

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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GOD'S PROMISES.

Lord, I believe! The cross of care
That crowds upon my tired heart,
I bring to thee! No other love
Could lift the load, relieve the smart.
Strength for the day, thy promise gives;
Because thou art, thy servant lives.

Lord, I believe! The rain of tears
That dims these weeping eyes to-night,
Can never hide thy rainbow arch,
Thy sign of love and life and light!
In mystic grandeur, calm and high,
It arches o'er my western sky.

Lord, I believe! The Babel sounds
That ring upon my weary ear,
Drown not the still, small voice that speaks
In steadfast accents, true and clear;
Lord, here am I! Thy will reveal,
As at thy blessed feet I kneel.

Lord, I believe! The cross is hard,
The night is dark, and long the road;
Can I forget the form that bowed
'Neath sharper cross, and heavier load?
The wounded feet that here have trod,
And marked with blood the shuddering sod?

Lord, I believe! Mine unbelief,
My weakness, and my wrong forgive!
Tired, trembling, troubled, let me touch
Thy garment's hem and I shall live;
For, wounded, sinful, though I be,
God's promises are all for me.

—The Advance.

General Articles.

The Gospel in Macedonia.

BY MRS. E. G. WHITE.

AFTER a time Paul again visited the churches of Asia Minor, accompanied by Silas. On this journey his attention was called to Timothy, who had received a careful religious education, and was of good report among the brethren of Lystra and Iconium. In this young man Paul saw one who appreciated the ministerial work, and was not appalled at the prospect of suffering and persecution; and he took Timothy with him to assist in his labors.

After spending some time in Asia Minor, in a night vision Paul received a call to visit Macedonia; and soon Paul and his companions were preaching the gospel in Philippi, one of the chief cities of Macedonia.

At Philippi, Lydia, of the city of Thyatira, heard the apostles, and her heart was open to receive the truth. She and her household were converted and baptized, and she entreated the apostles to make her house their home.

Day after day, as they went to their devotions, a woman with the spirit of divination followed them, crying, "These men are the servants of the most high God, which show unto us the way of salvation." This woman was a special agent of Satan; and, as the devils

were troubled by the presence of Christ, so the evil spirit which possessed her was ill at ease in the presence of the apostles. Her words were an injury to the cause of truth, distracting the minds of the people, and throwing disrepute upon the work by causing people to believe that the men who spoke with the Spirit and power of God were actuated by the same spirit as was this emissary of Satan.

The apostles endured this opposition for several days; then Paul, under inspiration of the Spirit of God, commanded the evil spirit to leave the woman. Satan was thus met and rebuked. The immediate and continued silence of the woman testified that the apostles were the servants of God, and that the demon had acknowledged them to be such, and had obeyed their command. When the woman was dispossessed of the spirit of the devil, and restored to herself, her masters were alarmed for their craft. They saw that all hope of receiving money from her divinations and soothsayings was at an end, and perceived that if the apostles were allowed to continue their work, their own source of income would soon be entirely cut off.

A mighty cry was therefore raised against the servants of God, for many were interested in gaining money by Satanic delusions. They brought the apostles before the magistrates with the charge that "these men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans."

A mob spirit prevailed, and was sanctioned by the authorities, who tore the clothes from the apostles, and commanded them to be scourged. "And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely; who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks."

The apostles were left in a very painful condition. Their lacerated and bleeding backs, were in contact with the rough stone floor, while their feet were elevated and bound fast in the stocks. In this unnatural position they suffered extreme torture; but instead of groaning or complaining, they encouraged each other, and praised God with grateful hearts that they were found worthy to suffer shame for his dear name. Paul was reminded of the persecution he had been instrumental in heaping upon the disciples of Christ, and he was devoutly thankful that his eyes had been opened to see, and his heart to feel, the glorious truths of the gospel of the Son of God, and that he had been privileged to preach the doctrine which he had once despised.

There in the pitchy darkness and desolation of the inner prison, Paul and Silas prayed, and sung songs of praise to God. The other prisoners listened with astonishment. They had been accustomed to hear shrieks and moans, cursing and swearing, breaking at night upon the silence of the prison; but they had never before heard the words of prayer and praise ascending from that gloomy cell.

But God had not forgotten to be gracious to his suffering servants. An angel was sent from Heaven to release the apostles. As he neared the Roman prison, the earth trembled beneath his feet, the whole city was shaken by the earthquake, and the prison walls reeled like a reed in the wind. The heavily bolted doors flew

open; the chains and fetters fell from the hands and feet of every prisoner.

The keeper of the jail had heard with amazement the prayers and singing of the imprisoned apostles. When they were led in, he had seen their swollen and bleeding wounds, and he had himself caused their feet to be fastened in the instruments of torture. He had expected to hear bitter wailing, groans, and imprecations; but lo! his ears were greeted with joyful praise. He fell asleep with these sounds in his ears, but was awakened by the earthquake, and the shaking of the prison walls.

Upon awaking he saw all the prison doors open, and his first thought was that the prisoners had escaped. He remembered with what an explicit charge the prisoners had been intrusted to his care the night before, and he felt sure that death would be the penalty of his apparent unfaithfulness. He cried out in the bitterness of his spirit that it was better for him to die by his own hand than to submit to a disgraceful execution. He was about to kill himself, when Paul cried out with a loud voice, "Do thyself no harm; for we are all here." The jailer dropped his sword, and called for a light. He hastened into the inner dungeon, and fell down before Paul and Silas, begging their forgiveness. He then brought them into the open court, and inquired of them, "Sirs, what must I do to be saved?"

He saw his own deplorable condition in contrast with that of the disciples, and with deep humility and reverence asked them to show him the way of life. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house." The jailer then washed the wounds of the apostles, and ministered unto them, and was baptized by them. A sanctifying influence spread among the inmates of the prison, and the hearts of all were opened to receive the truths uttered by the apostles.

When the officers informed the magistrates in the morning of what had occurred at the prison, they sent the sergeants to liberate the apostles from prison. "But Paul said unto them, They have beaten us openly, uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay, verily; but let them come themselves and fetch us out."

Paul and Silas felt that to maintain the dignity of Christ's church, they must not submit to the illegal course proposed by the Roman magistrates. The apostles were Roman citizens, and it was unlawful to scourge a Roman, save for the most flagrant crime, or to deprive him of his liberty without a fair trial and condemnation. They had been publicly thrust into prison, and now refused to be privately released, without proper acknowledgments on the part of the magistrates.

When this word was brought to the authorities, they were alarmed for fear the apostles would make complaint of their unlawful treatment to the emperor, and cause the magistrates to lose their positions. They accordingly visited the prison, apologized to the apostles for their injustice and cruelty, and themselves conducted them out of the prison, and entreated them to depart out of the city. Thus the Lord wrought for his servants in their extremity.

The magistrates entreated them to depart

because they feared their influence over the people, and the power of Heaven that had interposed in behalf of those innocent men who had been unlawfully scourged and imprisoned. Acting upon the principles given them by Christ, the apostles would not urge their presence where it was not desired. They complied with the request of the magistrates, but did not hasten their departure precipitously. They went rejoicing from the prison to the house of Lydia, where they met the new converts to the faith of Christ, and related all the wonderful dealings of God with them. They related their night's experience, and the conversion of the keeper of the prison, and of the prisoners.

The apostles viewed their labors in Philippi as not in vain. The Philippians saw represented in the deportment and presence of mind of the apostles the spirit of the religion of Jesus Christ. The apostles might have fled when the earthquake opened their prison doors and loosened their fetters; but that would have been an acknowledgment that they were criminals, which would have been a disgrace to the gospel of Christ; the jailer would have been exposed to the penalty of death, and the general influence would have been bad. As it was, Paul controlled the liberated prisoners so perfectly that not one attempted to escape.

The Philippians could not but acknowledge the nobility and generosity of the apostles in their course of action, especially in forbearing to appeal to a higher power against the magistrates who had persecuted them. The news of their unjust imprisonment and miraculous deliverance, was noised about through all that region, and brought the apostles and their ministry before the notice of a large number who would not otherwise have been reached.

Paul's labors at Philippi resulted in the establishment of a church there, whose numbers steadily increased. His example of zeal and devotion, above all, his willingness to suffer for Christ's sake, exerted a deep and lasting influence upon the converts to the faith. They highly prized the precious truths for which the apostle had sacrificed so much, and they gave themselves, with whole-hearted devotion, to the cause of their Redeemer.

PAUL once gathered a bundle of sticks, and laid them on the fire. If a man wants a fire kept up, he must do his share in supplying its fuel. It was down on the coast of Florida, in war time. A little band of Christian soldiers held a weekly prayer-meeting in a church building deserted by its ordinary congregation. One evening a new voice was heard there. An officer who had been in frequent attendance, but who had not before taken part in the exercises, said: "I am not accustomed to speak in prayer-meetings. I do not feel competent to that service. But I have so greatly enjoyed these meetings, week after week, that I have thought it was hardly fair for me to be always warming myself by this Christian fire without ever furnishing an armful of fuel; so I rise to tell you that your Saviour is my Saviour, and that I am very grateful for all the help and cheer you have been to me in his service, at these week-night prayer-meetings." And as that little "bundle of sticks" was thrown into that army prayer-meeting fire, the flame flashed up there in new light and warmth, and more than one soldier present rejoiced afresh in its glow. When did you gather the last bundle of sticks for the fire of your church or neighborhood prayer-meeting? It may be by timely words of exhortation or prayer, that you supply your share of the fuel. It may be by a part in the service of song. Or it may be by the responsive look in your face, which helps him who leads, through its assurance that one at least of those before him is all aglow with love for the truth he emphasizes. In one way or another, you ought to help to keep your prayer-meeting fire going.—*H. Clay Trumbull.*

The "Social Element."

THE cultivation of the social element in the church is all the rage to-day. We might suppose, from what we hear, that this was the grand condition of the millennium. It is the way to draw people and get them saved, we are told. But it is a little astonishing how the church used to be the scene of such deep conviction, such wonderful conversions, such mighty, sweeping revivals, and how she grew in grace and spiritual power, paid her way, and maintained a respectable existence, before any of these modern devices were thought of. But that she did, there is no question.

How strange that Wesley never thought of this in all his wise legislation for the church. Perhaps it was that he found nothing in the Bible that suggested it. But to-day this is the cry, "We must cultivate the social element." What a sophistry of the devil is this! Such cultivation so utterly kills out all true spiritual sociability, that the prayer and class-meetings, if they are attended,—which they are not, where this social cultivation is practiced,—are places of cold silence, gloom and death, from which every sinner might well pray to be delivered. Surely, if what such people manifest in the social meetings is religion, righteousness, peace, and joy in the Holy Ghost, we do not wonder that young people want to have a little more pleasure before entering this vale of cold shadows.

The heart of the true child of God must burn with a sense of shame and holy indignation to see how effectually the devil is blinding, captivating, and capturing the church, through worldly church members, and converting many of our churches into clap-traps to destroy spiritual life, by choking all the innocents to death as soon as they are born. If it does not do this, it teaches them to believe that all they have heard about religion is not true,—it does not meet the longing of the soul; we must find our pleasure in something besides spiritual things. Hence, from the training they have received, we have many semi-infidels growing up in the church. Much of this is done through the organized system of entertainments instituted to cultivate the social element, all of which was born of spiritual death. Shade of Wesley! where are we drifting? Cultured, cold Unitarianism is much better; for it is just what it professes to be.

Think of the church of Jesus Christ fiddling to please the worldly horde, under the plea of cultivating the "social element;" and in her starved, shriveled weakness, making a clown of herself to win the patronage of the world, that she may eke out an existence that is of no consequence to human welfare,—an existence, because of what it is, that is not half so noble and dignified as a club-room or a theater. Is this the church of Jesus Christ? If so, "how are the mighty fallen!" What impressions must young converts get of God, his promises, and the power of grace! What is the impression upon the unsaved?

Shall we not teach young converts that there is a distinction with a difference? "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" What are many of the young converts of to-day taught to forego, that would not be very unbecoming to them, even if they were not the professed followers of Christ?

In an ancient book we have read, if we are not mistaken, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" And in that same book we find this advice: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." We also find this: "Be not conformed to this world; but be ye transformed [or better, transfigured] by the renewing of your

mind, that ye may prove what is that good, and acceptable, and perfect will of God."

We have also the experience of one who lived some years since, who, perhaps, would be regarded by some as not abreast of the times; but he said, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." In this he teaches us that the tastes are changed so that we have no fellowship with worldliness. This was his experience when he first came into the church in good and regular standing. From that point, he describes his experience thus: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus." And he gave this advice to all: "Brethren, be followers together of me, and mark them which walk so as ye have us for an example."

We know that this man's experience is not quoted much by those who mourn the great lack of sociability in the church, and desire to rejuvenate the church, and make her the center of attraction through the agency of dramatics, pantomimes, broom drills, etc. But if we could have a little more of such experience in the church among those of influence, there would be a great increase in attendance upon the social meetings of the church. These places would soon become very much more social, because those who attended would have something always to talk about, which would be "too good to keep." They could talk with a boldness, positiveness, dignity, and unction which would command the respect of all candid, unconverted men. Men would then see that there was some harmony between their profession and the word of God; young converts would discover that there was "a difference between the precious and the vile; between him that served God and him that served him not."—*J. N. Short, in Christian Witness.*

No MAN should change from one Christian denomination to another except for one reason, viz., that loyalty to truth demands it. Several times within the last few years we have heard that Mr. A has become an E, or Mr. B has become a C. And no other reason was assigned than either that the B's treated him shabbily, or did not treat him well enough. Suppose a boy has a controversy with his teacher, which results in his finding himself at the radical end of the ferule. The boy goes home, saying, "I can't endure that teacher; therefore twice four is nine." That is poor logic. It is exactly as good, however, as the reasoning of the minister who thinks within himself, "The Baptists have slighted me; therefore baptism came in the place of circumcision." Or, again, "I find the Baptists uncongenial; therefore the apostles did baptize infants, and I will do the same." Or, yet again, "I cannot bear close communion; therefore 'baptizo' means to sprinkle."

This seems to us the worst kind of logic; as bad as that Fenian logic which reasons thus: "My grandfather had to pay too much rent in Ireland; therefore I will murder some people in Canada."—*The Watchman.*

It is a proverbial remark, and a just one, that "a liar will sometimes repeat the same falsehood so often that he will come to believe it himself." He did not originally say it because he believed it, but by saying it he brought himself to believe it. The like takes place with many other sins besides lying; and a man will often succeed in thus convincing, not only himself, but others, of his "sincerity." If you begin by neglecting the warnings of conscience, and acting against your own moral judgment, that judgment will in time become depraved and you will act on wrong principles.—*Archbishop Whately.*

Three "One Things."

