

# 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 ROYAL PROMISE.

"Ask, and ye shall receive."

WHAT blessing shall I ask? To bring  
One gem to Jesus for his crown,  
One truth to cast upon life's sea  
Which raging billows may not drown?

The golden scepter's proffered grace  
Is still held out by royal hand;  
"What wilt thou?" is the language yet  
Of him who walked the sea as land.

Fear not; for it will honor him  
If thou shalt make a large request;  
The largest, then, my heart will bring,  
That he will be himself my guest.

And I, in asking for my Lord,  
Am asking for all gifts in one,  
And trust that he will give me gems  
And sheaves to bring till set of sun.

Nay, more, that when my sun is set,  
A richer harvest yet will spring  
From seed increased a thousand-fold,  
For he who giveth is a King.

When, praising God, with gathered sheaves,  
To Heaven the joyful reapers come,  
As "floods that clap their hands," shall sound  
From angel hosts the harvest home!

—S. A. J., in the Watchman.

## General Articles.

### The Gospel in Achaia.

BY MRS. E. G. WHITE.

On leaving Philippi, Paul and Silas made their way to Thessalonica. Here Paul preached in the synagogues of the Jews, clearly showing from the testimony of Moses and the prophets that Jesus of Nazareth was the promised Messiah. The apostles remained here but a short time; for the Jews, filled with envy at the success that attended the preaching of the gospel, represented that the leaders of the new doctrine were raising a tumult among the people. By cunningly devised falsehoods they aroused the prejudices of the mob, and induced them to make an uproarious assault upon the house of Jason, the temporary home of the apostles. When they had broken into the house, however, they found that the apostles were not there. Friends who had apprehended what was about to occur had hastened them out of the city, and they had departed for Berea.

At Berea, Paul again commenced his work by preaching the gospel of Christ to the Jews. The minds of the Bereans were not narrowed by prejudice, and they were willing to investigate and receive the truths taught by the apostles. But the unbelieving Jews of Thessalonica, not content with having driven the apostles from their own city, followed them to Berea, and again stirred up the lower class to do them violence. They were again driven from their field of labor; and, leaving Macedonia, they went to Athens, one of the chief cities of Achaia.

Paul did not here meet with an ignorant, credulous populace, as at Lystra; but he encountered a people famous for their intelligence and education. Statues of their gods and the defied heroes of history and poetry met the eye in every direction; while magnificent architecture and paintings also represented the national glory and the popular worship of heathen

deities. The senses of the people were entranced by the beauty and glory of art. Sanctuaries and temples, involving untold expense, reared their lofty forms on every hand. Victories of arms, and deeds of celebrated men, were commemorated by sculptures, shrines, and tablets.

As Paul saw the magnificence of this grand metropolis, and realized its seductive power over the minds of the lovers of art and science, he was deeply impressed with the importance of the work before him in Athens. It was his duty to bear the tidings of salvation to a people who had no intelligent understanding of God and his plans. The religion of the Athenians, of which they made great boast, consisted, in great part, of art worship, and a round of dissipating amusements and festivities. Genuine religion gives men the victory over themselves; but a religion of mere intellect and taste is wanting in the qualities essential to raise its possessor above the evils of his nature and to connect him with God. On the very stones of one of the altars in Athens this great want was expressed by the inscription, "TO THE UNKNOWN GOD." Though boasting of their wisdom, wealth, and skill in art and science, the learned Athenians were forced to acknowledge that the great Ruler of the universe was unknown to them.

While waiting for Silas and Timothy to meet him, Paul was not idle. "He disputed in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him." The great men of Athens were not long in finding out this singular teacher, who presented to the people doctrines so new and strange. The Stoics and the Epicureans encountered him; but they, and all others who came in contact with him, soon saw that he had a store of knowledge even greater than their own. He commanded the respect and attention of the learned, while his earnest, logical reasoning, and his power of oratory, held the promiscuous audience. He was not silenced by the science or the irony of the philosophers, but met them on their own ground, matching logic with logic, and philosophy with philosophy. After exchanging many words with him, and satisfying themselves that he was determined to accomplish his errand among them, and tell his story at all hazards, they decided to give him a fair opportunity to speak to the people.

They accordingly conducted him to Mars' Hill. This was the most sacred spot in all Athens, and its recollections and associations were such as to cause it to be regarded with superstitious awe and reverence. Here the most solemn court of justice had long been held to determine upon criminal cases and to decide difficult religious questions. The judges sat in the open air, upon seats hewn out in the rock, on a platform which was ascended by a flight of stone steps from the valley below. At a little distance was a temple of the gods; and the sanctuaries, statues, and altars of the city were in full view.

Here, away from the noise and bustle of crowded thoroughfares, and the tumult of promiscuous discussion, the apostle could be heard without interruption; for the frivolous, thoughtless class of society did not care to follow him to this place of highest reverence. Around him here were gathered poets, artists, and phi-

losophers,—the scholars and sages of Athens,—who thus addressed him: "May we know what this new doctrine, whereof thou speakest, is? for thou bringest certain strange things to our ears; we would know therefore what these things mean."

The apostle stood calm and self-possessed, relying upon the divine assurance, designed for such a time as this, "It shall be given you what ye ought to say." "Ye men of Athens," he commenced, "I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." With all their intelligence and general knowledge, they were ignorant of the true God. The inscription upon their altar showed the strong cravings of the soul for greater light.

With earnest and fervent eloquence, the apostle continued: "God that made the world and all things therein, seeing that he is Lord of Heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

The wisest of his hearers were astonished as they listened to his reasoning. His words could not be controverted. He showed himself familiar with their works of art, their literature, and their religion. Pointing to their temples crowded with idols, he exposed the fallacies of the religion of the Athenians, declaring to them that God could not be likened to forms of man's device. The works of art could not, in the faintest sense, represent the glory of the infinite God. He reminded them that their images had no breath nor life. They were controlled by human power; they could move only as the hands of men moved them; and those who worshiped them were in every way superior to that which they worshiped. Pointing to noble specimens of manhood about him, he declared, "Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

Man was created in the image of this infinite God, blessed with intellectual power and a perfect and symmetrical body. The heavens are not large enough to contain God; how much less could those temples made with hands contain him. Paul, under the inspiration of his subject, soared above the comprehension of the idolatrous assembly, and sought to draw their minds beyond the limits of their false religion to correct views of the true Deity, whom they had styled the "Unknown God." This Being whom he now declared unto them, was independent of man, needing nothing from human hands to add to his power and glory.

The people were carried away with admiration of Paul's eloquence. The Epicureans began to breathe more freely, believing that he was strengthening their position, that everything had its origin in blind chance; and that certain ruling principles controlled the universe.



But his next sentence brought a cloud to their brows. He asserted the creative power of God, and the existence of his overruling providence. He declared unto them the true God, who is the living center of government.

This divine Ruler had, in the dark ages of the world, passed lightly over heathen idolatry; but now, through his Son, he had sent them the light of truth; and he exacted from all men repentance unto salvation; not only from the poor and humble, but from the proud philosophers, and the princes of the earth. "Because He hath appointed a day, in the which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

As Paul thus spoke of the resurrection from the dead, his speech was interrupted. Some mocked; others put his words aside, saying, "We will hear thee again of this matter." Thus closed the labors of the apostle at Athens; for the Athenians persistently clung to their idolatry, and turned away from the light of a true and reasonable religion. When a people are wholly satisfied with their own attainments, little more need be expected of them.

Many who listened to the words of Paul were convinced of the truths presented; but they would not humble themselves to acknowledge God and to accept the plan of salvation. No eloquence of words, no force of argument, can convert the sinner. The Spirit and power of God can alone apply the truth to the heart of the impenitent. "The preaching of the cross is to them that perish foolishness, but to them that are saved it is the power of God."

The labors of Paul in Athens were not wholly in vain. Dionysius, one of the most prominent citizens, and some others, became converts to Christianity, and joined themselves to him. The words of the apostle, and the description of his attitude and surroundings, as traced by the pen of inspiration, were to be handed down through all coming generations, bearing witness of his unshaken confidence, his courage in loneliness and adversity, and the victory he gained for Christianity, even in the very heart of paganism.

Inspiration has given us this glance at the life of the Athenians, who with all their knowledge, refinement, and art, were sunken in vice, that it might be seen how God, through his servant, rebuked idolatry, and the sins of a self-sufficient people. Paul was in a position where he might easily have spoken that which would irritate his proud listeners, and bring himself into difficulty. Had his oration been a direct attack upon their gods, and the great men of the city who were before him, he would have been in danger of meeting the fate of Socrates. But he carefully drew their minds away from heathen deities, by revealing to them the true God, whom they were endeavoring to worship, but who was to them unknown, as they themselves confessed by a public inscription.

(Concluded next week.)

BISHOP WIGGER, of Newark, N. J., has punished Priest Corrigan by suspending him for the space of two weeks, his offense being the publication of a book advocating the extension to the priests of a right to a voice in the election of their bishops. The correspondence between the men is published, showing that they do not hesitate to charge one another with misrepresentations, and it is hard to get at the truth any way. It is only interesting to Protestants as another illustration of the internal despotism of the hierarchy: a man advocates the expediency of giving to priests a voice in the nomination of bishops, and the making of an argument in favor of this subjects a priest to suspension and disgrace! The priest is going to Rome in search of justice, but we can tell him that he will find they do not keep the article there.—*Sel.*

### Precious Faith.

WE cannot read the Bible with the least attention, without observing that faith, taken in its subjective meaning, is the most important factor in the Christian life. It characterized all the men of old who knew and walked with God, who were the objects of the divine favor, and his friends and witnesses on the earth. It was faith that bound Abel to God, and led him to obey him in the matter of the sacrifice, "by which he obtained witness that he was righteous." It was by faith that the ancient worthies, such as Enoch, Noah, Abraham, Moses, Joshua, David, the judges, Daniel, and the other prophets, obtained their distinguished places in the world, and secured to themselves that friendship of God and power from on high which enabled them to live out their lives in righteousness in the midst of an alienated and wicked world, and do exploits which have made them more famous than all the rest of the heroes of the earth. So eminent is faith among the graces, that the prophet Habakkuk has set it down as a principle that "the just shall live by his faith," thus making faith the procuring and maintaining cause of spiritual life. To this sentiment the great apostle responds by quoting the declaration of the prophet in each of his three great epistles, to the Romans, to the Galatians, and to the Hebrews. With this text placed to his lips, like a trumpet, "Luther blew a blast that wakened a sleeping world to life, from Rome to the Orkneys."

Who that has considered well the sayings of our Lord but that has noticed how he emphasizes the necessity of faith. "All things are possible to him that believeth." "If thou canst believe." "Believest thou that I am able to do this?" "If ye have faith as a grain of mustard seed, ye shall say," etc. Only twice during his earthly life and ministry was our Lord said to be surprised. Once at the unbelief of his own townsmen at Nazareth, on account of which he could do no mighty works among them; and once at the remarkable faith of the Roman centurion, who refused to suffer him to go down to his house to heal a favorite servant, on the ground that his word was quite sufficient. In the one case he "marveled at their unbelief," and in the other case, he "marveled at his faith," which he said he had not seen equaled in Israel. It was "slowness of heart to believe" that brought from the lips of the Master that stinging rebuke to his disciples after his resurrection. It is faith that lies at the foundation of our character, and into which all other virtues, such as knowledge and temperance, are to be mixed.

