

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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WHO DID HINDER YOU?

"Ye did run well; who did hinder you that you should not obey the truth?" Gal. 5:7.

How well ye ran, when first your eye
The pardoning glance of Jesus caught;
Each nerve was strung to ecstasy,
As the bright goal the spirit sought;
Like Isthmian racers, how ye sped!
The feathered arrow was your type,
And saints, aglow with feeling, said,
For glory ye would soon be ripe.

And who did hinder you to press
With equal purpose to the end?
Do you salvation prize the less,
Or grudge the zeal you once did lend?
Is Heaven no boon your toil to claim?
Is earth the keen supplanter now?
Or will you that dear Lord defame,
By lightly thinking of your vow?

Say, who did hinder you? Not God!
His pledge of grace is still redeemed;
As light upon the frozen clod,
His Spirit on your pathway beamed;
And as you toiled with single eye,
The Father, who observes his sons,
Said to the armies of the sky,
"Behold my child, how well he runs!"

Ye did run well; has gold, or lust,
With vampire greed upon you fed?
Have Sodom's apples, formed of dust,
A dainty table near you spread?
Has the light jeer, like barbed lance,
A keen insertion swiftly made?
And of that one sarcastic glance,
Have you, a hero, proved afraid?

Come back, come back! Begin the race
With energies all freshly strung,
And seek his reconciling face
To whom in days gone by you clung.
Anointed by his Spirit, press
To that exalted prize again.
The end will all the labor bless,
For, running, ye shall soon obtain.

—Sel.

General Articles.

Immortality the Gift of God.

BY MRS. E. G. WHITE.

"THE wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." While life is the inheritance of the righteous, death is the portion of the wicked. The penalty for sin is not merely temporal death, for all must suffer this. It is the second death, the opposite of everlasting life. God cannot save the sinner in his sins; but he declares that the wicked, having suffered the punishment of their guilt, shall be as though they had not been. Says an inspired writer, "Thou shalt diligently consider his place, and it shall not be." In consequence of Adam's sin, death passed upon all mankind. All alike go down into the grave. But through the provisions of the plan of salvation, all are to be brought forth from their graves. Then those

who have not secured the pardon of their sins must receive the penalty of transgression.

God executes justice upon the wicked, for the good of the universe, and even of those upon whom his judgments are visited. The principles of kindness, mercy, and love taught and exemplified by our Saviour, are a copy of the will and character of God. He would make all his creatures happy if he could do so in accordance with the laws of his government and the justice of his character. He surrounds them with the tokens of his love, he grants them a knowledge of his law, and follows them with the offers of his mercy; but some despise his love, make void his law, and reject his mercy. While constantly receiving his gifts, they dishonor the Giver; they hate God because they know that he abhors their sins. The Lord bears long with their perversity; but the decisive hour will come at last, when their destiny is to be decided. Will he then chain these rebels to his side? Will he force them to do his will?

Those who have chosen Satan as their leader, and have been controlled by his power, are not prepared to enter the presence of God. Pride, deception, licentiousness, cruelty, have become fixed in their characters. Can they enter Heaven to dwell forever with those whom they despised and hated on earth? Truth will never be agreeable to a liar; meekness will not satisfy self-esteem and pride; purity is not acceptable to the corrupt; disinterested love does not appear attractive to the selfish. The destiny of the wicked is fixed by their own choice. Their exclusion from Heaven is voluntary; it is just.

Like the waters of the flood, the fires of the great day declare God's verdict that the wicked are incurable. They have no disposition to submit to divine authority. Their will has been exercised in revolt; and when life is ended, it is too late to turn the current of their thoughts in the opposite direction,—too late to turn from transgression to obedience, from hatred to love.

In mercy to the world, God blotted out its wicked inhabitants in Noah's time. In mercy he destroyed the corrupt dwellers in Sodom. Through the deceptive power of Satan, the workers of iniquity obtain sympathy and admiration, and are thus constantly leading others to rebellion. It was so in Noah's day, and in the time of Abraham and Lot; it is so in our time. It is in mercy to the universe that God will finally destroy the rejecters of his grace.

Upon the fundamental error of natural immortality rests the doctrine of consciousness in death, a doctrine, like that of eternal torment, opposed to the teachings of the Scriptures, to the dictates of reason, and to our feelings of humanity. According to the popular belief, the redeemed in Heaven are acquainted with all that takes place on the earth, and especially with the lives of the friends whom they have left behind. But how could it be a source of happiness to the dead to know the troubles of the living, to witness the sins committed by their own loved ones, and to see them enduring all the sorrows, disappointments, and anguish of life? How much of Heaven's bliss would be enjoyed by those who were hovering over their friends on earth? And how utterly revolting is the belief that as soon as the breath leaves the body, the soul of the impenitent is consigned to the

flames of hell! To what depths of anguish must those be plunged who see their friends passing to the grave unprepared, to enter upon an eternity of woe and sin! Many have been driven to insanity by this harrowing thought.

What say the Scriptures concerning these things? David declares that man is not conscious in death. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Solomon bears the same testimony: "The living know that they shall die; but the dead know not anything." "Their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

When, in answer to his prayer, Hezekiah's life was prolonged fifteen years, the grateful king rendered to God a tribute of praise for his great mercy. In this song he tells the reason why he thus rejoices: "The grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day. The father to the children shall make known thy truth." Popular theology represents the righteous dead as in Heaven, entered into bliss, and praising God with an immortal tongue; but Hezekiah could see no such glorious prospect in death. With his words agrees the testimony of the psalmist: "In death there is no remembrance of thee; in the grave who shall give thee thanks?" "The dead praise not the Lord, neither any that go down into silence."

Peter, speaking through the Holy Spirit on the day of Pentecost, said: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." "For David is not ascended into the heavens." The fact that David remains in the grave until the resurrection, proves that the righteous do not go to Heaven at death. It is only through the resurrection, and by virtue of the fact that Christ has risen, that David can at last sit at the right hand of God.

Paul declares: "If the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." If for four thousand years the righteous had gone directly to Heaven at death, how could they be said to have perished, even though there should never be a resurrection?

When about to leave his disciples, Jesus did not tell them that they would soon come to him. "I go to prepare a place for you," he said. "And if I go and prepare a place for you, I will come again, and receive you unto myself." And Paul tells us, further, that "the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." And he adds, "Comfort one another with these words." Paul points his brethren to the future coming of the Lord, when the fetters of the tomb shall be broken, and the "dead in Christ" shall be raised to eternal life.

Before any can enter the mansions of the blest, their cases must be investigated, and their characters and their deeds must pass in review before God. All are to be judged according to the things written in the books, and to be rewarded as their works have been. This Judgment does not take place at death. Mark the words of Paul: "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Here the apostle plainly states that a specified time, then future, had been fixed upon for the Judgment of the world.

Jude refers to the same period: "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the Judgment of the great day." And again he quotes the words of Enoch: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all." John declares that he "saw the dead, small and great, stand before God, and the books were opened;" "and the dead were judged out of those things which were written in the books."

But if the dead are already enjoying the bliss of Heaven or writhing in the flames of hell, what need of a future Judgment? Will the righteous, after the investigation of their cases at the Judgment, receive the commendation, "Well done, good and faithful servant, enter thou into the joy of thy Lord," when they have been dwelling in his presence, perhaps for long ages? Are the wicked summoned from the place of torment to receive the sentence from the Judge of all the earth, "Depart, ye cursed, into everlasting fire"? Oh, solemn mockery! shameful impeachment of the wisdom and justice of God!

The teachings of God's word on these important points are neither obscure nor contradictory; they may be understood by common minds. Nowhere in the sacred Scriptures is found the statement that the righteous go to their reward or the wicked to their punishment at death. They are represented as sleeping until the resurrection. In the very day that the silver cord is loosed and the golden bowl broken, man's thoughts perish. They that go down to the grave are in silence. They know no more of anything that is done under the sun. Blessed rest for the weary righteous! Time, be it long or short, is but a moment to them. They sleep, they are awakened by the trump of God to a glorious immortality. As they are called forth from their deep slumber, their thoughts are resumed just where they ceased. The last sensation was the pang of death, the last thought that they were falling beneath the power of the grave. When they arise from the tomb, their first glad thought will be echoed in the triumphal shout, "O death, where is thy sting? O grave, where is thy victory?"

But in all the universe of God there will be no place for the wicked. The shrieks of the lost will not be mingled with the songs of the saved, as they ascribe "blessing, and honor, and glory, and power," unto Him who has opened for them the gates of the tomb, and given them eternal life in the glorious city of God.

"THE same man had four daughters . . . which did prophesy." Acts 21:9. And Paul does not seem to have been worried over that fact, nor to have made any complaint against Philip on account of his unorthodox tolerance of women who would do such a thing. Possibly Paul had the idea that, if the Lord inspired those women to prophesy, it would be safe for Philip and himself to let them prophesy, and for those to whom they prophesied to hear what the Lord would say through them, or to hear what they had to say to or for the Lord. That, certainly, would seem to have been a reasonable view of the case.—*H. Clay Trumbull.*

The Church and the Drones.

ANY one who is at all familiar with the composition of our churches, will agree that the number of members who contribute nothing, or next to nothing, to the spiritual power or work of the church, are largely in excess of those who do. We do not now speak of those "hidden ones" whose spiritual life or activities are not open to the common observation; who are laying up stores of scriptural instruction in the minds and hearts of their children at home; who, cumbered with much domestic serving, and burdened with many cares, are living out their lives unto God amid the routine drudgery of every-day life, holding communion with God, in the midst of it all, being nourished and ministering nourishment all unseen to others. But we speak of those who are well-known as members of the church; who, while they are more or less present on the Sabbath days, feeding (if they do feed) on the bread that is broken to the whole congregation, turn nothing of the life or strength which they have received (if they have received any) to any advantage to the church or to any human being apart from themselves. So far as service is concerned, they are *drones*, pure and simple. Like their prototypes of the hive, they gather no honey, they build no cells, they take no part in the service, support, or protection of the community. They fly abroad with much more noise than the working bee, and come back again only to eat that which others have gathered, and live amid the comforts and safety which others have provided and builded. How the church is maintained or its work is done these Christian drones seem to know nothing and to care less. They are mere feeders. We do not mean by this that they feed anybody, but only that they are on hand to be fed. To them religion is a mere insurance against the contingencies of another world, on which there are no premiums to be paid. They proceed on the assumption that they have a paid-up policy. Or rather that, in consideration, or in virtue at least, of their union with the church, they have been put in possession of a clear title to Heaven.

It is a matter of much ingenious speculation among scientific men as to what use there can possibly be for the drone-bee that is in such vast numbers in the swarm. The working bee, about the first of June every year, gives a practical answer. For, about that time, the whole force of working bees in the hive are seized with a common impulse, and begin a merciless war of extermination upon them, chasing them all to the bottom of the hive, and killing every one of them, sometimes tearing them limb from limb, and sweeping them out of the hive.

Whether some such measures (metaphorically speaking) should be taken with the human drone in the church hive, is a matter of question, but, at the same time, one worthy of serious consideration. That they are a burden and a clog upon the church there can be no doubt; that they are a reproach and a false testimony to religion is equally true. That there is any inscrutable reason for them in the divine purpose does not seem to appear. We can discover some purpose and wisdom in the chaff that surrounds the wheat, but even that in time is separated and burned up, after being blown away before the fan. These drones appear to be mere parasites at best, ministering to nobody's good, not even to their own, but only living upon the life and provisions of others. They are a prey upon the life of the church.

Paul, writing to the church at Thessalonica, says: "We commanded you, that if any would not work, neither should he eat." I suppose there were some idlers there who sought to be fed and supported, temporarily, out of the funds of the church. But the apostle, divinely inspired, wisely forbade that such should eat. We do not see why this rule should not be ap-

plied spiritually. If any man or woman takes no part in the spiritual work of the church, if they are mere names to live, but are dead, so far at least as any sign of spiritual activity is concerned, is there any reason why they should be kept as cumberers on the church roll? When the master of the vineyard sought fruit on his fig tree, which he had planted in his vineyard, and found no fruit thereon, after a reasonable time, in which more nurture was given, but to no purpose, he cut it down.

Why should these cumberers be allowed in the church vineyard? Does the mere fact that they have made a profession of religion give them the right to remain in the church as fruitless trees? Nay, is it not a wrong to them that they are allowed, year by year, to go on in the delusion that they are Christians, when there is no sign that they are anything more or less than dead professors? If they are fruitless for the want of more care, or training, or attention, then, by all means, give it to them; but if, after a few years, there is no change or promise of fruit, then, by all means, let them be removed. We believe this to be in accordance with the teaching of God's word. Moreover, we believe that the presence of so many drones and dead professors in the church may, in some measure, account for the spiritual weakness of the churches. Let prayer be made for them, let personal labor be bestowed upon them, let long-suffering patience be had with them; but if all these fail, let them be cast out, that they may go to their own place.—*Independent.*

Romish Superstitions.

It has sometimes been said that the Roman Catholic Church is not suited to this age and clime. We have indulged that suspicion ourselves, but we take it all back. This very day on which we go to press is an indication of its especial adaptability to the needs of this catarh-cursed lake region. To-day, February 3, is observed the "Feast of St. Blaise," on which all devout Catholics should have their throats blessed against diseases which affect that organ. So says our well-informed contemporary, the *Catholic Mirror*. Would any such provision have been made, think you, if that faith were designed solely for sunny Italy? These preventive measures would be so valuable at this season that we quote the rules for their observance: "The candles must be held in the form of a cross. They must be blessed by the priest. They must be genuine beeswax. They must actually touch the throat." In these days of adulteration we tremble at the third condition. The skilled therein manufacture honey-comb out of a mixture of paraffine, tallow, and glucose, bleach it white, and deceive the very elect—that is, the bees. But if this blessing fails, we shall conclude St. Blaise is shrewder than they, for we are assured that "unless all these requirements are fulfilled the rite is a mere mockery."—*Advance.*

Books tell nothing until you open them. The microscope or the telescope is a visionless brass tube, until you apply your eye to it. No permanent knowledge can lodge in the mind until the mind consents to receive it. This it is which makes it possible for us to be responsible for what we learn from others. Evil men may be all around us, and may exert their utmost to make their evil ours; but unless we ourselves open our minds to them, as we open our minds to a book, their evil can never find entrance within us. All that we learn is our own no matter from whom it comes; and if it is evil, we must bear the guilt of it ourselves, whoever else may also bear the evil and the guilt. There is no way of shirking the responsibility, and the only way of avoiding the guilt is by refusing to learn the evil, shutting our minds to it as we shut the pages of a book.—*S. S. Times.*

Denying the Faith.

THE faith of those that search the prophetic scriptures and observe the signs of the times, is, that the coming of Christ is near, even at the door. Yet those who admit this all-important truth, are not all agreed in the manner of showing this faith by works. Some, who themselves like to live in goodly houses, think, when it is proposed to build meeting-houses and publishing houses, that it is a denial of the advent faith to do so; because it looks like providing for a long stay on earth. Others reason that if probation is to continue but a short time, the best way to exhibit this faith is to sacrifice time and means to get the truth before our fellow-men, warn them of their danger, and persuade them to accept of the last invitation of the gospel.

Those who care only for self, will be careful to save their means against a time of need, or to bequeath them to a following generation. They will not be likely to expend much in publishing the truth. Building houses for this purpose will look to them like a waste of precious means, and a testimony to others that we do not believe that time is so short.

It is true that means thus expended will be of use but a short time; but when probation shall close, and the great day of God come, shall we regret that our means have been expended in efforts to save men? Shall we then rather desire to have them boarded in our own possession? Will not their rust for want of use, be a testimony against us in that day?