SAYS David, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Ps. 27: 4.

Here a blessing of no ordinary character is desired,—one which "shall not be valued with pure gold." The mind is raised above earth and earthly treasures, to Him from whom all blessings flow. This desire includes the three following points: 1. That he might dwell in the house of the Lord all the days of his life; 2. To behold the beauty of the Lord; 3. That he might inquire in his temple. This desire implies that there are exquisite beauties connected with the service of the Lord, and that channels for the most fruitful and profitable inquiry are opened to the soul panting after God and holiness. This intimate and holy connection with the Most High and his service, enabling one to behold his divine power, and to experience the Saviour's pardoning love brought to light and revealed through the plan of salvation, David did not expect would fall upon him without a consecrated effort on his part; hence the resolution, "That will I seek after." Precious resolution!

Passing down to the days of the mission of the Son of God to this earth, we have the record of one born blind—one who had never looked upon one of his friends, nor seen the beauties of the Creator's works everywhere spread out before us. The divine power of the Saviour opened these blind eyes, performing a miracle, and conferring a blessing hitherto unheard of. Surely this man's faith in Christ and his decision of character must and will be tested. Where are the parents of this man? Are their hearts filled with gratitude, and are songs of thanksgiving upon their lips? Oh, no; nothing of this kind! They are too fearful of being disfellowshipped to say more than "We know that this is our son, and that he was born blind; but by what means he now seeth, we know not; or who hath opened his eyes, we know not; he is of age, ask him; he shall speak for himself."

Where are the professedly pious and devout Jews? Do they laud and adore the Son of God for this miracle? No; they are filled with displeasure, anger, and revenge. Of him who performed this wonder, they say, "We know that this man is a sinner." And further, they gave vent to the gall and wormwood of their hearts by saying to the one upon whom the miracle had been wrought, "Thou wast altogether born in sins." And anon came his excommunication.

But now it is the time for the young man to speak: "One thing I know, that whereas I was blind, now I see." John 9: 25. While the parents tremble with fear, and dare not acknowledge the solid convictions of their hearts, the son worships Jesus, separating himself from the parents, and connecting with the world's Redeemer. How wise the choice! What untold treasures will greet his vision in the judgment, if he was faithful to the end.

Coming down to the Christian experience of the great apostle to the Gentiles, the genuineness of whose conversion is unquestioned, and whose commission was "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God," hungering for growth in grace, and perfection in the school of Christ, the language of his heart is, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3: 13, 14.

All the renown which might have encircled one so able and distinguished, all the honor which might have crowned him as a man of learning, influence, and official power among

his people were left behind, forgotten. "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

Here is self-denial. Here is a sacrifice, but it is one of gain and glory. Language is inadequate to express the depth of wisdom manifested in this exchange,—an exchange which in this life brings in return "a hundred-fold, . . . and in the world to come eternal life." And who of us desires to dwell in the house of the Lord all the days of our life, that we may behold the beauty of the Lord, and that we may inquire in his temple? Who, once blinded by sin, can now see its heinousness, and with songs of joy behold the beauty of the Lord? And who, henceforth, will "press toward the mark for the prize of the high calling of God in Christ Jesus"?

Dear reader, will you receive and walk in the rays of light as they may fall upon you from the word of God? Will you, in the Christian warfare, "Endure hardness, as a good soldier of Jesus Christ"? Can you say, "What things were gain to me, those I counted loss for Christ"? Are you resolved, through grace, to be an overcomer? If so, bear in mind the words of the Captain of our salvation, "Be of good cheer; I have overcome the world." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

A. S. HUTCHINS.

Speak Reverently.

WHEN Prince Bismarck, the great German statesman, was a lad, his father once overheard him speaking of the emperor as "Fritz." He reproved him for the familiarity, and added, "Learn to speak reverently of his majesty, and you will grow accustomed to think of him with veneration."

The words made a deep impression on the boy, which was never effaced. Even in his old age he lowers his voice and assumes a respectful tone whenever he speaks of his sovereign. If a message is brought to him from the palace, either verbal or written, he always stands to receive it.

What a lesson is the custom of this great statesman to boys who speak so lightly, if not profanely, the name of the King of kings!

The fault is not confined to them. The growing irreverence of the age is very marked. The words of God are bandied about in the daily prints as lightly as if they were the words of the court-jester. Some fine-spun piece of political sarcasm, parodying some scene in Scripture, is often found in a morning paper, and is laughed over by thousands. The travesty will ever after be associated with the sacred words, especially in the minds of the young. A full-page picture in our best illustrated newspaper one morning represented St. Peter as seated in a great arm-chair before the gate of Heaven, with keys hanging by his side, busily reading the daily paper, and deciding not to admit certain parties. It was only one of many similar pictures. It is not enough that Christian parents should seek to hide their smiles over such caricatures, or should mildly deprecate the irreverence. They should set their faces like a flint against them. Such a course would be felt, as in the case of the prince.

It is very easy to lower our standard of reverence for anything. We have only to speak of it habitually in a light way. There is nothing like it to take the life out of the most precious texts of Scripture. We may repent of such sin with bitter weeping, but those words can never be to us again what they were before. We may have cut down a bridge we shall some day vainly long to cross.

A gentleman of keen wit used often to point his remarks with some apt quotation from the Bible. A friend who greatly admired him was present in his last hours, and asked with deep sympathy what was the future outlook.

"Very gloomy, indeed," was his response.

Surprised and deeply pained, he hastened to quote some promises suited to the occasion.

"I have spoiled them all for myself," was his answer. "There is not one but is associated with some jest."

His light went out in darkness, though his name was on the church-roll. What a lesson is here for all who are willing to be taught by it! Lay it to heart.—*The Life Boat*.

Work.

THERE is a growing aversion to honest hard work. Men and women scheme and calculate how to evade any such severe necessity. Besides, wants were never so many, and passion for fashionable living was never so general. Fashion is not only a giddy and heartless goddess, but to worship her in the use of her extended and tinselled ritual, requires a royal exchequer.

Now, it is impossible, simply and utterly impossible, for the bulk of the people to meet on the requirements of fashionable life, to come ill proper equipment to every shrine of this extravagant goddess of fashion, and do it honorably and honestly, or by hard, earnest, fair toil. The result is that thousands of men and women, in their zeal for style and dress—for splendid gear and extravagant outfit—will turn away from the simple ways of life, and the simple, honest vocations by which a plain, decent livelihood is to be obtained, to trick and scheme, and so evade the severe necessities and discipline that honest labor imposes. We only state a fact when we say that an odium has come to rest on the plain and simpler industries. Men now are ashamed to plow, and sow, and reap. In the olden times to till the ground was a glory. Now the farmer is an amateur, and his work is done, not by his hands, nor his son's hands, but by the hands of a mere menial. His sons, instead, seek the "learned professions," clerkships, agencies of insurance companies, berths as book-keepers and the like, and before their beards are grown they quit the country home, and air, and beauty, and crowd the cities, in quest of a "gentleman's" calling and a "gentleman's" life.

So it is with the young women. They must all, and they all will, be "ladies." They must all have very white skin, very delicate little hands, very neat and "fashionable" forms, and their wardrobes must not lack even a ribbon, or latest style of shoe-lace. And where all this tends, and into what bad results it leads, we already see. Whenever people come to look upon work, no matter how humble and homely, as something to be endured, as something that is disgraceful, as something to be done only as a necessity, then we are threatened with most grave peril.

It is time this question was getting an earnest and vigorous handling. It is time heartless fashion got its rebuke. It is time to assail the foolish pride that induces young men to lounge and steal rather than cut wood or lay stones in a wall. It is time that young women who would sooner be "nice" than industrious, or dress nicely and glitter with jewelry than to work hard and be honest, were told of the ruin that threatens them.—*Methodist Recorder*.

A LAWYER'S OPINION OF LAW.—A learned judge, being once asked how he would act if a man owed him ten pounds and refused to pay him, replied, "Rather than bring an action, with its costs and uncertainty, I would give him a receipt in full of all demands; yea, and I would send him, moreover, five pounds to cover all possible costs."

The Uncertainty of Geological Science.

ARCHIBALD GEIKIE, LL.D., F. R. S., Professor of Geology, University of Edinburgh, spoken of by the *New York Independent* as "an author who is surpassed by none of his compeers in scientific attainment, and hardly equaled by any of them for his gifts in the imparting of knowledge," is the author of a "Text Book of Geology," and also the author of the treatise on geology in the latest edition of the "Encyclopedia Britannica;" therefore we shall doubtless be justified in accepting his work as the latest, the ablest, and the best contribution in favor of geological science as it is at the present day. After reading and studying it through three times, the impression left by it upon my mind is that expressed by the title which I have placed at the head of this article.

In this discussion we propose no comparison of geology and the Bible. We intend to examine geological science on its own merits. We want to know upon what it rests. We want to know what its merits are. We want to know whether indeed it has any merit that would justify a comparison with the Bible.

Geology is defined as "the science which investigates the history of the earth." "Its object," as stated, "is to trace the progress of our planet from the earliest beginning of its separate existence, through its various stages of growth, down to the present condition of things." "It seeks to determine the manner in which the evolution of the earth's great surface features has been effected."

But it is only by a proper understanding of the present order of things, that the past can be made out. He says: "Only in proportion as we understand the present, where everything is open on all sides to the fullest investigation, can we expect to decipher the past, where so much is obscure, imperfectly preserved, or not preserved at all. A study of the existing economy of nature ought thus to be the foundation of the geologist's training."

So, then, here we have properly, at the very beginning, laid down the foundation of geological deduction. And we may, properly enough, inquire, Is this foundation secure? is it a foundation upon which we can firmly stand and safely build? Let Mr. Geikie answer. In the very next paragraph he says:—

"While, however, the present condition of things is thus employed, we must obviously be on our guard against the danger of unconsciously assuming that the phase of nature's operations which we now witness has been the same in all past time, that geological changes have taken place in former ages in the manner and on the scale which we behold to-day, and that at the present time all the great geological processes, which have produced changes in the past eras of the earth's history, are still extant and active. Of course we may assume this uniformity of action, and use the assumption as a working hypothesis. But it ought not to be allowed any firmer footing, nor on any account be suffered to blind us to the obvious truth that the few centuries wherein man has been observing nature, form much too brief an interval by which to measure the intensity of geological action in all past time. For aught we can tell, the present is an era of quietude and slow change, compared with some of the eras which have preceded it. Nor can we be sure that, when we have explored every geological process now in progress, we have exhausted all the causes of change which even in comparatively recent times have been at work." And in another place (No. 1, under the Age of the Earth) he says plainly that this assumption "may be entirely erroneous."

According to this, "the foundation of a geologist's training" is an "assumption;" and this assumption must not be allowed a "firm footing" because it may blind us to an obvious

truth," and because it also may be "entirely erroneous."

And here, after laying a—yes, the—foundation, he has as certainly destroyed it, and we might exclaim, not exactly with the psalmist, "If the foundations be destroyed, what shall the" geologists "do"? If, therefore, the foundation be assumption, the superstructure can be nothing more, and this also is just as plainly stated as is the foregoing, as follows:—

"In dealing with the Geological Record, as the accessible solid part of the globe is called, we cannot too vividly realize that at the best it forms but an imperfect chronicle. Geological history cannot be compiled from a full and continuous series of documents. From the very nature of its origin, the record is necessarily fragmentary, and it has been further mutilated and obscured by the revolutions of successive ages." "Enormous gaps occur where no record has been preserved at all. It is as if whole chapters and books were missing from an historical work."—See Part V., *Gaps in the Geological Record*; also in the Introduction.

But what degree of reliability could be placed in the deductions of one who should presume to give the exact course of events in a certain history, when "whole chapters and books were missing" from the only extant historical record of the events? None whatever. For it is entirely by conjecture that the events of the missing parts must be made up. This is particularly so of the geologists' deductions, for, as we have seen, there are not only "whole chapters and books missing," but they are not sure that they have the correct interpretation of those which remain. Therefore they guess at the course of events in that part of the record which remains, and then supply the missing parts by other guesses; and so it is a guess all around.

Geology reveals no beginning:—

"It is still true that in the data with which they are accustomed to deal, as comprising the sum of geological evidence, there can be found no trace of a beginning. The oldest rocks which have been discovered on any part of the globe have probably been derived from other rocks older than themselves. Geology, by itself, has not yet revealed, and is little likely ever to reveal, a trace of the first solid crust of our globe. If, then, geological history is to be compiled from direct evidence furnished by the rocks of the earth, it cannot begin at the beginning of things, but must be content to date its first chapter from the earliest period of which any record has been preserved among the rocks."—Part I., *Cosmical Aspects*. If, then, it begins at an uncertain place, and follows an uncertain course, and sometimes no course at all, how can the ending be anything else but uncertain?

In Part II., *Geognosy*, he discusses the *Age of the Earth, and Measures of Geological Time*, from which we extract the following. He says that the age of the earth may be attacked from either the geological or the physical side. First the geological:—

"The geological argument rests chiefly upon the observed rates at which geological changes are being effected at the present time, and is open to the obvious preliminary objection that it assumes the existing rate of change as the measure of past revolutions,—an assumption which may be entirely erroneous, for the present may be a period when all geological events march forward more slowly than they used to do." "If we assume that the land has been worn away, and that stratified deposits have been laid down nearly at the same rate as at present, then we must admit that the stratified portion of the crust of the earth must represent a very vast period of time. Dr. Crall puts this period at not less, but much more, than sixty million years." "On any supposition it must be admitted that these vicissitudes in the organic world can only have been effected with

the lapse of vast periods of time, though no reliable standard seems to be available whereby these periods are to be measured. The argument from geological evidence is strongly in favor of an interval of probably not less than one hundred million years since the earliest form of life appeared upon the earth, and the oldest stratified rocks began to be laid down."

Yes, no doubt, "if we assume" that such and such is the case, "probably" the balance will follow. But why are we called upon to "assume" an "erroneous assumption" only for the purpose of reaching an indefinite conclusion? This "argument from geological evidence," is like the famous essay on "Snakes in Ireland," viz., "There are no snakes in Ireland." So, likewise, there is no geological evidence, and he says so. Why may we not just as rightfully assume that these changes and revolutions have been wrought in short periods, or even suddenly? Many of them have certainly been made violently.

A. T. J.

(To be continued.)

Misdirected Charity.

WHEN the question is raised respecting the propriety of the Salvation Army as a mode of Christian organization, or of the fitness of its tactics as an evangelizing method, some one rises to remark that he has heard genuine gospel preaching and very moving exhortations at their meetings, and seen indications of good accomplished, in which we ought to rejoice. We do rejoice in it, and we rejoice that Christ is preached. Their preaching is not what we object to, but features of their campaign which have no necessary, or, as we think, legitimate, connection with gospel preaching.

