standard of "science falsely so called." Thus they err from the faith, and are seduced by the devil. Men have endeavored to be wiser than their Creator; human philosophy has attempted to search out and explain mysteries which will never be revealed, through the eternal ages. If men would but search and understand what God has made known of himself and his purposes, they would obtain such a view of the glory, majesty, and power of Jehovah, that they would realize their own littleness, and would be content with that which has been revealed for themselves and their children.

It is a masterpiece of Satan's deceptions to keep the minds of men searching and conjecturing in regard to that which God has not made known, and which he does not intend that we shall understand. It was thus that Lucifer himself was cast out of Heaven. He became dissatisfied because all the secrets of

God's purposes were not confided to him, and he entirely disregarded that which was revealed concerning his own work in the lofty position assigned him. By arousing the same discontent in the angels under his command, he caused their fall. Now he seeks to imbue the minds of men with the same spirit, and to lead them also to disregard the direct commands of God.

Those who are unwilling to accept the plain, cutting truths of the Bible, are continually seeking for pleasing fables that will quiet their consciences. The less spiritual, self-denying, and humiliating the doctrines presented, the greater the favor with which they are received. These persons degrade the intellectual powers to serve their carnal desires. Too wise in their own conceit to search the word of God with contrition of soul and earnest prayer for divine guidance, they have no shield from delusion. Satan is ready to supply the heart's desire, and he palms off his deceptions in the place of truth. It was thus that the papacy gained its power over the minds of men; and by rejection of the truth because it involves a cross, Protestants are following the same path. All who neglect the word of God to study convenience and policy, that they may not be at variance with the world, will be left to receive damnable heresy for religious truth. The apostle Paul speaks of a class who "received not the love of the truth, that they might be saved." He says of these, "For this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." With such a warning before us, it behooves us to be on our guard as to what doctrines we receive.

Every conceivable form of error will be accepted by those who willfully reject the truth. Satan has different deceptions prepared to reach different minds; and some who look with horror upon one deception will readily receive another.

Among the most successful agencies of the great deceiver are the delusive doctrines and lying wonders of Spiritualism. Disguised as an angel of light, he spreads his net where least suspected. If men would but study the word of God with earnest prayer that they might understand its teachings, they would not be left in darkness to receive false doctrines. But as they reject the truth, they fall a prey to these deceptions.

Another dangerous heresy is the doctrine that denies the divinity of Christ. Men who have no experimental knowledge of Jesus, will yet assume an appearance of great wisdom, as though their judgment were beyond question, and boldly declare that the Son of God had no existence prior to his first advent to this world. This position directly contradicts the plainest statements of our Saviour concerning himself; yet it is received with favor by a large class who claim to believe the Scriptures. With such persons it is folly to argue. No argument, however conclusive, will convince those who reject the direct testimony of the Son of God. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Those who persistently cling to such errors, give evidence of their own ignorance of God and of his Son.

Still another subtle and mischievous error

is the fast-spreading belief that Satan has no existence as a personal being; that the name is used in Scripture merely to represent men's evil thoughts and desires.

The teaching so widely echoed from popular pulpits, that the second advent of Christ is his coming to each individual at death, is a device to divert the minds of men from his personal coming in the clouds of heaven. For years Satan has thus been saying, "Behold, he is in the secret chambers;" and many souls have been lost by accepting this deception.

Again, worldly wisdom teaches that prayer is not essential. Men of science claim that there can be no real answer to prayer; that this would be a violation of law, a miracle, and that miracles have no existence. The universe, say they, is governed by fixed laws, and God himself does nothing contrary to these laws. Thus they represent God as bound by his own laws; as if the operation of divine laws could exclude divine freedom. Such teaching is opposed to the testimony of the Scriptures. Were not miracles wrought by Christ and his apostles? The same compassionate Saviour lives to-day, and he is as willing to listen to the prayer of faith as when he walked visibly among men. The natural co-operates with the supernatural. It is a part of God's plan to grant us, in answer to the prayer of faith, that which he would not bestow, did we not thus ask.

Innumerable are the erroneous doctrines and fanciful ideas that are obtaining among the churches of Christendom. It is impossible to estimate the evil results of removing one of the landmarks fixed by the word of God. Few who venture to do this, stop with the rejection of a single truth. The majority continue to set aside one after another of its principles, until they become actual infidels.

And this is the object which Satan seeks to accomplish. There is nothing that he desires more than to destroy confidence in God and in his word. Satan stands at the head of the great army of doubters, and he works to the utmost of his power to beguile souls into his ranks. It is becoming fashionable to doubt. There are many who seem to feel that it is a virtue to stand on the side of unbelief, skepticism, and infidelity. But underneath an appearance of candor and humility, it will be found that such persons are actuated by self-confidence and pride. It is a terrible thing to lose faith in God or in his word. Unbelief strengthens as it is encouraged. There is danger in even once giving expression to doubt; a seed is sown which produces a harvest of its kind. Satan will nourish the crop every moment. Those who allow themselves to talk of their doubts will find them constantly becoming more confirmed. God will never remove every occasion for doubt. He will never work a miracle to remove unbelief when he has given sufficient evidence for faith.

God looks with displeasure upon the self-sufficient and the unbelieving, who are ever doubting his promises and distrusting the assurance of his grace. They are unproductive trees that spread their dark branches far and wide, shutting away the sunlight from other plants, and causing them to droop and die under the chilling shadow. The life-work of these persons will appear as a never-ceasing witness against them. They are sowing seeds of doubt and skepticism that will yield an unfailling harvest.

The followers of Christ know little of the plots which Satan and his host are forming against them. But He who sitteth in the heavens will overrule all these devices for the accomplishment of his deep designs. The Lord permits his people to be subjected to the fiery ordeal of temptation, not because he takes pleasure in their distress and affliction, but because this process is essential to their final victory. He could not, consistently with his own

glory, shield them from temptation; for the very object of the trial is to prepare them to resist all the allurements of evil.

Satan is well aware that the weakest soul who abides in Christ is more than a match for the hosts of darkness, and that, should he reveal himself openly, he would be met and resisted. Therefore he seeks to draw away the soldiers of the cross from their strong fortification, while he lies in ambush with his forces, ready to destroy all who venture upon his ground. No man is safe for a day or an hour without prayer. Especially should we entreat the Lord for wisdom to understand his word. Satan is an expert in quoting Scripture, placing his own interpretation upon passages by which he hopes to cause us to stumble. We should study the Bible with humility of heart, never losing sight of our dependence upon God. While we must constantly guard against the devices of Satan, we should pray in faith continually, "Lead us not into temptation."

Prophecy.

By men who could not read one of Apollo's oracles to save their lives, nor recite one of Isaiah's prophecies to save their souls, we are told that Apollo's oracles, no less than Isaiah's, were inspired. Could such persons be prevailed upon to read carefully any single prophetic book of Scripture, with the historic facts to which it refers, or even the briefest abridgment of these facts, such as that contained in Scott's, or the "Comprehensive Commentary," they would not thus expose their ignorance alike of heathen and Christian oracles.

The differences between them are too numerous to be easily enumerated. The oracles of the heathen are always sources of gain to their prophets. The ancient Pythoness must have a hecatomb, the writing medium a dollar, and the modern Pythoness of the platform a dime. But under the inspiration of God even a Balaam becomes honest, and the leprosy of Naaman marks the sordid Gehazi and his seed forever.

The oracles of the heathen are always immoral in their tendency. From the first spiritual communication through the serpent medium in the tree of knowledge, down to the last spiritual marriage rapped out by the oracle, they are all in favor of pride, ambition, lying, lust, and murder. The oracles of God begin with a prohibition of curiosity, pride, covetousness, and theft: "In the day thou eatest thereof thou shalt surely die." And they are uniformly of the same tenor, forbidding, reproof, threatening vice, and encouraging virtue, down to the last: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city; for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

This last mark of falsehood belongs to all heathen oracles, from the first utterance by the serpent down to the last response rapped out by the medium. Take any one heathen oracle of which we have any definite account—and the number is very small—and you will find that, if it is not "as equivocal as Apollo," it is false. For instance, infidels very confidently refer to the augury of Vettius Valens, that, "if it be true, as historians say, that Romulus saw twelve vultures at the founding of Rome, that signified that it should exist twelve centuries." It very properly begins with an if, for the story of Romulus and the vultures is exceedingly apocryphal. But whether the story be false or no, the augury certainly is. If it refers to the material city then building, it was false. Brennus, the Gaul, burned it to the ground before it was four centuries old. If it prophesied the permanence of the political constitution, every school-boy knows that within twelve centuries

half a dozen revolutions falsified the augury. If it referred to the ultimate duration of the city of that name, or of the Roman people, it is self-evidently false; for now, after the lapse of twenty-six centuries, Rome is larger, its territory wider, and its people more numerous, than for centuries after Romulus saw the twelve vultures. Yet men who have read Roman history present Vettius Valens as a prophet. It is written, "He frustrateth the tokens of the liars."

But it is objected that "the prophecies of Scripture are as obscure as the oracles; are all wrapped up in symbolical language; that many of them have a double meaning; that no two interpreters are agreed as to the meaning of the unfulfilled predictions; and that no man can certainly foretell any future event by means of them." The objection proceeds on a total mistake of the nature and design of prophecy, which is not to unvail the future for the gratification of your curiosity, but to give you direction in your present duty; precisely the reverse of the oracles referred to, which proposed to tell their votaries what would happen, but rarely condescended to direct them how to behave themselves so that things might happen well. The larger part of the prophecies of Scripture is taken up with directions to men how to regulate their conduct, rather than with information how God means to regulate his. There is just as much of the latter as is sufficient to show us that the God who gave the Bible governs the world, and even that always urges the same moral lesson: "Say ye to the righteous that it shall be well with him, for he shall eat the fruit of his doings." "Woe to the wicked; it shall be ill with him, for the reward of his hands shall be given him." Whenever a vision relates to what God will do in the distant future, it is dark and mysterious; but whenever any directions are given necessary for our immediate duty, then the "vision is written and made plain on tables, that he may run that readeth it." The possessors of a clearly engrossed title-deed have surely no reason to complain that the president has chosen that his seal appended to it shall consist of a device, which, by reason of its being hard to read and harder to imitate, secures both himself and them against forgery. The double meaning of some prophecies is a double check. So far from resembling the equivocations of heathen oracles, by taking either of two opposite events for a fulfillment, they require both of two corresponding ones; and some prophecies, like a master key, open several successive events, and thus show that the same mind planned both locks and key. When the prediction is fulfilled, all mystery vanishes, and men see plainly that thus it was written—that is to say, men who look—for the man who will not open his eyes will never see anything that it concerns him to know. But the man who thinks that it concerns him so much to know what God will do with the world a hundred years after he is dead, that unless the prophecies of the Bible are all made plain to him, he will neither read God's word nor obey his law, may go on his own way. We expound no mysteries to such persons; for it is written, "None of the wicked shall understand."

As to the objection taken from the symbolical language of prophecy, and which seems to a number of our modern critics so weighty that they remove to the purely mythologic ground everything "couched in symbolical language," and account nothing to be prediction unless "literal history written in advance"—I would merely ask, How is it possible to reveal heavenly things to earth-born men but by earthly figures? Do you know a single word in your own, or any other language, to express a spiritual state or mental operation, that is not the name of some material state or physical operation, used symbolically? Heart, soul, spirit, idea, memory, imagination, inclination, etc., every one of them a figure of speech—a

symbol. Nay, is there a letter in your own or in any other alphabet, that was not originally a picture of something? I demand to know in what way God or man could teach you to know anything you have never seen, but by either showing you a picture of it, or telling you what it is like? That is simply by type or symbol; and these are the only possible media of conveying heavenly truth, or future history, to our minds. When, therefore, the skeptic insists that prophecy be given literally in the style of history written in advance, he simply requires that God would make it utterly unintelligible.

We can gather clear and definite ideas from the significant hieroglyphics of symbolic language, but the literalities of history written in advance would be worse to decipher than the arrow-headed inscriptions of Nineveh. Just imagine to yourself Alexander the Great reading Guizot, instead of Daniel; or Hildreth, as being less mysterious than Ezekiel; and meeting, for instance, such a record as this: "In the year of Christ 1847, the United States conquered Mexico, and annexed California." "In the year of Christ—what new Olympiad may that be?" he would say. "The United States* of course means the States of the Achaean League, but on what shore of the Euxine may Mexico and California be found?" What information could Aristotle gather from the record that, "In 1857, the Transatlantic Telegraph was in operation"? Could all the augurs in the seven-hilled city have expounded to Julius Caesar the famous dispatch, if intercepted in prophetic vision, "Sebastopol was evacuated last night, after enduring for three days an infernal fire of shot and shell"? Nay, to diminish the vista to even two or three centuries, what could Oliver Cromwell, aided by the whole Westminster Assembly, have made of a prophetic vision of a single newspaper paragraph of history written in advance, to inform them that, "Three companies of dragoons came down last night from Berwick to Southampton, by a special train, traveling fifty-four and one-half miles an hour, including stoppages, and embarked immediately on arrival. The fleet put to sea at noon, in the face of a full gale from the southwest"? Why, the intelligible part of this single paragraph would seem to them more impossible, and the unintelligible part more absurd, than all the mysterious symbols of the Apocalypse.—*Fables of Infidelity.*

Criticising the Preacher.

A PLAIN, earnest preacher entered the pulpit of a fashionable church, in which the hearers were supposed to exhort the minister to help them heavenward delicately. The preacher went right on, as was his duty, telling the people, not exactly rhetorically, but strictly according to the Holy Bible, that they were sinners against God, and in danger of hell. In the audience were a man and his wife—he irreligious, she a professor of religion. No sooner had they reached the pavement, at the close of the service, than she began a heartless criticism of the preacher and his sermon—how he was rough, unrefined, and lacked all the requisites which make the orator—the train of remark was kept up until it became noticeable that her husband made no reply. She turned and looked into his face. He was weeping—a convicted sinner.

Let parents beware what they say about the sermon or the preacher before their children, in whose hearts the word of God may be seeking a lodgment. Why pray in the morning for the conversion of sinners, and then, by cold criticism of the sermon, neutralize the very means by which it pleases God to save? Thoughtless comments at the dinner-table will do this far more effectually than all the profanity the children hear as they pass the drinking-saloon on their way to school. Parents, beware!—*The Lutheran.*

Wait on the Lord.

"WAIT on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord."

Our cause is with the Lord. He knows our case better than any other. Whatever takes place with us, if not by his direct and special providence, is nevertheless by his permission, and, if rightly received, will work for our good. Enemies may seek our harm; friends may be mistaken and err concerning us, but the Lord knows our cause and seeks not our harm, is not deceived or misled, but only seeks our good. It is always safe to wait for and trust in him. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him."

Only wait patiently, and wrongs will be redressed and errors corrected. The Lord will direct those who truly trust in him. "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand." Our every cause is in safe hands. The judgment will be right. "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land." Truly, wait, keeping the Lord's way, and the reward is sure.

R. F. COTRELL.

Judgment to Come.

FUTURE judgment is distinctly a part of the Christian revelation. Jesus Christ is to come in bodily form as he went away. All men are to be judged by him. That judgment is to be the destruction of opposing forces, the sweeping away of the carrion of moral evil. It is therefore distinctly a part of the message that is to be preached under penalty of the awful condemnation pronounced on the watchman who seeth the sword coming and gives no warning. It is not becoming to make such a solemn message the opportunity for pictorial rhetoric, which vulgarizes its greatness and weakens its power. But it is worse than an offense against taste, it is unfaithfulness to the "preaching which God bids us," treason to our King, to suppress the warning—"the day of our Lord cometh."

There are many temptations to put it in the background. Many of you do not want that kind of preaching. You want the gentle side of divine revelation. You say to us in fact, though not in words, "Prophecy to us smooth things. Tell us about the infinite love which wraps all mankind in its embrace. Speak to us of the Father God, who hateth nothing that he hath made. Magnify the mercy and gentleness and tenderness of Christ. Do not say anything about that other side. It is not in accordance with the tendencies of modern thought." So much the worse, then, for the tendencies of modern thought. I yield to no man in the ardor of my belief that the center of all revelation is the revelation of a God of infinite love, but I cannot forget that there is such a thing as the "terror of the Lord," and I dare not disguise my conviction that no preaching sounds every string in the manifold harp of God's truth which does not strike that note of warning of judgment to come.