A free use of means in the cause of God is the best testimony that we believe that our time to do good and save souls is limited. The time in which we may labor will soon be past. The time when the "Well done" will be spoken to the faithful is at hand. The time is short in which we may glorify God in the use of time and means. When the work shall close, those who have invested in the cause of God will not regret the investment. Those who have faith in God may now lay up treasure in Heaven. The earlier we invest the more interest will accrue; and there is no fear of a failure; the bank will not break, nor fire consume it. Let us do our best to increase our stock.

R. F. COTTRELL.

Those Robes Again.

WHEN on a visit to Illinois to see my parents, and in consultation with my father, a M. E. minister, he said: "The Adventists at Rensselaer, Indiana, in 1844 had their robes ready to go up when the Lord came." I asked: "Father, did you see the robes?" He said, "No." Then I replied, "How do you know they had any?" He said, "They told me they had them." I then replied that old Mr. They Say is as familiar as a proverb. This is about as near as anybody ever came to seeing the 1844 Adventists' robes.

But Adventists do not deny that they believe in wearing robes and having them ready, too, when the Lord comes. But we very seriously object to wearing robes which other people make for us. The robes we are anxious to wear are made and given to us—not by our enemies, however—but by the Lord Jesus Christ. "And white robes were given unto every one of them." Rev. 6:11. Our life-work is to wash our robes and make them white in the blood of the Lamb. The idea of making our robes white by washing them in blood—the blood of the Lamb—may seem as foolish as wearing robes, but we believe in washing and wearing. Such is our faith. And Paul says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." We not only believe that we shall wear these robes "before the throne of God, and serve him day and night in his temple," but we believe we shall ascend in them. Hark! "Behold

I show you a mystery; we shall not all sleep, but we shall all be changed." 1 Cor. 15:51.

The change here referred to takes place at the second advent of Christ. Proof: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:17. When Jesus told John on the lonely isle of Patmos, "Surely I come quickly," John said, "Amen. Even so, come, Lord Jesus." John knew that when the Lord Jesus comes he will give him a white robe. Two years after this he wrote, "When He shall appear we shall be like Him." To be like Christ will be a satisfying portion to all of God's people, in all ages. The sweet singer of Israel said: "I shall be satisfied when I awake with Thy likeness."

The world is full of robes, but oh, how spotted they are! how like the leopard's spots, and the Ethiopian's skin!

"Not running brook, nor flood, nor sea,
Can wash the dismal stain away."

But,

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

None but blood-washed robes will be worn in the kingdom of God. But those who do not believe in wearing robes and are so ready to make fun of those who want to have and wear white robes, are not the ones most likely to be found with robes on, and when the King asks them why they have on no "wedding garment," they will be "speechless."

And furthermore, that class of people who do not think it necessary to provide themselves robes, if I do not greatly mistake their state of mind, when the Lord does come, will feel much worse than the Adventists did in 1844 when the Lord did not come. Of course they were sadly disappointed in 1844, and though they did not see the Lord, he did come then, not to the earth, however, but to the "Ancient of days." Dan. 7:9, 13, 14.

"Little flock," be of "good cheer," we shall only "rest a little season," till our sins are blotted out, and then the Lord will not be ashamed to say of us, "They shall walk with me in white, for they are worthy." "He that overcometh, the same shall be clothed in white raiment." Is not the "white raiment" worth the overcoming? "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." J. A. OPPY.

Religion for the Poor.

IN an article in the *North American Review* for April, 1884, Judge John A. Jameson says:—

"We cannot better close than by stating our conviction that for the saving of civilization from the destruction threatening it, as well from the prevalence of crime and social immorality, as from the thickening dangers of industrial discontent and conflict, religion is the most effective instrumentality. Not the religion that builds temples from which it excludes the poor; not the religion which shoots philosophical treatises from its pulpits over the heads of those who most need its consolations, in the condition of social contempt and proscription in which they are held; but the religion which reaches its hand to the plain men and women who form the bulk of our race and do its work; which wins, instead of repelling them, and which shows itself the friend and minister of the toiling millions, rather than of the millionaires who build its palaces; the religion, in short, in which there is little of Augustine and Calvin, and much of Jesus."

As THERE is innocence in infancy, mirth in feasting, and awful solemnities in death, so there is quietude in virtue, vanity in pleasure, and deceit in wealth.—Sel.

Soberly, Righteously and Godly.

THERE is no conflict of laws in the divine government. There is a logical connection and harmony between the requirements of the divine law. We are to live soberly. Sobriety is a condition of mind favorable to the reception of truth. A knowledge of certain truths relating to the character of God and his dealings with men is necessary to the commencement of the religious life. A flighty and careless mind will not clearly apprehend the truths which are able to make one wise unto salvation. The more clearly those truths are perceived at the outset, the more marked will be the soul's entrance on the new life.

The new life, while it experiences new emotions, is a life devoted to doing that which is right. Those have a very imperfect idea of Christian life who think it consists mainly in acts of devotion and in seasons of spiritual enjoyment. Christ came to do the will of him who sent him. We are to follow his example, for God's will has reference to every act of life. The laws of justice and morality are as binding as the laws of penitence and faith. The Christian's life should be a righteous life. The gospel does not lower the claims of the law of righteousness.

As sobriety leads to the higher plane of righteousness, so righteousness leads to the still higher plane of godliness. It is said with truth that we are under obligation to perform a right act because it is right, but in the Christian life love to God becomes the prompting motive to obedience. As the soul makes progress in the divine life, the sense of obligation becomes lost as it were in love. Thus love becomes the fulfilling of the law.

A godly life is a life of loving obedience to the will of God, a life in sympathy with God, a life glorifying God with body and spirit. This life can be led by the humblest wayfarer as well as by the man of intelligence and means. All our wants should be made known to God in prayer, but the prayer that should most frequently be felt in the heart should be the prayer for grace to lead a sober, righteous, and godly life.—*Christian Advocate*.

Christian Companionship.

JUST before his death, the venerable and learned Dr. Charles Elliott, a life-long student of the Bible, read the Old Testament in three weeks. When his daughter asked him what he was doing, he said, "I am reading the news." How precious to the reverent reader are the glad tidings contained in this ancient volume! The writings of good men and women, like Hannah More, Montgomery, and Rutherford may serve to render the intellect more vigorous, the conscience more tender, and the heart more pure. Even more secular authors may contribute to growth in grace, if the reader will bear in mind that science is a classification of the discovered thoughts of God; that poetry is an expression of the beauty which discerning eyes have discovered in his works; and that history is the record of his dealings with mankind. But science, poetry, history, all, should be read by the light of revelation. In that clear light nothing essential will be obscured and nothing will be so distorted as to lead you into fatal error.—*New York Observer*.

"TO HAVE always a conscience void of offense toward God, and toward men." Most persons are content with a good conscience toward men only. They do not lie to them, nor steal from them. But as to God, who is to the whole race of men as a billion to one, they do not pretend to have aimed at right dealing. This is as if a clerk who had decamped with \$30,000 of his employer's money, and spent some of it in "treating" his accomplices, should boast of being so fine a friend to his acquaintances.—Sel.

Constantine.—VIII.

TWO THINGS will be noticed in respect to this law, namely, it was issued before he made any profession of Christian faith, and, it was *the day of the sun*, which was to be observed by resting from secular labor. And history furnishes abundant evidence that the sun was the especial object of adoration by the emperor, and Apollo, the sun-god, was his "tutelary deity." If this be so, then the *heathen origin* of the edict must be beyond question. Milman thus testifies:—

"Up to this period, all that we know of Constantine's religion would imply that he was outwardly and even zealously pagan. In a public oration his panegyrist extols the magnificence of his offerings to the gods. His victorious presence was not merely expected to restore more than their former splendor to the Gaulish cities, ruined by barbaric incursions, but sumptuous temples were to arise at his bidding, to propitiate the deities, particularly Apollo, his tutelary god. The medals struck for these victories are covered with the symbols of paganism. Eusebius himself admits that Constantine was at this time in doubt which religion he should embrace; and after his vision, required to be instructed in the doctrines of Christianity."—*Hist. of Christianity*, p. 287.

And again, of the Sunday law, he says:—

"It is the day of the sun which is to be observed by the general veneration; the courts were to be closed, and the noise and tumult of public business and legal litigation were no longer to violate the repose of the sacred day. But the believer in the new paganism, of which the solar worship was the characteristic, might acquiesce without scruple, in the sanctity of the first day of the week."—*Milman, book 3, chap. 1*.

Gibbon furnishes the following decisive evidence on the subject:—

"The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelary deity."

The sun was universally celebrated as the invincible guide and protector of Constantine."—*Gibbon, chap. 20, vol. 2, p. 251*.

And again:—

"The panegyric of Eumenius, which was pronounced a few months before the Italian war, abounds with the most unexceptionable evidence of the pagan superstition of Constantine, and of his particular veneration for Apollo, or the sun."—*Note, p. 251*.

Reference has been made to the fact that after Constantine professed his preference for Christianity he continued to hold the office and title of *Pontifex Maximus*, or high priest of the heathen rites; and he held it to the year of his death, in 337, and, indeed, there is no evidence existing, that we have been able to find, that he ever renounced it. His religion was not Christianity, but polytheism, and when he professed to embrace Christianity it was in union with his former paganism, and not by any means to the exclusion of it. Thus Keightley says:—

"Constantine, however, was still a polytheist, and his principal object of worship was the sun-god, Apollo. At the same time, with the compliant spirit of polytheism, he held the God of the Christians and the author of their faith in respect and reverence."—*History of Rome*, p. 313.

And Dr. Schaff testifies to the same thing:—

"At first, Constantine, like his father, in the spirit of the Neo-Platonic syncretism of dying

heathendom, revered all the gods as mysterious powers; especially Apollo, the god of the sun, to whom, in the year 308, he presented munificent gifts. Nay, so late as the year 321 he enjoined regular consultation of the soothsayers in public misfortunes, according to ancient heathen usage; even later, he placed his new residence, Byzantium, under the protection of the God of the martyrs and the heathen goddess of fortune; and down to the end of his life he retained the title and dignity of a *Pontifex Maximus*, or high priest of the heathen hierarchy. His coins bore on the one side the letters of the name of Christ, on the other the figure of the sun-god, and the inscription, *Sol invictus*."—*Church History*, vol. 2, pp. 14, 15.

On this the "Encyclopædia Britannica" says:

"The notion of conversion in the sense of a real acceptance of the new religion, and a thorough rejection of the old, is inconsistent with the hesitating attitude in which he stood towards both. Much of this may indeed be due to motives of political expediency, but there is a good deal that cannot be so explained. Paganism must still have been an operative belief with the man who, down almost to the close of his life, retained so many pagan superstitions. He was at best only half heathen, half Christian, who could seek to combine the worship of Christ with the worship of Apollo, having the name of the one and the figure of the other impressed upon his coins, and ordaining the observance of Sunday under the name of *Dies Solis* in his celebrated decree of March 321, though such a combination was far from uncommon in the first Christian centuries. Perhaps the most significant illustration of the ambiguity of his religious position is furnished by the fact that in the same year in which he issued the Sunday decree he gave orders that, if lightning struck the imperial palace or any other public building, 'the haruspices, according to ancient usage, should be consulted as to what it might signify, and a careful report of the answer should be drawn up for his use.'"—*Article Constantine*.

The edict referred to by Dr. Schaff, in which "he enjoined regular consultation of the soothsayers in public misfortunes, according to ancient heathen usage," was given on the eighth day of March, 321, the next day after the Sunday decree was given! Without any other evidence this fact would prove that the Sunday edict was a heathen ordinance only; and it had no more reference to Christian duties than had the consultation of soothsayers, which the Lord had expressly forbidden to his people. And Dr. Schaff clearly shows the nature of his Christianity, so-called, in the fact that he not only retained his office of *Pontifex Maximus*, and dedicated his residence to the goddess of fortune as well as to the God of the Christians, but inscribed on one side of his coins the name of Christ, and on the other the figure of the sun-god, with words of adoration to the sun! Dr. Schaff further says:—

"He enjoined the observance, or, rather, forbade the public desecration of Sunday, not under the name of *Sabbatum* or *dies Domini*, but under its own astrological or heathen title, *dies solis*, familiar to all his subjects, so that the law was as applicable to the worshippers of Heracles, Apollo, and Mithras, as to the Christian."

But Dr. Schaff has gone further, as he well knew that Constantine had no regard for Christianity at the time when he issued this Sunday decree, and this he declares in the following words:—

"He enjoined the civil observance of Sunday, though not as *dies Domini*, but as *dies solis*, in conformity to his worship of Apollo, and in company with an ordinance for the regular consulting of the *haruspex* (321)."—*History of the Christian Church*, vol. 2, p. 31.

And Milman again says:—

"The rescript commanding the celebration of the Christian Sabbath bears no allusion to its

peculiar sanctity as a Christian institution; it is the day of the sun which is to be observed by the general veneration."—*Page 289*.

Although retaining the office of high priest of paganism he exercised the power of a bishop in the Christian church, and affected to preach. Dr. Schaff says one of his sermons "is still extant, in which he recommends Christianity in a characteristic strain, and in proof of its divine origin cites especially the fulfillment of prophecy, including the Sibylline books, and the fourth Eclogue of Virgil."—*History*, vol. 2, p. 34.

Mosheim, while avowing his belief that the conversion of Constantine (such as it was) took place in 323, says that Zosimus placed it after the death of Crispus, 326; and he adds that it is difficult to determine the truth in the matter. The words of Mosheim on this point are as follows:—

"How long Constantine retained these vague and undecided views of religion and religious worship, regarding the Christian religion as excellent, and salutary to the Roman State, yet not esteeming the other religions, or those of inferior gods, as vain, pernicious, and odious to God—it is difficult to determine. Zosimus, as is well known, reports that Constantine did not publicly profess Christianity, and show himself hostile to the Romish sacred rites, until after the slaughter of his son Crispus, and his wife Fausta; which truly detestable crimes were perpetrated in the year 326."—*Hist. Com.*, p. 469.

They who would gladly avail themselves of Constantine's influence in behalf of some customs introduced in his day, are anxious to save his reputation as far as possible. If his conversion could be placed after the most horrid of his crimes were committed, it would be some relief to his character as a Christian. But that is attended with difficulties, for it would place his Sunday edict further from his professed reception of Christianity, and also present him as presiding over the first great Christian council and leading the minds of the bishops in their consultations on matters of faith before he professed regard for the Christian religion! Look at it in whatever light we will, his patronage of the church was a curse to it, and his Christianity, mixed as it was with paganism, was unworthy of the name. The title of "the great" has been accorded to him with many misgivings, by some, as the following shows:—

"That Constantine had a large share of talent, and some virtues, is undeniable; but when we consider his many faults, among which was a cruelty that did not spare even his own children, his claim to the title of great becomes somewhat more than dubious."—*Dictionary of Biography*.

And the "Encyclopædia Britannica" says:—

"Tested by character, indeed, he stands among the lowest of all those to whom the epithet [great] has in ancient or modern times been applied."—*Article Constantine*.

Dr. Schaff makes another declaration which has an important bearing on Constantine's religion, and sheds light on the statements made but a few pages before that he acted "in the spirit of the Neo-Platonic syncretism of dying heathendom." Syncretism is the attempted union of incongruous principles; and this was remarkably displayed in the actions of Constantine. Dr. Schaff there stated to what length this incongruity was attempted to be carried, even to wearing the insignia of a pagan high priest and exercising the functions of a Christian bishop; to dedicating his residence to the goddess of Fortune and to the God of the Christians; and to inscribing together on his coins the name of Christ with the figure of the sun-god and words of adoration to the sun!

EDITOR.

TRUE bravery is shown by performing without witness what one might be capable of doing before all the world.—*Roche foucauld*.

Plain Talk by a Veteran.

AN attendant upon the meetings of the Presbytery of Brooklyn would be struck with the resemblance which one of its members bears to the portraits of John Wesley. The high brow, thin nose, placid expression, and whole contour of the countenance recall at once the founder of Methodism. The venerable Presbyterian with the Methodist physiognomy is good old Dr. James M. Sherwood, once the editor of *Hours at Home*, and for many years the editor of the *Presbyterian Review*.