When we are asked to have charity for them, we say that we humbly trust we exercise that grace towards all Christians, but that we are not bound in the name of Christian love to give countenance and approval to what we deem unchristian, or at least extra-Scriptural, methods of organization and action. The gospel is preached in many Episcopalian pulpits, but our grateful acknowledgment of this fact does not bar us from saying—on proper occasion—what we think of prelacy as a feature of church polity, or of the doctrines of certain "schools" of thought in the Church of England.

Charity, love, has regard to persons. We are to love God and our neighbor; the brotherhood; all that love our Lord Jesus Christ in sincerity; all mankind. But we do not love our neighbor's conduct when we think it wrong; nor his opinions when we think them erroneous; nor his business if he is a rum-seller, or pursues any other injurious means of money-making.

We love Christians of all denominations; but we are not called upon to love, or sanction, or even to withhold sincere protest against, personal or denominational peculiarities that seem to us unwarranted by the word of God. These are so simple and elementary principles that we almost feel as if we needed to apologize for formally stating them. Yet we every week encounter those who admonish us to be charitable in our judgment of opinions, and principles, and organized methods of working, and such like abstractions, which call for nothing but candor and clear-eyed intelligence in estimating them.—*The Watchman*.

It is just as foolish to expect to have a sound mind without doing mental work, as it is to expect to have a healthy body without taking physical exercise. If God has given you a mind that is capable of doing any thing, it is as much your duty to use it as it is your duty to exercise your muscular powers. A man who has a mind and will not use it for some useful purpose, is as much a sluggard as one who lives in poverty because he will not work with his hands to procure the necessities of life.—*Sel.*

Evil; Not Forever.

"AND the children of Israel did evil again in the sight of the Lord."

The text is found in so many places that it is needless to select any one in particular, and too great a task to count the number. The significance is sad and woful; and but for the fact that there is a brighter, more hopeful side of the subject, it would be truly disheartening.

What a blind and rebellious people were the children of Israel! After God had shown them mighty signs and wonders in Egypt, and had so evidently come for their deliverance from bondage, as he had promised to Abraham, shielding them from evil while he plagued their enemies, the Egyptians, instead of trusting in God in the time of apparent danger, they were ready to reproach the servant of God through whom their wondrous deliverance had been wrought, with the question, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" Nevertheless, God opened a passage for them through the sea. They sung his praise but soon forgot his works.

The next thing we hear from them, they are murmuring against Moses and Aaron, and wishing they had died in Egypt "by the hand of the Lord," as if he were their enemy, and seeking to take away their life; but their kind and long-suffering God mercifully provides for their wants, giving them manna, a wholesome and nutritious food, and also sends them flesh food for their lust, and to cure them of their longing for the flesh-pots they had left in Egypt. Thus he taught them a good lesson, which they ought to have remembered.

How long do they remember it? In a very short time they are chiding with Moses, accusing him of bringing them out into the wilderness to die of thirst. God gives them another evidence of his power and love, by giving them a fountain of water from a desert rock.

And when he had brought them to Sinai, and they had made a solemn covenant with the Lord to obey his voice, and had heard that voice from the mount proclaiming the commandments of the moral law, and after pledging themselves again to keep these commandments, in a few days they are saying, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." And they make the similitude of an ox, that eateth grass, and worship that which their own fingers have made!

But we will not trace them in their marches and countermarches in the desert and through the land of Gilead and Bashan, on the east side of Jordan, but come to their history after they are settled in their promised inheritance.

God had specially warned them against mingling with the nations of Canaan and worshipping their gods, denouncing curses against them should they do so. But said he, "Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree; and ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place."

Did they heed these instructions? They did not. At various times good beginnings were made. Judges and rulers would arise that were reformers, and would work in the right direction, but they would fail to make a clean breast of it. The fashions of heathen neighbors would prevail; the people were found worshipping Baal, Ashtoreth, Milcom, or Chemosh, or the golden calves, or some other abomination; and the groves were replanted and the images set up, and the high places were thronged by a mongrel host of worshipers.

This is the general character of the progress of that highly favored people. Were God's chosen people the worst of any on earth? No; they were the best. But their picture is the picture of fallen humanity. How much better we would have done in their circumstances! Would we? Where are the people who are doing better, in view of their circumstances and surroundings? You admit that their portrait fits to the wicked world in our days. Is it not the picture of the churches? Are not they conformed to, and following the fashions of, the world? Not only other churches, but our church too. Reader, you and I are of this sinful, backsliding race.

But there are those now, as anciently, that are reformers. They lead out in some good work of reform. Hope is indulged. There are favorable indications; but soon it is found that their reform is going stern foremost toward perdition. This is the case every time. There are no exceptions. There is no confidence to be placed in human nature. The fashions of an ungodly world carry the people now as much as in the days of Israel. It is as true now that "the children of Israel did evil again in the sight of the Lord," as it was then. People now would have their groves and high places and images, if it were only the fashion. This is evident from the following of the foolish and disgusting fashions which prevail.

Well, what is the use of working for reform? Some will be gathered out and saved. Some will hold on to reform, while others slide back. Some of Israel were saved by God's merciful dealing with them. Some will be now. The faithful and enduring have gone safely through. So it will be. There is the same motive to labor in behalf of humanity that induced the Son of God to come into the world to seek and to save that which was lost. Let all who have the good of humanity at heart labor on. Your labor will not be in vain in the Lord. Soon the fruit of all this toil will be seen in the immortal kingdom of God.

R. F. COTTRELL.

Faithfulness.

ONE of the painful features of the average Christian professor in our day is the lack of conscientiousness in the discharge of what we commonly speak of as "covenant obligations." Every one of us, on entering formally upon the Christian profession, solemnly and publicly promised, in substance, that we would "faithfully co-operate with all our fellow-members in all the ordinances, worship, and work of the church." Now this was either a barren and meaningless form, never meant to express obligation on our part, nor on the part of the church, or else it has in it all the solemnity of a "vow" unto the Lord, taken in fellowship with his people. We must assume that the latter was the understanding which we had of the matter when we subscribed or assented to the church covenant.

But the painful fact is that but few, comparatively, seem at all to regard this covenant as being of any binding force upon either the conscience or the action. The same class of people who hold all social and business obligations sacred, and would count themselves disgraced if they treated them as they do their church covenant obligations, do habitually set these covenant obligations aside at their pleasure, or, rather, we must fain think, have never thought of them as obligations at all. They participate in the "worship and work" of the church according to their inclinations rather than in accordance with their covenant. The Lord's supper is neglected, the prayer-meeting is passed by without a thought, the Sabbath services are frequently given up for trivial reasons, or for no other reason than a present disinclination; and as for the "work" of the church, it is systematically avoided by many who never seem once to have realized that they have any con-

nection with it. The benevolent contributions of the church is a matter wholly apart from their purpose. It is urged by some, in answer to this, that religion is a voluntary matter and not one of compulsion, and, therefore, church members or Christians are not to be judged or held bound to the faithful discharge of these duties by any such rules as govern in other walks of life—notably in business and social life. It is true that religion is a voluntary matter. But when you voluntarily took upon yourself the obligations of a religious life, those obligations became as sacred as the promise of God is to you, and should be so regarded. The volunteer soldier is as much bound by the laws of the army as though he had been drafted; indeed we expect better service from volunteers than we do from conscript troops; from men who serve from patriotic motives alone, than from men whose service is compelled. Jesus did not force his yoke upon you, but held it out and said, "Take it upon you." Now, having taken it, it is in the highest sense disloyal and dishonorable either to pull the neck out or shirk the labor which you have voluntarily engaged to do for and with your Master and with his brethren who are yoked up with you.

It is positively shameful the way not a few church members—the nominal followers of Christ, and yoke fellows in the "worship and work of the church"—throw over their engagements with the church at the first or least suggestion of personal inconvenience to them, or for the sake of some carnal or selfish reason wholly apart from Christian obligation or privilege. A slight weariness, such as would not for a moment suggest to them the idea of staying away from business or a social engagement, is sufficient excuse to warrant them in giving up prayer-meeting or even the Sabbath service, and in some cases a Sabbath-school class. Moreover, this slight weariness or indisposition (not so much of body as of mind), frequently yielded to, leads finally to an almost utter abandonment of work certainly, and worship most probably. It is not uncommon for Christians deliberately to contract social engagements which they know will utterly conflict with ordinary church engagements; and yet they do it without a thought that they are being unfaithful to God and the church, or, if they have the thought, they are conscienceless about it. There are thousands who habitually neglect every obligation in the direction of the work of the church; and a simple declaration on their part that they have no taste in that direction, or a mere assertion that they would "rather not," is deemed a sufficient reason why they should be excused from all service, and any further urging on the part of pastor or fellow-member is deemed an impertinent interference with their liberty of choice as to how they serve God, or as to whether they shall serve him at all.

There are as many more thousands who utterly neglect any obligation in the direction of the maintenance of the expense of public worship, or the carrying on of the benevolent work of the church. Their giving is wholly a matter of impulse or conformity to habit, or out of shame when they are present at the time of taking the offerings of the people. As to formally, conscientiously, and systematically setting apart a portion of their income or increase for the work of God, it never occurred to them but to be rejected. The loose change in the pocket, or at least the smaller and baser coins thereof, usually find their way through their unsanctified hands into the basket.

This utter lack of conscience on the part of so many professors of religion as to obligations involved in a confession of Christ, leads many who are not Christians to doubt the truth of the whole matter, embarrasses the church in her work, makes the chariot wheels of service to drag heavily, and we doubt not sorely grieves the Spirit.—*Independent.*

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—JUNE 6.

Inheritance of the Saints.

(Continued.)

CHILDREN OF ABRAHAM.

1. When the Lord made certain promises to Abraham, who was invariably included? His seed; see references in previous lessons.

2. Through which of his sons was this seed to be reckoned? See Gen. 21:12.

3. Did this insure that all of his descendants through Isaac would be heirs of the promised inheritance?

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3:7-9.

4. What have we already learned was the condition on which the promise was based? See Gen. 26:5.

5. To what righteousness (or obedience) does the promise have reference?

"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.

6. Was Abraham's righteousness of this character?

"Even as Abraham believed God, and it was accounted to him for righteousness." Gal. 3:6.

7. Then who only are the children of Abraham, in the sense in which the term is used in the promise?

"Know ye therefore that they which are of faith, the same are the children of Abraham." Gal. 3:7.

8. If only those who have faith are the children of Abraham, how could it be said that "in Isaac shall thy seed be called"? *Ans.* Isaac was the child of faith (Gen. 15:4-6). He himself possessed the same faith that his father Abraham had (Heb. 11:13), and therefore only those who have that faith are counted as his seed.

9. How is true faith invariably manifested? "Even so faith, if it hath not works, is dead, being alone." "For as the body without the spirit is dead, so faith without works is dead also." James 2:17, 26.

10. How did Jesus prove to some of the Jews that they were not the children of Abraham?

"They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham." John 8:39, 40.

11. What were the works of Abraham?

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

12. Did the Jews, as a nation, keep these commandments?

"But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham." John 8:40.

"But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother; and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus

have ye made the commandment of God of none effect by your tradition." Matt. 15:3-6.

13. Whose children did they thus become?

"Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John 8:44.

14. Then if one is not a child of Abraham, whose child will he be?

NOTES ON THE INTERNATIONAL LESSON.

MAY 24—1 TIM. 1:15-20; 2:1-6.

The Faithful Saying.

"THIS is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." It would seem that this expression had become a "saying,"—a kind of proverb among the Christians, and upon which they dwelt in great measure, and which Paul would now give his most emphatic endorsement. It is a saying "worthy of all acceptance." That is his mission, that is his name. The term Christ Jesus, being Greek, and simply transferred into the English, and not translated, the full meaning, without a translation, is not discerned. But with a reference Bible the real meaning is easily obtained from the marginal readings.

JESUS is a Greek word, and in English means Saviour. Matt. 1:21, "Thou shalt call his name Jesus [margin, Saviour], for he shall save his people from their sins." In other words, Thou shalt call his name Saviour, because he shall save his people from their sins. The word Christ is also Greek, and in English means Anointed. John 1:41, "We have found the Messiah, which is, being interpreted, the Christ" [margin, the Anointed]. These two terms, Christ and Jesus, being placed together, therefore, mean in English, *The Anointed Saviour*; and as he came to save sinners, the phrase Christ Jesus means, *The Anointed Saviour of sinners*. Bearing this in mind, it is wonderful what a depth of meaning is given to the Scriptures in our reading of the Lord Jesus Christ. It is not simply a bare name, but a glorious title, which in its depth of meaning absorbs both worlds, all time, and eternity.

AND he is able to save. All power in Heaven and in earth is given to him. "All things were made by him; and without him was not anything made that was made." "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Col. 1:6, 17. He upholds "all things by the word of his power." It was his voice that "spoke, and it was done." It was he who commanded, and it stood fast. It was by "his word," and "by the breath of his mouth," that "the heavens," and "all the host of them" were made. And he, though Creator of all, was made flesh, for the suffering of death. And that he might bring many sons unto glory, he chose to be made the perfect Captain of salvation, through suffering. For which cause he is not ashamed to call them brethren, saying, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." Heb. 2:9-12.

WHEN wonderingly the prophet cried, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?" the answer came, "I that speak in righteousness, mighty to save." Isa. 63:11. He is a mighty Creator; he is just as mighty

a Saviour. "Wherefore he is able also to save them to the uttermost that come unto God by him." "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." Ps. 68:13. Paul knew of the power of this salvation, when Christ in his great mercy and long-suffering, apprehended him, a blasphemer, a persecutor, and injurious, and turned him to himself, and counted him faithful. And thus, says Paul, in him Christ showed his long-suffering for a pattern to them who should afterward believe on the Saviour to life everlasting. That is, Paul would convey to all the assurance that, as Christ's mercy reached him, so it is abundant to all who will believe in Jesus. And "I will put my trust in him."

"NOW unto the King eternal, immortal, invisible, the only wise God, be honor, and glory forever and ever. Amen." This is the only place in the Bible where the word "immortal" is used. In the revised New Testament it is not used at all. But in our common version it is used this once, and, as all can see, it refers solely to the eternal King. In 1 Tim. 6:15, 16, immortality is used thus, "Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen." The word "immortality" is used again in 2 Tim. 1:10, where Paul says that Christ has brought it to light; and again in Rom. 2:7, where it is spoken of as one of the things for which we must seek; and again in 1 Cor. 15:53, 54, where it is said that it will be put on at the resurrection of the righteous dead, and the change of the righteous living, at the last trump. The Bible story of immortality is very short, plain, and easily understood. Thus: God only has it; Christ brought it to light; men must seek for it; and those who do, will obtain it at the resurrection of the just. This is the Lord's own exposition of the subject, and therefore the only true one.