Such suppression is unfaithfulness. If a traveler is about plunging into some gloomy jungle infested with wild beasts, he is a friend who sits by the wayside to warn him of his danger. Surely you would not call a signal-man unfeeling because he held out a red lamp when he knew that just around the curve beyond his cabin the rails were up, and that any train that

reached the place would go over in horrid ruin; and surely that preaching is not justly charged with harshness which rings out the wholesome proclamation of a day of judgment when we shall give each account of ourselves to the divine-human Judge.

Be sure that judgment to come is no mere figure dressed up to frighten children, nor the product of blind superstition, but it is the inevitable issue of the righteousness of an all-ruling God. You have to face it, I have to face it, and so have all the sons of men. "Herein is our love made perfect, that we may have boldness in the day of judgment." Betake yourselves, as poor sinful creatures who know something of the corruption of your own hearts, to that dear Christ who has died on the cross for you, and all that is obnoxious to the divine judgments will, by his transforming life breathed into you, be taken out of your hearts; and when that day of the Lord shall dawn, you, trusting in the sacrifice of him who is your Judge, will "have a song as when a holy solemnity is kept." Take Christ for your Saviour, and then when the vultures of judgment, with their mighty black pinions, are wheeling and circling in the sky, ready to pounce upon their prey, he will gather you, "as a hen gathereth her chickens under her wings," and beneath their shadow you will be safe.—*Rev. Dr. Alexander Maclaren.*

Roman Catholic "Freedom."

THE old story of your ox and my bull is repeated in the Romanist clamor for what they call "Freedom of Worship." They would not allow a Protestant to have a church or a school if they could prevent it. And here is a specimen or two of the way they allow freedom of worship to their own people. A pastor in the country writes to us:—

"About a year ago a woman came into my family as a servant. She was unable to read, knew nothing of the Bible, and was all her life in the Romish church. Of her own accord she came in to family worship, and loved to do so. Sometimes she would ask my wife the meaning of certain passages she heard from the Bible, expressed much interest in them, and said they did her good all day. After the lapse of several months she returned to the city for a visit. When she came back she appeared to be in much trouble. That evening she did not come in to worship; and I remarked to my wife, 'E. has been to see the priest.' The next day she informed my wife that the priest had positively forbidden her to attend family worship. She said that she told the priest 'that it did her much good, gave her all day something to think about.' He refused to yield in the least. And under the threatened inflictions of the penalties of the church, this poor woman was denied the 'freedom' of hearing the Bible read, and prayer offered to God.

"Near me lives a Roman Catholic woman. She had never seen a Bible in her father's house. Reading and hearing something of the Protestant faith, she procured a Bible. In a subsequent interview with the priest she informed him that she had a Bible. His reply was, 'The devil is in it; you must put it into the stove.' This she related to me herself."

Such facts as these are of constant occurrence. They will not be denied by any truthful priest. Freedom of worship is not allowed to the poorest person in the Romish communion. But they make the greatest possible outcry if their priests are not permitted to invade our unsectarian institutions to teach their doctrines. It makes all the difference in the world whether it is your ox or my bull that is hurt.—*N. Y. Observer.*

CHRISTIANITY, degraded or perverted into the service of this world, is found to be unfit to do even this world service.—*Bishop Harris.*

Constantine.—VI.

MOSHEIM also concedes a dream as the origin of the story, thus:—

"Nor do we think it sufficiently proved, that the divine power interposed here to confirm the wavering faith of Constantine by a stupendous miracle. The only hypothesis, then, which remains is that we consider this famous cross as a vision, represented to the emperor *in a dream*, with the remarkable inscription, *Hac vince, i. e., in this conquer*; and this opinion is maintained by authors of considerable weight."—*Ecl. His., pp. 79, 80.*

But the editor of Mosheim thinks that in the above, he has conceded more than the facts will warrant, and considers it quite incredible. There has evidently been made an effort to make the supposition of the dream conform as nearly as possible to the story of the vision. It is indeed hardly supposable that, if he had a dream, he saw the inscription given. That was doubtless an after thought. Maclaine's note to the above contains the following:—

"This whole story is attended with difficulties which render it both as a miracle and as a fact extremely dubious, to say no more. It will necessarily be asked, whence it comes to pass, that the relation of a fact, which is said to have been seen by the whole army, is delivered by Eusebius, upon the sole credit of Constantine? This is the more unaccountable as Eusebius lived and conversed with many who must have been spectators of this event, had it really happened. . . . The sole relation of one man concerning a public appearance, is not sufficient to give complete conviction; nor does it appear that this story was generally believed by the Christians, or by others, since several ecclesiastical historians, who wrote after Eusebius, particularly Rufin and Sozomon, make no mention of this appearance of a cross in the heavens."—*Mosheim Ecl. His., pp. 79, 80.*

And so also Keightley admits the dream only:—

"This legend is related by Eusebius, on the authority of Constantine himself; but his narrative did not appear till after the death of the emperor; and in his earlier work, the 'Ecclesiastical History,' he is silent respecting it. Another contemporary mentions only a dream, in which Constantine was directed, on the night before the battle with Maxentius, to inscribe the sacred monogram on the shields of his soldiers; and adds that his obedience was rewarded with victory. We take not on us to decide how much of fiction or of error there may be in the legend; but that no actual miracle was wrought we venture to affirm without hesitation, in accordance with our fixed opinions on the subject."—*History of Rome, p. 315.*

No doubt Sozomon believed there was a dream as above stated, but no more. And Mosheim, "Historical Commentaries," page 476, says, "Neither had Rufinus heard anything of it, for he likewise speaks only of a dream." This renders it still more probable that a dream, by a fraud which was not considered sinful in those days and under those circumstances, was turned into a miraculous vision, to suit the purpose of the narrator.

Milman regards it in the same light in which it is presented by Socrates:—

"And so for the first time the meek and peaceful Jesus became a god of battle; and the cross, the holy sign of Christian redemption, a banner of bloody strife. This irreconcilable incongruity between the symbol of universal peace and the horrors of war, in my judgment, is conclusive against the miraculous or supernatural character of the transaction."

"If at this time Christianity had obtained any hold upon his mind, it was now the Christianity of the warrior, as subsequently it was that of the statesman. It was the military commander who availed himself of the assist-

ance of any tutelary deity who might insure success to his daring enterprise. Christianity, in its higher sense, appeared neither in the acts nor in the decrees of the victorious Constantine after the defeat of Maxentius."—*Page 288.*

This idea of adopting a "tutelary deity" who should be propitious in battle, was purely pagan. And there is sufficient evidence that Constantine did not renounce this pagan view while fighting under the labarum or sign of the cross. It was not to him an emblem of peace, but a pledge of conquest, a token of victory.

We have said that such a dream was only probable, as furnishing an explanation of the origin of the story. But there is no certainty that even that was a fact of occurrence. Waddington thinks the emperor himself was deceived by some appearance which his enthusiasm, perhaps by the weakness of sickness or passion, or the excitement of events, converted into a miracle. Of this idea he says:—

"It is the only supposition which can save both the *intention of the emperor*, and the *veracity of the historian*."—*Ecl. His., p. 83.*

But this will be hard to accomplish, put whatever construction upon the story we will. For if Constantine and his army did not actually see this day vision, how was it possible for him to be deceived so as to believe that they did? It would hardly be possible to save the emperor's reputation, even allowing the fact of the dream. On the other hand, if the vision was seen by Constantine and his whole army, how could it be that Eusebius should be ignorant of it for about twenty-five years from its occurrence, and then learn it only from Constantine? And how, then, should all his contemporaries be dependent on him for a knowledge of it. Look at it in any light we please, it bears on its face the evidence of fraud on the part of Constantine, and great credulity if not duplicity on the part of Eusebius.

The reader may have noticed, in a quotation given from Waddington, that that historian says Eusebius "does not even profess those rigid rules of veracity which command universal credit." This is an impeachment of Eusebius which may surprise many who have been accustomed to regard the testimony of Eusebius as reliable beyond all question. But before blaming Waddington for this statement it would be well for the defender of Eusebius to consider well whether it is possible to extricate the eminent bishop from the dilemma in which he has placed himself by his version of the story of the vision of the cross. We do not ask merely what may be probable, but what view of it is possible by which he may be rescued from the reproach of having sacrificed the truth upon the shrine of his hero? And from this we turn to find other historians taking as strong ground against the reliability of Eusebius as does Waddington. Gibbon, in a quotation already given, says:—

"And the courtly bishop who has celebrated in an elaborate work the virtues and piety of his hero, observes a prudent silence on the subject of these tragic events."

Certainly it is not the part of a faithful and candid chronicler of events to pass over such actions, and those so well known, as Constantine's unnatural slaughter of the members of his own family. Neander ascribes the course of Eusebius to the fact that he was so blinded by the favor of Constantine, and the splendor of his court, that he really believed the emperor was specially inspired! But he who is so blinded by pomps or favors that he cannot discern the criminality of such acts as Constantine was guilty of as late as 326, can scarcely be relied upon to guide in a just view of interesting and important events. Or, if he was not blind to the criminality of those things, he is still more worthy of blame in passing over the crimes in silence and lauding the perpetrator as a pure Christian and inspired warrior and statesman.

It appears, not from a single statement of a single historian, but from the oft-repeated statements of many historians, that Eusebius was so carried away by the supposed benefit that Constantine was conferring on Christianity, and the personal favors bestowed on himself, by the emperor, and so far lost sight of the purity of the gospel and the strictness of Christian principles, as to greatly injure his own reputation as a historian. Thus the "Encyclopædia Britannica" says of him:—

"He was undoubtedly more of a courtier than was becoming in a Christian bishop, and in his 'Life of Constantine' has written an *extravagant panegyric* rather than a biography of the emperor."

With Constantine's crude or confused notions of Christianity, with his commingling of pagan and Christian rites, as it is well agreed that he did, most of his public career, if not to the very last year of his life, with his policy of making everything subserve his own interests, we cannot be surprised that he both practiced and advised deception when it favored his plans. Theodoret thus speaks of his address to the bishops of the council of Nice:—

"He said that the crimes of priests ought not to be made known to the multitude, lest they become an occasion of offense or of sin. He said also that if he had detected a bishop in the very act of committing adultery he would have thrown his imperial robe over the unlawful deed, lest any should witness the scene and be thereby injured."—*Theodoret, p. 46.*

When we see that the influence of this advice has not been lost upon the church even unto this day; when we consider how many in this age of light plead against faithfully exposing the sins of professed ministers of Christ, lest the gospel faith should thereby receive an injury, we are not surprised that the words of the emperor, who was regarded almost as an oracle by the bishops, should have been received as wise and prudent, and acted upon. Eusebius was as likely as any to follow in the wake of his imperial master. And we are not left in this matter to a supposition, as the following shows:—

"In describing the sufferings of the Christians during the last persecution, Eusebius admits that it does not agree with our plan to relate their dissensions and wickedness before the persecution, on which account we have determined to relate nothing more concerning them than may serve to justify the divine judgment. We have, therefore, not been induced to make mention either of those who were tempted in the persecution, or of those who made utter shipwreck of their salvation, and were sunk of their own accord in the depths of the storm; but shall only add those things to our general history which may in the first place be profitable to ourselves, and afterwards to posterity! And in another passage he asserts that the events most suitable to a history of martyrs, are those which redound to their honor."—*Waddington, Ecl. His., p. 90.*

There are few writers who seem to have given more easy credence to the statements of Eusebius than Guericke, yet he is constrained to speak of him as follows:—

"It is to be regretted that this oftentimes wavering and weak, yet great emperor—who, under the impulse of passion, was guilty even of the murder of his son Crispus and of his own wife Fausta—could not have had the plain warnings, and evangelical instructions of a bolder and less dazzled spiritual guide than was the bishop Eusebius."—*Page 243.*

Neander says:—

"We should remark that Eusebius was strongly inclined to turn everything to the advantage of his hero."—*Vol. 2, p. 6.*

EDITOR.

"Not many wise men after the flesh, not many mighty, not many noble, are called."

Cosset Christians.

EVERY New England farmer knows what a "cosset" is. It is some pet creature, lamb or calf, which, without a mother, has been taken in hand to be raised by artificial means. The result is that it becomes subject to an amount of fondling and cossetting which takes away from it any natural character for sturdiness which it might otherwise have had. Now there are a goodly number of Christians who answer to this idea. They are cossets. They seem to be unable to live without an amount of fondling and petting which proclaims them to be weaklings, and keeps them so. We are constantly running across them, and they give us no little care and anxiety, and, upon the whole, lead us to the conclusion that they are not worth the trouble. If they cannot live and get on without the cossetting they demand, they might as well die at once. There are several varieties of them.

First, they are a class who move into a new neighborhood, and for a while "go around" and "hear different preachers" and try different churches. You see them and welcome them, it may be; or perhaps you only see them in your congregation. Presently you miss them. They may have passed out of your mind; and, in the midst of a multitude of pastoral cares and work, you forget them. Soon you hear of or from them, and are told that they left off coming to your church because you did not pay any attention to them. It is true that they never made themselves known to you. On the contrary, they waited a few Sabbaths to see if they were to be noticed and made much of, and, finding that they were not (and mainly because of their own neglect in letting any one know that they belong to the household of faith), they took their departure for some other church, setting forth that yours was a cold and formal one, which "paid no attention to strangers."

Now the question arises in our minds whether they ever thought of coming to church or among a people for the purpose of worship or work. Upon the whole, we must conclude that they came only to be petted and made much of. They were thinking of themselves, and not of the Lord and his work. If they may be petted and made much of, they will come among you; but if they cannot be put on the list of "cossets" they will go elsewhere. The fact is they are weaklings, and "think more highly of themselves than they ought to think." What right, on any principle of consecration or recognized obligation, has any Christian to make his or her active participation in the work or worship of God dependent upon any amount of petting and cossetting? And yet there are a multitude who can only be kept at even a moderate participation in church fellowship or work by an amount of petting and attention that scarce any busy pastor or people can give, or cares to give.

Second, the cosset Christian is found in the flock. They seem to have been born weaklings, and they are only kept alive by the most assiduous petting and coaxing. Of course they were known at the time of their entering the church, either by confession or by letter. For a while they came to church and prayer-meeting; but presently you missed them, and went and looked them up. You found that they had lost their interest, because "nobody seemed to care anything for them." The members had not called upon them; everybody did not rush up to them and shake hands with them every time they entered church or prayer room. Indeed, they tell you that the pastor even passed them on the street, and did not speak to them. Of course they never offered to shake hands with or speak to any one themselves, and if the pastor failed to recognize them on the street, it was not their place to recognize the pastor. That is not what they came into the church for. They came in to be cosseted and made much of, and, not being so treated, they

have now taken to staying at home, and pouting like spoiled children. That they have any covenant obligations to serve the Lord, whether others do or not, never has entered into their heads, much less their hearts.

Perhaps you find out that they have been ill for a few days or weeks, and neither the pastor nor any of the members have called to inquire how they were. Of course they never sent word to the pastor that they were ill and would like to see him, nor did any one else have word of that fact but the doctor; nevertheless, they quietly assume that it was the pastor's business to know when people are sick, and go and pet them awhile. The truth is, they are cossets, and can only live by being petted, and, so to speak, "raised by hand." Then they have discovered that the pastor has visited some family oftener than he has visited them. It is not that they want any spiritual help, but only they don't want the pastor to pay more attention to somebody else than he does to them. They are cossets, and nothing more. Year in and year out they are no help to the pastor, and of no use to the church. They are but a burden, a vexation, a clog and a hindrance, taking up the pastor's time by their unreasonable complaints and fault-finding to no purpose. It is a question whether they are Christians at all. The probability is that they are only sentimentalists and selfish lovers of themselves, looking out for a place or a church in which they may be made much of. May the Lord convert them!—*N. Y. Independent.*

Not Consistent.