An old war-horse does not like to be unsaddled and turned out to grass; neither does a veteran reviewer like to lay down his pen. Dr. Sherwood's brain is as active as it ever was, and increasing years have only increased the intensity of his convictions on all religious questions. He doesn't believe that all the young crop of ministers are in advance of their predecessors in either grace, or grit, or gumption; in short, he feels towards them as the senior Spurgeon (who is now nearly eighty) felt toward his extraordinary son, when he said playfully to a friend, "My boy Charley does not always know as much as he thinks he does."

Accordingly Dr. Sherwood has kept his busy pen from rusting by writing a very vigorous volume entitled, "The Lamb in the Midst of the Throne; or, the History of the Cross." The main idea of the work is to present the evangelical view of redemption. It glows with the most fervent love of the incarnate Saviour, and is in fullest accord with the core-truths of the gospel as held by the reformers of Geneva, Scotland, and the Westminster Assembly.

My friend Sherwood does not believe that the new things in theology are the true things; or that any "modern improvements" have been made on the fundamental points of the faith once delivered to the saints. To which the present writer doth heartily say, *Amen*. It is about time that ministers made up their minds that the Bible system of salvation and its code of daily conduct are as perfect as their divine Author could make them; therefore they had better be done with tinkering the system, and preach it with all their might and main.

What troubles my friend—and very reasonably, too—is that the great central doctrines of human depravity, full vicarious atonement by Jesus Christ, thorough conversion by the Holy Spirit, probation in this world alone, and a Heaven or hell in the next world, are not proclaimed as faithfully and pungently by the average pulpit of to-day as they were by the pulpit of the days gone by. His righteous soul is stirred and vexed by modern attempts to mangle God's word by irreverent "higher criticisms," especially by everything that tends to belittle either the sinfulness of sin or the sufficiency of the Saviour.

On two or three practical questions I am glad that the veteran "relieves his mind" in a very pithy and perspicacious fashion. He has no patience with the sermons and sentimental style of hymns with which our Sunday-schools are flooded. Some of them are imported into the prayer-meetings of too many churches; in comparison with the genuine and Bible-inspired hymns of Toplady, Cowper, Wesley, Watts, and Palmer, they are pious slip-slop. The tunes are a mixture of Scotch reels and plantation melodies; the words are hardly above the doggerel sung by the "Salvation Army;" their language often describes the heavenly inheritance of the saints as a sort of celestial picnic on the banks of a stream that throws up its "silver spray," and is lined with innumerable orchestras. The author tells us that when he listens to the popular piece, "Along the River of Time We Glide," it produces no more spiritual emotions in his mind than to witness the antics of a man swimming! We sympathize fully with the venerable author, who was brought up on the strong meat of the immortal hymns of ages, and cannot be

turned off with such baby-treacle as modern Sunday-schools are taught to swallow. He is right. Many of the hymns now temporarily popular breed a gross, sensual, and self-indulgent conception of eternal things; they are as much below the standard of a revealed gospel as Mrs. Stuart Phelps' "Gates Ajar" is below the apostle John's descriptions of the New Jerusalem. The currency of such pious trash is a symptom of demoralization.

As might be expected, Dr. Sherwood waxes indignant over sensational sermons which betray greater familiarity with the daily newspapers than with God's word and the vigorous treatises of the great Master of divinity. Right again. All this style of handling the word deceitfully, or of handling some popular topic in place of the word, is a direct bribe to the love of self-gratification, and degrades both pulpit and pew. The more popular it becomes, the worse for the church of God, and the worse for society, whom the church is set to purify and spiritualize. Every success of "sensationalism" is an obstacle to the entrance of a high order of brain and heart into the ministry. When God's ministers turn "show-men" on the Sabbath, their hearers will play the fool during the week. If the fervent, intelligent, powerful, and prayer-steeped preaching of God's message of life will not attract souls, then our skirts are clear, and we must leave people to settle it with God. We have done our duty, whether "men will bear or forbear."

This suggestive book of my veteran friend Sherwood abounds in blunt and manly utterances which will set God's people to thinking. It is the voice of age, and of wisdom taught by the "wisdom from above." Jesus Christ is honored on every page.—*T. L. Cuyler*.

Israel's Rejection of Samuel.

THAT the ancient prophets were fallible men, there is abundant Scripture evidence. That God has chosen to reveal his will to man through men does not prove that the instruments are perfect in themselves; nor do the personal imperfections of a well-accredited messenger, justify his rejection by those to whom he is sent. To reject a representative is to reject the authority which he represents.

No prophet ever bore more emphatic evidence of God's recognition than did Samuel; yet perhaps no judge in Israel ever gave the people a more plausible excuse for the rejection of his administration than he did, in his old age. When he became too infirm to attend to all the duties of his office, he appointed his sons to judge the people. It was natural that he should desire to promote his sons, and to have them forward in the service of God. His own undeniable integrity forbids the idea that he had any suspicion that they would reproach his administration. Whether he was utterly ignorant of their real characters, and their unfitness for the position which he wished them to occupy, or whether, knowing their failings, he had hopes that active participation in the service of God would lead to their reformation, we are not told; but supposing him to have been totally blind concerning their dishonesty of heart, that was not proof, as the sequel shows, that Samuel himself was unfit for the high calling to which God had assigned him.

Samuel's sons "were judges in Beer-sheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment." This was very aggravating to the people, and it is no wonder they were dissatisfied; nor is it surprising that they should remonstrate against such conduct. But was the extreme course pursued by the elders therefore justifiable? The divinely inspired word answers, No. We are not told what Samuel would have done had they merely set forth their cause of complaint in a proper manner.

There is no intimation that he was offended because of the remonstrance, but it is stated that he was displeased "when they said, Give us a king to judge us." However ignorant he may have been as to the true character of his sons when he promoted them, he was not ignorant regarding the consequences of the remedy proposed by the elders of Israel.

Now it is quite probable that many of the people concluded that if Samuel were a true prophet he would have discerned the unsuitableness of his sons for so prominent a position in the nation of God's people. They saw only this weakness, and overlooked everything else. Although Samuel's personal character was undeniably above reproach, and the evidences of his recognition by the Lord were abundant, they utterly rejected him on account of his sons, and demanded a king. But what did the Lord say, when the matter was presented before him?

"And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee." 1 Sam. 8:7, 8.

This action, though based upon aggravated circumstances, which presented apparent good reason, is compared with the worst acts ever committed by the children of Israel. And Samuel continued to be the honored and trusted minister of God, living to reprove the king so peremptorily demanded, and finally to announce to him his rejection by the Lord. The record of Samuel's rejection by the Israelites, and the ostensible cause of the action, should be heeded as a standing warning to all who would disregard any faithful messenger of God because of some, perhaps unconscious, weakness, or the inconsistent action of some one else, however intimately connected. W. N. GLENN.

Reading the Bible.

1. READ the Bible regularly. A good man of old says: "I have esteemed the words of his mouth more than my necessary food." This is the true idea. The Bible is daily bread, to be taken regularly that the soul may grow thereby.

2. Read the Bible attentively. The meaning of the Bible is in the Bible. Unless he that reads gets the meaning, it will do him no good. Hasty reading of a great many chapters at once is of no advantage. Read slowly, a little at a time, and think on what you read, and you will understand and remember it.

3. Read the Bible as God's book, not merely because father or mother wishes you to read it, but for a better reason,—because God speaks to you in the Bible. When I have seen a little girl run, her eyes sparkling with joy, crying, "O mother! here's a letter from father to me, for my name is on the outside," I always wish she might thus look on the Bible, for it is a letter from our Father in Heaven. So feel and read, and you will not grow weary of the Good Book.

These few hints are enough for once. Will not our young readers remember them, and read every day with great attention, the Book of God? I love to see a child, as I do sometimes, take her little Bible every morning and sit down to read a chapter, without waiting for any one to tell her to do it. This is a better habit than Willie's, for he only read occasionally, and had to be reminded often of his duty. Read often, and love to read, children, and you will not forget it.—*The Golden Lesson*.

ADVICE is like snow: the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind.—*Coleridge*.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—MAY 16.

Inheritance of the Saints.

PROMISES TO ABRAHAM.—CONTINUED.

1. After Abraham had obeyed the command to offer up Isaac, what did the Lord swear to do?

"And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22:16-18.

2. How numerous did he say Abraham's seed should be? *Ib.*

3. Where have we found similar expressions? "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.

"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be." Gen. 15:5.

4. What did the Lord say that Abraham's seed should possess?

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies." Gen. 22:17.

5. What is indicated by the statement that his seed "shall possess the gate of his enemies"?

6. Then with what other scriptures already learned, is this parallel?

"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. 12:3.

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

"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.

7. What further shows that the promise in Gen. 22:16-18 is the same as those already learned? Compare Gen. 22:18 with Gen. 12:3; 18:18.

8. Why did the Lord now say that he would do this thing?

"And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22:18.

9. And what have we before found was the condition on which the promise was based?

"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. 18:19.

10. What did Stephen say as to the fulfillment of the promise recorded in Gen. 13:15; 17:18?

"And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5.

11. What do we know concerning all of God's promises?

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

"For all the promises of God in him are yea,

and in him Amen, unto the glory of God by us." 2 Cor. 1:20.

12. Then what must we conclude concerning these promises to Abraham?

"Thy seed shall possess the gate of his enemies." Gen. 22:17. Ancient cities, as is well known, were surrounded by walls, and the only means of entrance was by means of gates, which were well guarded. Whoever controlled those gates, controlled the city. If an enemy could gain possession of the gates of a city, they could keep the inhabitants closely confined within, or could admit whomsoever they chose. So to possess the gate of one's enemies would signify supreme rule. When it was promised that Abraham's seed should "possess the gate of his enemies," we understand that his seed was to eventually occupy all the territory then occupied by those who were antagonistic to him. But this was equivalent to the inheritance of the earth, thus showing that this text is parallel with Gen. 12:13; 13:15; Rom. 4:13, which have already been considered.

NOTWITHSTANDING these promises, which were made to Abraham as well as to his seed, Abraham died without seeing their fulfillment. Stephen says that God did not give him enough of the land to set his foot on, although he promised that he would give him the whole of it. But we know that the Lord is not slack concerning his promises, and that all his promises are yea and amen; they cannot be broken. Every one will be fulfilled to the letter. This being the case, we must conclude that the Lord did not intend that Abraham should receive the inheritance immediately, but that the promise should be fulfilled to him at some future time. When we read that Abraham died "in faith," although he had not received the inheritance, we know that this was the way he understood the Lord. Had Abraham not thus understood the Lord, he would have died discouraged, instead of "in faith." E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

MAY 3—EPHESIANS 6:1-13.

Obedience.

"CHILDREN, obey your parents in the Lord." Thus is given the command for the obedience of children. But children have to learn obedience, as they have to learn everything else; and this must be taught them by those whom they are to obey. Happy are those children whose parents know, and understand, and practice, the principles of true obedience; that so, they may properly instruct the children in this first duty, and all-important principle of life. Until the children become old enough to know God; until they reach the age of accountability to him; until they become old enough to be personally responsible to him in the choice which they make, whether it be for good or ill,—until this stage is reached in the lives of the children, so far as obedience and their knowledge of right and wrong are concerned, the parents are to the children in the place of God. Happy are those parents who realize and fulfill this great responsibility. And happy, thrice happy, are those children whose parents, realizing this, shall have so taught them the way of truth and right, that when this time comes, when they shall be as it were delivered to themselves, it may be easy for them to "refuse the evil and choose the good."

"For this is right." This is the reason that Paul gives as to why children should obey their parents; and in it is embodied the true principle of all proper obedience, whether to parents or to God. Is a thing right? do that thing because it is right. Is a thing wrong? refuse it because it is wrong. This is the principle laid down by the apostle, to be inculcated by the

parents, on the minds and hearts of the children. So that whenever they meet the temptation to do this or that, there will be just one only question to be decided, Is it right? But is this done? Is this principle cultivated in the hearts of the children, that it may grow as they grow, and so become a part of themselves—ingrained in the very nature?

How stands the fact? Is it not rather the truth that this principle is seldom thought of, and still more seldom inculcated? Is it not the truth that almost as a general thing when a child shows hesitation in obeying, or a disposition to not obey, a reward of some kind is promised if he will do it, so that he is really *hired* to obey? It was the Lord's commendation of Abraham that "I know him that he will command [not hire] 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. 18:19. Here we see that the fulfillment of the Lord's promise to Abraham was dependent upon how his children should conduct themselves, and their proper conduct was assured by the fact that Abraham would command them, and thus they should keep the way of the Lord.

ANOTHER notable instance is that of the house of Eli, where parental laxity forfeited the promise of God. "And there came a man of God unto Eli, and said unto him, Thus saith the Lord." "I said indeed that thy house, and the house of thy father, should walk before me forever; but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed." 1 Sam. 2:27, 30. Wherein had Eli not honored the Lord? "And honorest thy sons above me." Verse 29. How was this? "Because his sons made themselves vile and he restrained them not." 1 Sam. 3:13. "And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever." 1 Sam. 3:11-14.

HERE are the two ways of the dealings of parents with their children, and the results that follow each. Abraham commanded his children and they kept the way of the Lord, and an eternity of blessedness and joy came to Abraham and to his seed. Eli restrained not his children, and experienced the truth that children left to themselves bring their parents to shame; he forfeited the promise, and turned away from his house the blessing of God forever. In these two instances are illustrated two very important texts of Scripture. In Abraham, this one, "Train up a child in the way he should go; and when he is old he will not depart from it." Prov. 22:6. In Eli, this one, "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." Prov. 29:15. These texts are both strictly, literally, true, and neither of them more so than the other. But it would seem that if there is any one particular text of the Scriptures, the truth of which is doubted, it is this one of Prov. 22:6.

THE failure, however, is not in the Scripture, but in the mistaken application of it. The text says, "Train up a child," &c., but the child is not trained and does not go in the right way, and thus the failure is charged to the Scripture. To let the child run subject to hap-hazard influ-

ences all the week and then take him to meeting or Sabbath-school, or both, on the Sabbath, is that to *train* him? Is that the way in which men train themselves, their horses, or any of their animals? No, the term "train" would never be applied to such treatment of anything—but a child. When a man wants to train a colt, he spends hours at it every day. If he wants to train himself for a foot-race, a boxing match, or any other athletic sport, he puts himself through severe discipline every day. And so everybody understands and applies the word "train," except in the application of this text of Scripture. But here, as a general thing, all special instruction is given on the Sabbath alone, and then in most cases by others than the parents. Such is not to *train* up a child in the way he should go, and so he has no fixed habitual principle to keep him in the way he should go.

BUT how shall it be done effectually? Paul tells us plainly: "Bring them up in the nurture and admonition of the Lord." *Nurture*, is fostering care. *Admonition*, is counseling against a fault or error, instruction in duties. This direction of the apostle's, therefore, is to bring or train them up in the fostering care of the Lord, in the counsel and instruction of the Lord. The Lord, in his word, has given full directions in regard to the fostering care, the counsel, and the instruction, in which he will have parents to train up the children: "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes, and ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which the Lord swore unto your fathers to give them, as the days of heaven upon the earth." Deut. 11:18-21.

"FINALLY, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

A. T. JONES.

Reviewing the Lessons.

PERHAPS the children have never thought of the meaning of the word *review*. It is "to view again," "to see again," "to take another look," but of course they cannot know the value of the repetition and drill which are needful to fix in their minds the lessons of the quarter.

Let the teacher endeavor to show the importance of having Scripture history and facts and texts so impressed on the memory as to be *sure* of them. God has given us this book as a guide to Heaven, and if we begin when young to store in our hearts its truths, it will prove a treasure more valuable than silver and gold.—*Congregationalist*.