"HOLDING faith and a good conscience." Be careful of the conscience. Be sure you have a good one, and then be very careful to keep it good, and be sure that you do so. Try your conscience by the word of God; this points out the only way to get a good conscience; this is the only test by which we may know that we have a good conscience; this is the only guide for the conscience, by which it may be kept good. The following from the *Sunday School Times* is to the point: "Neither in the Bible nor in the practical experience of the race, is there anything to indicate that a man has within himself a safe and sure guide of duty. On the contrary, as we see it, a man must depend for teaching from outside of himself, in order to know the right from the wrong. God does give to every man an internal monitor which tells him that he ought to do right, but not an internal instructor which tells him what is right. In this sense, a man's conscience is a monitor, but is not a teacher; a prompter, but not a guide. Conscience tells a man that he ought to do right. A man's duty is to do right; not merely to do what he thinks to be right, but to do what is right. Hence 'it is not always safe for a man to do what his conscience approves;' 'to do that which he thinks he ought to do.' It is only safe for him to *know* what he *ought to do* and to do *that*. It is not always safe for a man to do what he *thinks* he ought to do; but it is safe for a man to do what he *ought to do*; and man must have a better guide than his conscience, in order to be always in the path of duty and of safety."

"Who will have all men to be saved, and to come unto the knowledge of the truth." The will of God in this direction has been abundantly manifested. He has done all that he can do that men may be saved and come to the knowledge of the truth. In Isa. 5:4, the Lord says, "What could have been done more to my vineyard, that I have not done in it?" "He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." "In him dwelleth all the fullness of the Godhead bodily," and if salvation is not obtained in him, it cannot be obtained at all. He is made to all men "wisdom, and righteousness, and sanctification, and redemption," and "whosoever" (any person whatever) believeth in him shall not perish but shall have everlasting life. But it must be a genuine belief,—a real faith.

FAITH without works is dead, so every man's faith must be manifested in works,—in doing. It will do no good to call him Lord, Lord, and do nothing. "Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:46. He that heareth the sayings of Christ and doeth them, has built his house upon the rock. He is become the author of eternal salvation to all them that obey him. Heb. 5:9. "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." Isa. 1:19, 20. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." This is the divine order in following the Saviour. First, deny self; next, take up the cross, and then follow him. But this is not the course that is followed to any great extent at the present day. There is entirely too much endeavor to follow him with neither self-denial nor the cross. Self-denial and cross-bearing are about the most unacceptable things that can be presented to the great majority of professed Christians. But without these there is no such thing as following Christ.

THE grace which brought this great salvation to all men teaches this very thing. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14. All this the grace of God teaches, and all this he would have us learn. But how few there are who learn it! There are a great many peculiar people in the world, but very few of the right kind of peculiar people. The kind of peculiarity of which God approves is that which is shown in zeal of good works.

NOTE again the things which Paul says the grace of God teaches. It teaches us self-denial; it teaches us to live soberly, righteously and godly; and it teaches us to look for "that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." But how many who profess to be partakers of the grace of God, are taught by it to thus look for that glorious appearing of the Lord? Now as the grace of God which brings salvation, teaches men to look for the glorious appearing of the great God and our Saviour Jesus Christ, if the amount of the grace of God among men is measured by the number of those who have learned to look for that glorious appearing, then how much of the grace of God is there in the professedly orthodox Christian world to-

day? Reader, are you thus taught by the grace of God to look for the glorious appearing of the Lord? "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." A. T. J.

Keep Out of the Ruts.

A GREAT deal is said of falling into ruts; but there is not half so much danger of falling into ruts as there is of following into them. All workers, especially all beginners in work, are liable to attach too much importance to ways of working which have been sanctioned by long usage, or which have proved a success in certain limited surroundings. The superintendent or teacher, ever anxious to learn, and ever on the lookout for fresh helps, catches sight of a goodly rut, sees a choice company of Sunday-school workers marching along in it, and, so far from falling into it, he walks into it with his eyes wide open. But what may be the best thing for one school, may be the very worst thing for another; and what may have been an excellent method for the past twenty years, may not be so excellent for the next twenty. Avoid, therefore, if you are wise, all unintelligent imitation; for it is deceitfully dangerous in school management. When you see a plan which has been fairly successful in one set of circumstances, do not conclude that it must necessarily be the best thing for you in your set of circumstances, until your mind has had free play around it, or until you bring it to a practical test. What was good enough for your predecessors, ought not to be good enough for you; for the world keeps moving on, and what is wanted for keeping the world moving, is not the capacity for finding easy ruts, but the quick eye and skilled intelligence which will enable one to break new paths where necessary, and to lead wisely rather than to be led unwisely.—*Sunday-School Times*.

"THEY said, . . . No doubt this man is a murderer, whom . . . vengeance suffereth not to live." How easy it is to be sure that other people deserve punishment, and are getting it. If we are in trouble, we wonder why God afflicts us. At all events we are not to blame for our misfortunes. If the trouble is at our next-door neighbor's, it is plain enough where the fault lies. If their house is robbed, there is "no doubt" that they were very careless in leaving their doors and windows unfastened. If their children are disobedient or graceless, there is "no doubt" that the parents sadly neglected them. If those neighbors lose their property, there is "no doubt" that they were always extravagant or shiftless. With what guileless simplicity the disciples came to Jesus, asking about the blind man, "Master, who did sin, this man, or his parents, that he was born blind?" After all, those Maltese barbarians were not so far different from the rest of us. "It is good enough for him," or "It is what he might have expected," is the judgment we too often pass upon one whom, without good reason, we esteem "smitten of" God, and afflicted. "Who art thou that judgest another?"—*H. Clay Trumbull*.

MEANS and ends are inseparably connected. If we neglect the means, we cannot reasonably expect to attain the end. The student who neglects his studies need not hope to become a scholar. The husbandman who refuses to till the soil cannot expect to gather a harvest. The man who lives in sin has no reason to believe he will receive the reward of obedience. Effects naturally and necessarily follow their causes. There can be no effect without a cause; and every effect must necessarily partake of the nature of the cause that produces it.

"Whatsoever a man soweth, that shall he also reap." Men are sowing now, and they will reap the fruit of their sowing hereafter.

If they will but examine the seed they are sowing, they need not be in doubt as to the harvest they will reap. The means and the end, the cause and the effect, are inseparably linked together. It is acts that make history; it is acts, with the feelings and motives that prompt them, that determine destiny. We are now moulding characters for eternity. There is nothing so important to us as the impress we are giving them. What kind of a character are you forming?—*Methodist Recorder*.

A Flaw in the Cloth.

I WAS out shopping with a friend whose disposition seemed to be to search for and find a flaw in every piece of cloth she saw. I did not like the idea of thinking every shopkeeper a rogue, and would rather have taken their word; but her close observation seemed to discern something faulty in all the goods presented for her inspection. Sometimes it was a thin place where the warp had been stretched, then again a few coarse threads in the woof, or a broken edge along the side, always something that seemed to justify fault-finding.

I thought of it afterwards—how easy it is to find fault when one is in search of flaws either in circumstances or character. Fault-finding and discontent is often brought on by searching for the very things we complain of, and in each other's character how often we try to find the "thin place" or the "coarse threads" or the "broken edge," without looking at the intricate workmanship and beautiful finish, or remembering the difficulties in the way. No one is perfect; if we were, it would be useless to have any aim; but it is sometimes wise to shut our eyes to the failings of others, and as we hope to be "done by" so to do. It is a cheapening process to mind and spirit, this of searching for flaws; as much so in our moral nature, or our spiritual, as in the every-day shopping. The cloth would wear as well and we should be happier if we did not search so earnestly for little short-comings.—*Annie L. Jack, in Christian at Work*.

THERE are ruts, and there are rails. A plowman who always plows up the same furrow, is not much of a success as a plowman; but an engineer who runs his engine off the track at a dangerous curve, is still less of a success as an engineer. It is a great thing to know the difference between a rut and a rail; and no Sunday-school superintendent is fully qualified for his office until he has attained to that knowledge. Every superintendent ought to be fully persuaded in his own mind as to what are the things that ought to be run on rails in his school, and what are the things that ought not to be run in ruts. And he must see to it that in his anxiety to prevent the school from running in ruts, he does not end by running the school off the rails.—*Sel*.

It is a mistake to suppose that primary classes are the only ones to be taught with the simplicity needful for little children. In many mission schools, in this and in other lands, there are teachers who use for older scholars the primary lesson notes from our Sunday-school papers.—*Faith Lattimer*.

"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. 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, 19, 21.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, MAY 14, 1885.

Two Great Compromises.

NEARLY two years ago we wrote several articles under the above heading, giving our view of what we termed "The American Compromise." In them we gave proofs that the United States Government is symbolized by the *two-horned beast* of Rev. 13. The following were the main points examined on this subject:—

1. It is a wonder-working power. Among the nations of the earth America stands unrivaled as a wonderful power, and a wonder-producing power. But it is not its fertility of invention, its progress in the arts and sciences, its enterprise in improvements, that the prophecy notices. Its wonders are deceptive and miraculous. In the vision of John it is thus spoken of: "And deceiveth them that dwell on the earth by those miracles which he had power to do." Rev. 13:14. This is fulfilled now in part, but will be more completely hereafter, by modern Spiritualism, which had its rise in the United States, and by means of American mediums has gone to the ends of the earth.

2. It makes an image to the first beast, the papal power. The papacy is a *hierarchy*; a Government ruled by ecclesiastical power; just what is understood by "Church and State" union. The determined efforts which are now being made to nominally Christianize our Government by a religious amendment to the Constitution, if successful, will cause a complete fulfillment of this prophecy. And we believe they will be successful. There is every indication that this prophecy will be fulfilled in this nation, and that in this land there will be a union of church and State—an image to the beast.

3. The first beast—the papacy—restrained the worship of God as it is commanded in the Scriptures, and for the precepts of the Bible substituted tradition and human institutions. In like manner we find the avowed object of those who wish to change the form of our Government in order to establish and regulate religious usages and institutions, to be the enforcing of the observance of "the venerable day of the sun"—the Sunday—to the exclusion of the Sabbath of the Lord—the seventh day.

4. As the Sunday institution is given by the Catholic Church as the evidence or sign of its power "to institute festivals of precept, and command them under sin," therefore to enforce the Sunday by law (an institution unknown to the Bible) is to enforce the sign or mark of the beast. For evidence that *sign* and *mark* signify the same thing in the Scriptures, compare Eze. 9:4-6, and Rev. 7:1-3. The scripture here under consideration (Rev. 13:11-18) unmistakably points to *religious oppression* coming in this land.

The word of God not only points out the fact that such oppression will come; that they who will not worship the beast and his image shall be deprived of the most common privileges of citizenship; that men shall neither buy nor sell unless they will bow to the sway of the image of the beast; but it shows how God regards such a transaction, by warning all against such worship, and uttering the most severe threatenings against those who join in the false worship. The following are the words of God's message in relation to these matters:—

"And the third angel followed them, saying with

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

This message is called that of "the third angel," of course two preceded this. The first of the three announced, "Fear God, . . . for the hour of his judgment is come." The procuring of a favorable judgment in behalf of his people is the last work of our High Priest and Advocate upon the throne of his Father. The announcement of the decision of the judgment upon the people of God is made at the coming of the Lord to raise the righteous dead, to change or translate the righteous living, when the reward of immortality or eternal life is given to them. But the decision itself is made at the throne of God before the Saviour comes, while his priesthood yet continues. In this judgment, before the advent of the Lord, the sins of God's people are blotted out; the dread record is canceled by the blood of the priestly Redeemer. In the Old Testament this work is called "cleansing the sanctuary." See Lev. 16:15-19. But this scripture shows the type; the antitype is in "the sanctuary and true tabernacle, which the Lord pitched, and not man," where Jesus, our High Priest, officiates. Heb. 8:1-5. As in the type, there was an appointed day for making atonement by cleansing the sanctuary, so in the antitype, there is an appointed time for the cleansing of the sanctuary; Dan. 8:13, 14. But the atonement, or blotting out of sin, is according to a judicial decision; it is the work of judgment. Hence, when the "two thousand and three hundred days" of Dan. 8:14 expire, then the hour of judgment has come. This period of two thousand and three hundred days (years) is the longest prophetic period given in Daniel, and expired at a later point than any other prophetic period. We say "expired," for we feel the fullest assurance that it has expired, ending in 1844. It is for this reason that we confidently affirm that the time of the Lord's coming cannot be known—it is not revealed in the Scriptures. No prophetic time remains to be fulfilled.

And this is confirmed by Rev. 10. The angel with one foot upon the sea and one upon the earth, indicating the extent of his proclamation, had in his hand a little book open (Gr. *opened*), and he swore "that there should be time no longer." This does not refer to the close of time absolutely, as of days, and months, and years, for the angel proceeded to instruct the prophet concerning time and events then yet future. It refers to the time written in the book which he held in his hand; evidently the time sealed up in the prophecy of Daniel (chap. 12:5-10), which was to be understood only in "the time of the end." This declaration of the ending of time is parallel to the message of the first angel of Rev. 14:6, 7, "the hour of his judgment is come." As before noticed, this indicates the ending of a long prophetic period in Daniel; so does Rev. 10:6. In both cases, that which *seems* to end all things on earth is followed by events on earth while probation is yet extended. It is generally supposed that nothing pertaining to a probationary state can succeed the coming of the hour of judgment. But in Rev. 14 it is shown that two messages to the inhabitants of the earth do succeed that event; the last being one of both warning and duty. Also, it is generally supposed that nothing pertaining to probation can succeed the oath of the angel that "there shall be time no longer." But in Rev. 10 two important events do succeed that

oath of the angel, namely, the bitter disappointment of the church (of which John stood as the representative in the fulfillment of these prophecies), and the declaration, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." The parallel between these chapters is complete.

Now we are prepared to consider an important question which was much agitated among Seventh-day Adventists some thirty years ago. Seeing that the Third Angel's Message of Rev. 14 is so largely related to the making of an image to the first beast, which must be fulfilled in the dominion of the two-horned beast, the United States, the question was raised whether this message would ever be preached to any considerable extent outside of the United States. According to the view here presented of the parallel between Rev. 10 and 14:6-12,—a view always held by Seventh-day Adventists,—the third message must be preached as extensively as was the first. The first was sent "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The closing prophecy must go likewise unto "many peoples, and nations, and tongues, and kings." This is so plainly revealed that, looking upon it in its clearness, we are led to marvel that it was for a moment entertained as a question. But the reader must bear in mind that the full blaze of all the truth does not shine out upon a people or generation all at once. Only patient, prayerful searching will make it all plain.