WE do not wonder that ungodly persons, who know nothing of the comforts and consolations of religion, seek pleasure in the vain and trifling amusements of the world, and frequent the theater, the dance, the skating-rink, and similar places of amusement. They feel a void within their souls, and are ready to grasp at anything that promises even a momentary gratification. But what can we think of professors of religion, who have professed to renounce the world, the flesh, and the devil, and to seek their chief happiness in God, who are all agog after the pleasures of the world, and who seem to be carried away with its vain amusements? Their profession and their practice, to say the very least, sadly conflict with each other. So far as their conduct is concerned, they appear to be as trifling, and as worldly minded as those who make no pretensions to piety. God requires those who would be recognized as his children, to come out from the world, and be separate from sinners. They must possess a different spirit; they must seek their happiness in different pursuits and enjoyments; and they must show to all around them, that, although in the world, they are not of the world. "If any man have not the spirit of Christ, he is none of his." Who will pretend to say that the popular amusements of the day are conducted in the spirit of Christ, or that any one possessing his spirit can heartily engage in them and enjoy them?—*Methodist Recorder.*

STAGS AND SNAILS.—As to serving the Lord with cold hearts and drowsy souls there has been too much of it; and it causes religion to wither. Men ride stags when they hunt for gain, and snails when they are on the road to Heaven. Preachers go on see-sawing, droning and prosing, and the people fall to yawning, folding their arms, and men say that God is withholding his blessing. Every sluggard, when he finds himself enlisted in the ragged regiment, blames his luck, and some churches have learned the wicked trick. I believe that when Apollos waters, God gives the increase; and I have no patience with those who throw the blame on God, when it belongs to themselves.—*Selected.*

Thoughts about Truth.

"Preach the word." "Thy word is truth." "The truth shall make you free." 2 Tim. 4:2; John 17:17; 8:32.

RHETORIC and declamation may have their place in pulpit work, but it is upon the power of truth that the successful preacher must mainly depend. There is plenty of truth in the Bible, but a great deal of it is like the gold in the ore; it needs to be dug up and melted down in the crucible of thought before it can be used. The Bible has not only truth enough, but also a great variety. There are truths that will cut like knives; truths that will heal like balms; truths that will tear pride from any one, as a cannon ball would tear the shingles from a roof; truths that will give such confidence to the humble that they would stand against a host.

There is as much art in using a truth as there is in using a rifle. I think one of the best ways to use truth is to dogmatize; be *very* sure that it is a truth, then state it clearly and emphatically on its own merits and let it alone. If there is any one who hears you and does not want to accept it, he will be certain to undertake to disprove it, and when he does that, he is in a fair way to believe it. I have fought all around an unwelcome truth for days and nights, attacked it from every conceivable point, and with every instrument I could lay my hand to, besieged it, stormed it, laid snares for it, tried to take it by treachery, and after I had worn myself out fighting it, I have surrendered unreservedly and unconditionally.

Get but the truth once uttered, and 'tis like
A star new-born that drops into its place;
And which, once circling in its placid round,
Not all the tumult of the earth can shake.

Another good way to use a disagreeable truth is to startle people with it; give it to them like a clap of thunder out of a clear sky. At first their minds will fly to the other extreme, and they will take a position they cannot hold; then reaction will set in, and, like the limb of a tree that is bent from its normal position and is suddenly released, their minds will spring back to a new position. Too many arguments weaken the truth. It is better to send one barbed arrow to the heart of a tiger than to shoot him with a hundred that only pierce the skin. One argument that proves a position or a truth is enough. Its effects may not be so immediate as that of a number of arguments, but it will be the more lasting. One weak argument will do a cause more harm than a dozen good ones can repair, just as one sin in a woman's life will often outweigh a hundred virtues. "One of the rarest powers possessed by man is the power to state a *truth*." It requires great powers of observation to see a truth in its totality, greater powers of comprehension to think a truth in new relations without modification, and the greatest command of language to utter it without change. And as for hearing, alas! alas! How often have I thought and prayed over a statement for hours, and the first sleepy hearer that half heard of it would go home, and, without one moment's thought, blandly state what I had said, and his statement and my own did not look as much alike as Chicago before and after the fire.

It is a curious fact that people are with truths like boys with fish-hooks—if there is any way to stick themselves with them they will do it. May God help us to speak the truth and hear the truth.—*H. K. P., in Christian Standard.*

ONE part of God's book is incomplete without the other; but, all combined, they make a complete and harmonious whole; and men, with all their learning, have never been able to produce its equal, or to destroy its beautiful truths.

CLEARNESS in the pulpit is good sense in the pew; mysticism in the pulpit is nonsense in the pew.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—MAY 2.

Inheritance of the Saints.

PROMISES TO ABRAHAM.—CONTINUED.

1. Under what circumstances was the promise first made to Abraham?

2. Repeat this promise?

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Gen. 12: 2, 3.

3. What condition of things will exist when this is fulfilled?

4. What scripture contains additional features of the promise?

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. 13: 14-17.

5. When was this promise made?

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward." Gen. 13: 14.

6. What did the Lord promise at this time?

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13: 14, 15.

7. To whom besides Abraham was the land promised? *Ib.*

8. How long was it said that they should have it? *Ib.*

9. How numerous did the Lord say his seed should be?

"And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered." Gen. 13: 16.

10. If his seed was to be "as the dust of the earth," how much of the earth would it occupy?

11. Then to what was the promise equivalent?

12. How much territory does Paul say that the promise included?

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4: 13.

13. Why did the Lord make such great promises to Abraham?

"Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18: 18, 19.

In our last week's lesson we learned that the first promise was made to Abraham while he was in his native country, when God told him to go out into a land which he would show him. Gen. 12: 1-3. We found that the promise affected not only Abraham, but all the people who should live at a certain time upon the earth; that at that time all would be blessed, and would, consequently, be keeping God's commandments.

AFTER Lot had separated from Abraham, we find the promise renewed, with some additional particulars. This will be found in Gen. 13: 14-17. There we find that land was promised to Abraham, and to his seed, and that it was to be theirs forever. In the sixteenth verse we learn that his seed was to be "as the dust of the earth." This is but another way of saying that his descendants should fill the whole earth. That being so, it follows that the promise given at that time was that he and his descendants should possess the whole earth. In Rom. 4: 13 we learn that this conclusion is correct. We must not fail to note, however, as recorded in Gen. 18: 18, 19, that the Lord's promise to make of Abraham a great nation, was based on the fact that Abraham would command his children and his household after him, that they should keep the way of the Lord.

E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

APRIL 19—ACTS 28: 1-15.

From Malta to the Three Taverns.

THE shipwrecked crew were kindly received by the barbarous people of Melita. A rain having come on, the whole company were drenched and shivering, and the islanders kindled an immense fire of brushwood, and welcomed them all to its grateful warmth. Paul was among the most active in collecting fuel. As he was placing a bundle of sticks upon the fire, a viper that had been suddenly revived from its torpor by the heat, darted from the fagots and fastened upon his hand. The bystanders were horror-stricken, and seeing by his chain that Paul was a prisoner, they said to one another, "No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live."

But Paul shook off the creature into the fire, and suffered no harm. Knowing its venomous nature, they watched him closely for some time, expecting every moment to see him fall down, writhing in terrible agony. But as no unpleasant results followed, they changed their minds, and, like the people of Lystra, said that he was a god. By this circumstance Paul gained a strong influence over the islanders, and he sought faithfully to employ it in leading them to accept the truths of the gospel.

For three months the ship's company remained at Melita. During this time Paul and his fellow-laborers improved every opportunity to preach the gospel. The Lord wrought through them in a remarkable manner and for Paul's sake the entire company were treated with great kindness; all their wants were supplied, and upon leaving they were liberally provided with everything needful for their voyage. The chief incidents of their stay are thus briefly related by Luke:—

"In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux; to whom Paul entered in, and prayed, and layed his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed; who also honored us with many honors; and when we departed, they laded us with such things as were necessary."

With the opening of navigation, the centurion and his prisoners again set out on their journey. An Alexandrian ship, the *Castor and Pollux*, had wintered at Melita, on her way to Rome, and in this the travelers embarked. Though somewhat delayed, by contrary winds, the voyage was safely accomplished, and the ship cast anchor in the beautiful harbor of Puteoli, on the coast of Italy.

There were a few Christians in this place, who entreated the apostle to remain with them

seven days, and the privilege was kindly granted by the centurion. Since receiving Paul's Epistle to the Romans, the Christians of Italy had eagerly looked forward to a visit from the apostle. They had little expected to see him in chains as a prisoner, but his sufferings only endeared him to them the more. The distance from Puteoli to Rome being but a hundred and forty miles, and the seaport being in constant communication with the metropolis, the Roman Christians were informed of Paul's approach, and some of them started to meet and welcome him.

On the eighth day after landing, the centurion and his prisoners set out for Rome. Julius willingly granted the apostle every favor, which it was in his power to bestow; but he could not change his condition as a prisoner, or release him from the chain that bound him to his soldier guard. It was with a heavy heart that Paul went forward to his long-expected visit to the world's metropolis. How different the circumstances from what he had anticipated! How was he, fettered and stigmatized as a criminal, to proclaim the gospel? His hopes of winning many souls to the truth at Rome, seemed destined to be disappointed.

The travelers reach Appii Forum, forty miles from Rome. As they make their way through the crowds that throng the great thoroughfare, the gray-haired old man, chained with a group of hardened-looking criminals, receives many a glance of scorn, and is made the subject of many a rude, mocking jest. Not one of all he meets bestows upon him a look of pity or sympathy. He meekly wears his chain, and silently, slowly pursues his way.

Suddenly a cry of joy is heard, and a man springs out from the passing throng and falls upon the prisoner's neck, embracing him with tears and rejoicing, as a son would welcome a long absent father. Again and again is the scene repeated. With eyes made keen by loving expectation, many discern in the chained captive the one who spoke to them the words of life at Corinth, at Philippi, or at Ephesus.

The whole company is brought to a standstill, as warm-hearted disciples eagerly flock around their father in the gospel. The soldiers are impatient of delay, yet they have not the heart to interrupt this happy meeting; for they too have learned to respect and esteem their prisoner. In that worn, pain-stricken face, the disciples see the image of Christ reflected. They assure Paul that they have not forgotten him or ceased to love him; that they are indebted to him for the joyful hope which animates their lives, and gives them peace toward God. In the ardor of their love they would bear him upon their shoulders the whole way to the city, could they but have the privilege.

Few realize the significance of those words of Luke, that when Paul saw his brethren, "he thanked God and took courage." The apostle praised God aloud in the midst of that weeping, sympathizing throng, who were not ashamed of his bonds. The cloud of sadness that had rested upon his spirit had been swept away. He felt that his labors had not been in vain. Although his Christian life had been a succession of trials, sufferings, and disappointments, he felt in that hour abundantly repaid.

He rejoiced that he had been permitted to preach Christ, to bring the light of eternal life and peace to so many souls who had been in the grossest darkness, without hope, and without God in the world. His step is firm, his heart joyful in hope. He will not complain of the past, or fear for the future. He knows that bonds and afflictions await him; but he knows too that it has been his life-work to deliver souls from a bondage infinitely more terrible, and he rejoices in his sufferings for Christ's sake.—*Sketches from the Life of Paul.*

"My son, keep my words, and lay up my commandments with thee." Prov. 7: 1.

Duties of Superintendents.

It is sometimes difficult to find a proper person for superintendent, especially in small schools in the country, as it often happens that no one of the church or company is fully qualified to fill the position. In such cases, the best that can be done is to select one who has the most natural fitness for the place, and encourage him to go ahead. It frequently happens, though, that persons of this class are the very ones who do not want the position, and excuse themselves on the plea of inability; but if really urged they will consent to "act" till somebody is chosen.

Superintendents vary in efficiency according to the interest and prayerfulness maintained by them. The following are examples and their attending results:—

1. One superintendent goes to the school, but he has picked out no hymns to sing, and has given no thought to the opening exercises. Listlessly turning the leaves of the hymn book, he finally gives out a piece to sing, which is as likely as not to be inappropriate, and the old stereotyped prayer is offered; this kills the life and interest of the school in the outset. A lack of promptness and freshness characterizes all the exercises, and at the close of the school no good impression has been made, simply because the superintendent lacked a little wholesome interest in his work.

2. Another being chosen who is somewhat gifted in speech-making, determines to exhaust his resources, if need be, in bringing the school up to what he conceives to be a model pattern; and as the programme gives a certain amount of time to "general remarks," he improves it to the last moment in remarks so decidedly "general" that none see his points, and all are glad when he is through. On yielding to his successor, he too may look back and see "failure" written on his work; unless, perchance, before it is too late, he sees the defect, and provides a remedy to avert the impending calamity. This can be done. If superintendents who have a gift for speech-making can cure themselves in no other way, let them do it on the plan adopted by a certain chorister in the Presbyterian Church, who afterwards joined the Society of Friends. The old habit of singing still clung to him, but he did not think it right to give way to it in the presence of others. So when the impulse became irresistible, he retired to his chamber and sang alone. In like manner, superintendents when they feel a speech "coming on," might make it without disturbing the school.

3. A third enters upon his duties with a deep sense of his own incompetency, yet feeling that he will try to discharge his responsibilities in the fear of God, and by his help make a success of the work. He enters the school, commences promptly, and goes on calmly with all the exercises, without evincing a doubt as to what comes next, or how it is to be done. There is nothing boisterous or indecorous in his conduct; but he moves quietly about the room, arranging classes and giving instruction, until by the tap of the bell he is admonished that the time for general questions has arrived. These he puts in such a manner that all feel he is well acquainted with the lesson, while his method gives life and freshness to the exercises, and inspires teachers and pupils with more energy and to greater thoroughness in the work.

The secret of his success lies in the fact that from week to week he prepares himself, by study and prayer, for the discharge of his duties. He studies the lesson thoroughly in all its parts, being careful to ascertain the bearing one point has upon another, and the relation each sustains to the whole. He also studies carefully, not only the general wants of the school, but those of each class separately, and the capacity of every pupil under his watch-care. When difficulties present themselves that he knows not how to surmount, he prays to God—prays earnestly for wisdom to direct

the work to a successful issue, and that those under his charge may be brought into the fold of Christ.

But no superintendent can do the work expected of him without the co-operation of the entire school. Without it he may plan ever so wisely, only to see each scheme thwarted. How to secure this should be the first effort of the superintendent, and there is only one successful way to accomplish such a thing. In large schools where the members are not too widely separated, a teachers' meeting should be held each week, in which all the plans for conducting the school should be discussed. The lesson for the coming Sabbath should also be rehearsed, and every difficult point settled, that there may be uniformity of teaching on the Sabbath. In this way each teacher may be thoroughly acquainted beforehand with every movement of the superintendent, and be ready to co-operate with him. There may be schools where it is not practicable for the teachers to meet every week. In that case they might make it convenient to meet every alternate week, or at least once a month, and the oftener the better for the good of the school. Without some such meetings the school will become more or less monotonous.

The Sabbath-school superintendent may feel that his sphere is contracted, and long for a wider field of usefulness; but he should be careful that the work intrusted to him in this direction is done in a manner to commend him to God. Although it may seem to him to be a small work, yet it is a precious one, and great in the sight of God. J. O. CORLISS.

The Daily Use of the Bible.

MANY weary and heavy laden with care live from day to day forgetful of the help and comfort so much needed by all. If we all knew the value of the Bible, and the importance of reading it daily, it would not be left on the table unopened for a week. Let busy, anxious women defer some other morning duty and take time to look at the way-bill given us to guide our erring feet through life. To attend to this matter at night, after the combat is over, is too late. We need strength and courage for the hour of duty and trial. It is by daily study of God's word that we receive benefit therefrom and learn the hidden meanings of that word as applicable to ourselves. Often we are surprised and comforted in reading some familiar passage, the meaning of which we never saw before. Thus God often speaks to us through his word, and comforts our troubled hearts.

Thy word can give a sweet relief
For every pain I feel.