"LET all things be done decently and in order," is an injunction which should be specially observed in the Sabbath-school. This means promptness in attendance and in obeying the signals from the desk. It implies attention to, and participation in, all the general exercises, and reverential attitude during prayer. It is of great importance that we give attention to order and system, if we would be effective in our grand work of character building.—*Sel.*

Preparation in Teaching.

KNOWLEDGE is indispensable in teaching, as it is impossible to teach that which we do not know ourselves. Neither can we teach that *well* which we understand but imperfectly; hence the first and most essential thing for a teacher, is to become thoroughly acquainted with the subject to be taught. To do this, every teacher should keep for reference a supply of publications covering the entire ground of the subjects he expects to teach.

Another important point, and one quite as essential, is to be able, after becoming acquainted with the lesson, to impress its truths upon the hearts and consciences of others as vividly as they appear to his own mind. To accomplish this, the subject must be illustrated in the clearest and most simple style, in language adapted to the capacity of the pupil. Otherwise, he not only will not understand it, but he will lose all interest in the lesson and become restless, and impatient for the close of school.

The habit of *reading* the lesson in the class is a pernicious one, and should never be indulged, because it tends to indolence and slackness in preparing the lessons. All teachers know this very well; and the only successful way to provide against it is for the teacher to set a good example by committing each lesson to memory himself. This he can never effectually do who utterly neglects his lesson all the week, and on Sabbath morning, the last thing before going to the class, sits down and hurriedly reads it over once or twice.

How painful to listen to the minister who is unacquainted with his subject as he struggles along, blundering here, making a wrong quotation there, or frequently repeating certain portions of his subject in vain attempts to conceal his confusion arising from a lack of well-prepared matter, when all this might have been prevented by a little study and forethought. "John," said a minister rather boastfully after service, "did you know that I never thought of that sermon before entering the desk?" "Well," said John, "that's just what Mr. Brown and I said while you were preaching."

Children are no less slow to set a just estimate on those who attempt to instruct them; and the teacher who habitually goes to his class without preparation will soon be made to see—if not entirely devoid of judgment—that he has committed a serious error. He who would secure the respect of his pupils, and thus have an influence over them for good, must avail himself of the ample provisions afforded him for qualifying himself for his work; the lesson and class-work must be made subjects of close thought and earnest prayer. Then, though he should ever feel that his "sufficiency is of God," he will manifest a degree of confidence that will enliven and animate his class in a corresponding manner.

A Sabbath-school teacher, above all others, should be provided with the very best helps that can be procured. After studying those works treating on the subject matter of the lessons, articles especially devoted to the wants of teachers, offering suggestions from Sabbath-school workers from all parts of the country, such as will appear from time to time in the *Sabbath-School Worker*, and such as are frequently found in the best Sunday-school papers, could be read with much profit.

But with all the methods, helps, and expedients that can be devised, there is one requisite without which success cannot be expected. Each one connected with this work must love God fervently, and have an earnest desire for the salvation of perishing souls. A constant nearness to Christ, an unwearying activity in his service, will keep the fire of love aglow. Sowing the seed faithfully, with earnest prayer, will bring the desired result, and "we shall reap if we faint not."

J. O. CORLISS.

Reasons Why Sunday-Schools Should Study the Old Testament.

1. *The New Testament cannot be understood without a knowledge of the Old.* It is not merely nor chiefly that the Old Testament is quoted in the New, but the whole thinking of the Old Testament is inwoven into the New. The inspired authors were all (except Luke) Jews. They had been brought up on the Old Testament. With all but Paul and Luke, it had been the one only book of their library, and with Paul it had been the subject of profoundest study. The New Testament, therefore, like the Old, is a Jewish book. It is not a Roman, Grecian, or Egyptian book. It is a book that forms part of the one stream of revelation, and that is Jewish. Allusions to Jewish history and Jewish ecclesiastical customs, abound in it, and often lie hidden from the eye of the reader who is not familiar with the Old Testament. Hebraisms also are many in both style of sentence and style of thought in the New Testament, which need the Old Testament for an interpreter.

2. *The Old Testament is a part of the gospel.* The good tidings came to Adam and cheered the Old Testament Church in its patriarchal and Israelitish forms. These tidings came in prophecy and type. Our Lord said of the Old Testament Scriptures, "They are they which testify of me." John 5:39. The law was a pedagogue to bring men to Christ. This pre-Christian testimony and guidance is not to be set aside because Christ has come. It is full of illustrative power regarding all the gospel truth revealed in the New Testament. Not only does the New Testament illuminate the Old, but the Old illuminates the New, making the gospel all the clearer, and enabling us the better to define the Christian doctrines.

3. *The Old Testament is God's revelation to man, and, therefore, demands every man's study.* The idea that the Old Testament is a collection of old myths and the crude writings of semi-barbaric ages, is an idea begotten of infidelity and born in carnal ingenuity. Time is wasted that is taken to meet such learned folly. The principles of the divine government are unfolded in the Old Testament history and biography. Man's sinfulness and God's combined justice and mercy are set forth in attractive lessons, by the side of which, all human philosophies are distorted and impotent. God speaks in the Old Testament as much as he does in the New. The church in all ages is one, and the revelation is one. The church of to-day is the same which God led out of the land of Egypt, the same which God preserved in the ark. We cannot sunder the Old Testament from the New, without mutilating God's revelation and shriveling the church.—*Howard Crosby, in O. T. Student.*

"ALL the great interpreters of the present day are probably agreed in this fundamental principle, that one who assumes to expound a written document must aim to set forth in clear light the precise meaning intended by its author. His work is to ascertain as closely as possible how the subject lay in the mind of the writer. The moment he imparts into that document his own notions, or any ideas foreign to the age and circumstances of the author, he makes himself a false teacher. He turns aside from the work of exposition, and practices imposition. By this procedure, meanings have been put upon words, and doctrines read into numerous texts that were never dreamed of by the sacred writers.—*Prof. Terry.*

EVERY Sabbath-school superintendent should keep this idea prominently before the teachers: "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." 2 Tim. 2:14.

The Signs of the Times.

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

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The Church. No. 9.

THE prosperity of a church does not depend upon any one thing, to the exclusion of others. It has been said, "There is no royal road to learning." It is just the plodding, plebian, hard work which accomplishes the purpose. Even so there is no short cut to Christian perfection; no "single bound" by which we can land on the pinnacle of saintly grace. And what is true of the individual is true of the church. Indeed, the analogy is so complete that the strongest and most impressive figure used in the Scriptures to represent the church is that of the human body.

The health of the body depends upon the health of all the parts. No one part can be diseased and all the others be healthy. It is so of the members of a church; and we may apply the same rule to the various doctrines, duties, and graces which belong to the church. No one doctrine or duty can be depressed or neglected without marring the harmony of the system, or weakening the body.

A church should be well *indoctrinated*. We have no confidence in this sensationalism now called religion in which "only believe" is the sole standard of duty, and frequent ejaculations of "Praise the Lord," and "Glory to God," are taken as sufficient evidences of deep piety. Very often these expressions have a very hollow sound, and savor strongly of irreverence. We have been wont to attribute the stability of the Presbyterians to their constant and untiring efforts to train the young in the teachings of the Westminster Confession.

But no amount of indoctrinating, of preaching, of exhorting to duty, will ever keep a church in a healthy, prosperous condition without proper and prompt

ADMINISTRATION OF DISCIPLINE.

Paul says that all the holy Scriptures are "profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16. Were we not fallen creatures; were there no warfare in our members against the law of God (Rom. 7:22, 23); were our powers always and altogether in a state of entire consecration to God, we should need only doctrine and instruction. But in our fallen condition, a revelation or a system of religion having no reproof, no correction, would be quite unsuited to our wants. Herein is shown the folly of mankind finding fault with the Bible; it does not suit them. But if it did suit them—if it were in harmony with their feelings—it could do them no good; it would be worthless as a guide to holiness and to everlasting glory in a kingdom where there can be no selfishness and sin. We all need reproof; we need correction; and he who gets nearest to God most feels his need of these, because in the light of his glory and perfection he sees more clearly his own weakness and imperfection—the depravity and perverseness of his fallen nature.

The Lord himself laid down rules of discipline. First, in the sermon on the mount he taught the necessity of a forgiving spirit; and he afterward carried it out in more full instruction in Matt. 18. In this chapter he teaches how to deal with those who offend; that is, those in the church; see verse 17. There are four steps to be taken as occasion requires; and these in the order in which they are given.

1. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother."

This concerns what are called "personal offenses;" if thy brother "trespass against thee." There are offenses not of this nature for which other rules are given. If the offending brother will hear, or be persuaded of his wrong, no further action is necessary. But, remember, it must be "between thee and him alone." It must not be talked around to the discredit of the erring one, who shows a willingness to correct his error.

2. "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." It is a truth that often he who refuses to hear the one against whom he has offended, will listen calmly and candidly to disinterested parties. It is an unfortunate phase in the operations of the human mind that we often brace ourselves against those whom we have injured, and have a natural unwillingness to be approached by them. This being so, the Saviour made wise and kindly provision to benefit the offending one in the way least repugnant to his feelings; first, to effect a reconciliation without any exposure, keeping it entirely between the parties; that failing, to take one or two who may use their influence to adjust the matter, or to stand as witnesses against the offender if he will not yield.

3. "And if he shall neglect to hear them, tell it unto the church." This is the last resort to bring the erring one to a sense of his wrong and his duty. Christ invested his church with authority to act in cases of offenses. If the offender resists the plea of the brother whom he has wronged, and the appeals of those who are taken as witnesses, he cannot refuse to hear the church if he has any regard for the cause of his Saviour, for the authority of God, or for his own welfare and salvation.

4. "But if he neglect to hear the church, let him be unto thee as an heathen man and a publican." The Lord recognized no power on earth higher than that of the church; and he who refuses to hear the church forfeits his standing and place in the body of Christ. It is a thing much to be lamented that some, we might say many, attach so little weight to the words of our Saviour in regard to the privilege and importance of church membership. They act as if they felt no sense of responsibility on account of this important relation. Quite frequently those who claim to be of an *independent* spirit, but who are really *reckless*, say, "If they want to turn me out, they may; I can live a Christian out of the church just as well as in it." But this statement is not true. If they mean that they can live as good Christians out of the church *as they do* in the church, they are probably right. But the church is the Lord's own institution, his own arrangement; and if any think they can live Christians, followers of Christ, as well outside of God's order and God's arrangement as they can within them, they are much mistaken. Everybody is of some use *in his place*; but out of his place he is mostly worse than useless. The Lord did not stop with the words we have quoted. He has caused to be placed on record a standing rebuke to those who regard church membership so lightly. After enjoining upon the church the duty to regard the incorrigible one as a heathen man and a publican, he added:—

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in Heaven; and whatsoever ye shall loose on earth shall be loosed in Heaven."

These are solemn words, and we shall have occasion to refer to them again. Would that their importance might be fully realized by all who have named the name of Christ, and have taken the vows of the church upon them before the world.

The apostle Paul speaks very decidedly on this subject. He says: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he

received of us." 2 Thess. 3:6. But this relates to another class of offenses. It is not a personal matter; it is for *disorderly walk*, contrary to the tradition, or doctrine, which the apostles delivered unto them. But the same care is to be exercised in such cases. Thus the same apostle says: "A man that is an heretic, after the first and second admonition reject." Titus 3:10. That is, a contentious man; "one who creates or fosters factions;" a disturber of the peace of the church. In regard to all such an imperative duty is laid upon the brethren to preserve order in the household of faith by withdrawing from them.

Unless a church has been well instructed from the beginning it will be found no easy matter to administer discipline. Some are sympathetic by nature, even to a weakness; and some are so unfortunately constituted that they think it is a virtue to sympathize with wrong-doers. Of this sort are they who expend all their pity on criminals, reserving none for the injured party, for society, nor for the violated law. With them the worst criminal, if not the greatest hero, is yet the most interesting object upon which to bestow their favors. Justice is not among their list of desirable qualities. These will always stand in opposition to the exercise of discipline, under the plea of "charity." They overlook the declaration of the scripture which says that charity "rejoiceth not in iniquity, but rejoiceth in the truth."

And often these are silent in the open church, whenever any action becomes necessary, but they are busy in private, finding fault with decisions made and steps taken; bringing discredit upon the judgment of those whose duty it is to see that order is preserved, and that discipline is properly administered. Such make themselves subjects of discipline, for none are greater disturbers of the peace of the church; none create factions more readily and surely.

We have promised to notice cases which have actually arisen, that the difficulties which are noticed may be real, and not imaginary. Once referring to an individual whose course was injurious to the church and to the cause, one in authority made this answer: "We do not expect anything of him; we thought we would just let him alone, and he will drop off after a while, and be out of the way." But no church can afford to pursue such a course. First, it is duty to make every effort to correct the life of him who is walking disorderly; to save him if possible. Secondly, if this be not possible, the duty is plainly set down to "withdraw yourselves" from him, both for his good, and for the good of the cause. For his good, as discipline is designed to be reformatory, according to the words of our Saviour in Matt. 18, already examined. And Paul teaches the same thing. "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." 2 Thess. 3:14, 15. For the good of the cause, as the truth is evil spoken of, the cause of Christ is reproached by him who walks disorderly, and not in keeping with his profession.

There are other reasons why no church can afford to let members drop off, or fall away, unnoticed or uncared for, which we will notice hereafter.

THE *Christian at Work* says: "The bare thought that millions upon millions of our fellow-creatures—no matter for what cause—are going headlong to a perdition filled with torments, physical or mental, that shall know absolutely no end, overwhelms the serious soul not only with dismay, but with every ingenious device of interpretation possible in order to explain away the meaning and force of the scriptural texts that teach it." But what a pity that "every ingenious device of interpretation" is so readily accepted "to explain away" the force of the Bible, where the plain truth that "all the wicked will God destroy" is rejected with scorning.

A Lesson on Tithing.

THAT it is duty to pay tithes can scarcely be called a debatable question among Seventh-day Adventists. They who are truly in harmony with "the present truth," and have full confidence in the Third Angel's Message, and are really desirous of knowing and doing the revealed will of our heavenly Father, must have their minds settled on this point. The arguments which have been so often and so forcibly presented, and the appeals which have been made, must have convinced every mind and touched every heart.

Two important works have been published within the past year by our publishing houses: one at Oakland, written by Eld. E. J. Waggoner, entitled, "Honor Due to God." This, though small, is comprehensive, clear, and convincing. It covers the whole ground, both of tithes and offerings. The other is more recently issued from the office of the *Review and Herald*, at Battle Creek, Mich., written by Eld. Geo. I. Butler. This is devoted exclusively to the subject of tithes, and contains some matter of special interest to all our churches.

The object of this article is to notice the table of statistics given in the pamphlet of Bro. Butler. We must first say that the tabulated statement of the Year Book contains some errors in the reckoning; and there are some errors incorporated in the table used by Elder Butler. But these do not at all affect his conclusions. The table makes the tithe of California amount to \$11.16 per member; but it is \$12.58 and a fraction. Nebraska comes next at \$8.83 (set down, \$8.68). Next comes North Pacific at \$8.79 (set down, \$6.86). Next New England at \$7.91 (set down, \$8.21). Kentucky is set down at \$4.19; actually \$2.97. Other errors not so material.

At first glance it might appear that California may look with much complacency upon her record. But it is not the case. The average per member is not nearly as large in California as it ought to be. We know some churches of which a large portion of their members pay little or no tithes. With more propriety we should say they pay no tithes at all; for a tithe is a tenth, and less than a tenth is not a tithe. It is something else—something less than a tithe.

Now let us suppose that our members receive an average of fifty cents per day, or only \$150 per year. That would give an average of \$15 per member as a tithe. At that low figure our Conference fund would be, instead of \$16,851.31, something over \$20,000. It is very evident that California is behind in this respect.