What startling and wonderful things are affirmed of faith. It procures for us what mountains of diamonds cannot buy. Silver and gold, which are but corruptible things, could not redeem us, but the precious blood of Christ. So no worldly wealth, nor human powers or virtue, can put the soul in possession of that great redemption, but faith only. "God gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." By faith in Christ we are justified; by faith we are born again; by faith we are enabled to overcome the world and resist the devil; by faith the vision of another world is opened to our view, and things not seen and spiritual are made substantial realities to us. Though we are still left in the flesh, we yet live so that it is "Christ that liveth in us," and though we have yet to fight with the world, the flesh, and the devil, we are made strong by faith to fight a good fight and lay hold on eternal life. Amid all the restless uncertainty of this life the man of faith "knows that all things work together for good" to him; and while others are full of unrest, by reason of sin and uncertainty, by faith we are enabled to and "do enter into rest." The mighty power of faith makes it precious to him who possesses it, and should inspire a covetous desire on the

part of those who have it not, to possess it; for without it, whatever else they may have or do, they cannot please God.

The preciousness of faith is heightened when we remember that it is not a new and extraordinary faculty given from God. Should a curious on-looker have observed the mighty wonders wrought by the rod of Moses, and desired to look at it as though in itself it were some wonderful thing, he would have been surprised to find that it was nothing more nor less than the shepherd's rod with which he had tended sheep in the back part of the desert, before the Lord called him to go down to Egypt. It is even so of faith. The faith that justifies, and regenerates, and makes the weakest man mighty with God and man, is nothing other than the common and ordinary faculty and disposition in man by which he transacts all the common and ordinary affairs of life. But this common and humble every-day power of the mind, which is found in the peasant as well as in the king, is raised to unspeakable glory and power when it is lifted up to and rests upon the Son of God, and transacts business with Heaven and the future through his unchangeable and oath-bound word. It is doubly precious, because of its mighty power, when used to lay hold on the precious promises of God, and because it is a power that is common to all.—*Independent.*

### Are You Ready?

You are looking for a place and a work in the world; are you ready for them? If you are, you may be sure they are waiting for you. Thousands of men are looking for situations, but it is astonishing how difficult it is to find the right man when there is a place to be filled. A host of men want it, but not one in a hundred is ready for it. Readiness implies something more than willingness to roll up one's sleeves; it means ability to do the thing required with skill, zeal, and absolute fidelity. A merchant wants a clerk; he can fill the place twenty times over with good, steady-going, well-meaning, humdrum men; he will be lucky if he finds in half a year the boy who will take all thought of the place off of his mind by the energy, capacity, and general intelligence he brings into it. There is an opening in a newspaper office, and the need is advertised; there is at once a host of applicants; out of them, twenty-five young men can be selected who will do the work set before them fairly well; but the young man who will really fill the place and expand it, who will overflow it with vitality, freshness, and life, must be searched for far and wide, as with a lighted candle.

These select workmen, who add to general good intentions the concentration and the mastery which go with high power, are the men for whom the world is looking, and for whom there is always a place. They survive financial crises and outlive hard times because they are indispensable; if their employers go to the wall they rarely wait long for another opportunity. The only safe road to success runs past the door of the boy who has made up his mind to do one thing and to do it with all his might; to focus himself on it and pour himself into it. Whatever you decide to do, qualify yourself for it by mastering every detail of it; fling yourself, heart and soul, into it. Are you ready?—*Christian Union.*

Be as conscientious about the management of your tongue, of your business, of your conduct in the family and in society, as about your deportment in church—for you are never out of church in Christ's service. There ought to be as much religion in keeping your word, governing your temper, and paying your debts, as in prayer and praise.—*Christian Standard.*

"CREATE in me a clean heart, O God; and renew a right spirit within me." Ps. 51:10.



### The Mind of Christ.

"LET this mind be in you, which was also in Christ Jesus." "Now if any man have not the spirit of Christ, he is none of his." It is often said that to be a Christian is to be Christ-like. In considering the life of Christ we readily discover that his deeds and words were the natural products of certain principles which dwelt in his heart and to which he steadily adhered. No one can doubt that his life was the genuine representation of those principles.

Had he attempted to act the part he did while his secret motives and principles were not in harmony with a life of unselfish and pure devotion, he would have made no better record than many do who simply profess religion; he would have failed. It is a fact which all acknowledge that sooner or later a man's life and its results will be seen to correspond with the principles which he cherishes in his heart.

To become a Christian, then, it is first necessary that the heart, the source of our words, actions, and influence, shall contain the same motives and principles which formed the character of Christ. Thus shall our lives be made to correspond with his.

The most prominent motive that appears in the life of Christ was that of a self-sacrificing devotion to the will of the Father, expressed in John 6:38, and many other places: "I came down from Heaven, not to do mine own will, but the will of him that sent me." This object was ever before him, and controlled every other consideration. It is the same principle so beautifully ascribed to Christ by the prophet in the fortieth psalm: "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart," and to which he himself gives utterance in these words: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." In view of this, is it possible that any one can have the spirit and mind of Christ while opposing the law and will of God, found in the ten commandments, which Jesus honored? Evidently it cannot be so.

Another prominent characteristic of the life and mind of Christ we have in his own words, "I am meek and lowly in heart." This precious jewel adorns his life with a heavenly radiance. It is not desirable in the eyes of man, but in the sight of God it is of great price. It renders easy the burden of life. It dispels our heart-aches, jealousy, and envy. Its manifestation is a sign of true greatness of spirit, though to pride it seems ignoble. If we look for the brightest object in the history of this world, that act which more than all others reflects true greatness of soul, we shall not find it in the annals of the great, nor the triumphs of human ambition, but we behold it in the closing scene of the Saviour's life. Having passed through the agony of the garden, the torture and shame of his trial, and meekly endured all the reproach and shame of that dreadful night, condemned without cause, he was led away to death, even the death of the cross. His enemies forgot his love and virtue, his life of sacrifice and toil in their behalf, gloated in their triumph over their inoffensive victim, mocked his agony, and reviled his name. Can even divine compassion still endure? Unmindful of himself the Redeemer prays for forgiveness upon them. What glory beams from that scene! Who can measure the greatness of such a spirit? It is the manifestation of this spirit that glorifies God and blesses the world. This is an identifying characteristic of every true Christian. But how can we follow such an example unless the heart be right? We cannot, "because the carnal [natural] mind is enmity against God; for it is not subject to the law of God, neither indeed

can be." Nor can the unregenerate heart bear "the fruits of the spirit." The object of the sacred truths of God's word is not attained when men yield to them nominal assent or an outward obedience. Their sanctifying effect is not felt by the unregenerate in heart. These truths point out the road to holiness, and these graces adorn only the lives of those whose hearts are imbued by the earnest, sincere spirit of the Master.

"O arm me with the mind,  
Meek Lamb, that was in thee."

G. C. TENNEY.

### The Penalty of Right-Doing.

CHRIST laid far less stress on the rewards of well-doing than on its penalty. And he emphasized the latter much more than the penalty of evil-doing.

Not all his followers follow him in this respect. There often seems to be a hesitancy among them plainly and frankly to declare Christianity to be fundamentally and essentially a matter of self-sacrifice; a disposition too often lightly to slur over the fact, and to dwell most eloquently and at length on the benefits and advantages and profit, for this life and the life to come, accruing from a life of consecration to God.

To say that this is a mistake is to speak mildly. It is worse. It really is a misrepresentation of the truth, virtually amounting to this, that Christianity is put on a basis just the opposite of its true one, the basis of self-seeking instead of self-denial. The consequences are: Men enlisted without having counted the cost, soon undeceived and disappointed; feeble fighters, ending as deserters and traitors. And, what is perhaps still worse, the cause of divine truth is made to appear as if supported dishonestly, or at least disingenuously. For the world knows well enough that it is not more profitable and more comfortable to be a Christian than not to be one. It knows that though wrong-doing too has to suffer its penalty in this life, it is no greater nor more inevitable than the penalty of right-doing; in fact, that usually the latter follows more immediately and evidently than the former.

Why should we not therefore frankly and boldly declare the whole truth under all circumstances? If any one wants to become a Christian, honestly tell him what that means: to deny himself, take up his cross, and follow Christ. It means not a little inconvenience, discomfort, suffering. In a word, deliberately to set ourselves against the whole intricate and mighty system of evil in the world, whose great ruling principle of self-interest has impressed its inexorable laws upon all human life, and controls every sphere of human activity.

These laws are potent on the earth. All human society and all man-formed institutions have been moulded into conformity with them. All the wheels of the wonderful mechanism of humanity are governed by this one principle. So long as we adapt ourselves to them and their action, everything runs on with tolerable smoothness; we are comfortable, prosperous, and free from undue care. But to be a Christian means to utterly and absolutely renounce this sovereign and ancient principle of self-interest, to refuse to adjust our life to its laws. When it commands, "Live high, dress finely, entertain sumptuously, bow low before the chariot of mammon, or I will roll over and crush you in my track," we must obey, or—be crushed. We must live and dress as the rest of society does, or take the penalty of being "dropped," and "cut," and humiliated by its members. The Christian who loves his God more than his "social standing," refusing to live beyond his means, accepts the penalty of his right-doing, and glorifies God for it. When self-interest enjoins silence while the bank is breaking, lest your neighbor withdraw his deposit, and so you lose yours, obedience will save

your possessions; disobedience will incur the penalty of total loss. You cannot do the right without suffering for it. If selfishness bids you "take care of number one," to disobey by feeding your neighbor may mean to starve yourself. To dare to do right will bring even death as its penalty. But the Christian dares it nevertheless. It is just this that makes him a Christian. Not that he fears the punishment of wrong-doing, not that he craves the reward of virtue, nor yet that he is ignorant of the penalty of right-doing; but that, having duly counted the cost, he deliberately, manfully, chooses the right with its penalty, rather than wrong under any condition. It is the free choice of the penalty with the right that constitutes his deed self-sacrificing, that makes it truly Christian. As good Count Zinzendorf long ago sang,—

"Christians are not here below  
To enjoy earth's transient treasure;  
After Christ they're called to go.  
His reproach they count a pleasure.  
Under manifold distress,  
Through the narrow gate they press."

So long as this world is what it is, right cannot be done with impunity. So long as to be a Christian is to follow Him who on the cross paid the penalty of his perfect righteousness, so long it is not for us to expect praise from the world, when we work the works of Him that sent us, nor aught but indifference, neglect, hindrance, and abuse, from men whenever we try to do the Father's will. Our Lord ever had the shadow of the cross thrown over his pathway through life; he did not hide from Gethsemane, nor shrink from Golgotha; but freely, bravely, lovingly, he simply went on doing the right, daring the wrong, until it was finished.

Shall they who love, fear to follow him?—  
*Rev. J. Max Hark.*

THERE are very few of us who are not at some time in our lives brought under the shadow of a false accusation. The natural way to meet it is by denial and self-defense. But that is not the New Testament way, nor the most effective way. There is a better, surer, and higher way. It is to give the false accusation a plain, simple, square denial, and then leave the life and the truth to do the rest. It is not my business to take care of my reputation; it is all I can do to take care of my character. If that is clean and pure and luminous, the light that is in me will shine on and out, and by and by will pierce the clouds and dispel them. For clouds are temporary, because earthly; but sunshine is eternal, because divine. Any one can distort my shadow; but no one but myself can distort me; and if I am not distorted my shadow will not be distorted. But if it is, what matter?