Bishop Thorold says: "When we open our Bibles, quite as much as when we fall on our knees, we place ourselves in God's immediate presence, and we should read his word both in the sense of listening to his voice, and with the object of discovering his will."—*North Carolina Presbyterian*.

No TRUTH is independent of any other truth; but each truth is linked to every other by invisible lines running out in all directions, and meeting and crossing the similar lines which pass between other truths. This is just as true in the sphere of the Sabbath-school teacher as in any other sphere. A teacher may have to tell of Adam, or Seth, or Methuselah; but from the truth regarding these, he can, if he wishes, follow up the connecting line to any other truth of the Bible, and even to Him who is himself the truth of the Bible. And for the same reason the teacher will find it not only possible, but profitable, to connect every lesson as he goes along with the whole series of lessons which preceded it, however dissimilar these may seem to be. There are connecting links; and they ought to be found. By so doing a teacher will

discover that truths which are linked in his own mind are also linked together in the minds of his scholars, and he will be surprised at the swiftness with which their minds will leap, unprompted, from a truth which he has mentioned to one which he has in mind, and which he believed had been suggested to himself alone.—*S. S. Times*.

Old Testament a Text-Book.

THE Old Testament is a part of God's word to the world. It is a concrete putting of great principles involved in the divine administration. In making his revelation to the world God did not directly write a book, but wrought out a history, and caused this history with all that pertained to it to be recorded in a book. Here are the lives of great men; here are events, startling, impressive, suggestive, symbolic, prophetic, and weighted with spiritual significance. Here are laws, promises, sacred poems, and vivid pictures, the knowledge of which enriches the mind and prepares the heart for the appreciation of the spiritual truths which fill the New Testament.

The Old Testament is fulfilled in the New. By the New its meanings are multiplied and its spirit intensified. Much of the vocabulary of the New Testament would be inexplicable but for the history and institutions of the Old. As a fact children are delighted with it. My observation, and the testimony which I receive from others lead me to believe that the Old Testament is quite as popular with childhood as the New. The only way to neutralize the modern infidelity which sneers at Old Testament history and exaggerates its "cruelties and barbarisms" is to make our young people thoroughly familiar with it, that they may know for themselves how false the charges are which are made against it. I do not distinguish between the Old Testament and the New. Paul said concerning the former that it was "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Believing that nothing is higher, more practical, or better for man than that he should be a man of God, and that he be thoroughly furnished unto all good works, I believe in the Old Testament as a text-book for use in the pulpit, the Sunday-school, the family, and the closet of devotion, because it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness," and because it accomplishes the ends which I deem highest and best in human character and life.—*J. H. Vincent, in Old Testament Student*.

"PAUL, thou art beside thyself." There is nothing in which men are more likely to be charged with insanity or fanaticism, when they are simply in earnest, than in religion. If a man gives himself up to money-making, or to the pushing of business plans, and drives at it year in and year out, he is "a very enterprising fellow." If he is all carried away with political partisanship, he is "a wide-awake citizen." If he lives for pleasure and pursues it recklessly day and night, he may be called "a little fast." But if he is in dead earnest in his purpose to honor Christ and to save souls; if he feels so deeply, in his desire to turn his fellow-men from their ruin, that he talks to them as though he believed what he said—then he is "a religious enthusiast," or "a fanatic;" and there are a great many people who "don't see why a Christian should make a fool of himself." It is better, however, to be thought crazy because of one's religious enthusiasm, than to be so little concerned about Christ and salvation as to never seem excited on the subject.—*H. Clay Trumbull*.

"THY word is a lamp unto my feet."

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, APRIL 2, 1885.

The Church. No. 7.

NO QUESTION has ever arisen among us in regard to church order, which has presented greater difficulties than that of the jurisdiction of the officers. We will examine the points which have been raised in actual cases.

1. Does the ordination of an elder of a church qualify him to act as elder of any other church? Answer: The ordination of any officer cannot go beyond the extent of the office to which he was elected. When the church of A elects an elder, it does not elect him to serve as elder of the church of B. It is entirely out of the power of any church to elect an officer to serve in any other church. And, of course, no man can be properly ordained to fill an office to which he was not elected. It has been held by some that if an elder of one church transfers his membership to another church, he may be called by that other church to act as elder by virtue of his previous ordination. But we cannot concur in that opinion. It cannot justly be said that the action of the second church is a ratification of the act of the first church, for the action of the first church had no reference whatever to the exercise of official authority in any other church. If it should be announced by the church of A that it elected and ordained an elder to act, not only in that church, but also in the church of B, the latter would resent the action, not only as uncourteous, but as illegal; it would be a usurpation. And all must agree with the statement herein made, that ordination qualifies a person to act in the office to which he was elected, and in no other. Any other rule than this opens the way for abuses and difficulties between churches.

It has been questioned whether it is proper to ordain a person the second time to the same office. But, as we have shown, it is not the same office. An officer in one jurisdiction does not and cannot hold the same office that is held by another officer in another jurisdiction. Each must be qualified in his own jurisdiction. And it will be remembered that when we considered the subject of ordination, attention was called to the fact that Barnabas and Paul, two well-accredited ministers, were ordained to a *special work*, not outside of their ministry, but in the ministry in which they were already engaged. There can be no objection to setting apart a person a second time, when called to fill an office which was not contemplated in his first election and ordination.

But other questions are involved. If a church has no deacon, is it lawful for the elder to attend to the duties pertaining to the office of a deacon? It is. The higher officer may discharge the duties of the lower, especially when the lower office is vacant, though the lower cannot legally discharge the duties of the higher. This is well understood, and is so held in the election. And, the position of the elder makes it obligatory upon him to act under such circumstances. He is the "overseer" of the church; he is to "care for the church;" his office is to "feed the flock," to strengthen and build it up by all the means within his reach, or in his power. And, in the absence of a deacon, were he to neglect those things to which a deacon should properly attend, the church would no doubt complain that their overseer was unfaithful; that he did not prop-

erly care for his charge. Nothing further is needed to show that our usage in this respect is correct.

Again: Does not the rule which confines the action of an elder within his own church, admit of an exception? We think it does; but in the exceptional case the proper guards or restrictions must be recognized and applied, or the rule will be utterly broken down and confusion be the result. If the church of A has no elder, and wishes the service of an elder for a specified duty on a special occasion, it may secure the services of the elder of the church of B, by (1) extending the request to the church of B for the help of its elder on such occasion, and (2) procuring the consent of the Conference, or its Executive Committee, to receive the service of such neighboring elder. Now it is well known, and everywhere received as just, that the Conference Committee has a right at its own discretion to send a minister to aid a church in any emergency. But if all the ministers are otherwise engaged, and it would prove detrimental to the interests of the cause to call any of them from their labor, then we hold that the course here pointed out would be allowable.

But we do not consider that the call would be allowable without the consent of the Conference Committee, for to that committee is given the general oversight of the cause in the whole field, and in all the churches. Nor do we think that it would be proper for the Conference Committee, for want of a minister, to send a local elder of one church to assist, and act for another church, without the consent and acquiescence of that other church; for such action would be liable to lead to unpleasant complications in or between the churches. But where the committee and the churches are fully agreed in regard to the action, no unpleasant relation can result. The object of all action and of all organization is the prosperity of the cause,—the welfare of the churches,—and no rule should be so arbitrary as to work ill to the cause. And, on the other hand, no plea of the necessity of the cause should be admitted which opens the door to abuses, and introduces confusion into the churches.

The duties of the elder include the administration or celebration of the ordinances. It is our usage to have a minister attend each quarterly meeting of each church, as far as convenient. But that is not always possible. And when it is not possible, those churches which have no elder, if there are any such, should have the precedence in regard to help from the Conference. Because, without such help they would be deprived of having the ordinances celebrated. In case the church has no elder, and no minister can be had at the indicated time for holding quarterly meeting, it is custom, and properly too, to hold such meeting at some other time, when the necessary help can be obtained.

Another question of great importance was brought to the attention of our last General Conference, and judgment was passed upon it. "Shall local elders and licentiates among us be permitted to solemnize marriage?" This question was duly considered, and decided in the negative. And we think this decision is just and eminently discreet. The laws of some of the States are quite too loose on the subject of marriage; and it would be too much to expect that every local officer, or inexperienced licentiate, would have discretion to act with all that care and judgment which the importance of the subject demands. He is fortunate indeed who has often solemnized the rite of marriage, and can look back and see no cause for regret in any case. In our ministry we have refused several applicants, and yet, with all our care, we have abiding regrets concerning a few cases. We are not sorry that our General Conference hedges around this matter with great care; our fear is that some of our ministers will be only too glad of the privilege of officiating

at a marriage, and not investigate the circumstances as they should. The laws of some States will not permit licentiates or local elders to marry, while others will. But in any State such action will be held as unauthorized, disorderly, among Seventh-day Adventists.

There is little more to be said, than has been said, of the duties of the deacon. The declaration of "the twelve" (Acts 6:2-4) has been universally accepted as the key to the duties of the deacons. They are to attend to such secular or temporal matters of the church as would interfere with the proper discharge of the duties of those who should give their time "to prayer and to the ministry of the word." It was the multiplicity of such secular duties which gave rise to the call for such an officer. In like manner now, the number of deacons required in any church depends on the amount of labor required, or on the circumstances and size of the church. And in small churches, where there are diligent and efficient elders, it is frequently the case that no deacons are needed.

A delegate from a certain State, at one of the sessions of our General Conference, presented the following question: "Has a deacon authority to baptize outside of his own church?" We have promised to notice questions raised in actual cases; yet nothing but a strong sense of duty would lead us to bring this one before the public, as we do not like to subject our people to the mortification of having it known that occurrences amongst us have given rise to the consideration of such a question. No person is qualified to hold the office who does not know that a deacon has no authority to baptize at all—either in his own church or anywhere else.

From this circumstance we draw a lesson in favor of church organization. If such abuses of church order and official authority occur in spite of organization, what might we not expect if we had no organization? The injunction of the apostle is to "Let everything be done decently and in order." That this may be carried out we must have concert in action; that is, there must be agreement—there must be some plan on which we can unite, for if each acts independently of the judgment of all others there can be little else but confusion. We are aware that this idea of yielding their independence of spirit and of action is very displeasing to some, but to none who have imbibed the true spirit of the gospel and are instructed in Christian life and duty by the word of truth. "Yea, all of you be subject one to another, and be clothed with humility," is an order which must come very unwelcome to those who love their own way, and despise the idea of submission. "In honor preferring one another," is a duty which they know not how to learn. But this is only one item of the much that may be produced showing the necessity of church and conference organization.

The question has been asked, Is it the duty of the deacon to pass the bread and the cup at the celebration of the Lord's supper? That does not come within the duties of his office. But if the officer who breaks the bread to the congregation wishes to commit this to some one, it seems most fitting to designate the deacon to perform the duty. If a minister officiates, he should request the local elder or elders to pass the elements. If the elder is officiating he may ask the deacon to do so. We say it seems fitting to call upon the deacon, if there are no elders, or if more assistance is needed, inasmuch as the qualifications of the deacons are of a high order, and they have been chosen by the congregation to an important position; and if any must be called to perform such an act, probably the whole church would be better satisfied to have their deacons selected.

"SEEK that ye may excel to the edifying of the church." 1 Cor. 14:12.

A Theological Puzzle.

THE Sunday question is an endless puzzle to its advocates. Speaking of the ministerial meeting in San Francisco at which the subject of the Sabbath was discussed, and wherein the Sunday received some deadly wounds at the hands of its friends, a D. D. remarked to us that he wished the ministers would make a point or keep silent. But that is impossible. They cannot make a point, because there is no Scripture proof in favor of the Sunday; this they confess. Of course their reasons for keeping the Sunday are as various as the minds which devise them, and each contradicts the others. And they cannot keep silent, for it is confessedly one of the most prominent questions of the day, and "will not down." On one side the advocates of Jehovah's Sabbath, the Creator's rest-day, are pressing to the attention of the world the claims of the divinely-blessed institution, enforcing the claims by the plainest Bible testimony. On the other side is a multitude of adherents to "the venerable day of the sun," each with his own "unanswerable argument," peculiar to himself, and destructive to those of his associates. But they have one bond of union: a mutual determination to stand by, and to observe the Sunday, without regard to reasons or to consequences.

And they are not only determined to keep the Sunday, but they are determined to compel everybody else to keep it, whether they believe in it or not. They declare that it is a Christian institution; some go so far as to say that it is "the very foundation of our holy religion." Now they do not pretend that they can compel unbelievers to become Christians; this is not their aim; they know that that is impossible. Their object is—not to actually make men Christians, but—to make them act as though they were Christians! And when the church is fully wedded to the world, and the world is compelled to act the hypocrite under laws dictated by the church, then will come the millennium; then the world will be convinced that "this is a Christian nation!" Then the ministers will have an easy time; their avocation will be only pleasant and restful. For what if men will not accept the *Christian faith*? they can compel them to *Christian works*! And, with the strong arm of civil power to back them up, this will be a means to "indicate to the world that this is a Christian nation," more easy and effective than the slow and tedious process of converting them by the preaching of the cross of Christ.

Troubled about the Calendar.

SOME time since there was noticed in our paper a letter from a correspondent in Ohio who was troubled to identify the Sabbath. He has favored us with another letter, in which he says:—

"Cæsar, a heathen, made a new calendar under which civilization has progressed for nineteen centuries." And again: "You say you do not propose to change the calendar; but for all that it has been changed time and again. And when God permits it to be changed again, I believe we should take the hint, and conclude he does not want us to observe the Sabbath now."

The writer appears to be in a needless dilemma. Needless, because a little study of the subject would show him that the cycle of the week has never been changed. In regard to the order of the days of the week there has never been any controversy, any question, nor any legislation. Discrepancies between the beginning of the year and the seasons have been corrected; in part under Cæsar, and in part under Pope Gregory, but these had nothing to do with the days of the week. Perhaps our correspondent knows—we are not sure that he knows—that the change made in the days of the month under Gregory was not generally concurred in when it was made. Also that some never concurred in it;

Russia reckons by the Old Style at the present time. But all agreed with Rome in the order of the days of the week, and so Russia does at the present time. On this point, we repeat, there has never been any question.

Every one can readily see that a change in the days of the week could never take place all over the world at once; it could not take place without creating discussion, and confusion also; for it would not be agreed to by all. Suppose that in the days of Cæsar he had tried to adopt a new reckoning of the week, would the Jews have agreed to it? Never. They would have clung to their own reckoning, and to the Sabbath of the decalogue. If Gregory had tried to make a change in the week, as he made in the month, those nations which did not adopt his calendar would have disagreed with him in the days of the week, as they actually did in the days of the month. But such was not the case. Russia has disagreed with Rome in the days of the month ever since the time of Gregory, but she has always agreed with Rome on the days of the week. Most people know all this to be true; but we are compelled to believe, by his own words, that our Ohio correspondent does not know it.

And therefore not even "the hint" exists on which he seems to rest his case for the non-observance of the Sabbath. Did it exist, we are free to say that a *hint* based on the action of a heathen ruler would be too small a foundation for our faith in regard to Christian morals! We have "the law and the testimony;" the holy Scriptures, which an inspired apostle declared are able to make us wise unto salvation, and thoroughly furnish the man of God unto all good works. It will take a stronger *hint* than we have yet received to turn us away from the sacred word of God to human speculations. And we would call the attention of our correspondent to the fact that Paul's high eulogy on the holy Scriptures referred to the Old Testament, and not a word of it to the New. See 2 Tim. 3:14-17. If he revises his faith where he is so manifestly in error, he will have no trouble with his minor points.

Light Literature the Bane of Purity and Peace.

LAST week, in studying the Scripture injunction to be sober, we found that it is especially insisted upon in the last days, because that its opposite—"lightness"—will be most prevalent; and in the definition of the word we found that, "*sober* is opposed to *flighty*." *Flighty* is thus defined: "Indulging in flight, or wild and unrestrained sallies of imagination, humor, caprice, etc.; given to disordered fancies and extravagant conduct; volatile, giddy;" and this is exactly what is referred to in Jer. 23:32, where it is declared that "lightness" is a characteristic of the last days; and it is the events foreshown in Jer. 23:16-32, to which Paul has reference, when, in 1 Thess. 5:6, 8, he exhorts us to "be sober."