In further confirmation of this we notice that the Third Angel's Message warns against *the worship of the beast*, as well as against the worship of his image. While that part of the warning and the threatening which pertains to the image relates to the New World, the worship of the beast and the receiving of his mark is that which is sure to bring the unmixed wrath of God upon the worshiper or receiver, and this relates to the Old World full as much as to the New. The worship of the beast is adherence to that system, or to some prominent parts of that system, of religion which emanated from Rome. And what nation on earth, professing any regard for the Christian religion, is beyond the reach of all danger in this respect? From the days of Constantine, when the primacy was given to Rome; or from the days of Justinian, when all were subjected to the will of the pontiff—soon becoming the "Sovereign Pontiff"—all nations were compelled to receive their religion from Rome, as they received their laws from Rome under the empire. And more so; for the empire allowed nations to retain their own laws and customs to a great extent, only giving their allegiance to the emperor. But Rome papal was not so complaisant; her rites and her institutions had to be accepted and practiced under penalty of the severest tortures and of death. "And all the world wondered after the beast." Rev. 13:3.

A query has no doubt arisen in many minds, why we have so long delayed the conclusion of our articles on the "Two Great Compromises." The reason we now give. In writing out our views of "The American Compromise," we took ground common to all believers in the Third Angel's Message. If all points had not been understood in their relations, they were yet such as all must receive when presented. But in regard to facts in the Old World the case was different. We felt assured that our brethren generally were not prepared to accept the views which we held in regard to the future of the papal power. We have been engaged in this work nearly thirty-five years. We stood side by side with those whom we felt assured the Lord had set forth to develop the present truth. With that tried company "the unity of the faith" was esteemed more highly than life itself. All were careful to avoid "doubtful disputations." And we wish that all who have assumed the position of teachers of the present truth had always been imbued with the same spirit. With this in view we concluded to drop the subject for

season, and not give our views of the compromise in Europe until we were assured that it would not injure the feelings of our brethren. But the action taken at the last General Conference has entirely changed the position of affairs, and we are not only free to write upon these things now, but we have been called upon to do so. We shall not cease to pray that the Lord may guide to the advancement of his truth and to his own glory.

"Our Sunday; Whence and What?"

THIS is the title of the anti-Sabbath pamphlet, written by a Baptist minister of Santa Barbara, of which we recently made mention. The title is truthfully suggestive,—"Our Sunday." Jehovah said: "The seventh day is the Sabbath of the Lord thy God." He calls it, "My holy day." It is verily "the Lord's day." He sanctified it when he made the heavens and the earth. But no such expressions are found in the Scriptures concerning the Sunday. It is "our Sunday." The Lord our God never claimed it as his day. The Scriptures contain not a hint that the first day of the week is the Lord's day. No; it is just "our Sunday;" *all our own man-made institution!* Mr. Nisbet, the author of the pamphlet, is happy in his expression. He struck a rich vein of truth when he labeled it "our Sunday."

This pamphlet is accompanied with a few testimonials from prominent men. We quote them in full:—

"C. A. Buckbee, D. D., ex-Pastor 1st Bap. Ch., San Francisco: 'Your discussion of the Sunday question is able, convincing, admirable. Our Publication Society ought to put its imprint on such a volume as your MS. would make.'"

"A. J. Frost, D. D., Pastor 1st Bap. Ch., Sacramento: 'I have read your MS. with profit and delight. You have effectually taken the ground from under the seventh-day observers; and, also, from those who claim that the day has been changed from the seventh to the first. I would heartily commend your little book to all lovers of clear views and sound doctrines.'"

"Prof. Joseph LeConte, University of California: 'I have found your MS. very interesting and profitable. I fully agree with you as to the origin and nature of "our Sunday." The Judaic observance of it has sadly obscured its true significance, and produced a revulsion which threatens its entire destruction. Your book is simple, clear, strong, conclusive, and I believe very timely.'"

With this indorsement before him, the reader will naturally be anxious to learn the position of the writer; how he has taken the ground away from observers of the Sabbath of the Lord God; and on what correct and firm basis he has established the observance of the first day; and the meaning of the "whence" contained in the title. Before presenting the evidence of the "little book" itself, we will state in brief its position. It is as follows:—

1. The Sabbath was not made as an institution for observance at creation, but when Israel came out of Egypt.

2. The seventh-day Sabbath was only a temporary institution, and therefore there was no change of the Sabbath from the seventh to the first day.

3. There is no divine institution of any sacred day under the gospel; hence, the Sunday is not kept by any divine authority. It is an ecclesiastical or church day, and purely a matter of choice with the church.

4. That there is both interpolation and forgery in the writings claimed to be those of the primitive fathers, and which are produced to prove the divine obligation of the Sunday.

5. But there is not only utility in, but necessity for, the observance of a recurring day of rest; that one day in seven is the proper proportion of time; that it is necessary both for our physical and spiritual well-being that such a day shall be observed; and that it is most fitting that it should be observed on the first day of the week.

And no better summary than the above can be given in brief.

From the above indorsements of the "little book," it might be supposed that the difficulty which has rested upon the Baptists of California, as shown in the communications of Doctors Anderson and Tombes, in the *Herald of Truth*, has at last been happily adjusted. But not so; the "muddle" remains, and its proportions are enlarged. Dr. Abbott, the editor of the *Herald of Truth*, is an out-and-out Baptist. He is watchful over the interests of the denomination, and he has learned caution from the effects produced on the denomination by his learned correspondents. Accordingly, in his notice of Dr. Nisbet's "little book," he says:—

"We are, however, not satisfied that his denial of any Sabbath from Eden to Moses is entirely sustained. 'God rested on the seventh day, and blessed and hallowed it,' is a declaration that is not to be set aside by any reference of it to God himself *solely*. This looks to us like begging the question. The fact is, Moses speaks of God's act as the sufficient ground for the observance by his people of the Sabbath themselves."

The reading of the Bible on this point is very plain to all plain Bible readers. While Dr. Frost thinks that Dr. Nisbet has taken the ground from under the seventh-day observers, Dr. Abbott, with more caution, and with experience of the effects of such teachings, asserts that Dr. N. accomplished that wonderful feat only by "begging the question." And so the "little book," which Dr. Frost so highly commends, may prove like the "little book" eaten by the prophet, only sweet in the mouth and bitter in the stomach! We feel assured that the process of digestion had scarcely commenced with those Baptists who accepted this "little book" as a "sweet morsel."

It needs but little examination to show that the editor of the *Herald of Truth* is on the safe side in his statement. And he falls far within the line of truth on the subject. Not only Moses but God himself "speaks of God's act as the sufficient ground for the observance by his people of the Sabbath." The commandment—Ex. 20:8-11—was not spoken by Moses, but by Jehovah. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it." And this action of God in resting the seventh day, and of sanctifying it because he rested on it, is not only given by Jehovah "as the sufficient ground for the observance by his people of the Sabbath," but it is given as *the only ground* of the institution. It is certainly begging the question, or even worse, handling the word of God deceitfully, to say that Gen. 2:3 only tells us what God did, without any reference to man's action, or duty. The sole reason of the sanctification of the day is found in the fact that God, the Creator, rested that day; and the word *sanctify* signifies *to set apart to a sacred use*. That is, Jehovah separated the seventh day from the other days, and set it apart to a sacred use, because he rested on it from the work of creation. This embraces the entire process of *making the Sabbath*. And when the Saviour says it was "made for man," set apart or consecrated and hallowed for man because God rested on it from the work of creation, it is the shallowest kind of sophistry to claim that this record has no reference to man's action, or to his duty to observe it. The only reason why the writer of the pamphlet did not stand openly self-convicted in his use of Gen. 2:3 is because he did not examine the terms of the text upon which he professed to comment.

Dr. Frost is entirely mistaken in the first part of his assertion, namely, that Dr. Nisbet has taken the ground from under the seventh-day observers; Dr. Abbott is clearly in the right when he says that Dr. Nisbet begged the question on the point. But Dr.

Frost is correct when he says that he has taken the ground from under "those who claim that the day has been changed from the seventh to the first." On this point Dr. Abbott does not dispute him, and no one can successfully dispute him. He has most effectually taken away the foundation claimed for "the venerable day of the sun," as we will show hereafter.

We will here suggest to Dr. Abbott that there are some conclusions to be logically drawn from the fact that the observance of the seventh-day Sabbath comes down from creation, and that it is based on the Creator's rest from the creative work. We shall present them for his consideration in our further examination of the subject.

The Cause in California Conference.

IT is now three weeks since I arrived in California, and I have had the privilege of attending the annual meetings of the College, the Publishing Association, and the Health Retreat, and the quarterly meeting of the State Tract and Missionary Society. By these meetings I have been enabled to obtain a general idea of the condition of the cause in this State. It is evident that the providence of God is over the work in California, and from the stand-point of those who believe in the solemn warning of Rev. 14:9-12, we are upon the eve of far greater changes in the work of God than we have seen in the past.

The financial prosperity which has attended the office of publication during the past year vindicates the sacrificing efforts of those who have labored in connection with it. The number of laborers who go out from the College, and many encouraging features in the annual reports, also show that God's providence is over this branch of the work, and that he has regarded the efforts of his people to prepare individuals to labor in his cause. The Tract and Missionary Society gives evidence of marked prosperity, showing that the blessing of God has rested upon this Conference.

The result of the prosperity which has attended the work makes it necessary to enlarge in many directions, but these improvements are not for any worldly business. It is not necessary that there be improvements in the property of the Association which will call at once for an increased outlay of means. Those who attended the annual meeting of the Association felt well satisfied with the improvements of the past year, and while the present increase of business would call for greater facilities, it is not expected that further improvements will be made for doing outside business.

We are thankful that there is now, to a greater extent than ever in the past, a demand that the facilities which have heretofore been devoted to outside work be devoted to our own denominational work. This will not bring the pecuniary profit to the Association that outside business would, but our brethren will be pleased to make up any deficiency which may arise as the result of publishing the truth for which the building was erected.

The fact that the church in Oakland has so increased in numbers that it is necessary to have a larger house of worship, must be a source of encouragement to all who are interested in the work. The same may be said with reference to the church in Healdsburg. Steps have already been taken to erect a house of worship in that place; one which will accommodate about 1,000 persons. These new enterprises indicate real growth in numbers and spirituality, for as these steps are being taken there is a hearty co-operation on the part of our brethren and sisters. It is evident that if the brethren and sisters on the Pacific Coast are faithful to the trust God has committed to them, he will yet do great things for them. It is a privilege that God gives his people, to bear responsibilities in his work; and if we are faithful, our reward will be in proportion

to the amount of responsibility that we bear. God's providence never lays responsibilities upon us without imparting grace to bear them. The greater the difficulties which we may have to meet, in the discharge of the duties which may devolve upon us, the greater the victory when the conflict is over. We should possess more zeal than did the apostles and early Christians, and we should have no less devotion to the service of God. The interest taken in foreign missions also shows that the Spirit of God is moving upon the hearts of the people in this Conference as well as in others. We look forward, not to a time when there will be less responsibilities to be borne and less sacrifices to be made. There will be greater responsibilities, and greater sacrifices required in the future than have ever yet been made. All have the privilege of having a part in the cause, and of making sacrifices for its advancement; but should any neglect to discharge the duties resting upon them, or fail to walk in the light because of the difficulties which they have to meet, they will be the losers, but the cause will go on.

Now is the time to put forth special efforts for the spread of the truth. There never was a time when labor and means would tell more for the work of God than the present. A thousand dollars now are worth as much as ten thousand will be in a few years from this. Missions at home and abroad are demanding our especial attention. Hearts are prepared to receive the truth everywhere. There are pressing calls for canvassers, colporters, ministers, and laborers of all kinds. If our laborers were multiplied by ten we could not fill the openings for labor.

The future of this Conference depends altogether upon the course of those who profess to believe in these solemn truths. If God calls men to give of their means and they withhold, his providence will not prosper them. But their resources will dry up. "Riches certainly make themselves wings; they fly away as an eagle toward heaven." "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit."

Those who are faithful God will honor with his blessing in their basket and in their store. There are many to whom he has intrusted talents; some with means, others with ability to canvass, to preach, or to labor in other respects. What account will we give of the use we have made of these talents lent us? To put them out to usury, is to invest in the cause of Christ. To bury them in the earth, is to have them where they only add to our personal interests. It is daily my prayer that God may bless this Conference, and his divine leading be seen in this, his own work. S. N. H.

A CORRESPONDENT asks: "If God is a God of love, mercy, and justice, on what principle could he send his only begotten Son to die, the just for the unjust, and not tarnish his character?"

ANSWER: On the principle (a) of love. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. (b) Of mercy. "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us." Titus 3:4, 5. (c) Of justice. "To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:26. These are the only principles upon which it could be done; there are no others. No one who believes the Bible can deny that this is so, and every one who rejoices in the triumph of love, mercy, and justice must approve and adore the plan.

Council Called.

ALTHOUGH Huss had left Prague he was heralding the good news of salvation to thousands who flocked to hear him. He was also busy with his pen. The church at Prague was encouraged by his letters, and the popular movement in favor of the Reformation at that place began to attract attention throughout Christendom. It was discussed at Paris and Oxford as well as at Rome, and the most exaggerated reports were circulated in regard to it. God was kindling a fire by the dissemination of his word that the flood of the dragon could not quench. In the hearts of men desires were being begotten that could not be extinguished by papal denunciations. Three popes were contending for the supremacy. How to put an end to this schism in the church, and suppress the heresy that was springing up in all parts of the country, were perplexing questions. It was proposed that a general council be called and steps immediately taken to bring the disorder to a close.

John XXIII. wrote a letter to the king in which, referring to the sentence of Rome against Wycliffe, he urged the extermination from Bohemia of all who adhered to his doctrines. But all these measures failed to secure their object. Huss had left Prague and he only returned as duty and safety would permit. About this time Huss wrote a most elaborate treatise on the church. In this he freely discussed the importance of the Scriptures as the word of God, and maintained that they should be taken as a rule of faith, and that no appeal from them would be acceptable in God's sight. He also set forth his faith, and laid down those principles that underlie all reformations. He took the position that all true Christians belonged to the true catholic church, and that Christ is the head of the church; that he himself is the rock, as he declared to Peter. He also showed when the church began to change its character, at what time in its history it began to apostatize. He was in spirit a true Protestant, a true Puritan, before these terms were known, and yet he held fast to certain so-called catholic dogmas, such as confession, purgatory, transubstantiation, etc.

The church party was not blind to the effects of the logical reasoning of Huss. His arguments were replied to by the papists and he defended them. Every attack and reply brought them back to the old battle-ground. The real question at issue was between the authority of the pope and the authority of the Scriptures. A synod met at Prague Feb. 6, 1413, to effect a compromise, but nothing was done by it but to pass prohibitions and say what must be done. The king then tried another expedient. He appointed a commission consisting of the archbishop, the rector of the university, who was a fast friend of Huss, and several other prominent persons. This also failed to accomplish the much desired end. The king became exasperated and banished three of the bishops. There were continued efforts to compromise the matter, but all to no effect. The word of God was the infallible criterion of the reformed party, and the traditions and decisions of the councils were the unyielding rule of the papists. In all of these efforts the reformers gained the ascendancy.