Do not run after accusers. Do not trouble yourself about false accusations. Only be sure to make them false; then leave the falsehood to die. Go on with your life work; and accept the position in which false accusation, and consequent scandal and reproach, place you, only as a new opportunity to bear witness to the truth and the life by your own manifest and glorious possession of them.—*Lyman Abbott.*

PRAY for your enemies, but do not pray for them as if it were an unquestionable fact that they are all wrong, and that you are all right. If your way of praying for your enemies implies impeccability on your part, your prayer is an offense to Him who condemned the prayer of the Pharisee. Pray, by all means, that, if your enemy is in the wrong, he may be brought to see the truth; but pray also, that if you are in the wrong (and probably you are), the truth may be shown to you; and that you may have grace enough to confess your error, and, if you have done your opponent any injury, to ask that forgiveness which you profess yourself willing to bestow.—*S. S. Times.*

"KEEP not thou silence, O God." Ps. 83: 1.



### Uncertainty of Geological Science.

(Continued.)

THE argument from physics is just about as inconclusive as that from "geological evidence." He says:—

1. "Sir William Thompson, applying Fourier's theory\* of thermal conductivity, pointed out some years ago (1862) that in the known rate of increase of temperature downward and beneath the surface, and the rate of loss of heat from the earth, we have a limit to the antiquity of the planet. He showed, from the data available at the time, that the superficial consolidation of the globe could not have occurred less than twenty million years ago, . . . nor more than four hundred million years ago; . . . he inclines rather toward the lower than the higher antiquity, but concludes that the limit, from a consideration of all the evidence, must be placed within some such period of past time as one hundred million of years.

2. "The argument from tidal retardation proceeds on the admitted fact, that, owing to the friction of the tide-wave, the rotation of the earth is retarded, and is therefore much slower now than it *must have been* at one time. Sir William Thompson contends that had the globe become solid ten thousand million years ago, or indeed any high antiquity above one hundred million years, the centrifugal force due to the more rapid rotation *must have given* the planet a very much greater polar flattening than it actually possesses. He *admits*, however, that, though one hundred million years ago that force *must have been* about three per cent. greater than now, yet *'nothing we know* regarding the figure of the earth and the disposition of land and water would justify us in saying that a body consolidated when there was more centrifugal force by three per cent. than now, might not now be *in all respects like the earth*, so far as we know it at present."

Thus, first, he contends that if the earth had become solid one hundred million years ago, it would have been much flatter at the poles than it is, yet is willing to admit that had it become solid then, we do not know but that it would have been now just as it is. Then if the result is the same in either case, where is the use of going back one hundred million years, or ten thousand million years, for the start? And so "Professor Tait concludes that this argument, taken in connection with the previous one, probably reduces the possible period which can be allowed to geologists to something *less than ten millions of years*." "What a falling off is there, my countrymen!!" From ten thousand million to simply ten million! May we hope from this that they will finally reach the reasonable limit?

But Mr. Geikie has not yet exhausted his "argument" on the age of the earth; he presents his *third* from physics, thus:—

3. "The third argument, based upon the *age of the sun's heat*, is confessedly *less reliable* than the *two previous ones*."

But the "two previous ones" themselves are confessedly unreliable, and, if the third be admitted as "confessedly *less reliable*" than they, how much reliability has geological science for the age of the earth?

The secret, however, of the whole matter is exposed in his last remark on this subject:—

"One hundred million of years is probably amply sufficient for all the requirements of geology."

Yes, the geological ship has been launched upon the tide of speculation, and nothing less than one hundred million years will give her sea-room.

Next in order, we come to Part IV., Structural Geology—Order of Superposition—The Foundation of Geological Chronology:—

\* Fourier's theory here referred to is "the spreading of heat in a solid tending to ultimate equalization of temperature throughout it, instead of the transference of heat from one body to another by conduction through the solid considered."

"As sedimentary strata are laid down upon one another in a more or less nearly horizontal position, the underlying beds must be older than those which cover them. This simple and obvious truth is termed the *law of superposition*."

Again, Part V., under "Use of Fossils:—"

"The true order of superposition is decisive of the relative ages of stratified rocks." "For geological purposes, therefore, and indeed for all purposes of comparison between the different faunas and floras of different periods, it is *absolutely essential*, first of all, to have the order of superposition of strata rigorously determined. Unless this is done, the most fatal mistakes may be made in Palæontological chronology."

And yet again, Part VI., No. 1:—

"In every stratigraphical research the fundamental requisite is to establish the order of superposition of the strata. Until this is accomplished, it is *impossible* to arrange the dates and make out the sequence of geological history."

This would be all plain and easy enough, if the rocks always and everywhere were lying in their true and original position. But in some places "the rocks composing huge mountain masses have been so completely overturned that the highest beds appear as if *regularly* covered by others which ought properly to underlie them."

Let us bring some of these statements together in the form of a parallel that we may more readily see their mutual bearing.

"The underlying beds must be older than those which cover them. This simple and obvious truth is termed the law of superposition."

"The rocks comprising huge mountain masses have been so completely overturned that the highest beds appear as if *regularly* covered by others which ought properly to underlie them." In such instances "the apparent superposition may be deceptive."

So then "this simple and obvious truth" is *not* the truth. And then what becomes of the law of superposition? We rather incline to the opinion that it has been "completely overturned" as well as have been the mountain masses, and at the same time that they were. If, therefore, the apparent superposition may be deceptive, how are we to guard against deception? If huge mountain masses are lying in a directly inverted position to that of the valleys or the plains, how can we tell which is "upside down"? And how is the true order of superposition to be settled?

Just here the geologist's *summum bonum*, the fossil, comes in, thus:—

"It is by their characteristic fossils that the divisions of the stratified rocks can be most satisfactorily made. Each formation being distinguished by its own assemblage of organic remains, it can be followed and recognized even amid the crumplings and dislocations of a disturbed region."

Again:—

"But it is *mainly* by the remains of plants and animals imbedded in the rocks that the geologist is guided in unraveling the *chronological succession* of geological changes."

And further, one of the uses of fossils is plainly stated to be "to furnish a guide in geological chronology whereby rocks may be classified according to relative date, and the facts of geological history may be arranged and interpreted as a connected record of the earth's progress." From these statements it plainly appears that it is by the *evidence of fossils* that the "order of succession," or "superposition," or "relative age of strata" is made out.

Yet under "Relative Age of Fossils," is this equally plain statement:—

"The chronological sequence of fossils must be determined *first of all* by the order of superposition of their enclosing strata;" because "there is *nothing in the fossils themselves*, apart from experience, to fix their date."

Here are two statements that we wish to place side by side, that it may be seen what they really say. And what they do say, although it may appear surprising, can be sustained by a greater number of quotations than are here already given.

<p>"It is mainly by the remains of plants and animals [fossils] imbedded in the rocks that the geologist is guided in unraveling the chronological succession of geological changes."</p>	<p>"The chronological sequence [succession] of fossils [remains] must be determined first of all by the order of superposition [chronological succession] of their enclosing strata."</p>
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One of these says that the *relative age of the rocks* is determined by the fossils. The other says that the *relative age of the fossils* is determined by the rocks.

What is this but reasoning in a circle? Thus, for instance, the geologists say to us, "Here is a stratum of rock that was deposited fifty millions of years ago." But we ask, "How do you prove that?" They reply, "We prove it by the fact that in it are imbedded organic remains of the earliest forms of life that appeared on this planet." But again we ask, "How do you prove that to be 'the earliest form of life'?" The reply is, "We prove that by the simple fact of their being imbedded in that particular stratum of rock." Yes, certainly, prove each by the other, and they will then both be true. All this may be *geological*, but it assuredly is not *logical*, nor is it according to established rules of evidence.

A. T. J.

### A Witty and Candid Answer.

FROM the New York Observer we clip the following quotation and comments:—

"The Philadelphia Press of March 21 has something right to the point. The remark could not be better if it were made for the occasion:—

"That Boanerges of Romanist polemics, the late Louis Veuillot, when charged with impudent inconsistency in demanding toleration at the hands of the French Republic, replied: 'Certainly; we demand it when you are in power, because it is your principle; when we are in power we refuse it, because intolerance is our principle.' The response has become historic, because it was candid, as well as because it was witty. It discloses the attitude of that church in every age and in every country. In full accord with this attitude are the measures now before the New York Legislature, of which what is known as the Gibbs Bill, amended and progressed Thursday in the State Senate, will probably be the residuum that will go to the Assembly and then prove one of the 'features' of the session."

"That is precisely what we have so often illustrated by examples in the history of the Romish church. It demands favors, never gives them. It expels Protestant worship from Rome, demands admission into private institutions with its own forms of worship. It asks toleration because Protestants believe in it; it denies toleration because intolerance is its own principle."

"Now this is an intolerable assumption. The one thing that must not be tolerated is intolerance. And when it comes to pass that the intolerant church seeks to force its forms upon those who do not want them, we must assert the principle that intolerance is not to be tolerated."

THERE are three stages in giving: the first where a person gives without feeling it, because he gives a little when asked, and has no interest in it. In the second, the person gives from a sense of duty, and so as to feel it. In the third, he gives and does not feel it, because it is from the heart, and he realizes that he is giving, not of his own, but of the Lord's, that proportion which indicates a recognition that all belongs to God, and he knows he will not suffer for it.



**The Swindled Poor.**

THAT shameless iniquity by which the poor people who trusted three millions of dollars to the Roman Catholic Archbishop Purcell, still cries, like Abel's blood, for vengeance. It is worse than a ghost and will not down. Its latest appearance is in a letter to the late Baltimore Council, a bitter cry of distress that would move any heart that had the smallest sympathy with justice or the least consideration for the poor, swindled out of their money by an unscrupulous priesthood.

Three times those suffering people have appealed to the pope, but they might as well have appealed to the Mahdi. What does he care, or what can he do if he did care? We will copy a passage from this appeal as an exposure of the wrong, an exhibition of the misery it has caused and of the utter heartlessness of the church authorities, which have at this moment in their hands the property which was obtained by the money out of which these poor people were swindled. Nothing more disgraceful was perpetrated by the Church of Rome in the Dark Ages, and the private members were not more helpless at the feet of ecclesiastical despotism in those days than these defrauded people are now. But listen to their groans and pleas for help:—

"Our sole purpose in addressing you on the assembling of this National Council is simply to invoke your aid in having justice done to the many thousands of Archbishop Purcell's creditors and their suffering families. No tongue can tell or pen depict the calamities that have followed in the train of that disaster. It is not alone the poverty that covered the unhappy victims, the hope and belief that have been shattered by years of disappointment, and the mists of uncertainty that hang around the future, that should alarm the shepherds of the flock of Christ, but the doubts of salvation that have arisen in the minds of thinking Catholics, and the absolute denials of future bliss that have pushed aside the faith of many devoted followers of the cross. Three times we appealed to the head of the church for redress, and he has treated each application with silent contempt. For more than five years we have awaited some action. Even the funds subscribed by the generous Catholics of the United States in 1879, in aid of Archbishop Purcell's creditors, were never disposed of as the donors expected, nor was any account ever rendered of the amount or disposition of these contributions. We make this last appeal for justice to the Catholic bishops of America that shall ever be made to any ecclesiastical authority on behalf of Archbishop Purcell's creditors. The appeal of the creditors to the holy father, who alone is gifted with the heavenly prerogative of infallibility, has failed to counsel, cheer, or give us hope that our interests would be attended to here, or joy meet us in the world to come; and if this council of bishops, cognizant of all the facts, follows in the footsteps of the holy father, the case shall be withdrawn from the cloister to the open arena of public opinion."