Now let any sober-minded person take this definition of "*flighty*," and, bearing it in mind for a week, compare with it the actions of the people generally, as they come under his notice either by direct observation, or as reported in the daily papers, and we are sure that he will be ready to admit that certainly these are the times pointed out in these scriptures. And the longer he conducts the observation, the more thoroughly will he be convinced that this is so. And another thing of which he will be convinced by such observation is that the one source, more than all others, whence this instability, this flightiness, this lightness springs, is the "light" literature that is found everywhere, low and high, from the hovel to the palace, from the gamins to the pampered heirs of millions.

Light literature it is called, and properly so, for light it is. In it is embodied every element that

tends to lightness. There is not a single idea contained in the definition of flighty that is not demonstrated in this light literature. The mind, like the body, is, in this respect, an assimilation of what it feeds on; and the mind that dwells upon this kind of literature soon becomes as light and shallow as the stuff that is read. It is a poison to the mind as veritably as is whisky, or tobacco, or any other poison, to the body; and like other poisons it creates an appetite which nothing but itself can supply; and as there is absolutely nothing in it by which the mind is fed, developed, or strengthened, the more of it that is devoured, so much the more is demanded, and so much weaker and more morbid the mind becomes. And so the mind is rendered almost useless for any sober purpose; it is almost if not altogether impossible for such a mind to concentrate itself upon a subject that requires deep thought; to follow a line of sound reasoning; or to appreciate the principles that underlie the most important concerns of life.

One of the most noticeable instances in proof of this is the fact that when the attention of such is called to the benefits to be derived from the study of the Bible, the complaint is made that they cannot remember the Scripture when they do read it; while at the same time they can remember the characters and their career, in the whole course of perhaps a half-dozen of the continued stories in the *Ledger*, *Weekly*, *Saturday Night*, *Chimney Corner*, *Fireside Companion*, and other such namby-pamby papers, pamphlets, etc. If the mind were as diligently and persistently bent to the study of the Bible, if it were brought into such sympathetic harmony with the Scripture as it is with these stories, there would not be the least difficulty in remembering it. Then all its glorious beauty would pervade the mind; its rich treasures would there be bestowed; its important truths would enlighten, and its sound principles confirm the mind, which would thus be fed, developed, strengthened, and ready for every good work.

We do not say that the Bible alone must be read, to the utter exclusion of every other book; this the Bible itself would not allow; but we do say that the Bible must be read before any other production. It must lead the way; it must guide the mind; it must be the center whence every line of thought radiates; upon its principles must every course of conduct be founded. Without this there can be no well built, properly rounded, symmetrical life in this world; with it the universe becomes our own, to study and to enjoy. The Bible will show us what we are and how to become what we ought to be; it will guide us through all the mazes of human history; it will lead us to the enjoyment of the wealth of the wondrous works of God; it will enable us to think the thoughts of the Almighty, after him. Thus we may honor God, and be an honor to the human race. And thus the life that we now live will be simply the beginning of that to which there is to be no end; and the habits of mind, and the courses of thought, will be those which are never to cease, nor to be broken in upon.

It is not so with the light literature of which we write. Of that the nature and the tendency are, in every respect, directly the opposite, so that in it all there is no good thing. But it is asked, Are not these stories pictures of real life? No. They are altogether fictitious; the very name, "novel," means "a fictitious tale or narrative;" but the fictitious part is not the worst, it is "intended to exhibit the operation of the passions, and particularly love."—*Webster*. There is expressed the dangerous, the destructive influence of this kind of literature. The passions are given full swing. All the baser elements of human nature,—envy, jealousy, hatred, strife, deception, ingenious trickery, murder,—are exhibited in their most active energy. Obscenity is forbidden by the law, but in this respect what this literature

lacks in plain expression, is amply made up in suggestiveness. So that even were it granted that it is real life that is portrayed it would still be altogether objectionable, because it is the action of the worst elements of human nature that is pictured.

In the definition above given, it is said that it is "particular love" that is intended to be exhibited, and these are sometimes called "love stories," but, whatever may be intended, it is not love that is therein exhibited; it is simply an exhibition of extravagant, misguided passion. And this counterfeit is dressed in all the gorgeous and dazzling array that rhetoric can invent, and is paraded as love; the readers of these stories mistake it as such; and then, of course, to them, anything that lacks the distinguishing traits of the leading characters in the stories, cannot be love. So when, unfortunately, the time comes when they shall choose for themselves, the choice must be made in accordance with the most approved style of romance; it must be made in opposition to the most sacred wishes of parents and friends, so that the consummation of it must be by an elopement or a secret marriage, and then—

Ah! then the fiction vanishes and the fact appears; then the romance ends and the reality begins; the glamour of years is swept away in a day; it is found that true, genuine love is something widely different from this dazzling array of platitudes; and that this one all-essential element of a happy wedded life is sadly lacking. Then there follows, as the inevitable consequence, disgrace or a life of misery, and in the very nature of the case there is absolutely no power that can prevent it.

These dangers beset us on every hand. Parents of precious children, and even those professing to be Christians, will so far forget their duties toward God, toward their children, and toward themselves, as to spend their time in devouring this poison. Is it by filling the mind with such wild ideas, with such base thoughts, with such vain imaginations, that it is to be prepared to receive the things of the Spirit of God? Is it by such means that a people are to be prepared for the coming of the Lord? Of a truth, "Of the times and the seasons" of his coming we need not write so much, but of the duties, and the manner of life by which we must be prepared to meet him, we must write more. "Therefore let us not sleep, as do others; but let us watch and be sober." "Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

A. T. JONES.

Sunday-Law Difficulties.

THE *Watchman* (Baptist) says:—

"The enforcement of Sunday laws, for which appeals are frequently made, is rendered in many cases difficult if not impracticable, by the fact that among those who believe the observance of the Lord's day to be obligatory and important, there is no agreement as to the standard of observance."

That is a fact; but wherefore the fact? and how shall it be remedied? Here is the *Watchman's* plan:—

"The churches have need . . . to set up for themselves . . . a standard of proper observance, and live up to it."

But that is just what they have done, and are doing. They have "set up for themselves a standard," and that is what causes all the disagreement. If there was any standard of Sunday observance, set up by the Lord, there would be no room for such disagreement; but as there is no such standard, all who will keep Sunday must do it according to a standard "set up for themselves," and the *Watchman* would have them effect an agreement by continuing the disagreement. Is this a new application of homeopathy? In this case we hardly think that like will cure like.

The Missionary.

The Reformation at Prague.

Huss, like other reformers, was destined to have his courage and faith tested. While the doctrines of the Reformation continued to gain many friends, and prominent members of the university spoke out boldly in their defense, the popular party decided against them. Late in the year 1408 preparations were made by the "faithful" for holding a council to devise some means of relief from the extraordinary evils and embarrassments which endangered the church. The German students, who constituted a large majority in the university, decided against the Reformation, while those from Bohemia, and the small countries adjoining, were in favor of it. The latter, who were the founders of the university, and in whose territory it was located, desired to control it, and to this end appealed to the Bohemian king for certain privileges afforded to the founders of other universities. These, which gave the Bohemians three votes to one of the other countries, were granted on January 18, 1409. This was a cause of joy to Huss and the friends of the Reformation, but it resulted disastrously to the temporal welfare of the university and of Prague itself. The following month four thousand of the students left *en masse* for their homes. Only five hundred remained. This move resulted in the founding of the university at Leipsic.

Huss and Jerome were placed in an odious light by the world-loving multitude, and the students who left the university carried unfavorable reports concerning their views and the reformation to all parts of Europe. But Huss was treated with deserved honor at home. Rising from a sick bed, he was elected rector of the university. The archbishop of Prague, who was an enemy to the Reformation, secured a papal bull against its doctrines, which reached Prague in March, 1410. Huss brought forth the works of Wycliffe and desired that the errors contained in them should be pointed out by the Scriptures. But the strength of Romanism did not lie in that direction. The archbishop resorted to error's logic. More than two hundred of Wycliffe's books, in beautiful bindings, were burned. This was July 16, 1410. Huss was forbidden to preach in the chapel, but he entered it fearlessly and preached with more than usual energy and power. "Where is there any authority of Holy Writ, or where are there any rational grounds, forbidding preaching in so public a place, fitted up for that very purpose, in the great city of Prague? Nothing else can be at the bottom of this but the jealousy of antichrist," said he. The noble spirit of the reformer rose above the storm that was about to burst upon him.

It was at these times, and under such circumstances, that he wrote the following words: "I avow it to be my purpose to defend the truth which God has enabled me to know, and especially the truth of the Holy Scripture, even to death, since I know that the truth stands, and is forever mighty, and abides eternally. And if the fear of death should terrify me, still I hope in my God and in the assistance of the Holy Spirit, that the Lord himself will give me firmness. And, if I have found favor in his sight, he will crown me with martyrdom. But what more glorious triumph is there than this? Inviting his faithful ones to this victory, our Lord says, 'Fear not them that kill the body.'" "

S. N. HASKELL.

To INSURE success even in temporal affairs, requires well directed toil; and can we hope to gain Heaven and eternal life with less effort than he must put forth who would secure worldly riches?

Italy.

I HAVE lately met five opposition discourses on the millennium, restoration of the Jews, and the Sabbath. We have just been cheered by a visit from Elder Whitney. My brother, who has been laboring in France, came with him, and will remain here while I attend to duties elsewhere.

T. D. BOURDEAU.

Torre Pellice, March 4.

Work Among the Vaudois.

In a late number of *Les Signes des Temps*, we find a report of Elder D. T. Bourdeau's work in Torre Pellice, Italy, which was taken from a secular paper of that place, *l'Avvisatore Alpino*, of which we here give a translation:—

"For several weeks we have had at Torre Pellice an Adventist minister, Mr. D. T. Bourdeau. The Adventists are thus named because grounded on the one hand by the declaration of Jesus, 'Behold I come quickly,' and on the other by the prophecy by which they say that we are in the last days,—that the Saviour's coming is near,—that we must prepare ourselves by keeping 'the commandments of God and the faith of Jesus.' Mr. Bourdeau goes still further. It is his personal opinion that there are now living among us those who in this life will see the Son of God come in the clouds of heaven.

"Among the signs of the end he shows the unbelief, indifference, formalism, and selfishness so marked in our day. He believes that in the last days many of the churches will have the appearance of piety but deny the power; that in the place of searching the Scriptures they will content themselves by glancing over them; that the worldly churches will declare as *mysteries* the most simple things in revelation, and that the disconnected texts which they will choose, will but serve them as pretexts for defending their customs, their dogmas and their theories, which they cherish more than the word of God. Imagine the impression this makes upon the Athenians of Torre Pellice, as they are called.

"This which he has advanced is in part only, but the doctrine will be given soon in print to the public, in order that they may, with Bible in hand, study, compare, instruct themselves, and open their eyes to truth. In this connection we may add that several people of Torre Pellice have testified to having learned more, and having received a better understanding of the Bible during these meetings of Mr. Bourdeau than during all the rest of their lives. Thus we see that, except a systematic opposition from a certain party, this pastor has met much sympathy from the people; and his work, based on the unshaken truths of the gospel, will certainly triumph over all obstacles, for the Adventists, by the merit of their cause, make rapid progress in all parts."

GRATITUDE, it has been said, is most acceptable to God, when translated into deeds. The psalmist declares, "My goodness extendeth not to thee, but to the saints which are in the earth." We cannot, as an expression of gratitude, benefit the Lord by anything that we can do, but we may benefit his children, and Christ has taught us that kindness done to them for his sake, he will regard as done to him. Gratitude that bears no fruitage, that leads to no act of devotion, if an opportunity for such exists, must be cold and barren indeed, and we can hardly hope that it will be acceptable to God.—*Methodist Recorder*.

THE best advertisement of a workshop is first-class work. The strongest attraction to Christianity is a well-made Christian character.—*T. L. Cuyler*.

The Vaudois.

THREE valleys of singular interest open from the higher Alps into the rich plains of Piedmont below. Through each a rapid stream or mountain torrent, fed by perpetual snows and glaciers, rushes with a varying current, and mingles at length with the stately Po. Two of the vales, Lucerna and Prouse, widen as they descend from the crags above, and melt into the general softness of the Italian scene. Lucerna, the most fertile, the most beautiful, possesses unrivaled charms. Its thick and almost perpetual foliage, its groves of mulberry trees, its woods of chestnut, the waving fields of wheat, its vineyards climbing up the mountain-side, its temperate air, its countless hamlets, its innocent and happy people, seem to rest in perfect peace beneath the shelter of the encircling Alps.

It would indeed be a paradise, exclaimed the historian Leger, if it were not so near the Jesuits at Turin. San Martino, the third valley, is happily less beautiful. It is a wild ravine pierced by a fierce mountain torrent—the Germanasca. On each side of the stream the huge Alps shoot upward, and ranges of inaccessible cliffs and crags frown over the narrow vale beneath. Its climate is severe, its people hardy. In the upper part of the valley winter is almost perpetual. The snow lies for eight or nine months on the ground. The crops are scanty, the herbage faint and rare. The shrill cry of the marmot, the shriek of the eagle, alone disturb the silence of the Vaudois Sabbath; and in the clear, bright air the graceful chamois is seen leaping from peak to peak of his mountain pastures.

San Martino has formed for ages the citadel of the Vaudois, the last refuge of religious freedom. Often, when the papal troops had swept over its sister valleys, filling their fairer scenery with bloodshed and desolation, the brave people of the interior vale defied the invaders. The persecutors turned in alarm from the narrow pass where every crag concealed a marksman; where huge stones were rolled upon their heads from the heights above; where every cave and rock upon the mountain-side was tenanted by a fearless garrison. Here, within the borders of Italy itself, the popes have never been able, except for one unhappy interval, to enforce their authority. Here no mass has been said, no images adored, no papal rites administered by the native Vaudois. It was here that Henry Arnaud, the hero of the valleys, redeemed his country from the tyranny of the Jesuits and Rome; and here a Christian church, founded perhaps in the apostolic age, has survived the persecutions of a thousand years.

The territory of the Vaudois embraces scarcely sixteen square miles. The three valleys can never have contained a population of more than twenty thousand. In every age the manners of the people have been the same. They are tall, graceful, vigorous, a mountain race accustomed to labor or to hunt the chamois in his native crags. The women are fair and spotless; their rude but plaintive hymns are often heard resounding from the chestnut groves; their native refinement softens the apparent harshness of their frugal lives. Over the whole population of the Vaudois valleys has ever rested the charm of a spotless purity. Their fair and tranquil countenances speak only frankness and simplicity; their lives are passed in deeds of charity, in honest labors, and in unvarying self-respect. The vices and the follies, the luxury and the crime, that have swept over Europe never invaded the happy valleys, unless carried thither by the papal troops.

No pride, no avarice, no fierce resentment, disturbs the peaceful Vaudois; no profanity, no crime, is heard of in this singular community. To wait upon the sick, to aid the stranger, are eagerly contended for as a privilege; compassion, even for their enemies, is the crowning excellence of this generous race. When their

persecutor, Victor Amadeus II., was driven from Turin by the French, he took refuge in the valleys he had desolated, in the cottage of a Vaudois peasant. Here he lived in perfect security. The peasant might have filled his house with gold by betraying his guest; he refused; the duke escaped, and rewarded his preserver with characteristic parsimony. In the French wars of the last century, when Suwarrow was victorious among the Alps, three hundred wounded Frenchmen took shelter in the village of Bobbio. The Vaudois cared for their former persecutors as long as their scanty means allowed, and then, taking the wounded soldiers on their shoulders, carried them over the steep Alpine passes, and brought them safely to their native France.

We may accept, for we cannot refute, the narrative of their early history given by the Vaudois themselves. Soon after the dawn of Christianity, they assert, their ancestors embraced the faith of St. Paul, and practiced the simple rites and usages described by Justin or Tertullian. The Scriptures became their only guide; the same belief, the same sacraments they maintain to-day, they held in the age of Constantine and Sylvester. They relate that, as the Romish church grew in power and pride, their ancestors repelled its assumptions and refused to submit to its authority; that when, in the ninth century, the use of images was enforced by superstitious popes, they, at least, never consented to become idolaters; that they never worshiped the virgin, nor bowed at an idolatrous mass.