The pope had excommunicated Huss and those who held the same views, and the city had been placed under an interdict. Everything of this kind that could be done to prevent the word of God having free course was done, and yet the cause of truth gained at every effort. There seemed to be an unseen power that controlled every attempt to stop the truth, and gave it a new impetus. The triumphant march of the gospel in the days of the apostles seems to have been repeated during the few years of prosperity in the days of Huss. The time was fast approaching when a general council must

be called. There were many things that seemed to make it necessary. The schism which had rent the church, the profligacy and reckless ambition of rival popes, the wide and fearful corruption which had spread from the highest to the lowest dignitaries of the hierarchy, the alleged heresies of Huss and others, and the almost utter neglect of the authority of the church, combined to make the coming council of more than usual importance. The lack of union, and other serious obstacles, stood in the way of the council. These were finally overcome by the emperor, and the council was appointed to be held at Constance, commencing Oct. 30, 1414.

Pope John XXIII. had been driven from Rome by his enemy, King Ladislaus, and had taken refuge with Sigismund, the emperor of Germany. A general feeling existed throughout Europe that something must be done to improve the condition of things in the church. One of the gravest questions to be settled was, which was of the higher authority, the council or the pope. Should it be decided that the council was the higher authority, Pope John feared the consequence to himself. Should it be decided that the pope was the higher authority, then, Who is the pope? would be an interesting question, for there were three that claimed that honor, and each had excommunicated the others, claiming himself to be the true successor of St. Peter. Italy, France, Germany, Bohemia, Hungary, Poland, England, Denmark, and Sweden, made arrangements to be represented at this council. Sigismund had cited Huss to appear before the council and answer for his doctrines. The pope reluctantly summoned the cardinals and bishops. He had many forebodings concerning himself if he appeared there. His friends warned him that if he went he would come back a private man. He therefore took all the precaution possible by securing pledges from the emperor for his safety.

The friends of Huss desired him not to go, and he himself felt that should he go he would probably never return; still he regarded it his duty to obey the summons. The strong desire he had to confess Christ before the vast number of learned men who would appear on that occasion, inspired him to go in the name of the Lord. Nothing seemed to give him more courage than the opportunity to in some way make known the riches of the grace of God. Notwithstanding he was looked upon as a heretic, excommunicated by the pope, forbidden to preach, yet with a spirit free in God, he fearlessly proclaimed the gospel, wrote letters of consolation to his flock, and with the pen maintained his position against his enemies. He always considered himself a member of the catholic church. Since the Scriptures were the highest authority, no bull from the pope, and no condemnation of the church, could, in his estimation, sever him from it so long as his belief and preaching were in harmony with the sacred word. S. N. H.

Emporia, Kansas.

I AM laboring here at present. There are forty new Sabbath-keepers in Emporia now, mostly the result of colporter work. We hold meetings Sabbath and first day regularly, which is confirming these precious souls in the faith. There are over fifty covenant members here, and we have a Sabbath-school of seventy-five to eighty members. Others are becoming interested in "the present truth." Yours in Christ, GEO. H. SMITH.

April 20, 1885.

THE Holston Methodist says: "The preacher should stop when he is done; there is a difference between preaching the everlasting gospel and preaching the gospel everlastingly."

Vaudois Missionaries and Colporters.

The martyr was John Louis Paschal, a young pastor of great eloquence, who had been called from Geneva to a congregation of Vaudois in Calabria. The post of danger had a singular

Five Protestants from Geneva were traveling toward the Vaudois valleys. They were warned that the police were watching for them, yet they still pressed on, and were arrested in an unfrequented road where they had hoped to escape pursuit. Two of them, Vernoux and Laborie, were pastors of the valleys. They were all taken before the Inquisitors at Chambéry, and convicted as heretics. They were next brought before the civil court to be condemned. The judges, touched by their innocence, strove to prevail upon them to recant. "You need only give us a simple confession of your errors," said the court; "and this will not prevent you from resuming your faith in the future." They refused to consent to the deceit, and were sentenced to die. "Anne, my beloved sister and spouse," wrote Laborie to his young wife, "you know how well we have loved one another. I pray you, therefore, that you be always found such as you have been, and better, if possible, when I am no more." Calvin, hearing of their danger, wrote them an austere exhortation. In the stern spirit of that age of trial, he urged them to bear a testimony to the faith that should resound afar, where

Thus around the simple Christians of the valleys seemed to hang everywhere the omens of a dreadful doom. In the general tide of persecution, they could scarcely hope to escape a final destruction. From the towers and cathedrals of Turin the Jesuits looked with envious eyes upon the gentle race who neither plotted nor schemed; to whom cunning was unknown, and deceit the ruin of the soul; who never planned a persecution, fomented religious wars, or guided the assassin's hand; who read the Scriptures daily, despite the anathemas of Rome, and who found there no trace of the papal supremacy or the legend of St. Peter. The Vaudois, indeed, had never concealed their opinions. For centuries they had said openly that the pope was antichrist; they had condemned each one of the papal innovations as they arose; they denounced the crusades as cruel and unchristian; they gave shelter to the persecuted Albigenses; they smiled with gentle ridicule at the worship of saints and relics; they scoffed at the vicious monks and priests who strove to convert them to the faith of Rome. Yet now they consented to claim the clemency of their sovereign, the Duke of Savoy, and humbly begged for freedom of worship and belief. They were so innocent that they could not understand why one Christian should wish to rob or murder another.—*Historical Studies.*

In the hovel where outcasts dwell."

U. C. T. & M. Society.

Report of Upper Columbia Tract and Missionary Society

FOR QUARTER ENDING MARCH 31, 1885

[illegible]

Mrs. G. W. Colcord, Sec

The Home Circle.

TWO ROOMS.

A BEAUTIFUL room with tinted walls,
A bust, where the colored sunshine falls,
A lace-hung bed, with a satin fold,
A lovely room, all blue and gold,
And *ennui*.

A quaint old room with rafters bare,
A small white bed, a rocking-chair,
A book, a stalk where a flower had been,
An open door, and all within,
Content.

—Good Housekeeping.

Discontented Girls.

Nor every girl is discontented, nor are any wretched all the time. If they were, our homes would lose much sunshine. Certainly no class in the community is so constantly written about, talked at, and preached to as our girls. And still there always seems to be room left for one word more. I am persuaded that the leaven of discontent pervades girls of the several social ranks, from the fair daughter of a cultured home to her who has grown up in a crowded tenement, her highest ambition to dress like the young ladies she sees on the fashionable avenues. City girls and country girls alike know the meaning of this discontent, which sometimes amounts to morbidness, and again only to nervous irritability.

I once knew and marveled at a young person who spent her languid existence idly lounging in a rocking-chair, eating candy, and reading novels, while her mother bustled about, provoking by her activity an occasional remonstrance from her indolent daughter. "Do, ma, keep still," she would say, with amiable wonder at ma's notable ways. This incarnation of sweet selfishness was hateful in my eyes, and I have often queried, in the twenty years which have passed since I saw her, what sort of woman she made. As a girl she was vexatious, though no ripple of annoyance crossed the white brow, no frown obscured it, and no flurry of impatience ever tossed the yellow curls. She had no aspirations which candy and a rocking-chair could not gratify. It is not so with girls of a larger mind and greater vitality—the girls, for instance, in our own neighborhood, whom we have known since they were babies. Many of them feel very much dissatisfied with life, and do not hesitate to say so; and, strangely enough, the accident of a collegiate or common-school education makes little difference in their conclusions.

"To what end," says the former, "have I studied hard, and widened my resources? I might have been a society girl, and had a good time, and been married and settled sometime, without going just far enough to find out what pleasure there is in study, and then stopping short."

I am quoting from what girls have said to me—girls who have been graduated with distinction, and whose parents preferred that they should neither teach, nor paint, nor enter upon a profession, nor engage in any paid work. Polished after the similitude of a palace, what should the daughters do except stay at home to cheer father and mother, play and sing in the twilight, read, shop, sew, visit, receive their friends, and be young women of elegant leisure? If love, and love's climax, the wedding march, follow soon upon a girl's leaving school, she is taken out of the ranks of girlhood, and in accepting woman's highest vocation, queenship in the kingdom of home, foregoes the ease of her girlish life and its perils of *ennui* and unhappiness together. This, however, is the fate of the minority, and while young people continue, as thousands do, to dread beginning home life upon small means, it must so remain.

Education is not a fétich, though some

who ought to know better regard it in that superstitious light. No amount of school training, dis severed from religious culture and from that development of the heart and of the conscience without which intellectual wealth is poverty, will lift anybody, make anybody happier or better, or fit anybody for blithe living in this shadowy world. I have no doubt that there are numbers of girls whose education, having made them objects of deep respect to their simple fathers and mothers, has also gone far to make the old home intolerable, the home ways distasteful, and the old people, alas! subjects of secret, deprecating scorn. A girl has, indeed, eaten of the tree of the knowledge of good and evil when her eyes are opened in such wise that she is ashamed of her plain, honorable, old-fashioned parents; or, if not ashamed, is still willing to let them retire to the background while she shines in the front.

I did not write this article for the purpose of saying what I hold to be the bounden duty of every father and mother in the land, viz., to educate the daughter as they educate the son, to some practical, bread-winning pursuit. That should be the rule, and not the exception. A girl should be trained so that with either head or hands, as artist or artisan, in some way or other, she will be able to go into the world's market with something for which the world, being shrewd and knowing what it wants, will pay in cash. Rich or poor, the American father who fails to give his daughter this special training is a short-sighted and cruel man.

My thought was rather of the girls themselves. Some of them will read this. So will some of their mothers. Mothers and daughters often, not invariably, are so truly *en rapport* that their mutual comprehension is without a flaw. There are homes in which, with the profoundest regard and the truest tenderness on both sides, they do not understand each other. The mother either sees the daughter's discontent, recognizes and resents it, or fails to see it, would laugh at its possibility, and pity the sentimentalist who imagined it. And there are dear, blooming, merry-hearted, clear-eyed young women, who are as gay and as elastic as bird on bough or flower in field.

To discontented girls I would say, there is for you one panacea,—work; and there is one refuge,—Christ. Have you been told this before? Do you say you can find no work worth doing? Believe me, if not in your own home, you need go no further than your own set, your own street, your own town, to discover it waiting for you. No one else can do it so well. Perhaps no one else can do it at all. The girl cannot be unhappy who, without reserve and with full surrender, consecrates herself to Christ.—Margaret E. Sangster, in *Christian Union*.

The Wire Age.

In history, says an exchange, we have the golden age, the iron age, the age of brass, and other periods similarly marked. Future annalists may well describe the present period of our history as the wire age. In no part of the economy of our daily lives are we divorced from wire. It is our slave, and yet an ever-present master. Sleeping, we repose on wire mattresses. Eating, we see foods which have passed through sieves, and which are sheltered from insect appetite by wire covers. Calling, we pull wires to ring curled-wire gongs. Traveling, we are conveyed by cable or electric railways, hoisted by elevators hung on wires, and hurried over wire bridges. We announce our coming by telegraph or telephone wires, and we thread our way by night through streets lighted by means of electric cables. Across our fields are strung millions of miles of barbed wire. Our clocks are set by wires, our watches are run by wires, our books are stitched with wires, our pictures hung by wires, and our politics managed by "wires."

A Thirst for More.

MANY a young farmer's wife has gone with rosy cheek and light heart into the small, uncarpeted cabin of a rented farm, contented and happy because it was the best her husband could give, and she was confident that his strong arm and willing heart would be able, in the golden years to come, to win a comfortable and pretty home for her. Together they have toiled and waited for the slow returns of harvest after harvest, hopeful and satisfied because they saw the prosperity of thrift and industry steadily settling upon them. By and by they had a farm of their own; but still the young wife had ample cause to regret the scantiness of home comforts. If she hinted now and then of the old promises of betterment in this respect, she was silenced with the assurance that when the mortgage should be paid off and the farm cleared of debt she should have no stint of comfortable and elegant things. But, alas! when the mortgage was paid off there was something else. The old barn was but a poor, tumble-down affair, and a new one was an indispensable necessity. The thrifty young farmer was proud of his fine cattle and horses, and could not bear to have them exposed to the keen winter winds. So the old house, small and rickety, was made to do yet a little while; the ample barn was built, and the poor wife waited.

The time came when they were no longer young. Lines of care and trouble marked the wife's face, and children played about her knee. But she was waiting still. There were so many avenues for money-making open to him that the enterprising farmer could not see that his home was scant and lacking. If he was rich in lands and cattle, how could he be poor in any other respect? To him who was out early and late, buying and selling, sowing, tending, and gathering, home was not what it was to her who seldom crossed its threshold into the busy world beyond. Yet he meant to be kind to his wife. He loved her as much as he had time and thought to love. Was she not as rich as he, the joint and equal owner in all he possessed? He worked, and bargained, and schemed less for himself than for his wife and children.

So he thought, but he was mistaken. He worked, in truth, from an insane thirst for more—more cattle, more horses, more lands. He was mad with the mania for possession. His farm was never broad enough, his rolling acres never stretched far enough away. His love of ownership had almost choked out that other and better love, which filled his breast at the marriage altar, and followed him with his young wife into the rude cottage where, after all, their best and truest wedded life had been spent. What wonder that the weary wife sighed as she recalled those days when the golden bow of promise bent lovingly over them. Of course she was proud of her husband's success, of his good name, his influence among men, and the honorable position he occupied. But with all this there was something wanting, there was a scantiness of home love and enjoyment. Then, too, the mother saw her sons and daughters growing up into manhood and womanhood and lacking something which she vaguely but vainly longed to supply,—something more of grace and culture, which her mother's heart told her would be better for them than lands and cattle.

It is not the farmer alone, nor he, perhaps, more than men in other vocations, who allows the thirst for possession to choke down the finer feelings and rarer enjoyments of refinement and beauty. The lawyer does it; the merchant, the business man. It is a sad mistake to become thus absorbed in mere money-getting. It is well to work, but it is neither wise nor well to slave. What is the good of possession if the things possessed are not enjoyed?

It is commendable for the young to look forward to and strive for a competency which

shall open to them avenues of enjoyment now closed by comparative poverty; but let them beware of the money-getting mania. If now and then some new comfort or beauty is not cheerfully added to the home to increase its attractiveness; if all the promises made to the young wife are easily forgotten or more easily broken; if each succeeding year serves but to increase the hoard in the strong box,—then let the man stop and seriously ask himself whether, for a few more acres or a few more dollars, he ought to have foregone all those mental and spiritual delicacies of life which form so large a part of our happiness, and to have left his children only wealth, without that culture of mind and heart which are essential to the right use and enjoyment of it.—*Isaac Herr, in Christian Union.*

Remorse.