Poor deluded souls! They think they are addressing men with human sympathies, and American sentiments, with views of moral right that are founded on the ethics of the gospel and the ten commandments. They are woefully mistaken. All that Archbishop Purcell did is justified by the great rulers of the Church of Rome. This money was obtained from "the faithful" who intrusted it to their spiritual guides, who promised to keep it safely, employ it in church purposes, paying lawful interest for it and refunding the principal in due time. The churches and colleges and convents built with the money are there, but the principal and interest of the money are nowhere, and now the people say, in wails of misery, "No tongue can tell or pen depict the calamities that have followed in the train of that disaster."

Not a disaster, it was a stupendous fraud and crime, in which religion was made the instrument to work the ruin of innocent, confiding souls.—*N. Y. Observer.*

**Not To Be Disregarded.**

AN institution or an ordinance established or appointed by God himself for his people must have transcendent claims to practical recognition. The Christian church is such an institution, and all who regard themselves as Christians should unite with it and continue in it as consistent members. The possibility of being as good a Christian out of the church as in it may be asserted, but it cannot be proved; and the result of all observation is anything but assuring in regard to the validity of such a claim. Often has the experiment been unsuccessfully made. The reason is obvious. It is not according to the divine plan for Christians to be with the world, instead of in the church. Remaining out of the church involves disobedience to the most imperative commands of the supreme Lawgiver, and deprives those so doing of invaluable privileges.

Those who would cleave unto the Lord should not only unite with the church, but they should give the church the first place in their interest and in their endeavors, caring and doing more for it than any other claimant. If anything must be neglected, let it not be the church; if any meetings must be given up, let them not be those of the church. Never should it be forgotten that the church is a divine institution, and has claims vastly superior to those of any other organization. Whatever comes in competition with it should be regarded with suspicion. It should never be secondary; but always first. Of weighty import is the consideration that there will always be a church, while this cannot be said of any other association. Those who will find the church triumphant, hereafter, in Heaven, will not then and there find any temperance society, or other mutual benefit or benevolent fraternity, or order or lodge, or club, of whatever name. This comparison is not for the disparagement of many other worthy and really excellent bodies, but simply for presenting a distinguishing fact concerning the church, showing its pre-eminence and establishing its superlative claims.

To cleave unto the church is to cleave to its divinely appointed ordinances, the most prominent of which are baptism and the Lord's supper, the one being initiative and the other commemorative, but both positive, as requirements of the great Head of the church. As there is a command to repent and believe, so, also, there is a command to be baptized, and there is that other command, "Do this in remembrance of me." The converts on the day of Pentecost honored the Lord by obedience to these commands, and it is difficult to see how they could have done otherwise in loyalty to their Lord. To neglect the ordinances will never be found a help to any one in cleaving unto the Lord, as enjoined; but on the other hand, such a neglect is almost sure to be followed by a separation from, and a forsaking of, the Lord. They know not what they do, who presume to consult their own inclinations and preferences regardless of a "thus saith the Lord," respecting the steps to be taken after believing in the Lord Jesus Christ. Poor evidence is thus afforded as to having actually submitted to him in total self-surrender and entire consecration. Not to "do his commandments," in these particulars, is not encouraging as to ever hearing him say, "Well done."

Many may speak lightly, or worse than lightly, of the church, and treat it accordingly; they may make little or no account of gospel ordinances, as though their observance were not at all obligatory; yet the worthy disciple of the supreme Master will say with the ancient servant of God, "Then shall I not be

ashamed, when I have respect unto all thy commandments." But assuming to be a Christian, and yet having no respect unto the two leading Christian commandments,—to be baptized, and to remember Christ at his table,—has no promise of exemption from being ashamed.—*The Watchman.*

**A Thought about the Prayer-Meeting.**

THERE is a thought which it seems to me few of us consider, which, if it were carried into effect, would greatly add not only to the interest but also to the benefit which all may derive from the prayer-meeting. It is this: To go to the meeting with earnest prayer ascending from the heart that the blessing of God may be felt in that meeting, not upon my heart alone, but upon all who may attend.

Let each individual who goes to the prayer-meeting, go there as he would go were the burden of leading the meeting resting upon him. Just consider for a moment what this implies. Were you placed in a position like this, you would not go carelessly to the meeting, as you might go to your dinner when the hour was announced. Carelessly I said; by this I do not mean not caring for what you might there receive; no, you would care, and expect to receive something enjoyable and strengthening; but you would go with no thought in regard to the preparation of the meal. It has already been prepared, and now you go to partake thereof to gain refreshment and strength.

But do not go thus to the prayer-meeting, expecting there to receive much, with no thought or planning on your part, with your mind filled with thoughts and cares foreign to the meeting. Watch yourself; and see if you will not find that too often as you walk along, enter the door, and even as you take your seat, your mind is engaged in planning how to make the children's dresses, how you will trim your new hat, how you will make a successful bargain in buying or selling corn, wheat, or cattle.

Too often you will find that thoughts and plans like these so occupy the mind that you hardly know when the hymn is announced, and sometimes even as your lips take up the words of sacred song, you find that you are not singing with the spirit nor with the understanding. Can we wonder that the meetings are void of interest, and lacking in spirituality, when the thoughts of those who enter them are upon this, that, and the other scheme?

Let each take an interest in the meeting, if not equal to that of him who is to lead, at least akin to his; let us think of it hours beforehand, pray for its success as we engage in the things our hands find to do, and as its hour approaches, turn the buyers and sellers, the carpenters and dressmakers, from the temple of our hearts. Then let the mind make a visit to the treasure-house of God's holy word, and con the jewels of promise, of hope, of trust, or of sweet, though trying experience, therein portrayed, of some faithful One who has gone over the path before us. Or, resting the mind's eye upon the weary Nazarene in his toilsome paths, ever ministering to others, our souls will gain a fresh hold upon such cords of strength that they will be filled to overflowing with rejoicing and glad thanksgiving. Then as we enter the prayer-meeting I think we shall breathe a freer atmosphere, for as each heart reaches out in earnest supplication for Heaven's blessing upon the meeting, it will surely come.

MRS. M. J. BAHLEK.

"AND of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there." Ps. 87: 5, 6.

"BE not far from me; for trouble is near; for there is none to help." Ps. 22: 11.



## The Sabbath-School.

### LESSON FOR THE PACIFIC COAST—JUNE 13.

#### Inheritance of the Saints. (Continued.)

##### CHRIST THE PROMISED SEED.

1. To whom besides Abraham himself was the promise made?

"And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee." Gen. 17: 7.

2. When the promise was made to *his seed*, to whom did the Lord specially refer?

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3: 16.

3. Quote the texts given with Gen. 3: 15 to show that Christ is the one who is to win back the earth. Heb. 2: 9, 14. Since Satan, by overcoming Adam, gained possession of the dominion given to him, Christ, by destroying Satan, recovers it again.

4. What will he then have for his possession?

"I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2: 7, 8.

5. What persons are also called sons of God?

"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 14-16.

6. What follows from the fact that we are children of God?

"And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8: 17.

7. Then to be children of Abraham, and heirs of the promise made to him, to whom must we belong?

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29.

8. How is it that we belong to Christ?

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1: 18, 19.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev. 5: 9.

9. What act marks us as his?

"For as many of you as have been baptized into Christ have put on Christ." Gal. 3: 27.

10. What have we before seen to be the characteristics of 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." John 8: 39.

11. And 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. What verse in the New Testament, then, gives a complete description of his children?

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

#### NOTES ON THE INTERNATIONAL LESSON.

MAY 31—2 TIM. 3: 14-17; 4: 1-8.

#### Paul's Charge to Timothy.

"AND that from a child thou hast known the holy Scriptures." Timothy was certainly one to whom had been fulfilled the injunction of the Lord upon parents. "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 6, 7. And thus he grew up with an unfeigned faith. But this was only the fruit of the same unfeigned faith that was in his mother Eunice, and also in his grandmother Lois. This faithful mother had made it her work to instruct her child, when a child, in the holy Scriptures. And so effectual was her work that when her child grew to manhood he was one who was "well reported of by the brethren," and was chosen of the Lord to bear his truth to the world. It would seem, too, that this was done by the mother alone, because "his father was a Greek [a Gentile]." Acts 16: 1-3. And as Timothy and his mother are spoken of as believers, and the father simply as a Gentile, it is evident that he did not accept the faith in Christ. This is simply an example of what a faithful mother can do, with the word of God, notwithstanding the adverse influence of an unbelieving husband.

"THE holy Scriptures." What writing is meant by this term? Certainly what is now called the Old Testament. It is impossible that it should be anything else, because when Timothy was a child there was no part written of what is called the New Testament. And in no place in the New Testament are the writings of the New Testament spoken of as the Scripture, but in every instance where that term is used it has sole reference to the Old Testament. Christ, after reading a portion of Isaiah, said, "This day is this scripture fulfilled in your ears." Luke 4: 16-21. And on the day of his resurrection, on the way to Emmaus "he expounded unto them in all the Scriptures the things concerning himself." It was out of the Scriptures that the apostles reasoned with the people concerning Jesus, and by which they proved that he is indeed Christ (Acts 2: 14-21, 25-35; 7: 13: 14-41; 17: 2, 10-12; 28: 23); and the Old Testament was the only Scripture they had. We do not say that the New Testament is not Scripture; we simply say that it was not *then* Scripture, because it was not then written. And even had it been written it could not have been to the apostles a source of appeal, because that would have been simply to appeal to their own words. It is the Old Testament, therefore, to which Paul here refers and which he calls "the holy Scriptures" and which he declares are able to make wise unto salvation.

"ARE able to make thee wise unto salvation through faith in Christ Jesus." Christ Jesus is the great central point of the Old Testament as well as of the New. Whoever studies the Old Testament without Christ in view, studies it in vain. He is the one great object of all faith, of the prophets as well as of apostles. As before referred to, he himself "expounded unto them in all the Scriptures" the things concerning himself. Peter, in Acts 3: 22-24, says that Moses, "and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." And Paul in Rome "persuaded them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." How then can it be that these holy Scriptures can be neglected and a full view of Christ ob-

tained? How can preachers do justice to their calling and despise the Old Testament?

"ALL Scripture is given by inspiration of God." It is still the Old Testament to which he refers. It is this that he declares is given "by inspiration of God." We are aware of the other reading that is given to this text to the effect that "all Scripture given by inspiration of God is profitable," &c., but the text is correct as it stands. Peter says of the prophets that "the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1: 11. And Paul, in another place, says: "When ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God." 1 Thess. 2: 13. Notice that this was written to the Thessalonians, and it was with them that he reasoned "out of the Scriptures," and he declares that that was the word of God. So when Paul says that "all Scripture is given by inspiration of God," that is what he means, and that is what we believe. And when he says that it is all "profitable," we believe that, and would slight none of it, but would reverently use it "for doctrine, for reproof, for correction, for instruction in righteousness."

BECAUSE as it was given of God for this purpose, "that the man of God may be perfect, thoroughly furnished unto all good works," no man can be perfect, no man can be furnished unto all good works, who neglects it. We repeat that we do not hold to these things of the Old Testament to the exclusion of the New. We accept the New as being as fully the word of God, and as fully given by inspiration of God, as is the Old. We would take neither to the exclusion of the other. All, Old and New, is the word of God; all is given by inspiration of God; all is profitable. They who accept the Old Testament and reject the New are wrong. They who accept the New and reject the Old are equally wrong. The New cannot be fully understood without the Old, neither can the Old be fully understood without the New. And there is the book of Revelation; that cannot be fully understood without all the rest of the Bible together. We have heard a good deal about keys to the book of Revelation, but the best of all keys is a thorough understanding of all the other parts of the Bible.