When, in the eleventh century, Rome asserted its supremacy over kings and princes, the Vaudois were its bitterest foes. The three valleys formed the theological school of Europe. The Vaudois missionaries traveled into Hungary and Bohemia, France, England, even Scotland, and aroused the people to a sense of the fearful corruption of the church. They pointed to Rome as the antichrist, the center of every abomination. They taught, in the place of the Romish innovations, the pure faith of the apostolic age. Lollard, who led the way to the reforms of Wycliffe, was a preacher from the valleys; the Albigenses of Provence, in the twelfth century, were the fruits of the Vaudois missions; Germany and Bohemia were reformed by the teachers of Piedmont; Huss and Jerome did little more than proclaim the Vaudois faith; and Luther and Calvin were only the necessary offspring of the apostolic churches of the Alps.

The early pastors of the Vaudois were called *barbes*; and in a deep recess among the mountains, hidden from the persecutor's eye, a cave is shown where in the middle ages a throng of scholars came from different parts of Europe to study the literature of the valleys. The *barbes* were well qualified to teach a purer faith than that of Rome; a Vaudois poem, written about 1100, called the "Noble Lesson," still exists, and inculcates a pure morality and an apostolic creed; a catechism of the twelfth century has also been preserved; its doctrines are those of modern Protestantism. The Vaudois church had no bishop; its head was an elder, *majorales*, who was only a presiding officer over the younger *barbes*. But in that idyllic church no ambition and no strife arose, and each pastor strove only to excel his fellows in humility and in charitable deeds.—*Historical Studies*.

LET no difficulties alarm you. You may be what you please. Preserve the dignity of your mind, and the purity of your moral conduct. Move straight forward to moral and intellectual excellence. Let no example induce you to violate decorum—no ridicule prevent you from guarding against sensuality and vice. Live in such a way that you can always say, The whole world may know what I am doing.—*Sir Humphrey Davy*.

FROM the first, Christ offered to his followers no worldly inducement.

State of Religion in Europe.

At a late ministers' meeting in St. Louis, Dr. Goodell talked upon the state of religion in Europe. He said: "Europe is a vast university, where human life has reached its highest in learning and art. As to its religious condition, there are two views: First, the outside view, and, second, the inner view, which finds a hidden but real power, a true life of faith. According to the outside view, religion seems dead. The Sabbath 'has gone by the board.' It is no longer a day of religious observance. The sanctuaries are being thinly attended, especially among State churches. At the morning service in many places there is only the preacher, the clerk, the singers, and a few others. No evening service is attempted. The day is spent in feasting, riding, and theater-going. The splendor of a European Sabbath is very attractive to worldly people, and many who believe in something better are drawn into the current.

"I was once in a meeting at Geneva where eighteen ministers had come together for consultation in regard to the evils of Sabbath desecration. On the table were twenty kinds of wine, and in the afternoon they all went out riding, and it was the Sabbath too. That meeting did not check the evil. In Scotland whisky is a great enemy of the day. At a hotel the proprietor would not allow anybody even to whistle, and yet all through the sacred hours of the day a steady line of men filed up to his bar and drank and drank. They are drinking the day to death everywhere.

"The Bible is a rejected book. Religious training in the family is neglected. Non-chastity is very prevalent in Italy, and in Paris it is said more children are born out of wedlock than in it. Skepticism is open and outspoken; in France many Catholic priests are pronounced infidels, but keep on going through the forms, because there is occupation and maintenance in it, and because they think it good for society. But it ought to be said here that in Wales it is claimed ninety-six per cent. of the population go to church, and in Scotland fifty per cent."

THE gospel needs to be proclaimed much more than it needs to be explained, while it needs apologies least of all. That Christian, and especially that preacher, makes a great mistake who, for fear of claiming too much for the Bible, and of failing to seem to stand in the van of modern scholarship, allows himself to declare, or even imply, that its direct and positive statements need to be qualified and allegorized. The pictorial portions of the divine revelation are apparent, and where God means to be understood as teaching through allegory, the fact is not often, if ever, hard to discern. Some good people, who themselves have no real doubt of the authority of the Bible, are doing more than they are aware of to undermine its power over others, by treating its authority as probable rather than as positive and indisputable. No preaching ever yet has been mighty in saving men, no personal Christian life ever has been powerfully promotive of holiness, which has had only a timid and apologetic confidence in the declarations of God's word.—*Congregationalist*.

LET us put away all idle and frivolous speaking, hatred, variance, wrath, and strife; walking circumspectly, redeeming the time, that when the great gathering shall be, we may hear the blessed King of kings say unto us, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—*Sel.*

WE cannot build Christian characters without materials. The man who worships God on the Sabbath, and the world on week days, is putting too much sand in his foundation to have his building stand many storms.

The Home Circle.

CONSIDER.

Do we ever stop to consider
How little a kind word may cost,
And if once the hasty word spoken,
One chance in our life we have lost?

Do we ever stop to consider
All the sorrow one little word
May bring to the heart that is yearning
For the tones of love seldom heard?

Do we ever stop to consider
How much sunshine is thrown away,
When we close fast the door where kindness
Knocks anew to come in each day?

Do we ever stop to consider
When everything seems to go wrong,
That the fault we think is another's
Has been our own all the day long?

Now, a simple rule to consider,
And one I am sure we will find,
Is to see what is the motive
For saying a word that's unkind.

And if we take time to consider,
The motive, perchance, will grow small;
And I think in the end we may find
That there is no motive at all.

—Josephine Canning.

Our Girls.

WHAT is the most common defect in the training of our girls? What principles of conduct are most important, and what habits most essential to the development of a useful and noble womanhood? These and other similar questions have long occupied the thoughts of anxious fathers and mothers, solicitous for the well-being of their children, and of the wisest and best minds generally throughout the length and breadth of our country.

Theoretically woman has already reached the elevated sphere for which God intended her, but practically, there are many who yet sit in darkness, slaves to their own weakness, or the foolish criticism of an idle world.

That there are defects in the training of girls is evident; that a remedy is needed is equally clear. Lack of physical health and vigor is painfully noticeable among the girls in our schools and colleges, where large numbers are brought together from town and country, from homes of ease and homes where hard work and self-denial reign.

There is no result without some cause, and to find this cause we must go back to the first years of life. If we look among the little children, we shall find the girls as robust as the boys; that they do not remain so is largely due to the fact that parents do not realize the power that lies in their hands of forming the physical, mental, and moral characters of their children. Carpenter, in his "Mental Physiology," says: "Order and regularity should begin even with infant life; the bodily habits thus formed greatly help to shape that mechanism whose subsequent action mainly determines not only the physical, but the intellectual and moral character."

The mother who does not teach her child the necessity of air and sunlight, of regularity of diet and healthful modes of dress, neglects one of the chief duties of maternity. Give the little girls plenty of outdoor exercise in all suitable weather; be not so wickedly weak as to shut the sunshine from those little hands and faces lest they lose their delicacy. Let their dress be such that every muscle can be called into action; and not only do they need the sunlight out-of-doors, but it is quite as necessary within, in sleeping-room and sitting-room, warming and purifying the whole atmosphere.

The shut-up exterior and chilly interior of some houses is enough to brand with dyspepsia even the third and fourth generations. Let

the habit of systematic open-air exercise be formed in childhood, and it will not be forgotten in later life. The lack of such recreation is one of the prominent defects in the training of American girls, and a great promoter of disease.

Another hindrance to woman's highest physical development is her dress, which is often lacking in warmth, and almost always worn in an injurious manner. In this matter of dress we see the need of wisdom in parents; the child that is taught the necessity of light, loose clothing, properly adjusted to the body, and is made to understand some of the laws of health, does not in womanhood become a devotee to the foolish, injurious fashions which every intelligent person must denounce.

We have been much interested in an article on this subject of girls, by Washington Gladden, from which we quote some of the opinions of several women of note whom he consulted in the matter. One lady, whose opportunities for observation have been great, says: "From the time the little one can totter to the mirror to see how sweet she looks in her new hat, to the hour when the bride at the altar gives more thought to the arrangement of her train and veil than to the vows she is taking upon herself, too large a share of time and thought is devoted by mothers and daughters to dress."

Another says: "I have heard a vain mother say of her beautiful baby, 'I'm so glad it's a girl; I can dress her finer than I could a boy.' O woman! woman! to what depths of degradation you have sunk when you can look into the face of a child that God has given you to train for the service of earth and the glory of Heaven, and have such a thought as that find a moment's lodgment in your mind. The pity of it, that children should ever be given to such women! It is one of the inscrutable things of Providence. What can such a woman do but destroy the souls of her children?"

These are not the words of ignorant nobodies, bitter because they can't dress, but the candid opinion of some of our eminent women. We would not have girls bestow no thought on dress, for we believe in becoming, tasteful attire, neatly and hygienically worn; but do not make it the all-important thing. Carry Christian principle into dress, then you need not fear its belittling influence on yourselves or others.

There is also a lack of industrial training among girls, seen quite as often in families of moderate means as among the wealthy. It is a great mistake that so many girls are taught nothing about the "practical duties and serious cares" of life. "All women," says one, "should have a practical knowledge of manual labor. To know how to cook, sew, care for the sick, etc., should form a part of every thorough education. To attain to a symmetrically developed womanhood, there must be industry, thoroughness in study and work, and self-reliance in thought and act."

Mothers, take a little time from the work and worry, or the fashionable idleness of your daily life, and examine the training your daughters are receiving at your hands. Remember you are stamping upon their white souls impressions which will but increase their beauty, or leave a stain which neither time nor eternity can efface. Girls, if the experience of early womanhood has shown you grave defects in your childhood's training, earnest, persistent effort will do much to remedy the evil. Be strong in thought and deed; dare to follow right and your own good sense, whether fashion thus decrees or not. —*Aleph, in Christian at Work.*

LET not any one say that he cannot govern his passions, nor hinder them from breaking out and carrying him to action; for what a man can do before a prince or a great man, he can do alone, or in the presence of God if he will. —*Locke.*

The Kist and the Siller.

THERE is an admirable bit of serio-comedy by Christopher North, in which the taming of the shrew is re-enacted within the precincts of a humble Scottish home. The master of the house, a cobbler, if my memory serves me right, after a long experience of slights and scolding, effectually reduces his termagant companion from unmannerly supremacy to abject submission by the simple expedient of capturing from her the "key of the kist an' the siller." Henceforth the perturbed stream of domestic life flows on without a ripple, though, alas! the suddenly emancipated serf develops into an unreasonable despot. Still there is calm, and the scepter of household authority, typified by the key, is firmly grasped by the head of the house.

Observation, comparison of views, thought on the subject, will convince the observer that both the pleasure and the pain of home life are more dependent than many fancy, on the question of money. Neither husband nor wife has a right to control the key of the exchequer. It belongs to both.

Community of interests in marriage, equal responsibility, mutual respect, the harmonious adjustment of reciprocal obligations, and the fine sentiment of deference and courtesy which inheres in the best civilization, forbid the debtor and creditor system in home financiering.

Notwithstanding the fact, however, that a wise, fair, and clearly understood policy in pecuniary matters is, in the long run, the best economy, many persons go blundering on, year after year, hurting not themselves only, but their children and society, through their singularly short-sighted management of the money question in its bearing upon every-day life.

The theory of marriage as laid down in the highest attainable manual of jurisprudence, the Bible, is that the twain, united by a sacred tie, are one flesh. The husband is to love and cherish his wife, as the Lord the church; the wife is to reverence her husband. Can human language do more to make plain the dignity and beauty of the sacred relation?

Indulgence, liberality, and generosity are terms wholly inapplicable to the situation when we are speaking of the relations of husband and wife. The one does not dispense an alms; the other does not accept a charity. They are partners in the business of life. For convenience' sake, and because thus from the first hath God ordained it, it is his part to do the providing, and hers to look after the use of the provisions. He attends to the outdoor economy; she to that of the interior, economy being taken in its root-sense of systematic government. She sees, if she be like the beautiful portrait in the Proverbs, that the household is clothed in scarlet and fed on the finest of the wheat. He takes his place among the elders of the land, and goes forth from the shelter and the refuge of a happy, well-appointed home, to the strife of the stock market, or the toil of the anvil, or the desk in the counting-room.

"In true marriage lies
Nor equal, nor unequal;"

Yet there can be nothing but the farce of equality where the wife must account to the husband for every sixpence, and the husband, forgetful of the consideration due his wife, allows her to be fretted and worried, worn to shreds, and subject to petty mortifications, because five days out of seven she is the possessor of an empty purse.

Entire openness and confidence as to the resources of the firm, a definite and exact method of keeping household accounts, and a recognition of the fact that bricks cannot be made without straw, and that a certain approximating annual expense must be proportioned to the position the family occupies in the community, would go far to bring in a millennium in American homes.—*Christian Union.*

Is It Right?

A FOURTEEN-YEAR-OLD boy writes us that, wanting a little money that should be all his own, he bought a pig last spring with his saved-up pennies and managed to buy enough mill feed to keep it growing all summer, and last fall he earned the corn to fatten it by husking nights for every eighth bushel. He has just sold the pig for twenty dollars, and his father took the money, saying the boy had no use for it, and that he would give him another pig in the spring. The boy asks was that right? We wish we could say, *No*, so loud that every father in America could hear. Legally, no doubt, the father had a right to the money, but morally he had no more right to it than he would have to any other boy's money. That boy had worked full hours for his father and had taken time from his sleep to earn the corn that made that pig, and it was theft for that father to take the money. Not only this, but the father who would so treat his boy, is as nearly a fool as would be he who should give a young colt its first lesson in harness hitched to a stump or an immovable load.

A few such lessons crush the ambition all out of a boy or colt either, and while no one so treats an animal, the whole country is full of such examples with the boys. We know a hundred such fathers. They seem to think that the boys have no rights that their fathers are bound to respect, that the entire end and aim of boyhood is to add a few dollars to their wealth, and when the boys, utterly disgusted, leave home, they wonder why their boys take no interest in the farm.

Nothing pays better than to encourage the boys—except to teach them honesty, and this you can't do by defrauding them—and nothing so encourages one to thought and care in his work, as a pecuniary interest. Don't fail, therefore, to give the boys a direct interest in something on the farm, and then see to it, as you would prize their integrity, that you deal honestly by them in dividing the profits. With how much more complacency will you leave, when you come to die, a full-grown, honest, prosperous man—*your son*—than a paltry bank account! Deal justly, deal liberally, deal encouragingly, with the boys.—*Rural New Yorker*.

Fashion.

FASHION not only tortures her votaries, but also commands them to make themselves ridiculous and hideous. One is surprised to see the pains people take, not only to ruin their health but also to make themselves positively ugly.

A girl will go about all day with her hair tied, twisted, and puckered, and pinned upon her forehead, looking like a perfect fright, for the sake of having the privilege at night of combing her tresses in kinky waves, or brushing them down in her eyes in the shape of contemptible frizzes; thus appearing like a guy all the morning, for the sake of looking like a chimpanzee at night; and losing the respect of those who know her best, for the sake of attracting the attention of those who never saw her before, and may never wish to see her again.

I desire therefore "that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array, but, which becometh women professing godliness, with *good works*." 1 Tim. 2:9, 10.—*Sel.*

A SILVER RULE.—You all know the golden rule: "Do unto others as you would wish them to do unto you." Here is a rule which is almost a part of the golden rule, but which we will put by itself, and because of its value call it the silver rule: "Think and say all you can of the good qualities of others; keep silent and forget concerning their bad qualities."

Health and Temperance.**An Enemy to Christianity.**

THE pastor of a certain church, reporting the condition of his congregation, through the columns of his denominational paper, said:—

"I have 267 members in full connection, and 100 probationers on my charge. Sixty-seven of them use tobacco, and on making inquiry of each one, I find they have spent for that article in a year, \$845. The entire membership, with the aid of the outsiders, gave the pastor and presiding elder, conference claimants, missions, church extension, and freedmen, \$841. One member confessed he had during the year expended \$91 for tobacco! His contributions stood thus: Missions, \$1; conference claimants, \$1. Another acknowledged he had spent \$145 for tobacco! His contributions for church extension during this term were 66 cents."