It will be vain to reply that, many of those who pay are heads of families, some members of which pay nothing at all; for heads of families so rarely support their families on fifty cents per day that it is scarcely worth while to allow for such instances. We purposely made the average too low.

We are well acquainted with the reply that will come to us in regard to the disparity between the average in California and some other Conferences; we have heard it. We are told that the churches in California are possessed of more wealth than those in the Eastern States. But that is a mistake. We have a few men of considerable property in California, and but few of these do much for the cause. Some who have the largest property, and handle the most money, do very little indeed. Human nature is much the same here that it is almost everywhere else. No church in California does better than that of Oakland, and there is not a wealthy member in it; not one who would be considered wealthy in any Eastern State. Its membership may be divided into two classes: (1) Those who live in rented houses; and it must be remembered that rent is high in this city. (2) Those who nominally own their residences, paying interest on part of the purchase price. We thought to add another class,

of those who actually own their houses. But we find they are too few in number to justify it. There are but three or four who fully own their houses, and these buildings, with barely one exception, are quite small. We know of no church of any considerable size in any Eastern Conference with an average of property as low as that in Oakland. And we will say further: We can pick out individuals in some of these Conferences who profess to believe the Lord is coming *very soon*, any one of whom could buy out a number of the best situated members of this church, who yet do little, almost nothing, for the cause. *We know whereof we speak.* There are churches in Michigan which have more wealthy members in them than any churches in California. And we think this statement will hold good in regard to Ohio, Indiana, and Illinois, and perhaps other States.

We think the difficulty does not lie where it is generally supposed to lie. It is attributed to the average indigence of the churches in the East. We firmly believe that it is in the fact that *a larger proportion there pay no tithe at all.* And if the matter were carefully investigated, we feel assured that this would be found to be the case. The means for this work never has and never will, to any large extent, come from the wealthy, but from the far more numerous sums constantly flowing in from believers of limited resources; many of them depriving themselves of what the wealthy would consider the common comforts of life. We shall speak of this again.

Allowing that California does not come nearly up to a tithe, and of course not nearly to what she should, let us see how our resources would stand if all the Conferences came only up to what she did in 1884; that is to \$12.58 per member. The aggregate tithe is set down in the Year Book as \$102,887.46. Some Conferences, quite well-to-do, fall below \$4.00. At \$12.58 for the entire membership our tithe would have amounted to \$231,161.21. That is, *we would have had double the amount of means we had, and enough over to set up our publishing house in Switzerland.*

It often falls to the lot of the officers of our General Conference to make strong and earnest appeals to the people in our camp-meetings, for money to carry on the work in various parts of the field. This has been a trial to many, and the propriety of such a course has appeared doubtful to some of the best friends of the cause. But what could be done? Our Constitution gives the Executive Committee the oversight of all missionary work in all lands. The committee finds missionary work languishing. Missionaries have been sent out, and important steps taken, and the work is suffering for want of means. The treasury is empty. No alternative is left to them. They must appeal to the friends of the cause where they can best meet them. That is in the camp-meetings. And most of us know the result. The consecrated, whose hearts have been warmed by the power of the truth and the presence of the Holy Spirit, respond to these appeals, often depriving themselves of means which they absolutely need for the transaction of their business and the support of their families. We know individuals who have year after year paid heavy interest on money borrowed to pay pledges made under such circumstances; in one case a man nearly lost all his property by such a transaction. While others, more able than they, whose hearts were less impressed by the Holy Spirit than by "the god of this world," heard the appeals with stoical indifference, and gave nothing.

God is not pleased with such a state of things. His will is expressed by his servant thus: "For I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that

their abundance also may be a supply for your want; *that there may be equality.*" 2 Cor. 8:13, 14. But there is no equality in the course above described. In only one way can equality be preserved, that is, by strictly conforming to the Bible rule of tithing. By this means all can do something, and nobody be burdened. And if our people would all conform to this requirement, there would be no need of these extra, urgent calls.

There is no scarcity of money among Seventh-day Adventists. We have seen that if even the scanty average paid in California were paid by all the Conferences, there would be an abundance of money to carry all our present enterprises without any pressure, and establish all our foreign missions on a good footing. And is this never to be? Are we to continue to profess to love the cause of truth above all else—profess to believe the Lord is coming very soon—and yet live as if he were never coming? as if the present truth were the least important of all enterprises which engage our attention? No; we do not believe this state of things will long continue. If our faith is not deceptive—if indeed we have the present truth—then the work of the Lord *must be speedily done.* And if those who now profess the faith will not do it, then they cannot complain if they are rejected and others are chosen to take their places. They have had good opportunities; some have well stood the test, and have proved faithful, while others, like Demas, have "loved this present world." Their treasures are here; their hearts are here; and if they do not heed the divine admonition (Mal. 3:8-10) they will perish with their treasures in the day that is near to come.

Some may think this is too strictly denominational to call for such an extended notice in this paper; but we do not think so. We are contending for a principle as wide as the obligations of Christianity; a principle which concerns the honor of God (Prov. 3:9, 10) and the present and future good of his people. Mal. 3:10-12; 1 Sam. 2:30. We feel intensely desirous that the work of God be not hindered by the lack of consecration of those who are abundantly able to help it onward. Not long will they have this opportunity to lay up treasures in Heaven. Will they improve it?

"Be Strong and of a Good Courage."

"BE strong and of a good courage" was the word of God to Joshua as the children of Israel were about to cross Jordan, and to enter the promised land; and this is his word to every one who enters his service. "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed." And then he gives the reason, "For the Lord thy God is with thee whithersoever thou goest." "I will be with thee; I will not fail thee nor forsake thee."

There is nothing more certain than that the Most High rules in the affairs of men; and in the lives of those whose endeavor is to serve him, there is nothing more insisted upon than the unqualified recognition of this fact. The Saviour says the Father feedeth the fowls of the air. "Are ye not much better than they?" And the lilies of the field he clothes with more glory than all that in which Solomon was arrayed in the height of his wealth, grandeur, and power; then "How much more shall he clothe you." One sparrow, worth less than a cent, "shall not fall on the ground without your Father." "Fear not ye therefore, *ye are of more value than many sparrows.*" We need not multiply these strong assurances of the Lord's care for his people, except to insert the all overshadowing one given by Paul: "He that *spared not his own Son*, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32. If God's care for men led him to give his only begotten Son, for *his enemies* (Rom. 5:10); having given

him, how shall he not *with him* freely give all things to his friends? (John 15:14.) Will he freely give the greatest possible gift, and withhold the least? No, no! "All things are yours; and ye are Christ's, and Christ is God's." 1 Cor. 3:23.

It is plain therefore that to be without courage is to be without faith; for the Christian to become discouraged is simply to lose confidence in the goodness, the care, the love, and the promises of God. Yet how often we hear the plaint, "I am almost discouraged," expressed in a tone that plainly shows that the "almost" part of it is superfluous. But to all such the Lord says, "Have not I commanded thee? Be strong and of a good courage; . . . I will be with thee; I will not fail thee nor forsake thee." Christ is our example in this as in everything else. He was despised and rejected of men, he was a man of sorrows and acquainted with grief, the faces of men were hid from him, and by them he was not esteemed. "He came unto his own, and his own received him not." Yet in full view of all this it was written of him, "He shall not fail *nor be discouraged*." Isa. 42:4. And having passed through it all, his last words to his disciples before going over the brook Cedron were, "Be of good cheer; I have overcome the world." John 16:33.

This is the direct consequence of not being discouraged. If we yield to discouragement we never can overcome. If Satan can only succeed in turning our attention away from the Lord and his goodness and ever-ready help, and so get us into doubt and distrust and thus into discouragement, he knows that his part of the battle is won. Our privilege is therefore to be strong *in the Lord* and in the power of *his might*. To put on the whole armor of God, that we may be able to stand against the wiles of the devil. And it is with the shield of *faith* that we shall be able to quench all the fiery darts of the wicked. Of faith, not of doubt; and if faith, then *courage*; and if faith and courage, then *victory*. "Have not I commanded thee? Be strong and of a good courage." And "thanks be to God which giveth us the victory through our Lord Jesus Christ," *who never was discouraged*.

From the scattered, lonely ones how often there come such expressions as follows: "It is hard to be a Christian alone." "It is hard to live out the truth alone." "It is hard to keep the Sabbath alone." "I love the truth, but I cannot do much alone." Now we have strong sympathy for these persons, and in our prayers we make mention of all such, but at the same time we are perfectly satisfied that there is a different, and much better way of looking at the matter than to always consider it a "hard" thing to do this or that, in the circumstances which surround us. Wherever you are, that is the only place in which you can serve the Lord. If you are alone, the only possible way for you to serve the Lord, is to serve him alone. And if you be alone, and the providence of God does not ordain otherwise, is it not best to accept the situation cheerfully and make the most of it? Because, we repeat, that is the only situation in this wide world in which you can obey the truth, and if you obey it at all you must obey it there; if you be a Christian at all you must be one right where you are.

Now a few words in regard to the idea that a great many have, and which is often expressed as above: "I love the truth, but I cannot do much alone." You can do your duty, and that is all the Lord asks you to do. And that you must do alone, for no person can do it for you. And doing your duty is all that you can do for yourself, or for the cause of God. Many a time it happens in the life of a Christian that the greatest honor, and the greatest service, that he can possibly do his Lord is done singly and alone. To illustrate: After the battle of Waterloo, as the allied armies were marching to Paris, Blucher determined, against the will

of Wellington, to blow up the bridge of Jena, because it stood as a monument of the defeat of the Prussian arms. When he had actually begun to mine the bridge, so as to lay his train to blow it up, Wellington placed an English sentinel on the bridge and went ahead. "A single sentinel. *He was the British nation*; and if Blucher had blown up the bridge, the act was to be held as a rupture with Great Britain."

Suppose now, that soldier had made the plea that is made by some professed soldiers of the cross of Christ—I love my king, I love his cause, but I cannot do much alone. Would it not have been a miserable plea? He was placed there alone, and if he did anything at all he must do it alone. More, in that place, alone though he was, he represented the kingdom of Great Britain, and he was to stand in his place on that bridge as the representative of his sovereign and his kingdom. So it is with the Christian. He represents his Sovereign and his kingdom. And if his Sovereign chooses him, and puts him in a certain place alone, in that place he is the kingdom of God, and what greater honor can his King bestow? And cannot the soldier of Christ stand in his place, as well as did this English soldier in his? Cannot the representative of the kingdom of God prove faithful to his trust, as did the representative of the kingdom of England to his? Is it not more important that he should? Are you a soldier of Christ? Are you alone? Then put on the whole armor of God and stand faithfully.

It is recorded of Abraham that he was the friend of God. But how did it come about that God could speak of Abraham as "my friend"? It was because Abraham when left alone was faithful to God. The world had proven false to God. Even Abraham's own father and relatives were idolaters. It came to pass that God wanted friends in the world, and Abraham alone was found keeping the commandments of God and obeying his voice; and thus proving himself faithful when all around him were recreant, the God of Heaven and earth calls him "Abraham, my friend." Now, once more the Lord wants friends. His word is despised, and his law is trampled under foot. Who now will walk in the steps of that faith which our father Abraham had? Are you alone in the midst of those who will not keep the commandments of God and the faith of Jesus? Then show yourself a friend of God by keeping them so much the more faithfully for being alone. Yea, let all of us be faithful soldiers of Christ. Let all of us be friends of God. Let all of us be strong and of a good courage.

A. T. JONES.

The Missionary.

Huss Leaves Prague.

WHILE in Prague, Huss was surrounded by personal friends as well as by bitter enemies. He was upheld at this time by the king and queen. The archbishop who had made a failure of trying to silence him was dead; but the thunders of the vatican continued to roar, and his enemies became more and more fierce. Those of the opposition were determined to silence him; and they left no stone unturned to accomplish their object. Finally, at the close of the year 1412, after an earnest appeal from the decision of the pope, he thought it advisable to leave Prague. A wider field of usefulness was thus opened before him. Thousands flocked to hear the man whom the pope had excommunicated, and his eloquence charmed the people. As the result of this preaching, many in after years embraced the truths of the gospel, and the seeds of truth were sown everywhere.

As the ardent reformer went from city to city and from village to village, the people left their fields, their workshops, and their homes

to listen to him, many of whom would otherwise have had no opportunity to hear the gospel. He wrote, explaining why he left Prague, as follows: "I feared that my presence there would be the means of drawing down persecution on the faithful, and increasing the animosity and grievances of my persecutors. My enemies reproach me for having fled; but I have done so in imitation of Christ's example, and in obedience to his precept; not to abandon the truth, for which I am willing to suffer death, God helping me, but for fear of being the occasion of the eternal damnation of the wicked and the affliction of the good."

Speaking, also, of his preaching in the various places where he went, in vindication of his course, he said: "The command that forbids me to preach, is opposed to the words and example both of Christ and his apostles. Christ preached to the people on the sea, in the desert, in the open fields, in houses, in synagogues, in villages, in the streets; and the apostles preached everywhere, the Lord helping them. The command, moreover, is opposed to the interests of the church, in forbidding the word to have free course. It was for these reasons that I appealed against the bull, which was intended to silence me."

He writes to the Bethlehem church, "I would gladly die for Christ's sake, and be with Christ; and yet I would gladly preach to you, for your good, the word of God. I am in a strait betwixt two, and know not what to choose." Playing upon his own name—which in Bohemian means "goose"—he says: "Although the goose is a tame kind of domestic animal, and has no wings for lofty flight, yet it has escaped and broken through their snares. So we may confidently hope that other birds, better fitted for flying, by the word of God and by their own lives, will bring all the plots and toils of the enemies to naught."

Again he says: "The more truth is beat down, the higher it rises. This same truth has sent to Prague, not only one feeble goose, but a flock of keen-sighted falcons and eagles. These, by the grace of God, soar upward, and sweep other birds up with them toward Jesus Christ, who will strengthen and confirm all his faithful ones." These, and other expressions in the time of the Reformation under Luther, were explained as prophetic.

God blessed Huss, and the words he spoke, wherever he went; but Satan was not idle in stirring up opposition. On a certain occasion, while he was speaking in severe terms of the pope and the cardinals, an old man, supposed to be a priestly spy, asked him what these words, pope and cardinals, meant in the Bohemian language, and if he had ever seen them? "I have never seen them, and have no wish to see them," said Huss. "But how comes it," asked the old man, "that you speak such bad things of people you have never seen? For myself," said he, "I was a long time ago in Rome with my father; and I have seen the pope and some of the cardinals, and found in them remarkable piety." "Very well," replied Huss, "if they are so much to your taste, go back and spend the rest of your life with them." The lord of the castle who had Huss under his protection prevented further interference.

Wherever Huss preached he developed missionaries who went forth well versed in the Scriptures; but they were not always as judicious as Huss. One of his bitterest enemies said to him, "You send out your missionaries everywhere, to nobles, soldiers, common people, and women. They quote Scripture largely in defense of their course. 'Go into all the world and preach the gospel,' is their warrant and commission. 'If persecuted in one city, flee into another,' is their justification for avoiding dangers which they are not prepared to meet. When they are charged with violating ecclesiastical orders, they are ready with the reply,

'It is better to obey God than man.' "This," said one who had formerly been the friend of Huss, but who had turned against him, "was the method and justification of the missionaries that Huss sent out."

"How shall Huss be silenced?" was the all-absorbing question of the times. The papal party feared the result of violent measures, for "the common people heard him gladly," and many of the nobles and princes were in sympathy with his doctrines. S. N. HASKELL.

Washington, D. C., Mission.

MANY are becoming informed and convinced of the truth. We have two hundred readers. The days are too short for me. Inclosed please find three more yearly subscriptions to the SIGNS. J. W. S. MILLER.

Centerville, Oregon.

WE pitched our tent in this place April 5, and have held four meetings, with an attendance of about one hundred. The people are very friendly, and manifest considerable interest in the meetings. The evenings are quite cool, but with a stove in the tent we keep it comfortable.