"I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, *Preach the word.*" This solemn charge is to all men who enter upon the work to which Timothy was called, as well as to him. In another place he says to him, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And in another place, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." It is the duty, therefore, of the minister, to study the word of God, meditate upon it, give himself wholly to it, then preach it.

BUT alas! how little the word of God is studied even by the majority of ministers at the present day. It is no unusual thing to hear prominent ministers quote as veritable Scripture that of which there is no hint in the Bible. But as little as it is studied, how much less it is preached! True, the text is taken from the Bible, it may be a verse, it may be only a part of a verse, or perhaps a single word. Then a learned essay is read, or a fine display of rhetoric is made, which is just as apt to be directly contrary to the word as otherwise. As has been well expressed by Moody, "They will find the text in the Bible, and then go all over Christendom for the sermon." And that is supposed to be preaching the word! But it is



nothing of the kind. He who puts the most of the word of God, properly delivered, into his sermon, does the best preaching.

ABUNDANCE of directions are given in the Bible as to how to preach the word. We will transcribe some. "I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. . . . And thou shalt *speaking my words* unto them, whether they will hear, or whether they will forbear. . . . Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee . . . unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear." Eze. 2:4, 7; 3:10, 11. "The prophet that hath a dream, let him tell a dream; and he that hath my word, *let him speak my word faithfully*. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23:28, 29. "And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; . . . and Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up; and Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands; and they bowed their heads, and worshiped the Lord with their faces to the ground. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Neh. 8:4-6, 8. Such as that is genuine preaching. What a happy thing it would be for the people if it were everywhere followed to-day. Paul did so; and Peter did so. Let us do so. Preach the word.

"For the time will come when they will not endure sound doctrine." Considerable objection is made in these days to the preaching of doctrine. And that is the very thing that is commanded to be preached. "Give attendance to reading, to exhortation, to *doctrine*." "Take heed unto thyself, and unto the *doctrine*; continue in them; for in *doing* this thou shalt both *save thyself* and *them that hear thee*." "Let the elders that rule well be counted worthy of *double honor*, especially they who labor in the word and *doctrine*." 1 Tim. 4:13, 16; 5:17. "Holding fast the faithful word as he hath been taught, that he may be able *by sound doctrine* both to *exhort* and to *convince* the gainsayers." Titus 1:9. "*Exhort* with all longsuffering and *doctrine*." 2 Tim. 4:2. "But speak thou the things which become *sound doctrine*." No man can obey the Scriptures and neglect doctrine. The minister must give attendance to doctrine; he must take heed to doctrine; he must labor in doctrine; he must speak doctrine; he must convince gainsayers by doctrine; and he must exhort by doctrine. And this too, at the time, and for the very reason, that they will not endure sound doctrine. When people despise the word, then is the very time when the word must be preached. Speak *thou* the things which become sound doctrine.

"A CROWN of righteousness . . . at that day." This has reference solely to that one great day,—the day of Christ's appearing. Then it is that Paul, with all other righteous men, dead and living, will be rewarded. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. "Thou shalt be recompensed at the resurrection of the just." Luke 14:14. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4. "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4. Thus the apostles, the prophets, and all the

faithful ones of old, looked to "that day" for the consummation of their hope. Thus they "obtained a *good report* through faith," but "received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40. Behold he comes quickly, his reward is with him, his work before him. Crowns of righteousness and of glory are his to give "in that day," to all those who love his appearing. Are you waiting for his glorious appearing? Will you "love his appearing"? To them *that look for him*, he appears unto salvation. Heb. 9:28.

A. T. J.

#### Shields of Gold and Shields of Copper.

WHEN Shishak, king of Egypt, returned from the conquest of Jerusalem, in the reign of King Rehoboam, he carried away with him, among other treasures, the shields of gold which Solomon had made. We do not read that before this disaster Rehoboam had set any special value upon these golden shields, or that he had taken any special care of them; but no sooner had they been carried away to adorn the temples or the palaces of Egypt, than he seems keenly to have felt their loss. And so he made for himself shields of copper in their stead, and gave them into the charge of a trusty guard. "And it was so, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard-chamber."

The picture is true to human nature. Too often when the treasure of pure gold is put into our hands, we lightly esteem it, slight it, and suffer it to be snatched away from us by the enemy. Not till it is gone, do we realize its value. Then we lament, too late, the carelessness which permitted the treasure to be torn from our grasp, and we make a poor attempt to supply its place and to atone for our former negligence by making for ourselves a treasure of copper, and guarding it with that jealous care with which we should have guarded the treasures of gold. But the shields of copper can never fully take the place of the shields of gold; and there is a sense of loss and of unreality in the very earnestness with which we guard the tarnished copper where burnished gold should have shone. Even if others do not know, we know ourselves, that it is base metal which shines upon our temple walls, and our passionate zeal for what remains to us is less a zealous love for the guarded shields of copper than an undying regret for the vanished gold.

There must have been something pathetic in the sight of these copper shields borne into the temple when the king went up to worship, and then carried back into the guard-chamber to be kept safely under lock and key. And we are conscious of the same pathos in the way in which men guard the copper of life after they have lost its gold. The gold is gone, but they will act as if the copper which they have, were gold. They have lost the simple faith of their childhood; but if they cannot believe as a child believes, they will believe as a man believes who would become again as a little child. Years ago, it might have been possible for them to love all men; it is, perhaps, not possible now; and yet they will act as if they did love all men. The child-like sense of the constant presence of God has passed away; yet they resolve to act as if they always felt God near, and they will cherish with a passionate devotedness whatever reminds them of his presence. What is lost, is lost; they will offer to the Lord God of what they have and will guard it with the more earnest care because it is so little.

And yet it is better not to lose the shields of gold.—*S. S. Times*.

"OH that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." Ps. 53:6.

#### Sowing Seed.

WHEN spring-time opens, farmers think of the sowing soon to be. Seeds selected with care in the autumn, are now assorted, and the fullest kernels of corn, plumpest spikes of wheat, chosen. Nothing but the best for sowing. Following the farmer's thought comes the one that all are sowing seeds in life by constant and daily acts. This is a fact from which none can escape. Now what of the seed? Is it the best, garnered with care and treasured with watchfulness? We sometimes think of the poorly-paid minister toiling through summer's heat and winter's cold sowing seeds of a virtuous, moral, and Christian life. With what carefulness and prayerfulness are such selected, and are they not eminently worthy? How often the power behind a noble life, fruitful in deeds of benevolence and love, has been the little seed sown by the faithful man of God long years before. It may have been in weakness, amid doubts and fears, half thinking the ground stony, but ah! the seed was good, and behold the harvest!

Educators and teachers are none the less sowing seed, scattering it broadcast with a bountiful hand. The teacher who daily brings before her pupils the best of each lesson, who seeks to impart moral lessons as well, that shall be remembered when the young and eager learner has passed beyond her reach, is sowing good seed. If on in the years one, only one shall say, "When beset by fierce temptation, when the better nature had almost yielded, words of yours, teaching and instruction of yours, the little seed sown in the far-away school-room, saved me from sinning, and held me to duty and right," what teacher will not feel amply repaid for every effort, every sacrifice, every seemingly unappreciated endeavor, and will not the crown of her rejoicing be great?

It is true no person can revolutionize a nature. The results of careful, faithful teaching are sometimes long hidden. But this does not excuse from the attempt in the right direction. The good seed may be sown, though the harvest come in later time.

But pastors and teachers are not the only seed-sowers. Everybody everywhere is sowing seed with a plentiful hand, yet the question is not how much or how little, but what of the kind, and—the reaping? Will it be thirty, sixty, or an hundred-fold, or such that the sower will not desire said, "Behold the fruits of my toil?" If any are sowing seeds of strife, discord, dissension, planting tares among the wheat, thorns among the roses, their reward is certain, it cannot be escaped; and if seeds of love, kindness, good-will, honesty, charity and righteousness, their reward is none the less sure.

"Whatsoever a man soweth that shall he also reap." Though the heavens fall, these words shall not fail. In the hurry and rush of this pushing nineteenth century; amid the Yankee cleverness for gain and the American ability to win a name high on the roll of fame, let him remember along with the Rothschilds and Vanderbilts, only the treasures in the better kingdom are those that will afford lasting satisfaction.

Thus as the farmer selects with care his seed for spring-time sowing, so let us look well to it that we choose the best for daily planting. Knowing men do not gather grapes of thorns or figs of thistles, never can we expect a noble life unless actuated by firm principle and high resolve. May we choose so wisely and sow so well that of us it may be said:—

The seed that in these short and fleeting hours,  
Thy hands untiring and unsparing sow,  
Shall deck thy grave with amaranthine flowers,  
And yield ye fruits divine in Heaven's unfading bowers.  
—*Jennie Deans, in Christian at Work*.

"PRAISE the Lord; for the Lord is good."



# The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, MAY 21, 1885.

## Two Great Compromises.

IN Rev. 13 it is seen that the image of the beast—the likeness of the papacy—is made under the direct influence of the miracles which the two-horned beast had power to do. These miracles are the wonders of spiritualism. Years ago it was objected that our views of this prophecy could not be right for this reason, that the papacy was a church and State power, and its persecutions were in the name of religion; an image must likewise be a church and State power, and in enforcing the mark of the beast it must act professedly in the interest of religion. But spiritualism was irreligious; opposed to Christ and the Bible, and therefore it was impossible that spiritualism should do this work.

When this objection was raised, it looked plausible, because spiritualism was indeed irreligious. But we nevertheless believed that it would fulfill the prophecy, and we now begin to see a justification of our belief. Spiritualism now professes to be a religion; not only so, but it professes to be the only religion which can demonstrate the great truth (?) of the immortality of the soul; the only religion which can prove its truthfulness by power from the unseen world. And in this light it is now received by multitudes in the churches, both of the laity and the clergy. Thousands stand ready to embrace it when it shall give satisfactory evidence that it has the power that it claims to have; but thousands have accepted it, declaring that they have seen the power manifested to their entire satisfaction.

Compromises are made in times of trouble. They are the resorts of emergencies. That trouble impends over this nation no thoughtful and observant person can deny. The spirit of anarchy, of nihilism or communism, is abroad. Combinations in the form of "unions" or secret associations are multiplying; and they largely control the nation. By their combined action they can paralyze the hand of industry, and stay the commerce of the world. Some of these communistic bands openly avow their purpose to destroy property, and to put down all authority. They are armed, and are suffered to drill their forces unmolested in our cities.

Another association, of vast and increasing proportions, has arisen in the land. It has for its object the entire remodeling of our Government by a religious amendment to the Constitution—"such an amendment to the Constitution of the United States as will suitably acknowledge Almighty God as the author of the nation's existence and the ultimate source of its authority, Jesus Christ as its Ruler, and thus indicate that this is a Christian nation, and place all Christian laws, institutions, and usages, on an undeniable legal basis in the fundamental law of the land." These words we quote from the address of the president of the association to the National Convention held in Pittsburg, Pa., in 1874. The speakers and writers of this association are already appealing to the religious bigotry of the people, teaching that the cyclones and other commotions of the elements are owing to the fact that our Constitution is irreligious, having no proper recognition of the authority of Christ! As though a constitutional amendment, a public vote, were acceptable to God as a substitute for personal piety. As troubles increase, and perplexity prevails, spiritualism will be

accepted as *the religion for the time*, combining with those who wish to *enforce religion by law*. Thus the "image of the beast" will be created by a compromise.