AN American writer lately endeavored to trace the after-history of noted men, who, in accordance with the code of honor of our grandfathers, had met and "killed their man" in a duel. Fifty years ago, no gentleman was expected to find life endurable after he had received an insult, until he had tried to kill the man who had offended him.

Some of the anecdotes recently collected show how powerful was the social pressure which drove men to the field, and how terrible, in some cases at least, was the remorse that followed. S. S. Prentiss wrote to a friend that his convictions and moral teachings were all so much opposed to dueling that before going out to meet his antagonist he "did nothing but read the Bible and pray." Yet so strong was the force of public opinion that he fought several duels. "The horror," he said, "haunts me so that I cannot sleep, and I totter around in the daytime like an old man."

O'Connell, it is stated, never recovered from the shock of the death of D'Esterre, whom he killed. He never went to church afterwards without wrapping up the "murderous hand," declaring that he "could not approach his Saviour with the stain in sight."

Paull, who killed Sir Francis Burdette, suffered so much that he became insane, and finally committed suicide.

Mr. Graves, who killed Cilley in the famous duel, was an altered man ever after, and with his dying breath protested against the folly and crime of the murderous practice.

Now that dueling has fallen into disuse, and is condemned by society, its folly and crime are very apparent to us, and we are apt to be severe in our condemnation of it. Young men wonder at the incredible weakness and wickedness of their grandfathers, that they could be driven to commit deliberate murder merely from the fear of the censure of the fashionable world.

Yet how much stronger than they is the lad who goes to the gaming-table or the bar, and slowly murders soul and body because he is afraid to offend the prejudices of society? Or he who, to keep its favor by maintaining a false show of wealth, degrades his conscience, and murders his good name, by gentlemanly theft?—*Youth's Companion.*

MEN do things which their fathers would have deprecated, and then draw about themselves a flimsy cordon of sophistry, and talk about the advance of humanity and liberal thought, when it is nothing, after all, but a preference for individual license.—*Rev. John Hall.*

ALAS! this time is never the time for self-denial; it is always the next time. Abstinence is so much more pleasant to contemplate upon the other side of indulgence.—*Macdonald.*

THOUGHTLESSNESS is never an excuse for wrong-doing. Our hasty actions disclose, as nothing else does, our habitual feelings.

Health and Temperance.

The Tobacco Plague.

"WHAT are said to be the causes of General Grant's present illness?"

This question you will excuse, because it has been forced upon me. The nation has unmeasured attachment to that great hero, whose dangerous illness it now mourns. We know that he was an instrument of Providence in securing the overthrow of slavery. It is acutely distressing to us to contemplate any spot on the sun of his civic and military and personal career. I, personally, believe General Grant to be a man of lofty moral nature, and of intense ethical convictions. But I have been urged not to evade this question, because the solemnity of the facts which have been stated by medical men of great eminence is such that they ought to be noticed.

We are told by his physicians that General Grant's present illness was largely caused by excessive smoking. I am not a fanatic, I hope, on the topic of tobacco, opium, or chloral, any more than on that of intoxicating liquors; but as we are now in several commonwealths requiring compulsory scientific instruction of the youth of the land as to the mischiefs of both strong drinks and narcotics, and as it is useless so to instruct youth while the leaders of society set an evil example, I excuse myself, and hope you will excuse me for directing public attention to the testimony of these physicians.

I sit in the railway coaches and at hotel tables, and hear the example of some foremost preacher in London, or of a foremost preacher in one American city or another, quoted in defense of the abundant and habitual use of tobacco. I suppose that physicians will grant that there are a few, perhaps five out of 1,000, who can use tobacco with impunity for a long period of years. But they tell us, also, that the most serious dangers are connected with an excessive use of it, and I think we are all ready to admit that with the young the habit is extremely dangerous.

Germany, in several of her provinces, is arresting on her streets the children who smoke. We know what our own schools for military training and for the education of seamen have been doing of late in this matter. We know what strong resolutions have been passed in some of the great religious gatherings, especially in the vast and aggressive Methodist Church, which may Heaven bless for its crusade against the filthy weed! There is a rising sentiment on the right side of this topic, and why should we not listen to the voice of Providence when it calls our attention pointedly to a great mischief?

When a man in the pulpit, however, sets the example of the use of tobacco to the young in his congregation, must we not lament the fact? Is it not time to lament it in public? Is it not time to ask the revered men who set a bad example in this particular in high places in God's church, to look at what Providence is doing in this country? A great historic character is likely to be cut off twenty years before the time at which he might otherwise have gone from us, simply because of excess in a habit which, to all who have not learned to like it, is loathsome. One of his staff has had a cancer taken out of his lip, and it originated from a similar cause. The records of the medical profession detail scores of such cases. Emily Faithful says that Americans are very courteous to ladies; but she hints delicately that an American who will take off his hat in an elevator, for fear of being discourteous to a lady, will often, in the same elevator, expectorate or smoke tobacco in her presence. We tolerate in men, habits that we would not in dogs.—*Joseph Cook, in the Independent.*

Prevention of Cholera.

WHAT can be done in the way of prevention locally? Much may be done if the officers of health, or the properly constituted authorities do their duty. Cholera, as was said before, is a preventable disease; its habitat is among a crowd; it revels in filth and decomposing organisms, but failing to find suitable conditions for its growth and maintenance, it dies out. Consequently, the very first thing to be done is for each individual to see that his house, outhouse, and yard is put into a good sanitary condition. Do not wait for any health officer, see to it yourself. Have your drains cleaned out and flushed with water; your privy or cesspool emptied and disinfected immediately. See that your cellar is cleared of all decaying substances, have it thoroughly whitewashed, and all filth, rags, etc., burned. If you have a well, see that the water thereof is not contaminated by drainage from the house or outhouses. If you have the slightest suspicion that it is, boil the water before using, or, better still, shut up that well and dig another away from all chance of such contamination. If you use river water, which is always more or less polluted, see that it is boiled before drinking it, and you will save your health for the trouble. Avoid crowding in sleeping rooms. See that each room is properly ventilated, nothing being so conducive to disease as an overcrowded and ill ventilated apartment. Plenty of fresh, pure air, pure water, and wholesome food, with household and personal cleanliness, will do more to prevent the access of cholera to your dwelling than all the supplications of the credulous, or the nostrums of the charlatan. While there is danger of cholera, or, indeed, any epidemic disease, developing in your midst, it is an act of prudence to avoid excessive fatigue from any source, as the system when tired or exhausted is much more liable to infection and less able to resist it than in other conditions. It is also indispensable that the stomach and bowels be kept in a healthy state by avoiding all unripe fruit, decaying vegetables, fish, flesh, or any food that is not perfectly sweet and fresh. Temperance in all things should be enjoined, and especially in alcoholic beverages, as it is found by experience that the intemperate, or those addicted to drinking intoxicating fluids habitually, are the first to die in an epidemic of cholera. Nature knows no mercy in dealing with the violators of Nature's laws; if her laws are transgressed the punishment is swift and certain. Food should not be kept in the same room with the sick from any infectious disease; neither should that unconsumed by the sick be used by others, but either burned or disposed of in some other safe way.—*California State Board of Health.*

SOME of the kind-hearted people of the churches, or Grand Army posts and other associations, have said in their resolutions of sympathy for the illustrious "old commander," "Whereas, it has pleased God to afflict General Grant," etc. The expression is a mistake. General Grant's affliction can hardly be due to the direct interposition of Divine Providence. So far as the physical causes of it can be ascertained, it is supposed to be due to the excessive use of tobacco, and though this should not be dinned in his ears, yet as a warning against smoking, it is proper to make it generally known.—*Oregonian.*

It is a difficult matter to secure the conviction of a rum-seller, no matter how direct and strong the evidence may be against him. In order to convict certain rum-sellers lately, it was necessary to prove that a school-house, less than 400 feet away from certain saloons, was a school-house, and although the city clerk, the superintendent of instruction, the principal of the school, and the janitor of the building, testified that it was used for school purposes, the evidence was not sufficient to convict.

News and Notes.

RELIGIOUS.

—No less than thirty-three distinct missionary agencies are at work in Africa at the present time.

—There are upwards of 10,000 Protestant children attending Catholic educational institutions in the United States.

—The pastor of a Congregationalist Church in Schenectady has engaged a brass band to play at his Sunday services.

—The church in London of which Newman Hall is pastor has nineteen Sunday-schools, which number in all 5,600 children.

—Mr. Ronayne, the well-known anti-Masonic lecturer and writer, has embraced the faith of the Bible Sabbath and connected himself with the Seventh-day Baptists.

—Bishop McQuaid (Roman Catholic) of Rochester, N. Y., has ordered that hereafter, in his diocese, none but Roman Catholics and actual communicants shall sing in the choirs.

—An exchange says: "The lawyer who knows as little about Blackstone and the Supreme Court reports as the average Christian does about the Bible, would never have but one case. The sheriff would be his next client."

—In the University of Berlin a scholarship has been established, open to all theological students, only on condition that they go as missionaries to the East Indies, or to accept a professorship at the European missionary school in Calcutta or Madras.

—A Christian merchant of Philadelphia, in conversation with Dr. Arthur Mitchell of New York, declared that, while interest in foreign missions is increasing among women, it is not among men, because of the increasing conviction that the heathen can and will be saved without the gospel. Perhaps this accounts for the large indebtedness of the various foreign missionary societies.

—The following from an Eastern pastor is a good answer to the argument that skating rinks should be approved because they draw people away from the saloons: "Graduates from the liquor saloons are not suitable companions for our children. Men are not regenerated nor reformed by the rinks. These are not schools for teaching morality. A leper is a leper still, though perched on skates."

—The American Baptist Missionary Union enters on the current year with a debt of \$50,615.76. The friends feel much relieved, as they apprehended a much larger deficit. The Presbyterian Board of Foreign Missions is behind about \$80,000. This does not give a very hopeful outlook for the millennium, when we remember what giant strides the nations are taking in the art of war. Missionary and war operations are both carried on, it seems, with borrowed capital, but the latter enterprise has less difficulty to get it.

—The New York *Observer*, in its notice of the efforts of the railroad commissioners to secure the discontinuance of Sunday trains, says, approvingly: "They hold that Sunday rest is a law of nature, and that the best results of labor will be attained by laying off one day out of seven." The last statement may be granted, but the statement that nature demands rest on Sunday must be taken with several grains of salt. The Jews are noted for their health and longevity, yet their weekly rest is on Saturday and not on Sunday. The Sunday cause is so weak and flimsy, it would seem, that arguments of great strength are not required for its support.

—Dr. H. Stebbins (Unitarian) preached in his church in San Francisco last week from the text: "Nation shall arise against nation, and kingdom against kingdom." His idea was that this state of things is according to the divine plan; that "Christianity adopts nature, and takes the world as it finds it." Therefore since it is in man's nature to fight, Christianity approves fighting! Again, he claimed that war is right, "because it is the Almighty's fiat that the map of the world must from time to time be changed; there must be fresh grouping of the people;" and this can be accomplished only by war. He would put war on an equal footing with peace, for he says: "Though war is often called criminal, peace is seldom innocent." From these observations he concludes that war "is one of the temporary necessities of a developing civilization, and has its natural place in the moral order of nations." All of which shows that when a professed preacher of the gospel, swings loose from the word there are no limits to the wild theories he may advance.

—Dr. Cox, bishop of the Episcopal Diocese of Western New York, is reported as saying: "By a solemn act of the Diocesan Council, every clergyman who receives less than \$1,000 and a house to live in, is recognized as a contributor to his parish of the difference between his actual receipts and that sum, which is fixed as the lowest salary which should be offered."

—The clergy of Portland, Maine, have united in an earnest request to the local press of that city to suppress the details of the criminal reports. There is no doubt but the editors would be inclined to do so, but they well know that their patronage would fall off very rapidly if they should. Newspapers publish sensational news because the majority of people want it.

SECULAR.

—Geo. M. Lathrop, of Michigan, has been appointed U. S. minister to Russia.

—The native population of the Hawaiian Islands is 4,000 less than it was six years ago.

—In Moscow there are over 100,000 children of school age, and school accommodation for only 7,000.

—People in the vicinity of Vesuvius are greatly alarmed at the threatening aspect of a new eruption.

—A large portion of Laredo, Texas, was flooded, May 8, the water in many places being four feet deep.

—The population of Los Angeles, Cal., in 1880 was 11,000; now it is estimated at 35,000, an increase of 200 per cent in five years.

—A caravan in the mountains of Armenia was recently overwhelmed by an avalanche in which sixty-eight persons perished.

—Both of the stages running between Rathdrum and Coeur d'Alene, I. T., were robbed by highwaymen on the afternoon of the 4th.

—Reports from Eastern Siberia are to the effect that armed bands of Chinese have crossed the frontier and surprised several Cossack villages.

—Doyle, the sculptor, who is making the statue of the late Senator Ben Hill of Georgia, says that a marble monument in that climate will not last over fifty years.

—Brigadier-General Irwin McDowell, of the U. S. Army, died in San Francisco on the night of the 4th, aged sixty-seven. Since Oct. 15, 1882, he has been on the retired list.

—Twenty-four business houses and fourteen residences were burned on the morning of the 3d inst., at Cabery, a village in Kankakee County, Ill. Total loss, about \$100,000.

—A school lot in Los Angeles, Cal., which the city bought in 1872 for \$200, was recently sold for \$12,000, an increase of 6,000 per cent. in real estate value in thirteen years.

—One of the boilers of the Tremont Hotel, at Galveston, Texas, exploded on Sunday, May 3, killing a number of persons, wounding several others, and doing great damage to property.

—A spark from a locomotive started a fire in a large lumber yard in Chicago, May 8, which destroyed 45,000,000 feet of lumber, valued at \$700,000. The area burned over is about fifteen acres.

—In Great Britain 10,000 landlords, for doing nothing, receive from the soil more than twice as much as the total wages paid to 860,000 laborers for working twelve hours through the seven days in every week.

—The building just erected for the use of the Chicago Board of Trade was formally dedicated April 29. Its main hall, or trading room, is the largest one employed for that purpose in the world. The building cost \$2,000,000.

—The Government of Mexico announces that Mormons immigrating to that country will have no concessions made to them; but that they must be, like all other immigrants, subject to the laws of the country, which forbid polygamy.

—This item is clipped from a daily: "A Chinaman was fined \$100 at Portland last week, for stealing thirty cents worth of scrap iron." Whatever may become of white people, the authorities seem determined that the Chinese shall be moral.