Just think of it! A church giving a little more than \$2.25 a year per member for gospel work, while a portion of the same congregation average nearly \$13.00 apiece for a villainous narcotic. The whole church of 367 members pay \$841 for Christianity, while less than one-fifth of their number pay \$845 for tobacco! Yes, and according to the acknowledgments of some of the members, their contributions to the Lord's work decreased in proportion as their tobacco indulgence increased. Thus, one man who paid \$91.00 for tobacco during the year, gave to the cause \$2.00, while another, who indulged in the use of the filthy stuff to the amount of \$145, contributed to the church sixty-six cents!

Yet in the face of all this, some will persistently claim that it is no harm for a Christian to use tobacco. Suppose the amount paid for tobacco by the members of the church just referred to, had been put into the church treasury, the church funds would have been doubled, more extensive missionary operations might have been maintained, and who will say that those members would not have been as well, or better off without the poisonous weed? In that case, Christianity was robbed of the opportunity to do what it might, because of the waste of means for a useless article. In this light, tobacco is an enemy to the cause of God.

But the above is not an isolated case. Tobacco users are almost invariably selfish. It matters not that they are professed followers of Christ; they will have their tobacco, and they will use it, even though the heathen sit in darkness by reason of their selfishness. What do such care for others' salvation? Or if they have very little religious element about them, what do they care even for the comfort or discomfort of others. To illustrate: While riding with my family on the cars in Iowa a few years ago, a representative of the rising generation came in and took a seat nearly opposite to us. He was soon puffing vigorously at a vile cigar. My wife, being in delicate health, was soon overcome by its nauseating fumes. When I ventured to remind the young man that his tobacco smoke was quite offensive to the ladies, and requested him to seek the smoking-car to enjoy the remainder of his cigar, a more indignant person I never saw. He said I had grossly insulted him, and he demanded satisfaction. All he wanted, he said, was to get me out alone and he would fix me. I appealed to the conductor, and was troubled no more with him or other smokers during the day's journey.

This is a fair sample of what the use of tobacco will do. To start with, this young man was probably no worse than the average; but his habit had so enslaved him that his manly qualities were nearly gone, and he was transformed into a selfish, brutal creature. Step by step he had gone to that point where his sensibilities were blunted, and he thus placed him-

self where it was nearly impossible for him to appreciate those things which pertain to refinement and Christianity. Tobacco does the same thing in a measure for every one who falls under its power, and is, therefore, an enemy to Christianity. J. O. CORLISS.

What Rum Does.

IN contrasting evils which are merely local, with intemperance, and giving reasons why the liquor traffic should be prohibited, the Toledo (Ohio) *Blade* says:—

"However rum is quite another thing. Its ravages are felt quite as much in the homes in the country as in the dwellings in the cities. There is not a hamlet too small for it; there is not a farm so remote from the highways of trade, but what its cold finger reaches. The brewer and distiller have been for years pushing out their infernal wares, with a persistency born of avarice, and wherever man is they have their customers. There is scarcely a family in the country that does not mourn a rum murder; there is no community that has not its tale of shame, sorrow, and distress, caused directly by rum. Men of the greatest intellect, and men of the lower grades have alike fallen into the hands of the rum-maker and seller, and suffered from the domination of the appetite they have carefully fostered.

"It needs no argument to convince any one not interested in the profits of the horrible traffic, of its enmity to the human race; it needs no special pleading to convince any one of the necessity of doing something to stay its murderous hand. This necessity comes home to every father, every mother, every brother, and every sister in the land.

"Every method has been tried to stay its ravages, and all of them have failed—but one. Licensing the sale of liquor has never affected the evil a particle. It has in some cases confined its ravages, but, in fact, it has added to its power for evil. The licensed rum-shop has the sanction of the law, and therefore a sort of respectability, which enables it to draw within its serpent-like embrace the better classes, while the lower grades of men find no difficulty in getting their supplies illicitly. To license, no matter how high the license, is to confine the curse to fewer channels, but it increases the volume of the destroying streams.

"Moral suasion has accomplished some good, but what can the platform, the press, and the pulpit do against the personal efforts of the unnumbered thousands whose business it is to seduce the young and thoughtless? What can moral suasion do for the young man or boy who has the devil's agencies constantly at his elbow?

"There is but one way, and that is absolute prohibition. It is a disease which admits of no milder treatment than extirpation. Prohibition has accomplished its work wherever it has been tried, and everything else has failed."

JOHN B. GOUGH says that work is the best cure for sleeplessness. He relates that the celebrated Lyman Beecher used to keep a wagon-load of sand in the cellar, and after his evening sermon he used to go down and shovel it from one side to the other. The vigorous exercise coaxed the blood away from his brain into his muscles, so he was prepared for healthful and refreshing sleep. Sometimes, when unusually wide-awake, the old gentleman would take down his violin, and work himself into a sleepy mood by amateur fiddling. The narrator does not mention the effect of the fiddling upon the other members of the household. "Amateur fiddling" does not usually exert the most somniferous influence imaginable. The exercise prescription we can indorse without qualification. The persuasive effects of fiddling upon the sleepy god, Morpheus, would probably depend upon circumstances.—*Good Health*.

The First Necessity of Life.

THE first necessity of life is air to breathe; and the best way and the safest way to prevent disease is to breathe fresh, natural air, and plenty of it, all our life. This, no doubt, in the present day, is an impossibility, because man is a social being, and the precept, "Love thy neighbor as thyself," is implanted in his constitution. I mean that so much of the happiness and health of each individual depends on the habits, practices, and opinions of the society in which he lives, that he cannot reap the full benefit of his own advancement until similar principles have been embraced and realized in practice by his fellow-men. A moment's thought will be sufficient to convince of this truth. While some draught-dreading hypochondriac insists on having every inlet of fresh air closed, other persons will be compelled to breathe the same contaminated, unrefreshing atmosphere; for breathe we must. Respiration is the first sign of independent life, and the incessant rise and fall of the chest continues to remind us that life exists. The process of breathing enables the blood to clear away the old rubbish of the fabric piece by piece, and put down new life-giving materials. Air, pure in quality and large in quantity, is necessary to keep us in health. How much I wish I could see this important lesson carried out practically to a larger extent. Our dwellings should be so constructed at all times as to admit a supply of fresh air, and an outlet should be provided for the escape of the deteriorated air.

There is no room to doubt that many diseases are caused and favored through constantly neglecting to admit this great and good physician into our homes. Without air no animal or vegetable could exist. For want of a due supply of it, the mind and body of man suffer; headache, faintness, weariness, craving for stimulants, and colds may all be produced by breathing air which has been rendered impure.

Some persons examine the heavens, others the earth, others the creatures that live upon the earth, and they may all gain a great amount of knowledge by their examinations; but to "know thyself" is more important than all; for though a man gain the whole world, and possess not health of body and mind, it profiteth him nothing.—*House and Home.*

That Little "Black Devil."

HE hates both God and man. He is an "unclean" spirit. Last year he robbed God of over four hundred millions of dollars, in this country alone. In our meeting last Thursday evening one man out of whom he had been cast said that he had ruined his teeth, injured his lungs, and robbed him of over five hundred dollars, besides the interest on it. Another comparatively young man testified that he had lost eight hundred dollars besides the interest, through his diabolic agency.

He dims the eyes, injures the throat, unstrings the nerves, benumbs the brain, pollutes the breath, poisons the blood, sows the seeds of dyspepsia, heart disease, consumption, and cancers in the system, and then laughs as his victim tries to escape from his clutches. Selfishness, stinginess, peevishness, slavishness, and filthiness, all delight to call him "Father." Drunkenness is his own pet nephew. Strong Drink is his twin brother.

Inconsistent as it may seem, he sometimes comes to church, and has often persuaded professed followers of Christ to pay more for his support than for all benevolent purposes combined. His friends usually feel "too poor" to take a religious paper. Like wicked men and other "devils" he is to be annihilated at the end of the world. He can never enter Heaven, for it is written that "no unclean thing can enter there." His name is *Tobacco*. Christ can cast him out. Will you let him?—*Sel.*

News and Notes.

RELIGIOUS.

—General Booth reports the income of the Salvation Army to be \$1,600,000.

—The First Baptist Church, Albany, N. Y., has a meeting-house and lot that cost \$100,000.

—The Spiritualists of San Francisco have organized under the name of the First Spiritual Church.

—The Norwegian Lutherans, in the United States, number 140,000, and they have sixteen church papers.

—The Baptist Missionary Union needs \$190,000 in the balance of this financial year, so as to show no debt.

—Rev. T. L. Cuyler has completed the twenty-fifth year of his pastorate of the Lafayette Avenue church, Brooklyn, N. Y.

—The Protestant population of Germany has increased by 500,000 in the last ten years, but only two new churches have been built.

—The first German Baptist Church in this country was organized in Newark, N. J., in 1842. There are now 139 German Baptist Churches, with a membership of 12,000.

—Mr. Wm. Bucknell has presented to the Philadelphia Episcopal City Mission his beautiful residence at Chestnut Hill, valued at \$75,000, for a home for consumptives.

—A practical theological seminary has been started in Norway to prepare missionaries to send with their emigrants. For this purpose suitable buildings are being erected in Christiania.

—The *Congregational News*, of Nebraska, publishes a list of all the Congregational Churches in the State, and sets a black spot opposite each one that does not contribute to any of the benevolent societies of church work.

—Some Hebrew converts, six males and one female, were recently baptized at St. Paul's Church, Haggerstone, London, by the Rev. M. Rosenthal, who has baptized some one hundred and forty during the last five years.

—The Presbyterian Church has at present fifteen Indian missions among the following tribes: Senecas, Chippewas, Omahas, Creeks, Dakotas, Seminoles, and Nez Perces. These missions have an aggregate of 1,256 communicants. They also have ten schools, with an aggregate of 389 scholars.

—The Moravians have now 114 mission stations, 284 European missionaries, 41 natives, and 1,575 assistants, half of whom are British subjects; 79,021 members, 16,590 scholars in 211 day schools, and 13,604 in 89 Sunday-schools. Some of these missionaries have become slaves to teach slaves.

—In the church of the United Brethren, two parties have been developed, and a contest is going on over the clause in the Discipline which declares that no member shall belong to a secret society. One pastor announces in the *Telescope* that he will no longer enforce the rule, and if this be treason the church can make the most of it.

—The Presbyterian Church in Wales, according to the *Freeman*, has made for itself an unenviable name for contracting debts. While the church communicants number only about 125,000, the chapel debts amount to about \$12.50 on an average for each member. In fifty-one churches the debts average from \$50 to \$100 per member, and there are twenty more where the average ranges from \$100 to \$300.

—A London paper says: "There are, in the Church of England, more than one thousand clergymen members of the notorious Confraternity of the Blessed Sacrament, the chief objects of which are the propagation of the doctrine of the mass and the real presence, together with fasting, communion, prayers for the dead, the reserved sacrament, and the reunion of the church of England with the church of Rome."

—The number of Congregational Churches which gave over \$10,000 each for benevolence during the past year is twenty-six, and their aggregate gifts amounted to \$483,530. Fifteen of the number are in New England, and gave in the aggregate \$261,363; four are in New York City and Brooklyn, and gave \$66,559; seven are in the West, and gave \$155,608. The largest amount was given by Plymouth Church, of Minneapolis, which gave \$43,108; the second largest amount was by the First Church of New York City, which gave \$26,974; and the third, the Pilgrim Church, of St. Louis, giving \$24,814.

SECULAR.

—Coal has been discovered at Gila Bend, Arizona.

—Prince Bismarck was seventy years old last Sunday.

—Maine catches about 15,000,000 pounds of lobsters a year.

—There was no Indian outbreak in the United States in 1884.

—The Canadian Parliament has passed a Chinese Restriction Bill.

—During February 11,019 immigrants arrived in the United States.

—Ex-President Arthur is going to spend the coming summer in Europe.

—March 25 a theater and a Catholic church were burned at Buffalo, N. Y.

—Ex-President Hayes lately gave \$6,000 to a church in Fremont, Ohio.

—The estimated wool-clip the coming season in Oregon is 8,000,000 pounds.

—Two men were killed by the explosion of gas in a mine near Tucson, A. T., March 26.

—1,300 new buildings, worth about \$4,000,000, were erected in Washington City last year.

—Revolutions are frequent in Panama. That State now has the fourth president since Jan. 1.

—The U. S. Supreme Court has sustained the constitutionality of the Edmunds Act, against polygamy.

—The steamer *Mark Twain* exploded her boilers near Memphis, Tenn., March 27, killing five men and wounding three others.

—The Northern Pacific Railroad Company is going to bore a tunnel 9,000 feet long, through the Cascade Mountains towards Puget Sound.

—Two army corps of 25,000 men each, with a reserve of 10,000, have been gathered in India to watch the British frontier in Afghanistan.

—The Windsor Hotel, at Randolph, Mass., was badly damaged by dynamite last Friday morning. Striking shoemakers, it is supposed, did the work.

—There is a rebellion of half-breeds and Indians at Prince Albert, British Columbia. Fifteen of the mounted police were killed in an engagement, March 24.

—It is stated that, according to a recent census, the number of houses in Corea is 2,355,499; the number of male inhabitants, 5,322,633, and of females, 5,196,300.

—Dynamite was placed under the skating rink at Girardsville, Penn., Saturday night, March 28, and its explosion tore out one side of the building. No one was hurt.

—Prince John, of Lichtenstein, Germany, returned the last quarter's rent to his tenants, who had suffered greatly from their poor crops. This generous act cost him about \$500,000.

—In the Soudan, a battle was fought, March 22, in which, of the British forces, six officers and ninety-four men were killed, six officers and 136 men were wounded, and one officer and seventy men were reported missing.

—W. W. Corcoran, of Washington, has given for public purposes not less than \$3,000,000, besides \$1,000,000 devoted to charities, and he has left at least \$10,000,000, as he is the largest real estate owner in Washington.

—In New York City, from Jan. 1 to March 15, there were 1,152 deaths from pneumonia, and in Boston, 279. In Washington there were 64 during the month of February. It is still prevalent in most Eastern cities.

—The N. Y. *Independent* mentions a town that placed the liquor license at \$100,000; and says that that town has no saloon, and so far has had no application. Why can't more towns do that way, at least till prohibition can be obtained?

—President Cleveland has appointed the following foreign ministers: To England, E. J. Phelps, of Vermont; to Germany, G. H. Pendleton, of Ohio; to France, R. M. McLane, of Maryland; to Mexico, H. R. Jackson, of Georgia; to Turkey, S. S. Cox, of New York.

—March 26 the queen sent a message to the House of Commons, calling out the army reserves and the militia. Accordingly the War Office issued a call for 53,000 reserves and 140,000 militia. This increases the army to 585,200 men. An order has also been issued for the immediate supply of 5,000,000 cartridges.

—Russia is about to erect a monster bridge between Cronstadt and the mainland toward St. Petersburg. It is to be five miles long, resting on granite piers.

—The distress in West Virginia for want of food is terrible. The unprecedented drought left nothing to eat in some counties, for either man or beast, and the help afforded has not yet been sufficient to give much relief.

—The rumors of war between Russia and England assume ugly proportions. From the most reliable reports there does not seem to be much ground between them for war, but England is doubtless making large preparations.

—The latest official census of Japan gives a total population of 37,442,966, of whom 18,492,807 are females, being but 457,352 less than the males. The number of houses in the empire is stated at 7,674,224, being an average of five persons to a dwelling.

—The French are not having it all pleasant in China. They have met with reverses, and their prospects at present are not bright. Their force is altogether insufficient to cope with the legions of men massed against them. In France much complaint is made of the ministry.