Now we must turn our attention to another field, and consider

## THE EUROPEAN COMPROMISE.

The present generation has seen many great changes in Europe, but none greater than the divorce of the nations from the Church of Rome. France, formerly considered the special favorite and defender of the church, has withdrawn her support altogether. Germany has treated the pope with cool civility. Austria and Spain, two of the most "priest-ridden" of all the nations, have neglected the church, while Italy, the home and province of the pope, has despoiled him of the last vestige of civil authority. Forsaken of all his powerful supporters,—of those who once bent their knees to him in homage,—he shuts himself in his palace, playing the role of "a prisoner" to work upon the sympathies of the faithful. And in his "encyclicals," which might with equal propriety be termed his "lamentations," nothing is more deeply deplored than the fact that religion is taught, and to some extent accepted, contrary to the teaching of "the church," even in Rome itself.

But there is no great cause of congratulation in the fact that this system of error has been cast off by the nations. True, the pope has not the power which he formerly possessed to authorize inquisitions; in this there is a change for the better. But not a single nation—not even a province or community—has rejected the authority of the papacy in the interest of religious principle. Germany is perhaps as free as any of the former papal States, but her people have cast off the papacy and accepted no religion, or rather irreligion, in its stead. The recklessness of communism has taken deep hold of the people at large. Regard for religion seems almost entirely lacking with the great majority. France is nearly in the same condition. In both these nations there is considerable freedom of religious thought and action; but a vast amount of irreligion both in thought and action. In Spain and Austria there is very little more of religious toleration than there was when the pope held them under absolute control. It is very difficult, and very unsafe, to promulgate any sentiments contrary to the teachings of the priests. Italy did not break away from papal sway on a question of religion, for her people, as a rule, are intensely Catholic—bigoted and intolerant. A "united Italy" was the object of the movement which wrested civil power from the hands of the pope. It was found to be impossible that two rulers should occupy the same territory, and while the spiritual power was granted to the pope, the civil power was claimed by the emperor. But in none of these States was any effort made to substitute a purer religion in the place of that of Rome. Almost all that has been done in that direction—and it is but little—has been done by missionaries from other lands. This is true with very few individual exceptions. In this connection we are reminded of the remark of Macaulay in his Review of Ranke's "History of the Popes." He says: "We think it a most remarkable fact, that no Christian nation, which did not adopt the principles of Reformation before the end of the sixteenth century, should ever have adopted them. Catholic communities have, since that time, become infidel and become Catholic again; but none has become Protestant."

In regard to the political perplexities of the Old World not a word need be said. Every Government is exhausting its resources to arm for the conflict which they all know to be impending. And, while they view with jealous and apprehensive feelings every motion of their neighbors, they have a foe at

home more to be feared than all their foes abroad—a foe against which they cannot arm. Science has largely been substituted for the Bible, and general education has been considered a sufficient compensation for the loss of religion. Even in the schools of morals and theology, science (often falsely so called,) has been accepted as the last resort in all important questions. Science has been regarded as the regenerator of society; the hope of the world. But science mocks their hopes, and furnishes from her laboratory the means of destroying commerce and overthrowing States. Science works in darkness, and in a single midnight hour lays in ruin the work of centuries. Science places a package in the hold of an ocean steamer, and the noble vessel, which "walks the water as a thing of life," with its freight of precious lives, is heard of no more. Well may men's hearts fail them for fear, and for looking after those things which are coming on the earth. Luke 21:25-27. The "sure word of prophecy" informs us that "there shall be a time of trouble, such as never was since there was a nation even to that same time." And that time of trouble is fast approaching. For that time the nations are arming, but arming only to be overthrown.

We have noticed that a better religious sentiment is not rising in Europe. There is no just ground for hope in that direction. To the contrary the train is being laid for a return to the darkest phase of religious bigotry and intolerance. Already the pope and his chief ministers are appealing to the people, assuring them that the troubles that now exist, and the greater troubles which are near to come, are all due to the error of the nations in turning away from the church. They teach that God is angry with the nations because they have cast off their allegiance to the vicegerent of Christ, and that the only hope of relief from this state of strife and conflict of Governments is to acknowledge *one central power*, one controlling authority upon earth, which can hold the disturbing elements in check by the strength of religious unity and spiritual affinity. And the question is one of interest, whether there is a prospect that these appeals of the papacy will have weight, and be favorably considered by the people and the Governments. This we will next consider.

## Revised Old Testament.

THE Revised Version of the New Testament has proved, as we expected, practically a failure. Very little reference is made to it since it was first issued. The revision of the Old Testament promises to be still more of a failure, as but little interest is taken in it. The orders for it are limited. It is said, however, that it is not another "Version," but a "Revision" of the old or "Authorized Version." If this is the case then we think the revisers have shown their wisdom. As such it may be accepted as a valuable help in many passages, while a radical or general change in translation or style of language could not possibly meet with favor. We have for years used a copy of "Bernard's Bible," a correction of the common version, with all changes indicated in the margin, so that the reader can always tell exactly what change was made. It is a valuable book. We shall look for the coming revision with interest; but, as we said of the New Testament when the revision was issued, we do not expect to see the "King James" translation superseded by another. It has faults of translation, but these are so well understood that they do not greatly mislead; while it has real excellences and beauties which we do not expect to see equaled by another version.

"THY testimonies are wonderful; therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple." Ps. 119:129, 130.



### "Our Sunday; Whence and What."

In the notice of Dr. Nisbet's work in the *Herald of Truth*, we find this sentence: "Our belief is that the Sabbath or seventh-day worship is as old as creation." And we think this is the only reasonable belief that can be drawn from the Scriptures. And the professed reasons for believing the contrary are inconclusive and often puerile. Mr. Nisbet says:—

"Had such command been given Adam, a clear record of it for the primitive world we should expect in Genesis, when we call to mind the heinous sin of its neglect, as indicated by the Mosaic penalty—death."

And such a record we have in Genesis, but they who would get rid of the Edenic Sabbath dispute the record. We show the unreasonableness of his position in two ways:—

1. The record of the command is given in the word "sanctify," in Gen. 2:3, of which Dr. Clarke says: "Here the word *kadash* is taken in its proper, literal sense, signifying the separating of a thing, person, or place, from all profane, or common uses, and devoting it to a sacred purpose." And Webster says: "To make sacred or holy; to set apart to a religious use." Also: "To impart sacredness, inviolability; . . . to secure from violation; to give sanction to." Now if Gen. 2:3 were rendered: "And God blessed the seventh day, and set it apart to a sacred use, and gave sanction to it, securing it from violation, because that in it he had rested from all his work which God created and made," it would be no more specific and emphatic than it now is, for all this is contained in the word sanctified. When the Saviour says it was made for man, he certainly refers to its being blessed and set apart to sacred use, or secured from violation, from its being profaned by the man for whom it was made. No one can dispute this fact, that *the reason given in God's commandment, Ex. 20, for the Sabbath, is as old as creation*. As an institution it commemorates the work of creation.

2. Were the terms of Gen. 2:3 less specific, and were the terms of Ex. 20:8-11 less definite, even then the arguing of Dr. Nisbet would be inconclusive. In all his theorizing he assumes that if the Sabbath were to be observed before the days of Moses there should have been a plain record of the giving of the precept for the benefit of the primitive world. In this he entirely overlooks the plainest facts necessary to be considered if we would get an understanding of the truth. Note the following points:—

(a) The book of Genesis, which contains the record of the facts of creation, is not a book of law, but a brief history, covering more than 2,000 years from creation. And

(b) It was not written at or near the time when the events transpired, but hundreds of years afterward. And, therefore,

(c) It was not written for the benefit or use of those who lived during the first 2,000 years, as they were a long time dead when it was written.

As might be expected in a book of this character, we often find evidence of the existence and knowledge of a law, when there is no mention of a law in the record. Thus "Enoch walked with God, and he was not; for God took him." This is a very short biography of a very eminent man who lived several hundred years. It does not furnish the least clue to the rules of life observed by Enoch. But it will not do to infer that, because not a single law is recorded, therefore not a single commandment was observed by Enoch. We must apply the principles involved in the case from our knowledge of the relations and responsibilities of a moral agent.

Again, the imagination of the hearts of men was only evil, in the days of Noah; and Noah alone was righteous before God. But righteousness consists in right doing. 1 Jno. 3:7. Therefore, the difference between Noah and others was just this: He was

obedient to the requirements of God while they were disobedient and lawless. We are absolutely shut up to this conclusion, though the record makes no mention of any law obeyed by the one, or disobeyed by the others.

And again, the men of Sodom were wicked and sinners exceedingly. Now there is no record that any law was given to them; but we know that "sin is the transgression of the law" (1 Jno. 3:4); and that "where no law is there is no transgression" (Rom. 4:13); and "no imputation of sin" (Rom. 5:13). Therefore they had the law given to them, and they were its transgressors. Though the record contains no law, it contains positive proof that it was there. Had the record *been written for them* to point out to them their duty, it must then have contained the law instead of barely referring to it. In all such cases we find in Genesis, not what was necessary in a legal view to guide the lives of those living in that day, for it was not written for such a purpose, nor for them at all; but (we find) all that is necessary in a historical view, to give us full assurance that moral relations were the same then that they are now; and that legal obligations were known by all, and were regarded by some and disregarded by others.

As a forcible illustration of the weakness of the method of reasoning adopted by Dr. Nisbet let us take Genesis and the third commandment: "Thou shalt not take the name of the Lord thy God in vain." According to Mr. Nisbet there was no obligation of this nature laid upon the nations and people living before the Lord brought his people out of Egypt and gave the commandment from Mount Sinai; for there is no mention in Genesis of either the commandment or its violation. To adopt his language: "Had such command been given Adam, a clear record of it for the primitive world we should expect in Genesis, when we call to mind the heinous sin of its neglect, as indicated by the Mosaic penalty—death." See Lev. 24:16. But in Lev. 18 the sins of the inhabitants of Canaan are enumerated, and the Lord said: "After the doings of the land of Canaan, whither I bring you, ye shall not do." "Neither shalt thou profane the name of thy God." "For all these abominations have the men of the land done which were before you, and the land is defiled." Lev. 18:3, 21, 27. This is positive proof that Dr. Nisbet's treatment of Genesis is erroneous. By a careful examination and comparison of the Scriptures we shall find that all the precepts of the decalogue were recognized before the time of Moses. But the proof in regard to the Sabbath is more clearly made than in regard to any other of the ten precepts, as shown in the word sanctified, or hallowed, in Gen. 2:3 and Ex. 20:11. It is the Sabbath (rest) of the Lord because on it the Lord rested from his work of creation. The Lord calls it, "My holy day," for no other reason than that he sanctified it because it was his rest from the work of creation. Of course all this refers to the seventh day, and cannot possibly be applied to the first day.