Centerville is a little village of about four hundred inhabitants, situated in the midst of a good farming country. We are of good courage and expect to see some fruit.

H. W. DECKER,
J. BARTLETT.

April 8, 1885.

Honolulu, H. I.

SINCE our last report I have visited Hilo, the principal town on the island of Hawaii, something over two hundred miles southeast of this city. The town is pleasantly located on Hilo Bay, toward the east end of the island, and favored with a most delightful climate; and the thickly wooded hills and mountains surrounding the place are in marked contrast to those around Honolulu, and the scenery in the distance is inspiring indeed, especially when one reflects that the Lord has often looked on this ground and so often touched these hills. Ps. 104:32.

The population of the town numbers between 1,000 and 1,200. I found but few English speaking families in the place, most of whom I met in canvassing for our periodicals. There is a school for boys in the place, carried on under the auspices of the Congregational Church, where manual labor is combined with study, the students devoting a part of each day to the cultivation of the ground belonging to the institution. There are about seventy students in attendance at present.

I met with a good degree of success in canvassing, obtaining thirteen subscribers. In conversing on the near coming of Christ, and kindred subjects, with those whom I met, I found some who seemed well disposed to search the Scriptures to see if these things were so (Acts 17:11), while others were quite conservative. The Library Club of the place accepted a set of our books, and I left a "Read and Return" distributor at the house where I put up.

The work here in Honolulu is making visible progress, and we trust that the seed which is being sown will fall on good ground, and bear fruit to the glory and honor of God. There are now in these islands ninety-three subscribers to our periodicals. There have been distributed over fifty thousand pages of tracts; twenty-three ships have been supplied with reading matter; over one hundred dollars' worth of books have been sold, and fifteen distributors are doing duty on land and sea.

Altogether we feel quite encouraged, and trust that in due time we shall reap, if we faint not. We earnestly desire the prayers of God's people, that his blessing may attend the work here in these distant islands. L. A. SCOTT.

April 1, 1885.

Upper Columbia Conference.

SINCE the 15th of January I have spent about seven weeks at six different places northeast of Walla Walla, besides work done in Walla Walla Valley. After holding encouraging services with the church at Dayton, Brother W. R. Jones and I were with the brethren and sisters at Pataha Prairie over two Sabbaths. Here trine immersion had been a stumbling block to several for years. We gave a Bible-reading on the subject, and all but one favored the Bible mode. One young man verbally confessed the truth, and another signed the covenant.

At Colfax we gave two readings and I spoke six times. Four signed the covenant.

On Dry Creek I gave a brief course of sermons, which, together with other labor at Garfield, and in families, resulted in five signing the covenant. Remembering the words of Isa. 58:1, 12, I spoke plainly, and, as partial results, tobacco was condemned, wrong habits in diet were confessed, and at one place three sisters together laid aside their jewelry. More than twenty-five in Whitman County have vowed to obey the truth, as results of labor done by Elder J. Bartlett and others since our last conference. G. W. COLCORD.

Walla Walla, W. T., March 27, 1885.

North Pacific Camp-Meeting and Biblical Institute.

After prayerful consideration it has been decided to hold our camp-meeting June 24 to July 1; and probably at the city of Portland.

We are living in perilous times; the enemy of souls is on the track of every one who will endeavor to keep the commandments of God; and we know our only safety is in a thorough knowledge of, and strict obedience to, the Scriptures. Daily, prayerful study of the Bible is one of our first duties. But this has been neglected by nearly every one, and we shall not regain what we have lost by this neglect without a special effort. The spirit of Bible study must be revived.

It is with joy that we have seen the advancement made in other Conferences, by means of schools and biblical institutes. And believing that there are many in our Conferences who would make great sacrifices if necessary to secure the help in this line that we so much need, we have arranged to hold a *Biblical Institute* during the ten days preceding the camp-meeting.

Elder E. J. Waggoner, biblical instructor at Healdsburg College, will be present, and conduct the institute, which begins June 13 and continues till the 23d.

In addition to the Bible-class, instruction will be given as to the duty of church officers, Sabbath-school officers, librarians, canvassers, and colporters.

There are in every church those who should spend more or less time in placing the truth before others. Some could spend all of their time; others, both men and women, can take from home duties a few hours now and then, to devote to this work. We also have neighbors who would subscribe for our periodicals if their merits could be properly presented. By reading these papers an interest would be awakened, which should be followed up by appropriate Bible-readings. But those who should do this work do not know how either to properly prepare or to give these readings. How important then that we learn all we can at this Institute.

There are also those who desire to devote their time to canvassing and colporter work, but do not know how to approach the people, and, for want of this knowledge, after a few unsuccessful efforts, they give up in discouragement. This is not as the Master would have it, and some who desire it will never hear the "well done, good and faithful servant."

As classes will be formed and instruction given systematically, beginning the 13th, it will be important for those who desire to receive the full benefit, to commence with the beginning. Come the last of the preceding week, and have your tents pitched, and preparations made before the Sabbath. Arrangements will be made to furnish board for all who may desire it, who are present at the commencement, at the rate of two dollars per week.

Parents, do you want to become connected with and aid in giving this last message of mercy before it closes? Then come to this meeting and bring your children. Let them become acquainted with the work and the workers, and they will partake of the Spirit of the message. Church and tract society officers, do you want to be better fitted for your work? Then do not fail to come to these meetings. Time is so precious—it rushes on so rapidly—you cannot afford to wait another year.

CHAS. L. BOYD,

J. E. GRAHAM,

J. C. HALL,

Conference Committee.

A Japanese Girl's Simile.

At a class-meeting in Japan where a number of Christian girls were gathered together, the subject was, "How to glorify Christ by our lives." One of the girls said: "It seems to me like this: one spring my mother got some flower seeds, little ugly, black things, and planted them; they grew and blossomed beautifully. One day a neighbor coming in and seeing these flowers said, 'Oh, how beautiful! I must have some too; won't you please give me some seed?' Now if this neighbor had only just seen the flower seeds, she wouldn't have called for them; 'twas only when she saw how beautiful was the blossom that she wanted the seed. And so with Christianity; when we speak to our friends of the truths of the Bible, they seem to them hard and uninteresting, and they say: 'We don't care to hear about these things; they are not so interesting as our own stories;' but when they see these same truths blossoming out in our lives into kindly words and good acts, then they say, 'How beautiful these lives! What makes them different from other lives?' And when they hear that 'tis Jesus' teaching, then they say, 'We must have it too!' And thus by our lives more than by our tongues, we can preach Christ to our unbelieving friends."—*Sel.*

THE island of Tahiti, one of the first in Polynesia to be reached by missionary efforts, has to-day a motley population of natives, Europeans, and Chinese, numbering, in all the group, 9,551. The French protectorate began in 1844 and ended in colonial annexation shortly after the death of Queen Pomare, in 1878. An article by Rev. Mr. Pearce, in the *Chronicle* of the London Missionary Society, speaks of the present condition of the island, affirming that there is great drunkenness and profligacy among the people not connected with the Protestant mission. There is full freedom of worship, and the papist and Protestant forms of religion are living side by side, the former being under the patronage of the Government. The Government schools are Roman Catholic, and the natives who are adherents of that faith are not called to bear any of the expense of public worship. But the contrast in results is very striking. Among the native population the Protestants outnumber the papists ten to one. The eighteen Protestant churches have 2,377 members, besides adherents, while the ten papist churches have not more than 200 members with adherents. The hold that true religion has over this native population is spoken of as wonderful. Against the baneful example of the foreign population, and surrounded with manifold temptations, these native Christians are living faithful, prayerful, godly lives.—*Sel.*

The Home Circle.

BEAUTIFUL.

BEAUTIFUL faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministry to and fro,
Down lowliest ways if God wills so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care,
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Beautiful twilight at set of sun,
Beautiful goal with race well run,
Beautiful rest with work well done.

—Sel.

Seeing One's Self.

"THERE'S Fan Huntly and her father; do see her new suit, Julia," said Mabel Grant to her friend.

A grave look came over Julia's face as she turned and saw, *not* the suit at first, but an elderly man whose anxious face, bent form, and plain attire told of a life of hardship, if not of poverty. Without overcoat or gloves, though the morning was chill, his cheerless appearance contrasted painfully with the elegantly-dressed daughter by his side. Then she saw the velvet suit, costly hat, feathers, laces, and gloves that made Fan Huntly the admiration of her companions. She turned away without speaking.

"Isn't she stylish?" continued Mabel. "Why, Julia, there are tears in your eyes; what is it?"

"He will reach the end of his journey before she knows how tired he is; she will never overtake him," said Julia.

"What do you mean? You are so odd," exclaimed Mabel. "What has changed you so? Lately you seem not to care about your dress or anything. I never see the furs and the lovely silk you wore when I met you in the city. I don't wish to be inquisitive, Julia, but why do you not wear them?"

Julia colored and hesitated before she replied, "Because my mother has no furs nor silk."

"Because your mother"—repeated her companion.

"I knew you would not understand. Mabel, were you less sympathetic and appreciative, I could not explain; you would only smile at the trivial incidents that have affected me so seriously. I hope I am changed, and I will tell you if you really wish it. You know I spent Christmas in the city. Uncle Henry gave me those furs; the dress was Aunt Mary's gift. My cloak and hat were new, and more costly than I have usually worn. I have seldom felt more complacent than when I went to church one Sunday morning wearing my entire outfit for the first time. I was not in a frame of mind to engage in worship. My attention was soon drawn to a lady who bore a striking resemblance to my mother. She was dressed in worn, faded garments that heightened the wan, pathetic expression of a refined face. Two daughters were with her, I wish you could have seen those girls. Dressed in the extreme of fashion, with a profusion of laces, silks, velvets, feathers, bracelets, chains, and ear-rings, they seemed intent upon display.

"Do you remember in 'Dombey and Son' the meeting of Edith and her mother with two

other figures 'like an exaggerated imitation of their own?' Edith thought one like 'a distorted shadow of her mother,' and in the other she recognized enough that was like herself 'to strike her with unusual feeling.' I thought of that picture, for I saw myself in one of those over-dressed girls. No, the resemblance was not imaginary; Aunt Mary saw it. Like Edith I seemed to feel a 'chill creep over me, as if the day were darkening and the wind were colder.' I thought of mother here at church in the faded cloak, worn cashmere, and old gloves, and I hated my new furs, cloak, and silk. I saw many a significant glance directed towards that group. Aunt Mary told me about them, that the mother had been untiring in her devotion to these daughters, denying herself to provide for their education; that now, though able to repay her care and sacrifice, the home remained unchanged in its poverty, and the mother destitute of comforts necessary to one so delicate.

"My conscience 'wakened many a bitter memory;' and if it was not a parallel case, it was a slight exaggeration. I thought of the bracelets I bought last summer, and of the old shabby carpet in mother's room; of my new velvet basque, and of the overcoat father needed, but did not buy. At Sunday-school I saw that engraving from 'Pilgrim's Progress'—the people journeying to the beautiful gate of the city that stands on a mighty hill; and in my sleep at night, I seemed to be climbing the hill seeking father and mother. I entered a path—bright with flowers and sunshine, and wherever I looked I saw girls dressed like those I have described. Wandering on, I soon found another path, bleak and dreary, with nothing to brighten the solitude except a faint gleam of golden light from beyond. Here were the poor, the aged, and feeble, toiling up the steep path, bearing heavy burdens that young, strong arms could have borne so easily. At last, in the distance, I saw my father and mother, nearing the end of the journey and bending under burdens I recognized as my own. I tried to overtake them; I entreated them to wait; but it was too late; they were just passing from my sight when I cried out and awoke. It was only a dream, but to me it seemed only too real. Our parents toil on, leaving us to walk in the pleasant paths. We take everything and do not see that they are left cold and bare.

"I was thoroughly aroused and impressed. I saw how mother had denied herself to gratify my wishes; it was my turn to make sacrifices. I resolved to lay aside my furs and silk until mother was provided with better clothing. A cloak she must have, or I felt that I could not wear my own. I need not explain how I accomplished this. Father helped me a little, saying, 'I wish I could do more, but Johnnie's illness has been expensive.' How grateful I was that he did not remind me of the heavy drafts I made upon his purse before I went to the city. On mother's birthday father asked her to ride over to Aunt Jane's, and as I went for her bonnet and cloak, she said, 'Bring the old shawl, too, Julia, my cloak is thin for such a day.' I came in softly and wrapped the new cloak around her. 'What is it?' she asked, shrinking from it in surprise, as she felt the fur. I put my arms around her and cried. Dozens of silks could not make me so happy as I am when I see her in that nice, warm cloak.

"I have overtaken father and mother before they passed from my sight, and I shall walk with them in shadow and sunlight. I do not intend to make a virtue of plain dress, but I do purpose to wear nothing showy, or nothing more expensive than mother wears. When I see girls dressed like Fan Huntly, I cannot help thinking about the father and the home. I wonder if the walls and floors are bare, or if there is money enough for all.

"I have answered your question. Yes, I am changed. Am I odd to heed the lessons?"

There was no reply, but Julia, looking up, read an answer in the thoughtful face and tearful eyes of her companion.—*Esther Converse.*

As Quick as the Telephone.

ONE night, a well-known citizen of a Western city, who had been walking for some time in the downward path, came out of his house and started down town for a night of carousal with some old companions he had promised to meet. His young wife had besought him, with imploring eyes, to spend the evening with her, and had reminded him of the time when evenings passed in her company were all too short. His little daughter had clung about his knees, and had coaxed in her pretty, willful way, for "papa" to tell her some bed-time stories; but habit was stronger than love for child and wife, and he eluded her tender questioning by the deceits and excuses which are the convenient refuge of the intemperate, and so went on his way.

When he was some blocks distant from his home, he found that, in changing his coat, he had forgotten to remove his wallet; and he could not go out on a drinking bout without money, even though he knew his family needed it and his wife was economizing every day more and more, in order to make up his deficits. So he hurried back, and crept softly past the window of his little home, in order that he might steal in and obtain it without running the gauntlet of either questions or caresses.

But, as he looked through the window, something stayed his feet. There was a fire in the grate within, for the night was chill, and it lit up the little parlor and brought out in startling effect the pictures on the wall. But these were nothing to the pictures on the hearth. There, in the soft glow of the fire-light, knelt his child at her mother's feet, its small hands clasped in prayer, its fair head bowed; and as its rosy lips whispered each word with childish distinctness, the father listened, spell-bound, to the words which he himself had so often uttered at his own mother's knee—

"Now I lay me down to sleep."

His thoughts ran back to his boyhood hours; and, as he compressed his bearded lips, he could see in memory the face of that mother, long since gone to her rest, who taught his own infant lips prayers which he had long forgotten to utter.

The child went on, and completed her little verse, and then, as prompted by the mother, continued—

"God bless mamma, papa, and my own self;" then there was a pause, and she lifted her troubled blue eyes to her mother's face.

"God bless papa," prompted the mother, softly.

"God—bless papa," lisped the little one.

"And—please send him home sober." He could not hear the mother as she said this; but the child followed in a clear, inspired tone:—

"God—bless papa—and please—send him—home—sober. Amen."

Mother and child sprang to their feet in alarm, when the door opened so suddenly; but they were not afraid when they saw who it was. That night, when little Mary was being tucked up in bed, after such a romp with papa, she said, in the sleepest and most contented of voices—

"Mamma, God answers *most as quick as the telephone*, doesn't he?"—*Sel.*

A SPIRIT of criticism, if indulged in, leads to a censoriousness of disposition that is destructive of all nobler feeling. The man who lives to find fault has a miserable mission.—*United Presbyterian.*

VENTURE not to the utmost bounds of even lawful pleasure; the limits of good and evil join.—*Fuller.*

Both Sides.