—Dr. Knapp, professor of ophthalmology in the University of New York, in a recent lecture in San Francisco, speaking of the anæsthetic properties of cocaine said that "in a recent operation for a patient suffering acute neuralgic pains in the eye, cocaine was applied, a delicate spear-head knife was plunged into the eye-ball and withdrawn; a suction-cup was applied over the wound thus made and some pus withdrawn from a sac in the eye which the knife had punctured, and all the while the patient, mentally fully conscious, chatted pleasantly with the operator, as insensible of the operation as though it were being performed on his hat-band."

Appointments.

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

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

California T. and M. Society.

THE State Quarterly Meeting of the California T. and M. Society will be held in connection with the General Meeting in Oakland, April 24-30, 1885. The President, Elder Haskell, will be present at this meeting, and important matters in connection with the missionary work, will be considered. It is very desirable that the districts be generally represented.

WM. INGS, Vice-Pres.

Notice—Report.

We send this week the regular quarterly blanks to the churches in this Conference. If any fail to receive them in due time, please notify me promptly and I will forward others. It is very important that we have full reports, each quarter, from each company of commandment keepers. From some we received no reports last quarter. To such we send extra blanks at this time. Let all those who have been selected to attend to the interests of the different churches be faithful to their appointed duties and see to it that reports are promptly made to us. Be "diligent in business, . . . serving the Lord."

My address is, Williams, Colusa County, Cal.

J. D. RICE,
Sec. Cal. Conference.

Obituary.

PAGE.—Died, near Garfield, W. T., Feb. 3, 1885, of lung fever, Ira V., son of S. T. and M. E. Page, aged 2 years, 9 months, and 23 days. Little Ira was ill only a few days; then closed his eyes in death. Many friends attended the funeral. Text, Jer. 31: 16. G. W. COLCORD.

Publishers' Department.

WE send no papers from this office without pay in advance, unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read. Money orders, drafts, etc., should be made to "Pacific Press;" never to individuals, as they may be absent, and business thereby be delayed.

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

OUR GENERAL AGENTS.

Michigan—Miss Hattie House, care *Review and Herald*, Battle Creek, Mich.

New England—Mrs. E. T. Palmer, N. E. Tract Repository, South Lancaster, Mass.

North Pacific—Mrs. C. L. Boyd, East Portland, Oregon.

England—*The Present Truth*, 72 Heneage Street, Great Grimsby, Eng.

Norway—Eld. J. G. Matteson, Akersveren No. 2, Christiania, Norway.

Switzerland—B. L. Whitney, care *Les Signes des Temps*, Bale, Suisse.

Hawaiian Islands—L. A. Scott, Honolulu, H. I.

New Postal Rates.

THE following important changes in rates of postage will take effect July 1, 1885:—

1. The weight of all single-rate letters is increased from one-half ounce each or fraction thereof, to one ounce each or fraction thereof. The same increase of weight is allowed for drop letters, whether mailed at stations where there is a free delivery or where carrier service is not established.

2. All newspapers sent from the office of publication, including sample copies, or when sent from a news agency to actual subscribers thereto, or to other news agents, shall be entitled to transmission at one cent per pound or fraction thereof, the postage to be prepaid. This is a reduction of one-half from existing rates.

3. Any article in a newspaper or other publication may be marked for observation, except by written or printed words, without increase of postage.

RECEIPTS.

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

CALIFORNIA CONFERENCE FUND.—Bro Wymark, per A LaRue \$10, Healdsburg church \$120.70, San Jose church \$7.65.

HEALDSBURG COLLEGE.—Emma Hardy \$5.

AUSTRALIAN MISSION.—H C Miller \$25.

CASH RECEIVED ON ACCOUNT.—North Pacific T and M Society \$360, Tennessee T and M Society \$16, Iowa T and M Society \$138.35, W A Young \$4.20.

EUROPEAN MISSION.—H C Miller \$25.

CHURCH DEBT FUND.—Eugene Frisbie \$20.

CALIFORNIA T AND M SOCIETY.—Josie L Cochran \$2.25, Mrs Bertha Stein 75c, M A Lee 25c, H S Tay \$1, Lillie Ball \$7.50, S E Caine \$1, Mrs E Bryant \$8.50, Mrs Jane Dallimore \$3, Frank Colver \$1.60, S S Lenox \$2, District No 4, per Miss Ellen Simons \$7.30.

ORDERS FORWARDED.

BOOKS SENT BY FREIGHT.—*Review and Herald*, A H Beaumont.

BOOKS SENT BY EXPRESS.—George Vickery, T J Frost, Lizzie A Stone, *Review and Herald*, Mrs A T Brown, E T Palmer.

HISTORY OF THE WALDENSES.

By J. A. WYLLIE, LL.D.

ILLUSTRATED BY TWENTY FULL-PAGE ENGRAVINGS.

THIS work describes the conflicts waged by the Waldenses, and the martyrdoms they endured in defense of their faith and their liberty. Recent events have brought the Waldenses to notice, and thrown a new light upon the grandeur of their struggle and the important issues which have flowed from it. To them are we to trace the Constitutional liberties that Italy now enjoys. In their mountain fastnesses they maintained the faith of the early Christians, and by their untiring missionary labors this faith was diffused to all the nations of Europe, thus preparing the way for the great Reformation. 212 pp. Price, 90 cts.

Address, SIGNS OF THE TIMES, Oakland, Cal.

Or, REVIEW AND HERALD, Battle Creek, Mich.

International Tract and Missionary Society.

THE International Tract and Missionary Society was organized Aug. 13, 1874. It has furnished health and religious publications to co-operative missions and individuals in every State and Territory in the United States, and to every civilized nation on the globe. During 1883-84 it placed in free public libraries in this country over 10,000 volumes of standard religious books, at a cost of over \$10,000, two-thirds of which was donated by other funds and the publishers. It has also placed valuable books in many libraries in England, Australia, the United States, and supplied reading-rooms with health and religious periodicals.

Free reading and lecture-room, 914 Laguna Street, San Francisco, Cal., from which place all ships are visited which enter that harbor. Andrew Brorsen and H. C. Palmer, city missionaries. C. R. Robbins, ship missionary.

Book and tract depository at 1059 Castro Street, Oakland, Cal., where will be kept constantly on hand Health and Temperance publications to furnish co-operative missions and branch offices on the Pacific Coast, Australia, New Zealand, and Asia. Address, Anna L. Ingels, care of Pacific Press, Oakland, Cal.

Free reading-room on L Street, near corner of Fifth, East Portland, Oregon. H. W. Reed, ship missionary.

Free reading-room, 113 Pearl Street, Portland, Maine. Elder S. J. Hersum, superintendent.

Free reading and lecture-room, 744 Broadway, New York City, where it will keep constantly on hand Health and Temperance publications to furnish co-operating missions and branch offices on the Atlantic Coast and in Europe. Ships visiting this harbor are supplied with reading matter. M. B. Patterson, manager and city missionary.

Free reading and lecture-room, 21 Boylston Place, Boston, Mass. A. T. Robinson, city missionary. Ship missionary, C. W. Priest, 191 Atlantic Avenue.

Free reading-room, 148 High Street, Providence, R. I. H. B. Tucker, manager.

The mission work at Worcester, Mass., is in charge of J. R. Israel. Public services are held at 26 Chandler Street, each Sabbath, at 1:30 P. M.; Sunday, at 7 P. M.; Bible-reading; Wednesday at 7 P. M., prayer-meeting.

Free reading-room at No. 330 North Eighth Street (second floor), Philadelphia, Pa., Elder D. T. Fero, resident manager. Rooms open from 2 to 7:30 P. M. Preaching or Bible-reading every evening except Mondays and Saturdays.

Parlor reading and lecture-rooms at 13 West Huron Street, Buffalo, N. Y., open from 2:30 to 9 P. M. Alex. Gleason, superintendent.

Parlor reading and lecture-rooms, 52 Crouse Building, Warren Street, Syracuse, N. Y. N. J. Walsworth, resident manager.

Free reading-room at 219 West Madison Street, Chicago; Room 2, second floor. Eld. Geo. B. Starr and James Sawyer, managers.

Mission and free reading-room at 2339 Chestnut Street, St. Louis, Mo., N. W. Allen, superintendent.

Free reading-room and book depository, No. 32 Cherry Street, Indianapolis, Ind. A. W. Bartlett, superintendent.

The ship work at Liverpool, England, is under the charge of Geo. R. Drew, 32 Grange Road, Birkenhead, Cheshire; J. H. Durland, Southampton. Tract and book depository, 72 Heneage Street, Great Grimsby, Eng., in charge of Miss Jennie Thayer.

Free reading-room, tract and book depository, at 189 Nuuanu Avenue, Honolulu, H. I. L. A. Scott, city missionary; A. LaRue, ship missionary.

Branch societies are being organized in all parts of the United States and Europe. The New York State branch has its offices and depository at Rome, N. Y. E. W. Whitney, President; Miss May Taylor, Secretary.

At the above-mentioned places the public are cordially invited.

The society is sustained by the liberalities of friends of missions. Donations by draft or otherwise will be thankfully received and gratefully acknowledged by any of the above-mentioned agents, or Miss M. L. Huntley, Secretary, South Lancaster, Mass., U. S. A.

S. N. HASRELL, President.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 2, 1885.

REMEMBER our meetings in April. Prepare your proxies for the Publishing Association if you cannot come. But we would rather see *you* than to receive your proxy.

WE frequently receive inquiries why we should not commune with denominations which do not keep the commandments, the fourth included. We have noticed these queries a number of times; and now we ask the privilege of reversing the order for a season. Will some of our friends please give us a reason why we should?

To F. B.—We cannot see how anybody can be troubled in regard to the *two deaths* referred to in the notes on the lesson for March 7. After speaking of "the second death," Rev. 21:8, the note says: "In Adam all die," both righteous and wicked, old men and little children; and "so in Christ shall all be made alive." We marvel that any of our readers should query for a moment whether we teach that all, both righteous and wicked, old men and little children, die the second death! The note distinctly says that Christ raises all to life, "because no one is to blame for being the descendant of Adam, and thus mortal. When all have been made alive, it will be seen who are worthy to have life continued to them, and those who have died in their iniquity shall die the second time." The fact that Rev. 21:8 and 1 Cor. 15:22 are both quoted in a paragraph which speaks of two deaths, affords no ground for any to say that we connect these two texts.

Sabbath-School Convention.

AN important part of our April meeting will be our Sabbath-school Convention. Every officer and teacher in every school in the State ought to be present at that time. They who *can* come but *do not* come will certainly show a great lack of interest in the work, for the occasion cannot fail to be one of profit to every Sabbath-school worker, and to the work. Our people have not paid as much attention to such conventions as they ought. Let us begin to remedy the matter. Come to spend a day or two for this purpose. We must do more for the young.

Temperance and Politics.

A MAN in Wisconsin notices our item headed "Prohibition in Politics," and gives it as his opinion that our remark is very unchristian! We cannot say that he is not perfectly consistent in his estimate, because we have no means of knowing by what rule he measures Christianity. Some people have great confidence in the potency of the name, "A New Party," but if they can get up a new party which will have a voting majority in the United States, and all be high-toned Christian-principled men, we are anxious to know whence their voters are to come. We can readily see how a party may suddenly become popular among demagogues and office-seekers, if it appears that it is likely to win. But how long then will it remain "a reform party"?

We still insist that the cause of temperance will be best served by keeping it out of "party politics," and working up the prohibition sentiment among men of all parties. A political triumph is uncertain, and may be of brief duration, because there is necessarily a strife for party supremacy every few years. But if prohibition is adopted by members of both parties without their yielding their party preferences, then there will be no such danger of reversing the decision at the next election. And we must insist that there is nothing unchristian in the expression of such an opinion.

"California Day."

THE managers of the World's Exposition in New Orleans have set apart THURSDAY, MAY 7, as a day for the reception of the representatives of the Government, and of the people of California. Interesting ceremonies are promised. Californians who intend to visit the Exposition will find this their best opportunity, as "The lowest possible limited excursion rates" are offered to parties for that occasion.

We hear good reports from the California exhibits. They who wish to form a correct idea of the resources of the country—of the whole country,—and see for themselves what each State produces, will find their desires abundantly gratified by a visit to this truly marvelous Exposition.

In the report of our visit to the Exposition we could notice only disagreeable weather, for there was no other during that time, and we were informed that there had been only wet, unpleasant weather for more than a month. Now the weather is said to be most enjoyable, and this gives everything a different cast to the eye of the visitor.

We also had to report a sad state of *unreadiness* which greatly marred the pleasure of the view. But we learn that all work is completed, and everything is in order in and around the buildings.

It is difficult to realize the magnitude of this Exposition. The main building occupies thirty-three acres, and is said to be the largest building ever erected under one roof. The different buildings together cover ninety acres. Ninety acres of brilliant show, where every turn and step gives a new view, is a wonderful spectacle. It seems almost as impossible to take in everything as to exhaust the combination of views in a kaleidoscope. We do not expect to ever see its like.

"Is It Peace?"

IT is suggested in Germany that an International Congress be held, composed of delegates from all nations, to devise means to repress anarchists, and to establish systems of detective work, and to consider and to act upon many other points of international interest. Among other things specified is that of "Roman Catholic Church questions." We shall not be at all surprised if Roman Catholic Church questions will greatly agitate all the nations not long hence. And the thought is further suggested to us that if such a Congress is formed it will be an effectual means of involving all the nations in trouble, when trouble comes, as it surely will. The elements of strife and discord are stirred, and will not be allayed. Men may preach "peace and safety" all they please; but the description given by the apostle James of true wisdom will hold good as a rule everywhere: "First pure, then peaceable." Preachers talk peace; songsters sing peace; and prognosticators promise peace; but all the nations go forward in preparations for war all the same. The reign of peace will not come until the Prince of peace himself shall come, and all belligerent nations shall be overthrown.

TO THE California *Christian Advocate* we would say that we may have been misled by the title, "Negro Melodies." We are willing, yes, glad to believe that they were unexceptionable in style and influence. And we make this correction with pleasure, for we should be very sorry to get the reputation of exaggerating the follies of church sociables and donation parties! We lay no claim to an imagination so far reaching.

WE seem to be having a couple of "off years" in the political world. There was a general upheaval in 1884, and thus far in 1885 the office-seekers seem to have a harder time than during the late campaign. But everything appears to move along just as smoothly, for there is no class whose disappointments excite less pity than those of office-seekers.

The Skating Rink.

THE clergy and physicians are uniting in their protest against the skating rink; the physicians on account of the injury done to health on the roller skates, especially to the health of girls, and the clergy on account of the greater injury done to the morals of both sexes. From the best information we can obtain (for we were never at one) we believe they are proving a curse to every community where they exist; and we advise parents to keep their children away from them. We have thought much over this matter, and now make this statement from a sense of duty.

THE following notice regarding the progress of the work in East Portland, Oregon, is from the *Oregonian*:—

"The increase and prosperity of the Seventh-day Adventists in East Portland have induced several changes and improvements to the church building on G Street, between Tenth and Eleventh. Two-fifths, or sixteen feet of the building heretofore arranged into rooms for special purposes, have been added to the auditorium by removal of the partitions, its area now being 30x40 ft. Other improvements consist of a new pulpit and new pews, and the plastering and painting of the walls. A couple of weeks will witness the rearranged interior in its finished and beautiful form. Money has also been subscribed for an organ, which has been ordered from an Eastern firm. About \$100 worth of reading matter in the interest of this church is now distributed gratuitously every month in East Portland and vicinity. Elder Charles L. Boyd, pastor of the East Portland church, recently returned from conducting a successful series of meetings at Carrolton, Cowlitz County, and the organization of a church there is contemplated in the near future. After a short stay in East Portland, Mr. Boyd will leave to hold a series of meetings at Corvallis."

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Stockholders' Meeting.

PURSUANT to Article 6, Section 2, of the By-laws of the Pacific Seventh-day Adventist Publishing Association, the tenth annual meeting of the stockholders of said Association will be held at the Office of the Pacific Press, corner of Castro and 12th Streets, Oakland, Cal., on Monday, April 27, 1885, at 9:30 A. M., for the purpose of electing a Board of five Directors, and transacting such other business as may come before the meeting.

S. C. STICKNEY, Secretary

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