And here is where the great difficulty lies. If these proofs could only be turned over to the benefit of the Sunday, they would be clung to most tenaciously by the advocates of the Sunday-sabbath. And because they cannot the theological world is fast turning away from the decalogue—the "ten words" of Jehovah himself—and adopting the antinomian heresy. Dr. Nisbet follows in the wake. Thus he says: "It may be well to inquire what kind of a document the decalogue is. It was Jewish and temporary,—the document itself once and again declares this." Though the current is fast setting in the direction of antinomianism, we feel assured that the Baptist denomination has not yet so far "fallen from grace" as to satisfy the desire of Dr. Buckbee, and suffer its Publication Society to put its imprint upon such a theory. The organ of the

denomination on this coast, the *Herald of Truth* has done itself credit, and the Baptist cause a favor, by showing its disapproval of such a doctrine. And inasmuch as it frankly declares Mr. Nisbet's professed argument to be a begging of the question, we dismiss that part of the "little book" to examine it in another phase.

What about the second statement of Dr. Frost, that Dr. Nisbet has effectually taken the ground from under those who claim that the day has been changed from the seventh to the first? What ground has he left for the advocates of the Sunday to stand upon? Just none at all. The proof of the seventh day is found in the word of Jehovah himself, spoken by himself, and written by himself in the tables of stone. "All his commandments are sure. They stand fast forever and ever." The apostle Paul inquires, and answers, "Do we then make void the law through faith? God forbid; yea, we establish the law." But the Sunday has no such foundation to rest upon. Of it Jehovah never spoke a word in blessing or sanctification. He never called it his holy day. Dr. Nisbet may safely demolish its foundations, well knowing that in so doing he will not do violence to a single text of Scripture or to a Scripture fact! And here again the editor of the *Herald of Truth* shows his discretion in saying: "As for the New Testament Sabbath, we confess there is too little of it in the precept thereof to justify dogmatism by anybody." Too little indeed, if anything at all is required to that intent. But we could better judge of the correctness of his remark concerning "the precept thereof," that is, the precept for "the New Testament Sabbath," if he would kindly give us the precept, or tell us where it may be found! We shall have to leave it with the well-known supposition that it may be found in the same chapter where the precept is found for infant baptism, and where is found the declaration that the soul is immortal.

But we must now turn to Mr. Nisbet's view of the Sunday, and see how that is established. He says:

"Conceding the fourth commandment to be now in force, those who urge it for the observance of Sunday, stultify themselves,—they do away with the very essence of the command—observance of the day on which God rested, the seventh. It is the boldest and paltriest hocus pocus that claims: 'One day in seven, is the same as the seventh day,' every child knows it is not. If religious observance of the first day of the week is obligatory, such obligation must arise elsewhere than from the fourth commandment which requires observance—and for a specified reason—of the seventh,—it is not taught us by any voice of nature,—it must for Protestants, rest for its authority simply upon the teachings of the New Testament."

These words are true, beyond denial. And now, unless he can produce that authority in the teachings of the New Testament, the friends of "Our Sunday" will not accord to him any very hearty thanks for his service. On this point he speaks thus:—

"Let a heathen mind—*tabula rasa*—search the New Testament for the ordinances of Christ's church, he would find nothing requiring him to observe in any special manner whatever the first day of the week as a new, positive, Christ instituted, universally and perpetually binding ordinance."

Truth, every word. And as far as showing any Scriptural obligation for Sunday is concerned, we might here close our examination of Mr. Nisbet's work, for this is "the conclusion of the whole matter" with him, on the subject. But we will take it up once more to show the reader how he disposes of the texts which are claimed to afford proof of a divine warrant for the observance of Sunday.

It is said that the bishop of Rochester has determined to abolish finery at confirmation, and that satin shoes are particularly to be done away with. All "dress-parade" in church service might well be abolished.



### Sanctification.

SPURIOUS sanctification has assumed a new phase. Finding in Acts 26:18 that Jesus has spoken of "them which are sanctified by faith that is in me," there are those who claim sanctification by faith alone. Only believe in Christ and you are sanctified. Others there are who claim sanctification by the Holy Spirit alone. Either of these is just as near right as the other, for both are wrong. And if sanctification should be claimed by both faith and the Spirit, still it would be a false claim; all three are alike spurious.

It is true, as we have seen, that Jesus sent Paul to the Gentiles "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them *which are sanctified by faith that is in me.*" It is also true that Paul wrote that "God hath from the beginning chosen you to salvation *through sanctification of the Spirit.*" 2 Thess. 2:13. And it is equally true that Christ himself prayed to the Father for his disciples, "*Sanctify them through thy truth; thy word is truth.*" John 17:17. All three of these expressions are true. And when they are all taken together, and met according to the purpose of God, true, genuine sanctification will be the inevitable result. But when the attempt is made to take either of them alone, or any two of them together, the grace of sanctification is perverted, and a spurious sanctification, a terrible deception, is the sure result.

These three passages of Scripture, taken in their proper order, state the true doctrine of sanctification. And it will be found that they are given above in their proper order. We now propose a short study of this subject in this order.

1. "*Sanctified by faith.*" "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. James, in writing to us about asking of the Lord, says: "But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1:6, 7. Faith is the foundation upon which Christian character is built. Faith is the beginning and to it all other graces come in addition. 2 Pet. 1:5-7. It is by faith alone that we must be justified. It is only by faith in Christ that we can obtain the forgiveness of sins. "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21. In the council at Jerusalem, as to the relation which the Gentiles bore to the gospel, Peter said that God "put no difference between us and them, purifying their hearts *by faith.*" Acts 15:9. Therefore it is plain that the first thing in sanctification is faith in Christ. When that is exercised, then the forgiveness of sins is received, then the Holy Spirit is given; and so comes

2. "*Sanctification of the Spirit.*" Paul says, in speaking of Christ: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, *after that ye believed, ye were sealed with that Holy Spirit of promise.*" Eph. 1:13. As circumcision, outwardly, of the flesh, in the letter, made with hands, was the seal of the righteousness of the faith which Abraham had; so circumcision, inwardly, of the heart, in the Spirit, made without hands, is the seal of the righteousness of the faith which we must have in Christ (Rom. 4:11; Eph. 1:13; Rom. 2:28, 29; Col. 1:11). Now we will designate some of the offices of the Holy Spirit.

(a) A witness of the forgiveness of sins, and that thus we are the children of God. Heb. 10:15-17. "The Holy Ghost also is a witness to us; for after

that he had said before, this is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;" then he said, "And their sins and iniquities will I remember no more." "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:16.

(b) An earnest of our inheritance. "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. 1:13, 14. An earnest is "a part paid beforehand on a contract, as security for the whole." God enters into covenant with men, and to those who will accept his Son, he promises an inheritance. But the time is not yet come when the inheritance can be given; it is not yet redeemed. So until that time does come, until it is redeemed, he gives to his people the Holy Spirit as the earnest, the security of the inheritance. Another definition is, that "an earnest gives assurance that more is coming of the same kind." By receiving the Holy Spirit we become partakers of the divine nature, and by this "earnest" God gives assurance that more is coming of the same kind, even so much more, that, "when he shall appear, *we shall be like him*, for we shall see him as he is.

(c) As a guide into the truth. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. The Holy Spirit then is to teach us the things that Christ has said. And as the spirit of Christ spoke the Old Testament as well as the New (1 Pet. 1:10-12), this is to say that the Holy Spirit is to teach us the word of God. This is confirmed by John 16:13. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." And as Jesus said, "Thy word is truth," it is plain that the Spirit is to guide us into the word of God. Again, "He shall take of mine, and shall show it unto you." Verse 15. The Holy Spirit therefore, as teacher of the word of God, as guide into the word of God, is to take these things of God and show them unto us, to show us their breadth of meaning, that we may know how to apply them to our lives and conform our ways to them. Compare Ps. 119:18; Eph. 1:17, 18, and Acts 26:18.

Just here is where those fail who claim sanctification. Even granting, for the sake of the argument (and for that reason only), that they have received the Holy Spirit, instead of allowing him to fulfill his office of teacher of the word of God; instead of having him take the things of the word of God, and show unto them; instead of allowing him to guide them into the word of God; they seek to make him the guide *independent of the word of God*; and not only that, but in many instances *directly contrary* to the plainly written word which he himself has spoken. Such spirit is not the Spirit of God; such is not his office; he is not divided against himself. Again, this makes him the end, instead of the means, which is to pervert the way of the Lord. In no single instance, in this connection, is he made the end; but in every instance he is set forth as the *means* by which we may reach the end which God has in view for us. And again, to make him the guide independent of the word, is to make him speak of (from) himself. But Christ plainly declares, "He shall not speak of [from] himself." John 16:13.

A. T. J.

(To be concluded.)

"He that speaketh truth sheweth forth righteousness; but a false witness deceit. There is that speaketh like the piercings of a sword; but the tongue of the wise is health. The lip of truth shall be established forever." Prov. 12:17-19.

## The Missionary.

### Huss Leaves for the Council.

Huss left Prague about October 18, 1414, to attend the council of Constance. He prepared himself with all necessary papers for his safety. Before leaving the Bohemian capital he took occasion to make a full confession of his faith and doctrinal views. He openly declared his purpose to render at Constance, before the assembled representatives of the Christian world, a testimony of his faith. A few days before his departure he caused to be affixed to the gates of the palace, and other public places, a notice that he was about to depart for Constance to justify himself before the council; "so that," said he, "if any one suspects me of heresy let him proceed hither and prove, in presence of the pope and the doctors, if I ever entertained or taught any false or mistaken doctrine. If any man can convict me of having taught any doctrine contrary to the Christian faith, I will consent to undergo all the penalties to which heretics are liable. But I trust that God will not grant the victory to the unbelievers—to men who outrage the truth." He also received a certificate from the bishop of Nazareth, grand inquisitor of the diocese of Prague. This certificate was remarkable, considering from whom it came. "We have always considered him to be a faithful and good Catholic, not finding in him, up to this day, any evil or error." He also received a safe-conduct from the emperor. As this was an important document, and as we shall have occasion to refer to it again, we give it entire. It was addressed to "all the secular princes," etc., and to "all our subjects:"—

"We recommend to you with a full affection, to all in general, and to each in particular, the Honorable Master John Huss, Bachelor in Divinity and Master of Arts, the bearer of these presents, journeying from Bohemia to the council of Constance, whom we have taken under our protection and safeguard, and under that of the empire, enjoining you to receive him and treat him kindly, furnishing him with all that shall be necessary to speed and assure his journey, as well by water as by land, without taking anything from him or his, at coming in or going out, for any sort of duties whatever; and calling on you to allow him to *pass, sojourn, stop, and return freely and securely*; providing him even, if necessary, with good passports for the honor and respect of the Imperial Majesty. Given at Spire, this 18th day of October of the year 1414, the third of our reign in Hungary, and the fifth of that of the Romans."

Huss, however, trusted in One who was mightier than man. At this time he wrote to one of his friends: "I confide altogether in the all-powerful God my Saviour; he will accord me his Holy Spirit to fortify me in his truth, so that I may with courage face temptations, prisons, and, if necessary, a cruel death." King Wenceslaus also took the precaution to appoint two faithful and valiant knights, the lords of Chlum and Duba, as special companions and protectors of John Huss. No distinguished personage ever went forth to any council with better security as far as promises and earthly protection were concerned. No person ever had greater assurance of divine acceptance than did this man of God. But notwithstanding all these precautions, he wrote to his congregation, "Probably you will never behold my face in Prague." His friends felt the same forebodings. They cautioned him against the emperor's treachery, and expressed their fears that he would never return. He was welcomed in the cities through which he passed, and he posted up public notices in Bohemia, in Latin and in German, offering to give to any one an account of his religious convictions, and to prove that he was far from cherishing anything like



heresy. At Nuremburg the magistrates formed a guard of honor, and escorted him through the streets thronged with spectators eager to catch a glimpse of the man who had begun a movement which was stirring Christendom. At every step new adherents were enlisted in his cause. At Nuremburg he also had the privilege of speaking before his opponents, and the mayor, counselors, and magistrates. The people were captivated by his preaching, and overwhelmed him with applause. At the village of Biberach, about fifty miles from Constance, he had a similar disputation with the priests and learned men of the place. So great was the enthusiasm that the people bore him in triumph through the streets. Huss wrote after reaching Constance that he had not found a single enemy on the road. His entry into Constance was far different from that of Luther into Worms a century later. His bitterest enemies from Prague came to Constance with a fixed determination that his triumph, so far as liberty was concerned, should end whenever he entered Constance. Pope John was equally bitter, and was ready for any measure against him. It was the practice of Huss, knowing the ignorance of the people on account of the negligence of their religious instructors, to leave behind him at his lodging, and wherever he stopped, a copy of the ten commandments. Once at the house of a widow, finding no better facilities, he traced them in the meal. He had written them upon the walls of his Bethlehem Chapel.