TWO FARMERS, in an easy-going sort of way, were jogging along a country road together. As they came in sight of the country church, whose sloping roof showed the patches of new shingles, it naturally suggested remark. From the church the conversation found an easy road to the parson.

Farmer Blake, who was well known in the neighborhood as cherishing a pique at the parson, spoke up with an enlivened tone, as if the subject had a special relish for him:—

"I ain't no Christian myself, though I'm free to confess I wish I was, just for the sake of feeling easy like against a time that's comin', surer nor sunset, but I'll be bound if I care to be one like the parson over there. They say religion is good to make a man open-handed, and good-tempered, and unselfish, but as near as I can figger, the parson aint nary one on 'em. T'other day he kept Larry splittin' wood for him from mornin' till dark, for just three shillin's. That's what I call close-fisted; an' him a gittin' his clear six hundred a year, and not a chick nor a child to raise onto it. And haven't I known him to lay abed mornin's till the smoke was a pourin' out of his chimney, and his wife firing away at the t'other end gettin' of his breakfast? That's what I call downright lazy and selfish. As for his temper, I can't say as I ever heard him say anything outright pesky mad; but he looks solemn nor an owl, most times, and makes you feel as if the east wind was blowin' at yer, more nor the sun shinin' around yer."

"Neighbor Blake," said his companion, after a little pause, "have you got done firin' those shots? If you think you've hit anything, you're mighty mistaken. Blank catridges; that's all they be. To begin with, there ain't a more generous, self-sacrificing man a goin' than just that man, Parson Williams, over yonder, and I know it. One thing I know for certain, he gives a clean hundred dollars a year to old Parson Coe, down to Concord, who has been on his back for years with rheumatism, and him no kin to him, neither, only, as he says, in the Lord; and that ain't the end of his givin', neither, though how he can give more out of six hundred dollars beats me. Another thing I know, he gets the dyspepsia the very worst way, sometimes, and don't half sleep nights, and if his wife, who can sleep, has a mind to get up such times and start the fire, I don't think it is any business of ourn, nor anything agen him. As for his looks, he can't help them, for I do allow he does look kinder down-hearted sometimes, but it's all owin' to his havin' the dyspepsia in the worst way. I tell you it takes a power of kingdom come in a man to hold up his head like a sunflower when he's carryin' a load like lead in his stomach. As for Larry's tellin' he got only three shillin' for splittin' wood, he's been lyin', that's all. He got a good half-barrel of first-class potatoes along with it, and I know it. That's what I call pretty good picking, not considering what a shirk Larry is, especially a splittin' wood. So I think, neighbor, you had better stop figgerin' the parson's character; you can't prove your sums, nohow."

"It's fair for me to confess," he went on to say, in a softened tone, "that he's helped me to see some things the way I never saw them before, and if ever I do get inside of them golden gates, it will be a great deal along of the parson's pointin' out the way so plain, and I advise you, neighbor Blake, to be gettin' ready right off, for a time which you say yourself, for a truth, is comin' surer nor sunset. It isn't a business, neighbor, that can be ketched up when you're near dyin'."

"That's so," responded Farmer Blake in a subdued tone, "and if all you say about the parson is true, I'll be bound if I oughtn't to take back what I said."—*Louise J. Kirkwood, in Christian at Work.*

Health and Temperance.**It Is Our Children They Want.**

OUR Government is only as strong as the moral character back of the hands that drop the ballot. The keystone of its whole great arch is the capacity of the individual citizen for self-government. We expended and consumed, last year, nearly one thousand millions of dollars for beverages aptly styled "Satan in solution," because of their power to destroy the self-governing capacity of the drinker. Why are we spending our money thus? Asking all along the line of the consumers, when we get an honest answer, it is, "I like it." The evil, then, is one of appetite, personal, imperious appetite for a chemical poison.

Tradition tells us that some four thousand years ago the emperor of China issued an edict forbidding the citizens of his kingdom to drink alcoholic beverages for a given time, and that thereafter it rained gold for three days. It would rain gold for three hundred and sixty-five days in a year if we could forbid it in this country. But the old English adage, that "A man's house is his castle," describes the circle around the individual over which law in a republic cannot go. It cannot say to a man, "You shall not drink." It can say, "You shall not sell to your neighbor." But what if a majority of the neighbors want to buy what the man has to sell? It is a government of majorities. If these drinking habits are unchecked, the limitations before us as a nation are fixed by certain scientific laws. In our trouble we appeal to the Government, only to find ourselves confronted with the fact that when the majority of the men on the outside of the saloon want what the man on the inside has to sell, we are in an embarrassing situation. A republic has no power with which it can coerce majorities.

If the conscience and understanding are enlightened, the individual citizen will be capable of self-government, was the foundation idea of the republic. Vermont, Michigan, New Hampshire, New York, and Rhode Island propose to test the power of enlightened understandings and consciences to control this evil; for the laws of these States make the study of the effects of alcoholic drinks and other narcotics in connection with physiology, mandatory in all their public schools. A brighter to-morrow is dawning for the inhabitants of those States.

That which we would have appear in the character of citizenship, should be wrought into that character through the schools, is an axiom of education.

Who have been the opposers to this movement? Not the saloon men.

This legislation is found to be in harmony with natural law, in its appeal to two great forces in the human heart:—

First, self-preservation in the pulpit, and second, paternal instinct, even in the traffic itself; for if a man keeps a saloon, he does not want his boy to keep a saloon. If a man drinks, he does not want his boy to drink. Saloon-keepers have signed petitions for these laws again and again. Who, then, are the opposers? The brewers! Why? Because they have vested interests,—real estate and money invested in breweries. They are looking out for their dividends, ten, fifteen, and twenty years hence. The children of to-day are wanted by the brewers for the drunkards of to-morrow. It is our children they want. They do not want them thus taught, but left in ignorance to buy their beer, to be the beer-bloats of to-morrow. A self-governing people must be a sober people, training its children to sobriety. The death knell of the possibilities of Washington's ideas dominating not only our country, but pervading other nations, is sounded when a State refuses such education.

The mothers of Massachusetts are petitioning their Legislature, now in session, for this temperance education law. I stand here to represent that motherhood. The brewers are competing for our children. Who shall win? Shall the brewers?—*Mrs. Mary H. Hunt.*

A Suggestive Catechism.

Question.—What is the population of the city of New York?

Answer.—1,206,299.

Q.—How many places of religious worship in the city?

A.—489.

Q.—How much is annually required for their support?

A.—\$3,000,000.

Q.—On an equal division, how many men, women, and children to each church?

A.—2,466.

Q.—How many liquor-drinking places in the city?

A.—9,075 licensed, and more than 1,000 unlicensed; over 10,000 in all.

Q.—How much is annually spent in them?

A.—\$60,000,000, or twenty times more than for the support of the churches.

Q.—How many grog-shops to every 120 men, women, and children?

A.—One.

Q.—How many men, women, and children to every church?

A.—2,466. One church for every 2,466, and one grog-shop for every 120.

Q.—How many persons were arrested and committed to the city prison by the police in 1882?

A.—44,578.

Q.—How many of these were of intemperate habits?

A.—33,432, or three-fourths of the whole number.

Q.—How much did the city treasury receive as fees for the licensure of these 9,075 drinking places in 1882?

A.—\$500,000.

Q.—How much did the city treasury expend during the same time for cost of police, the courts, and charities, directly and indirectly, chargeable to the liquor traffic?

A.—\$9,000,000.

Q.—Is it a wise municipal economy to license, patronize, or tolerate a business which requires an expenditure of eighteen dollars for every one received?

A.—Such is the opinion and practice of some.

Q.—What about the crimes of violence, the destitution, the neglect, the tears, the sorrows, the wretchedness, the lost hopes, the lost souls, and woes occasioned by this losing business, the blackest this side of the bottomless pit?

A.—What do the liquor-dealers, the patrons of the grog-shops, and their apologists care for all that is involved in such questions?—*Sol.*

An exchange says: "A man recently got drunk in an Eastern town where saloons are licensed, and was arrested and fined, but appealed the case to the Circuit Court on the ground that a town has no right to fine a man for getting drunk after licensing saloons to sell liquor. He won the case."

The annual report of the Inspectors of State-prisons of Maine shows the proportion in the prisons of the State to be but 1 in every 1,591 of population, while in New York State it is 1 in every 577; in New Jersey, 1 in every 707; Massachusetts, 1 in every 487; Iowa, 1 in every 2,003.

"Be not among winebibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags. Harken unto thy father, . . . and despise not thy mother when she is old." Prov. 23:20-22.

A Warning.

RARELY has the danger from drinking impure well water been brought more forcibly to mind than during the past week. A gentleman recently bought and removed to a farm three miles north of Stamford, Conn., in a little hamlet known as Roxbury. During the past week the owner and his two children were buried. On investigation it has been found that the well water had been poisoned by drainage from the barn-yard and out-buildings. Comment is unnecessary; the fact speaks for itself. That the same conditions exist in thousands of homes there is no doubt. Nor is there any doubt that many of those who will be bereaved and left desolate will derive spiritual comfort and consolation from the thought that "whom the Lord loveth he chasteneth," never doubting that death comes from the Lord. Death may well be called an avenger, for death is the avenger of broken and neglected laws of health.

The porosity of the soil is not understood as it should be. A vessel of any sort filled with dry earth, compressed as much as possible, will still absorb one-quarter to one-third of its own bulk of water without overflow. This not only proves the danger from drainage into wells and cisterns, but also proves the dangers arising from the gases which are the result of decomposition.

The season of warm weather is approaching, and one that is looked forward to with peculiar dread, and it behooves every householder to look well to the ways of his household out-of-doors. Where the habit of throwing slops and refuse around the house has been formed, stop it, and use all possible means to remedy the evil that has been done, by providing suitable arrangements for the convenience and health of the household.—*Christian Union*.

Fixing the Responsibility.

A SUIT for damages has just been entered in one of the Brooklyn courts by a tenant against the owner of the house in which he lived. The plumbing of the house was defective, and the tenant notified the owner, of that fact several times, but no notice was taken of the complaints. Finally, some members of the tenant's family were attacked by diphtheria. Now the tenant brings suit for damages.

When owners of property are compelled to keep tenements in habitable condition, and are held responsible pecuniarily for all damages to health or property resulting from their negligence or penuriousness, there will be hope of tenants' reasonable demands receiving attention. It should be a State-prison offense for the owner of property to allow defective plumbing to remain, when he knows that the lives of his fellow-creatures are jeopardized by his action. There is small difference between the man who with murderous intent deprives a human being of life, and he who through negligence and greed allows those who are in a manner his wards to breathe an atmosphere of deadly poison, which must eventually result in disease and death.—*Christian Union*.

A TEA-DRUNKARD.—The term "tea-drunkard" is known throughout Russia, and implies, not the abuse of *robur* or any spirit distilled from the herb, but that the cup which cheers intoxicates also, if zealously adhered to. Strong tea is well-known to be a powerful though fleeting excitant of the nervous system; and if the reader likes to make the experiment, let him drink a dozen or fifteen cups of tea in the Russian style—that is, without cream or sugar, but flavored with a drop of lemon juice—in the space of a couple of hours, and he may arrive at the conclusion that there is something rational about such an epithet as tea-drunkard after all.—*Christian at Work*.

News and Notes.**RELIGIOUS.**

—New Orleans has over 10,000 colored Baptists.
—A Conditional Immortality Association was organized March 10, in Brooklyn, N. Y.

—Berlin, Germany, has but one church to 50,000 of its population, but it has 11,000 drinking saloons in the city.

—The Albany County Bible Society of New York celebrated its seventy-fourth anniversary March 10. It circulated during the year 2,349 Bibles.

—A new schooner is to be built for the Gaboon and Corisco Missions, West Africa, which is to be paid for and supported by the children in America.

—Nearly all the Esquimaux of Greenland are adherents to the Lutheran faith, having been converted through the missionary enterprise of the Danish church.

—Of twenty-one missionaries of the London Missionary Society sent to Central Africa since 1876, fully one-third have died, and several have been compelled by illness to go to other fields.

—There are more than thirty Jewish synagogues in New York, some of which are among the most imposing structures in the city. The Jewish population of New York is said to be nearly 100,000.

—The Mennonite Church of Indiana, Michigan, and Ohio, at its late session of conference passed a resolution advising and entreating its members to adopt the system of tithe-paying, as a means of supporting their work.

—The Fifth Avenue Presbyterian Church, of which Rev. Dr. John Hall is pastor, last year contributed \$146,671, of which \$91,007 were for benevolent and miscellaneous causes, and \$36,564 for congregational purposes.

—The Boston *Watchman* says that through the distribution of Swedenborgian literature "there are in all denominations, ministers and laymen who are essentially Swedenborgian in their interpretations of Scripture; a fact the significance of which it is not easy to estimate."

—The number of Methodist Churches in the United States is now 19,065, an increase of 324 during the last year. The number of lay members in full connection with the Methodist Church, not counting the 182,000 on probation, is 1,604,402, an increase of 4,992 during the last year.

—A new sect in Russia, calls its members Jerusalemites. Each member pledges himself to make at least one pilgrimage to the Holy Land. The patriarch at Jerusalem gives to each one who visits him, a card on which is a printed dispensation, which is worn by the possessor as a distinctive sign of his standing. Their meetings are all held in the night in an unlighted place.

—Arrangements have at last been completed for holding the long-talked-of Church Congress. The first meeting is to be held in Hartford, Conn., in May, and invitations have been extended to all Christian denominations to send delegates. One object of the gathering is to promote "good feeling," and unity of action in religious labor. *Good feeling* is the essential thing with many religionists nowadays.

SECULAR.

—Nebraska reports fruit of all kinds in fine condition.

—Nine whales were recently killed on the coast of Maine.

—Cherries were shipped from Vacaville, Cal., week before last.

—The town of Marysville, Tenn., was nearly destroyed by fire, April 6.

—Many arrests of anarchists have recently been made in some of the cantons of Switzerland.

—The thermometrical register of New York shows the coldest February and March for fifteen years.

—The Washington Monument was struck three times by lightning April 8. No damage reported.

—The steamer *Michigan*, which was held forty-two days in the ice on Lake Michigan, sunk March 22.

—In the public schools in Sweden, four hours a week are devoted to instruction in mechanical arts.

—A new morning paper, devoted to the interests of a high protective tariff, and having a capital of \$100,000, will soon be published in New York.

—The endowment of Girard College is \$10,138,000; of Columbia, \$6,250,000; of Harvard, \$4,500,000.

—Additional troops left the Brooklyn Navy Yard last week to protect American interests at Aspin-wall.

—April 6, one of the gangways of the Cuyler Colliery, near Shenandoah, Penn., caved in, burying ten men.

—The Australian Frozen Meat Company lost \$30,000 in the last six months, from their English shipments.

—Bartholdi's statue of "Liberty Enlightening the World" will leave Rouen for New York about the last of April.

—The paint shop and spar shed of the Norfolk Navy Yard were burned April 5. The loss is said to be very heavy.

—A number of Benedictine Sisters from Switzerland have located at Uniontown, W. T., where they intend to open schools.

—Miss Caroline F. Whiting has been principal of the East Twenty-seventh Street Grammar School of New York for fifty years.

—At last, ninety years after the death of the Scotch poet, Robert Burns, a marble bust of him has been placed in Westminster Abbey.

—An official proclamation from Constantinople was issued April 8, denouncing El Mahdi as an impostor and robber chief of the vilest stamp.

—The Canadian Pacific Railway promises to run its first train through from Quebec to Port Moody on August 22d, and will make the trip in 16½ hours.

—A post-office has been established at Massowah, the chief town of a sterile island in the Red Sea, and said by geographers to be the hottest place on earth.

—Two Christian temperance women were recently fined ten dollars each by a Justice of the Peace in Cornwall, N. Y., for disturbing the liquor saloons of that town, by prayer!

—Louisiana is said to be the "worst whisky scoured State in the South," having 5,380 retail liquor dealers, while Mississippi, with 200,000 more population, has but 931.