—A steam-tug, with a crew of nine men, was nearly crushed by ice off Erie, Pa., May 4. The tug went out to reconnoiter for the fishing fleet, and was caught in the drifting ice which piled up around her, holding her firmly locked all night. In the morning a passage was blasted out, and the men, nearly frozen, were rescued.

—The immense stone bridge constructed by Chinese engineers over the arm of the China Sea, at Lagang, is finished. The bridge is five miles long. It is built entirely of stone and has 300 arches, each seventy feet high. The roadway is seventy feet wide.

—The Prince of Wales states that he is strongly of the opinion that the office of Viceroy of Ireland should be abolished and its duties transferred to the Secretary of State for Ireland. This would be an immense concession to the Irish, one of whose leading complaints has been against Castle rule.

—April 13, eight five-story tenement houses, that were being built on Sixty-second Street, New York City, all fell at once, seriously injuring thirteen of the workmen, but none fatally. Reckless building was the cause, whole armfuls of scrap lumber being used in filling in the walls. The master-bricklayer was arrested, but the builder escaped.

—It is reported that a New York man has invented a clock to be attached to street gas lamps. The clock has four faces of ground glass, and the hands will be worked through hollow tubes that meet in the center of the lamp, the whole system to be regulated at one central station. New York City will, it is said, put 20,000 of these clocks on trial.

—In view of the possible visit of cholera the coming summer, the ministers of Philadelphia have been requested to preach a sermon or two on the duty of cleanliness, and the general observance of sanitary regulations. But why confine themselves to a sermon or two? However, the fact that they had to be requested to do it is suggestive of the idea that otherwise they would not give even that many.

—The *Oregonian* says: "England will soon have a bigger gun than Russia can exhibit, or, for that matter, bigger than any other specimen of ordnance in the world. It is in process of construction at Woolwich Arsenal, and will weigh, when mounted, 200 tons, with a length of 43 feet and 8 inches, a diameter of 5½ feet at the breech, and of 28 inches at the muzzle." And so comes the millennium.

—An eleven-year-old boy, armed with a large carving knife and two revolvers, was taken up the other day just as he was boarding a train at Jersey City. He was going west to hunt Indians. Another, fifteen years of age, wrote to a merchant that unless he immediately received \$100 he would burn the merchant's store. He confessed that he got his scheme from a novel. Parents, what are your children reading?

—A large four-story brick brewery in Pittsburg, Pa., fell in with a crash on the morning of the third. In the building were 10,000 barrels of beer, and a lot of new machinery. The falling in of the walls crushed the barrels, and the beer ran into the street. The loss is estimated at \$100,000, but as the beer is reckoned in this estimate, a large discount may be made from that sum. To use a Hibernianism, the loss of the beer was a great gain.

—The *Daily Commercial Bulletin* of May 5 estimates the aggregate loss by fire in the United States and Canada in April at \$7,750,000 and for the four months so far this year at \$35,250,000. This is at the rate of over \$105,000,000 for the year. The *Bulletin* says that the scourge of fire has fastened itself upon the country to a degree which is out of proportion to the increased value of property, and is becoming alarming enough to demand attention from all property owners.

—On Friday, May 1, a hail-storm passed over the southeastern part of Virginia, and extended into North Carolina. The dispatch says: "All growing cotton, corn, and vegetables were destroyed and the farmers will be compelled to plant again. Hail fell to a depth of twelve inches, and a whirlwind prevailed along the center of the storm, blowing down barns, fences, and sheds. In some places in Surrey County, Va., hail fell to a depth of eighteen inches, and in some spots drifted to a depth of four feet."

—From advance pages of the 1885 edition of the "American Newspaper Directory," issued May 1st, by Geo. P. Rowell & Co., of New York, it appears that there are 14,147 newspapers and periodicals published in the United States and Canada; of these the United States has 12,973, an average of one paper for every 3,867 persons. In 1884 the total number of newspapers was less by 823 than at present, and while the gain this year is not so marked as in some previous years, it is still considerable. Kansas shows the greatest increase, the number being seventy-eight, while Illinois follows with a gain of seven-seventy.

Appointments.

North Pacific Conference.

BIBLICAL INSTITUTE.

A BIBLICAL institute, to be conducted by Elder E. J. Waggoner, will be held on the camp-ground, Portland, Or., commencing Sunday, June 14, and continuing till the 24th. Ministers, tract society officers, colporters, canvassers, and lay members, you cannot afford to lose this opportunity. Come as early as Friday, and have your tents pitched before the Sabbath. Come and learn how to work for the Master.

CAMP-MEETING.

The North Pacific Camp-meeting will be held June 24 to July 1, between B and G Streets, and just west of Twenty-first Street, Portland, Or. This is in close connection with the terminus of the Washington and Third Street car lines, which with their branches, reach nearly all parts of the city.

Brethren, bring your neighbors and your children. Get ready now, and come in season.

CONFERENCE.

The next annual session of the North Pacific Conference will be held at Portland, Or., in connection with the camp-meeting June 24 to July 1.

Let each church elect delegates and furnish them with credentials, and a full report of the church. Will the elders assist the clerk in this matter. Appropriate blanks will be sent to each church clerk.

SABBATH-SCHOOL ASSOCIATION.

The annual session of this association will be held on the camp-ground at Portland, Or., June 24 to July 1. Special instruction will be given to Sabbath-school officers. Appropriate essays will be expected.

TRACT AND MISSIONARY SOCIETY.

The ninth annual session of the North Pacific T. and M. Society will be held on the camp-ground at Portland, Or., June 24 to July 1. Matters of vital interest will come before this society. We would be glad to see every lover of present truth at these meetings.

We hope to have all business connected with these societies finished up at an early date, that the last of our meetings may be devoted wholly to religious exercises. This will necessitate the presence of every delegate. Every one who loves, and is willing to assist in, the holy work committed to our trust, is particularly urged to be present at the very beginning of this annual convocation.

CAMP-MEETING COMMITTEE.

The following brethren are appointed to act as a camp-meeting committee: Wm. Potter, John Cole, H. A. Baxter, Chas. Kline, and Z. T. Warren.

CHAS. L. BOYD,

J. E. GRAHAM,

J. C. HALL,

Conference Committee.

Upper Columbia Camp-Meeting.

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

THE CONFERENCE.

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

THE SABBATH-SCHOOL.

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

THE TRACT AND MISSIONARY SOCIETY.

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

REDUCTION OF RAILROAD FARE.

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

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

J. N. LOUGHBOROUGH,

WM. I. GOODWIN,

T. L. RAGSDALE,

Conference Committee.

Publishers' Department.

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.

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—Addie S. Bowen, Belchenstrasse 20, Bale,

Suisse.

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

"Great Controversy" Tract.

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.

RECEIPTS.

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

CALIFORNIA CONFERENCE FUND.—Reno \$26.55, San Francisco \$50.

AUSTRALIAN MISSION.—Ole Anderson \$2, Georgie Yerby 50c, Jas Allen \$5, Jas A Dye \$5, Laytonville \$11, E H Adams \$20, J M Aldrich \$1.

FOREIGN MISSIONS.—N C and F L McClure \$20.

CASH RECEIVED ON ACCOUNT.—Kansas T and M Society \$23.80, Dakota T and M Society \$90.15, Indiana T and M Society \$65, Colorado T and M Society \$100, Ohio T and M Society \$214.72.

CHURCH DEBT FUND.—C H Jones \$50.

CALIFORNIA T AND M SOCIETY.—District No 1 per Alice Morrison \$9.25, Eld M C Israel \$10.75.

CALIFORNIA CITY MISSIONS.—Geo Manuel \$20, Eld M C Israel \$25.

ORDERS FORWARDED.

BOOKS SENT BY FREIGHT.—Mrs C L Boyd, Mrs E T Palmer.

BOOKS SENT BY EXPRESS.—Nebraska T and M Society, Clara Wood Gibbs, Miss Carrie E Mills, J H Dortch, Miss Agnes May, Nebraska Tract Society, Betty C Saxby, Lizzie S Campbell, Alice H Beaumont, N H Drullard, A J Whitney, W G Buckner.

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UNIFORM DAY OF REST.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 14, 1885.

Camp-Meetings in 1885.

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

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

ELDER T. M. STEWARD reports from Toronto, Ontario. There are a few of the faith in that city. We hope for and expect a good work in Canada West.

THE headquarters of the Chicago Mission has been moved to No. 3653 Vincennes Avenue, Chicago, Ill. All communications to the workers in that mission must be addressed accordingly.

Australian Missionaries.

ON Sunday last, May 10, we crossed the bay to bid good-bye, on the steamship *Australia*, to the party who are on their way to Australia to establish the mission. The party consisted of Elder Haskell, Elder Corliss and family, Elder Israel and family, and brethren Wm. Arnold and Henry Scott; eleven in all—seven adults and four children. They were comfortably situated for the journey, and all felt cheerful and hopeful. Many prayers follow them for the safety of their passage, and the success of their work in the greatest island of the seas. Missionary work has gone before them; there are many readers of our publications there, and some are already convinced of the truth. Compared with the work of Judson and other missionaries to foreign lands, how pleasant is the prospect before our brethren going to Australia! Yet it is all a work of faith, and we have the same enemy to contend with. But, happily, we have the same heavenly Father to hear our prayers and to send prosperity. God bless the mission and the missionaries in Australia.

Rural Health Retreat.

WE had the pleasure of attending the annual meeting of this institution at Crystal Springs, near St. Helena, Napa County, Cal. The Retreat is now opened for patients and visitors. We feel confident that henceforth it will be kept open throughout the year. Dr. Gibbs is there; he is a well-studied physician, and has had years of practice. Last winter he went to the Sanitarium in Battle Creek, and has spent several months in becoming acquainted with all the methods adopted there. And, what is more than all else, his heart is fully in the work, and we believe he will render effective service in building up the institution.

At the organization of the new Board of Trustees, Elder J. N. Loughborough was elected president. Brother J. D. Rice, who has taken a large interest in it from the beginning, is secretary, and he will remain there to look after its interests for the present; perhaps until Elder Loughborough returns from the North, when he will give it all the time and attention that his other duties will allow.

Now we invite the friends of the good cause in the Pacific Coast States and Territories to work for it, by recommending the feeble and diseased to patronize it; and help it by taking stock in the Association. But few have taken stock in it yet, and

we need more stockholders; the hearty interest in it should be more wide spread. It is worthy of your support. And above all, we ask you to pray for it. Without the blessing of Heaven it cannot prosper. Give it the influence of your prayers.

We have always said that the valley and mountain view from the Retreat is "a gem of beauty." Every one who attended the meeting was charmed with the situation, the scenery, the water, and the climate. One who has lived many years in California, who first saw it at this meeting, said he had never beheld a situation so lovely. It seems impossible to remain there and not feel well. It is health-giving in every feature.

There remains not a particle of doubt among those having charge of it that *the time has come* to open it *permanently*. We hope there will be many who will so assist it that they may have the pleasure of sharing in its prosperity and success.

A Pacific Health Journal.

IT was resolved last year to publish a health paper on this coast, but circumstances prevented carrying out the purpose then. But the Retreat having now been opened *permanently*, the journal will be begun as soon as possible. The *Health Reformer* was a most efficient instrument in establishing the Health Reform Institute (Sanitarium) at Battle Creek. With the experience of the past before us, we feel assured that a paper of this kind will be favorably received, and we hold that its publication is essential to the cause of health reform on this coast, and to the success of the Health Retreat at St. Helena.

"They Set a Trap."

A ROLLER skating-rink is kept by the (not very) Rev. Edward D. Kelsay, of the Seventh Presbyterian Church, New York City, next door to the church of which he is pastor. April 11, a girl was arrested and charged with stealing a pair of skates; and though innocent she was locked up all night. In discharging the poor girl next morning the police justice said to the preacher, "As I understand the prayer it is 'Lead us not into temptation.' I do not think that roller skating-rinks carry out the sentiment of that prayer." That judge certainly had the right of it. But what a pitiful preacher that must be! Are not such as he referred to in Jer. 5:26: "For among my people are found wicked men; they lay wait, as he that setteth snares; they set a trap, they catch men." And what of the church that retains such a man? Are those people such as are described in Jer. 5:30, 31? "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" Certainly there is room there for the exercise of the grace of repentance, as described by Paul: "What carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge"! 2 Cor. 7:11.

Guard against Disease.

WE have received from the Secretary of the California State Board of Health, a Preventable Disease Circular, containing "facts for the people concerning cholera." As cholera has already appeared on the shores of the Mediterranean, it is thought to be only a question of time when it will reach New York, and when once there, it will no doubt soon make its way across the continent, by the constant stream of immigration to this coast. It is therefore essential that every precaution be taken to prevent any lodgment of its deadly germs. We shall take pleasure in giving the contents of this circular the

widest possible circulation, and we regard as eminently just, the severe strictures of the Honorable Secretary on the culpable neglect of the late Legislature of California in making no provision whatever to prevent this terrible disease from entering this State. In our Health Department this week will be found that part of the circular which tells "What can be done in the way of its prevention locally." We hope our readers will preserve it and follow its directions.

NOR long since the *World's Crisis* contained an article by a well-accepted minister of their denomination in which the writer ridiculed a preacher of another denomination because he called Abraham a patriarch, he affirming that the title belonged only to the twelve sons of Jacob. But Paul, in Heb. 7:4, says, "the patriarch Abraham," and the meaning of the word fully justifies the application. It is said to be not well to be wise above that which is written; but in this case the writer was wise against that which is written.

IT is stated in the papers that a "Democratic politician," who went to Washington in hope to get an Office, said that all who went from California on the same errand went on passes or "dead-head" tickets. Can that be true? And if true, why was it so?

THE papers report that Henry Villard made a total wreck of his immense fortune; that he did not save more than \$500,000. Poor man; how sad his life must be!

Notice—Phonography.

ELDER E. P. DANIELS gave lessons in phonography at Healdsburg College, and proved himself a competent teacher. His pupils made very rapid advancement. He will give lessons by cards and correspondence; fifty lessons in a course. Those purchasing his lesson cards have the privilege of corresponding with him, thus securing both information and practice. From what we have seen of his method of teaching, and the progress that his pupils have made, we think that his method is the very best. The object of this article is to announce to the friends in New England that we have made arrangements with Elder Daniels so that the lesson cards can be received and all the business be done through the secretary, Mrs. E. T. Palmer, at South Lancaster, Mass. We feel sure that there are many in that Conference who would like to take lessons: Some who have studied phonography a little, and wish to acquire proficiency; others who have never studied it, but wish to learn. This is an excellent opportunity to obtain knowledge of an art which is coming more and more into use. For particulars, address our secretary as above.

S. N. HASKELL.

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