—The Manitoba rebellion has become formidable. The Indians connected with it have up to date massacred fourteen whites who were considered enemies to their movement.

—The Mormons are much dissatisfied with the late rulings of the Supreme Court, which declares constitutional the Edmunds Act, which was framed to abolish polygamy in Utah.

—General Barrios, president of Guatemala, and would-be dictator of all Central America, has been killed. His successor has been chosen in the person of General Manuel Lizandro Barrillos.

—It is rumored that an American syndicate has been formed to colonize American citizens in Nicaragua. Among those engaged in the scheme are prominent politicians of Michigan and New York.

—A terrific storm and tidal wave occurred on the English coast April 7. The steamship *Germanic*, which had just left Queenstown with passengers for New York, encountered the storm and was forced to return to port.

—The late war news from the Afghan frontier has caused a great excitement in the Produce Exchange, New York. On April 8, 10,000,000 bushels of wheat changed hands, and prices advanced seven cents per bushel.

—The "Victorian Year Book," just published, gives the population of Victoria, Australia, for March 31, 1884, at 938,937. The population of Australia together with Tasmania and New Zealand is increasing at the rate of 110,000 a year.

—A naval officer in Washington says that the Russian Minister to this country has endeavored to secure the services of an American naval officer to purchase vessels for Russia to be used in case of war between that country and England.

—After a long fight over the matter, the Baltimore and Ohio Railroad has succeeded in obtaining the right of way for their road into the city of Philadelphia, where they will make connection with the Philadelphia and Reading Railroad.

—Vermont has started to solve the question of ignorant and incompetent juries. A law passed by the last Legislature provides for the drawing of special juries in important cases. It is first being applied in the trial of the case of ex-Gov. John B. Page, of Rutland. The jury drawn consists of leading citizens of the county outside of Rutland.

—A decree was recently issued by the Viceroy of Yunnan, China, for the destruction of all Roman Catholics and foreigners. In obedience to the order it is said that several Roman Catholic villages were destroyed, and some hundreds of converts killed.

—Russian troops attacked the Afghans entrenched at Penjdeh, on the Afghan frontier, March 30, and killed 200 of the garrison. The English regard the act, so it is said, as a formal declaration of war between themselves and Russia, and will at once send 12,000 re-enforcements to India.

—The National Temperance Society is to have a "Temperance Centennial," commencing Sunday, Sept. 20, 1885, at which temperance sermons and lectures will be delivered by ministers of all denominations. A committee will select the place of meeting, and perfect arrangements.

—England has ordered 5,000,000 pounds of canned meat from Chicago, and 200,000 swords of the Ames Manufacturing Company of Chicopee, Mass. So says the *Christian at Work*. It may be that England wishes to introduce the millennium, and is buying stock of which to make plowshares.

—Judge Ewing, of Pittsburg, Penn., has decided that a store order given by any company to an employe is illegal. Miners in Western Pennsylvania who have been compelled to accept such orders now propose to enter suit against their employers to recover wages. It is said that claims amounting to several hundred thousands of dollars will be presented.

Obituary.

WILLIAMS.—Amelia Williams, aged 2 months and five days, died in San Francisco, April 4. Funeral from the residence of Sister Thorn, the grandmother. Words from Luke 18: 15, 16. **EDITOR.**

WILSON.—Died of meningitis tuberculosa, in San Francisco, Cal., April 5, 1885, Willie J. Wilson, youngest child of Olaf and Mary Wilson, aged 1 year and 26 days.

Willie was an attractive child and of a sweet disposition, beloved by all who knew him. After the sickness of about ten days he was taken from our midst by the intruder. We laid him away to rest, but it will not be long until he will return from the land of the enemy. The afflicted parents find comfort in the blessed hope of the first resurrection. Funeral service took place on April 7, from the house of worship on Laguna Street. Words of consolation were spoken by Elder J. H. Waggoner, from Jer. 31: 15, 16. **ANDREW BRORSEN.**

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.**

Stockholders' Meeting.

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

S. C. STICKNEY, Secretary.

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.

Specimen Pages.

WE have printed at this office, in the form of a 16-page tract, selections from Vol. IV, to be used by those who wish to canvass for the book. It consists of pages 31 to 36, and 316 to 323, the latter being the entire chapter on the "Origin of Evil." These selections are complete in themselves, so that this makes an excellent tract for general circulation. The last two pages are a notice of the book. Wherever this tract is read there is created a strong desire to read the book. They will be furnished by this office at \$1 per hundred, post-paid.

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.

RECEIPTS.

CALIFORNIA CONFERENCE FUND.—El Monte \$20, San Jose \$13, Ferndale \$159.10, Grass Valley \$45.25, Woodland \$75.45, Fresh Water \$26.35, Placerville \$31.50, Lakeport \$15.50, Pleasant Grove \$43, Napa \$35.10, Fresno \$99.85, San Diego \$116.65, Ferndale \$22.60, C Maynard \$10, Los Angeles \$54.20.

AUSTRALIAN MISSION.—C H Peach \$9.65, Mrs A J Hutchins \$70, Willger Hutchins \$50, E F Hutchins \$50, L A Hutchins \$50.

CHURCH DEBT FUND.—C H Jones \$25.
CALIFORNIA T AND M SOCIETY.—District No. 1, per Mrs E J Church \$27, per Jos Eggleston \$8.60, District No. 7, per S K Shannon \$50, C P Bollman \$1, C Maynard \$6.85, Margaret Green \$1.75, D L Fisher \$1, Erastus Banta 20c, P M Partridge \$1.55, T A Kilgore \$2, Mrs D Smith \$3, H F Courter \$3, Mrs Harvey \$2, M J Church \$2, C A Cary 30c, Jos Leininger \$2.50, C B Caldwell \$2.

ORDERS FORWARDED.

BOOKS SENT BY FREIGHT.—C Maynard, Mrs C Ruoff.
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VOLUME FOUR.

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This is a candid examination of the question as to what the Lord expects from his children as an acceptable manifestation of gratitude for his gifts and care. It treats the important subject of tithes and offerings in a new and interesting way. Its arguments are clear and concise. It is a plain and faithful presentation of the truth of God's word on the important subject. An idea of the scope of the work may be obtained from the following brief synopsis:—

CHAPTER I.

Man's Duty to Love God Supremely.—God's Pleasure Man's Profit.—Love is Active, not Passive.—Two Ways of Honoring God.—With Our Time and Our Substance.—Tithing Rests on Same Foundation as Sabbath.—The Right of Property: Everything is the Lord's.—Tithing Not Peculiar to Jewish Dispensation.

CHAPTER II.

First Instance of Payment of Tithes.—What the Tithe Is.—Jacob's Vow.

CHAPTER III.

From What is the Tithe to be Paid?—When Shall It Be Laid Aside? Redeeming the Tithe.—Object of the Tithe.—Nehemiah's Example.—Offerings: Various Kinds in Old Dispensation.—David's Example.—Christian Obligations.

CHAPTER IV.

Difference Between Tithes and Offerings.—Offerings to be Given Willingly.—Modern Methods of Raising Money for Church Support Contrasted with Ancient.—Tithe Must Be Paid Continuously.—Church Expenses: How Raised in Ancient Times.—Support of the Poor; Bible Plan.—A Second Tithe.

CHAPTER V.

Who Should Pay Tithes.—Who should Make Offerings.—The Promise of God.

CHAPTER VI.

Parable of Rich Man; Luke 12:15-21. "Rich Toward God."—Parable of the Unjust Steward.—Children of this World Wiser than Children of Light.—Why God Requires Men to Give of Their Means.

CHAPTER VII.

Systematic Giving.—Impossible to Discharge Our Obligations Without a Plan in Giving.—Purposing in the Heart.—How to Make Duty a Pleasure.—Giving One of the Christian Graces.

CHAPTER VIII.

An Objection; Tithing Not Mentioned by the Apostles.—The Reason: Why.—Not One-tenth Merely, but *All* Belongs to God.—"Sell That Ye Have, and Give Alms."—When Does this Command Apply?

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 16, 1885.

REMEMBER that our annual meeting will commence the 24th inst. Again we request that blankets and comfortables be brought as far as convenient. They will be needed. We hope for a full and profitable meeting.

CALIFORNIA has been visited with splendid rains, which have done untold good. On Wednesday evening, April 8, a beautiful thunder storm passed over Oakland, and other points on the coast. The lightning was vivid, the thunder heavy, and the rain came down in torrents—all in good Eastern style. The days following were unusually warm. Good crops now seem assured in this State—only for the north winds, of which California ranchers always stand in dread.

Ministers, Attention!

WE desire the present permanent address of all the Seventh-day Adventist ministers in the United States and Canada. As there have been some changes made in the fields of labor since the last Year Book was issued, we will ask each of the ministerial brethren to drop us a postal card giving his present office address.

Tithing.

In the article on tithing, in this paper, mention is made of a pamphlet on tithing by Elder G. I. Butler. It is published at the *Review and Herald* Office, Battle Creek, Mich. Price only five cents, 112 pages. It is put down so low in order that it may have a wide circulation among our churches. And it ought to have. We think the last twelve or fourteen pages should be published in a tract—not to take the place of the whole book, but—to be scattered thoroughly in addition to the book, so as to insure a thorough examination of the facts there presented. Address as above, or *Signs of the Times*, Oakland, Cal.

New Orleans Exposition.

THOSE who intend to visit the Exposition, and are strangers to the city, ought to remember that there is a "Department of Information" organized by the managers of the Exposition, where information will be always given free of cost upon any subject which strangers may desire. They will be directed to suitable lodging and boarding-houses; will be informed of the exact cost of accommodations; will be directed to the various lines of travel, etc. This is to prevent imposition by runners, agents, and others who volunteer their services at the depots.

The office of this Department is at 164 Gravier Street, and 15 Union Street, between St. Charles and Carondelet Streets. Open day and night. This is of great service to strangers.

The weather is said to be beautiful in New Orleans now, and the facilities for reaching the park have been increased.

Question.

"Was Adam created mortal or immortal?"

There is a difficulty attendant upon such a question as this; there is no positive declaration of the Scriptures on the point. Three positions have been assumed in regard to it.

1. That he was created neither mortal nor immortal, but a candidate for immortality, or, so to speak, for mortality, if he failed in his probation. This may appear sensible to some people, but to us it is utterly incomprehensible. *Mortal* means "subject to death," and *immortal* means "exempt from liability to death." We will not venture to say that a person

cannot occupy such a position; we only say that we cannot conceive the possibility, even as we cannot conceive that a person may be neither dead nor alive.

2. That he was created immortal, and was put on probation for a *continuance* of his immortality. We do not accept this as truth, though we have no confidence in the objection that is usually urged against it, namely, that immortality could not be lost. We can readily believe that God could change or reverse any condition in which he should place his own creature. The mystery of the incarnation of the Son of God ought to make us modest in fixing the limit of God's power over his own work.

3. That he was created mortal, and put on probation for immortality, eternal life. This appears the most reasonable, and we think is most nearly in harmony with the teachings of the Scriptures. It appears that all that was necessary to execute the threatening that he should die, was to shut him away from the tree of life, and he necessarily decayed and returned to the earth. The Apocrypha says that Adam was made to be immortal, but that is not considered sufficient as authority.

The nearest that we can come to positive proof we here give. In 1 Cor. 15:47 Paul says: "The first man was of the earth, earthy." The last word, *earthy*, is from *choikos*, which Greenfield defines as follows: "Of dust, earthy, terrestrial, and by impl. corruptible, frail, mortal. 1 Cor. 15:47, 48, 49." But we find no other lexicon which gives this implied signification. The following from commentators of repute seem to give a warrant for these words of Greenfield. Olshausen on the text says:—

"When employed by the apostle Paul on the contrary, *psuchee* and *psuchikos* mark a lower relation, standing parallel to the *choikos* (v. 47), and indicating not the sinless creature, proceeding from the hand of his Creator, but the fallen being under the power of corruption."

If it be so that *choikos* expresses a corruptible condition of being, then Greenfield is justified in his definition. But Olshausen would not then be warranted in his distinction, as relating to this word, between the sinless man as he proceeded from the hand of his Creator, and the fallen, corruptible man, for Paul uses the word *choikos* of the first man as he was made. From this it would appear that he was made of the earth, corruptible, mortal. And Dr. Barnes comments as follows:—

"The first man. Adam. Is of the earth. Was made of the dust. See Gen. 2:7. *Earthy*. Partaking of the earth. He was a mass of animated clay, and could be appropriately called 'dust.' Gen. 3:19. Of course he must partake of a nature that was low, mortal, corruptible."

This is the best light we can afford on this question, and we think our querist will agree with us that the balance is in favor of the last position stated, that Adam was created mortal.

Short Musical Notes.

OUR Hymn Book says: "The music introduced into this book will greatly promote uniformity and correctness in singing." To this we may say: "That depends." Strictly speaking, there is no music in the book, nor in any other book. See Webster and Worcester. Music is a science; or it is a succession of pleasing sounds, as in melody, or a combination of those sounds, as in harmony. But neither of these is in the book. But there are characters which are technically called music, because they guide in producing melodious and harmonious sounds. They represent to the eye the form in which music is or should be presented to the ear.

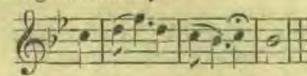
How, then, can these characters "promote uniformity and correctness in singing?" A book will promote correctness in reading only provided that we study and follow its rules, and correctly express its words. The music in a book has of itself no power to form correct habits in any one, or to cor-

rect wrong habits. The reader may say that this is a round-about method of saying that, to have the music serve any good purpose we must *use it*—must heed its construction. Well, if he will look at it in both methods of statement, we shall the better be satisfied; as that may insure his attention to an important subject.

We have said that too many of our tunes are not sung at all. We now further notice that very few are sung correctly. Some old familiar tunes are almost uniformly mutilated in the singing. We will give a few instances: The last strain of *Balerna* is written as follows:—

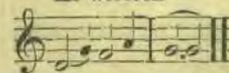


But it is sung in this style:—

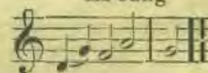


A certain writer has said that *the tune* to the words, "Nearer, My God, to Thee," has never been written. Thus far the favorite is *Bethany*, and probably will remain so. The movement is not difficult, and is generally preserved until we come to the last strain. Then a change takes place, as follows:—

As written



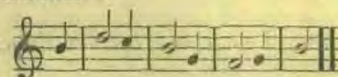
As sung



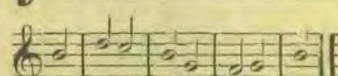
The effect is easy to see if part of the congregation sing it correctly, or if an instrument is used, as performers very laudably aim to keep the correct time.

A common error is that of singing tunes of the style of *Balerna* or *Ortonville* as if they were written in notes of equal length, or very nearly so. The effect is as follows:—

As written



As sung



Let a few singers perform these as here written, some on one staff and some on the other, and note the effect. Of course such an effect in *full* will never be actually produced, because those who know how it should be sung are *compelled to give way*, and let the error prevail. In this manner a *compromise* may be obtained; the half or open notes will be given their proper time, and the quarter notes will be sung as if *dotted*—their time increased only by half.

For another instance let the singers in any of our churches sing *Chopin*, and let some one try to beat the time on the last strain.

Some insist that such inaccuracies in time make no difference, only so that all are agreed upon the time in which the piece is sung. For two reasons we dissent: (1) There is a material difference between producing a piece correctly, in the time in which it is written, and producing it in a careless, drawing manner. And, (2) All will never be agreed. When we are present, they never can obtain our consent to such mutilations! and we know many more of the same mind.

We are referred to such singers as Sankey, who observe no time, who aim only at the *effect*, without regard to rules. But such sing alone, and they do not sing church music. Of such we have nothing to say. We do not care how songs are sung by soloists. We are pleading only for congregational singing of church music. Here regard *must* be paid to time.

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