The pope with his escort was just one week in advance of Huss. Pope John also entered the city with fearful forebodings, but of a far different character. His dread arose from a guilty conscience, and a fear that he might receive some of his just deserts. The city received him with all the pomp and splendor that was customary on such occasions. He received, as presents, "a silver cup weighing five marks, four small casks of Italian wine, four great vessels of the wine of Alsace, eight great vessels of the country wine, and forty measures of oats," all of which were given with great ceremony. The pope on his part ordered a robe of black silk, glittering with gold, silver, and diamonds, to be presented to the consul. The pope, as he entered Constance, presented quite a contrast with our Saviour when he rode into Jerusalem. One circumstance, worthy of remark, occurred as the pope was making his journey. When he was on the way, he was thrown from his carriage and rolled over on the highway. His attendants came around to inquire if he was hurt, and he replied, "By the devil, I am down; I had better stayed at Bologna," and then, taking a glance at the city, he exclaimed, "I see how it is; that is the pit where the foxes are snared."

The Emperor Sigismund did not arrive until Christmas. Huss was then in prison, having been arrested a month before. During the imposing ceremonies which followed his arrival, the pope presented the emperor with a sword, with an exhortation to him to make vigorous use of it against the enemies of the church. The pope evidently had John Huss in mind when he said this, but he little thought that its first stroke would be upon himself.

During the first few weeks, Huss enjoyed freedom in Constance. Upon his arrival, word was carried to the pope, and he was asked if Huss would be safe in Constance. The pope replied, "Had he killed my own brother, not a hair of his head should be touched while he was in the city." This, however, does not sound as well as it would had he not instructed one of his cardinals to treat Huss with the utmost severity, and added to the excommunication a special bull of condemnation. S. N. H.

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink." Prov. 25: 21.

## Switzerland.

### BALE, CHAUX-DE-FOUDS, AND GENEVA.

SINCE my last report, I have visited Bâle and Chaux-de-Fouds, and have moved to Geneva. At Bâle I spoke once in English and once in French, and enjoyed a refreshing season in celebrating the ordinances. God graciously drew near by his good Spirit. We were cheered by the presence and good words of our dear brethren Kellogg and Coggeshall from America, which called to remembrance many interesting scenes and events in the history of this cause for more than a quarter of a century. Such interviews are truly encouraging, and make us long for the grand reunion of saints at Christ's coming.

At Chaux-de-Fouds seventeen persons decided to be immersed at their earliest opportunity. There are over twenty new converts at that point. Brethren Albert and Ademar Vuilleumier kindly aided us in moving to Geneva. Brother Albert Vuilleumier has now gone to Piedmont, Italy, to lead out in the work of colportage; and Brother Ademar Vuilleumier engages in the same kind of work in this city.

This is an important point. Here all the nationalities of Europe are represented. Great wisdom, patience, and persevering effort, and the blessing of God, will be required to make the enterprise a success. Pray for us.

D. T. BOURDEAU.

*Chantepaule 12, Geneva, April 21.*

### North Pacific T. and M. Society.

#### REPORT FOR QUARTER ENDING MARCH 31, 1885.

No. of members,.....	164
" reports returned,.....	87
" members added,.....	11
" visits made,.....	319
" letters written,.....	419
" pp. tracts and pamphlets loaned,.....	20,206
" " " " given away,.....	28,563
" " " " sold,.....	9,045
" periodicals distributed,.....	12,506
" Signs taken in clubs,.....	763
" new subscribers obtained: for SIGNS (trial), 64; Review, 10; Instructor, 6; Good Health, 33; Harold, 1; Stimme, 6,.....	120
Received, on memberships and donations,.....	\$ 13 00
" " sales,.....	185 17
" " periodicals,.....	91 80
" " \$5,000 fund,.....	1,225 01
Total receipts,.....	\$1,514 98

MRS. C. L. BOYD, Sec'y.

### The Vaudois in Time of Peace.

FROM this time (1561) for nearly a century no new crusade was preached against the Vaudois. Their native sovereigns were satisfied with lesser persecutions. The barbes, as usual, were often burned; the valleys were oppressed with a cruel taxation; the earnings of the honest people were torn from them to maintain dissolute princes and indolent priests. In 1596, Charles Emanuel ordered all the Vaudois, under pain of death or exile, to attend the preaching of the Jesuits, and the valleys were filled with the disciples of Loyola, who strove to corrupt or terrify the youth of the early church. To every convert was offered an exemption from taxation, and various favors and emoluments were heaped upon him who would attend mass. Yet the restless Jesuits were altogether unsuccessful. Their preaching and their bribes were equally contemned by the happy mountaineers; the church still lived unspotted from the world.

During this period of tolerable suffering, the valleys once more glowed with the products of a careful industry; they were the homes of purity and thrift. Singular among their race, the inheritors of a long succession of elevated thought, the Vaudois have ever practiced an ideal virtue loftier than that of Plato. When feudalism taught that labor was dishonorable, the people of the valleys held every family disgraced that did not maintain itself by its own useful toil. When the learned Jesuits had

proved that deceit was often lawful, the Vaudois declared that falsehood was the corruption of the soul. In the happy valleys no one desired to be rich, no one strove to rise in rank above his fellows. While in the gifted circles of the European capitals the purity of woman was scoffed at by philosophers and courtiers, in Luzerna and Perouse every maiden was a Lucretia.

Crime had seldom been known in the peaceful valleys; it was only in barbarous lands where the Jesuits ruled that the assassin aimed his dagger or the robber plied his trade. To harm no one, to be at peace with all men, to forgive, to pity, were the natural impulses of every Vaudois; to heal the sick, to raise the low, to relieve the suffering stranger, formed the modest joys of the children of the valleys. In every age they remained the same; in every age they were Christians. The seventeenth century of their faith, perhaps of their existence, found them still an uncorrupted church, teaching to the world unlimited freedom of conscience. For this they were willing to peril their lives and fortunes; for this they had contended with popes and kings; and on every cliff and mountain peak of their native land was inscribed in immortal deeds the independence of the soul.

Meantime, while no change had taken place in the Alpine church, its doctrines and rites had been accepted by all Northern Europe. In the seventeenth century the papacy had lost its most powerful and warlike adherents. England in 1650, ruled by Cromwell, instructed by Milton, stood in the front rank of the progressive nations. Holland and Northern Germany maintained their free schools and their liberal press in defiance of the Jesuits and the pope. France had been forced to tolerate the Huguenots. It was only over Italy and Spain that the inquisition of Loyola, founded in 1541, held its terrible sway.

There the papal power had been erected upon a relentless despotism, and the unhappy people were rapidly sinking to a low rank among civilized nations. The rule of the Jesuits was followed by a total decay of morals, a general decline of the intellect. Once Italy had been the center of classic elegance, of the reviving arts, of the splendors of a new civilization. It was now the home of gross superstitions, a degraded priesthood, a hopeless people. Spain and Portugal, once the leaders in discovery, the rulers of the seas, had fallen into a new barbarism. The Jesuits, the inquisition, alone flourished in their fallen capitals and deserted ports; the manly vigor of the countrymen of the Cid had been corrupted by centuries of papal tyranny.

In the seventeenth century the Vaudois were the only progressive portion of the Italian race. Every inhabitant of the valleys was educated; the barbes were excellent teachers, their people eager to learn; the laborers instructed each other as they toiled side by side on their mountains; their industry was the parent of active minds. If they produced no eminent poet to sing of dreadful war, no astute philosopher, no vigorous critic, they could at least point to several native historians of considerable merit; to their "Noble Lesson," the finest of mediæval poems; to their stirring hymns and versions of the psalms; to a long succession of intelligent barbes; to their missionaries of the Middle Ages; to their colleges and schools in Alpine caves. They might claim that the ideas of the valleys had promoted the civilization of Europe, and that their perpetual protest in favor of liberty of thought had been of more value to the world than Tasso's epic or Raphael's Madonnas.—*Historical Studies.*

"BEING made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 22, 23.



## The Home Circle.

### ONLY A SONG.

ONLY an old, old-fashioned hymn,  
Sung in the twilight gray and dim,  
By mother's side, or on father's knee,  
Yet time cannot blot it from memory.

Only a song from the lips of one  
Whose mission is past, whose brief life is done;  
A simple song, and yet, after all,  
I can never sing it but tears will fall.

Only a song from a feeble pen,  
And a faltering hand and heart—but then  
Who knows? perhaps some life, once sad  
In sin, was made to rejoice and be glad.

Brief as a song is this life of ours,  
Fleeting as sunshine, and frail as the flowers;  
Then sing, my heart! O sing and be strong!  
Thou shalt one day join in the "New, New Song."

—Lottie Leigh.

### False Witness.

"WHAT a shame! How can any one be so deceitful?"

"Well, it's true, anyhow. I passed by her house and saw her at her window. She put her head out and said, 'I'm writing my composition for examination,' and then she went on copying out of a book."

The speakers were two young girls. The first was named Jennie Gray, the second, Tillie Andrews.

They were on their way home from school, and were talking over the examination just passed.

Bessie Terry had won the prize for composition, and it was she whom Tillie was accusing of having stolen the successful essay.

"It certainly is too bad," Jennie replied. "Such things ought not to be allowed. I wonder what Dr. Matthews and Miss Prim would say if they knew about it. I rather think they'd give the prize to an honest person, anyhow."

Dr. Matthews was the examining committee, and Miss Prim was the teacher.

"I'll tell you what, Jennie, we'll just go to my house and write a note to Miss Prim and tell her all about it. I guess she'll open her eyes."

This plan was decided upon, and the note, when finished, read thus:—

"DEAR TEACHER:—We are very sorry to inform you that the young lady who won the prize this afternoon did not deserve it. She copied her composition out of a book.  
Yours respectfully, TRUTH AND JUSTICE."

This communication, having been sealed and directed, was put in the post-office, and there Miss Prim found it next morning.

She read it on her way to school, and having arrived there, threw it into the waste-basket. Far too sensible was she to pay any attention to a charge whose authors were unwilling to make known their real names.

It would have been better if she had torn the note to pieces, for it was found by Jimmy Leader when he was searching in the basket for something with which to wipe his pen.

As he had less good sense than his teacher, he read it aloud at recess to a number of his school-mates who were assembled in the playground.

Then there was an excitement indeed. Some blamed Bessie; others pitied her. Some didn't believe the story; others wanted to know who had written the note.

Jennie Gray, who was in the crowd, couldn't resist the temptation to bring herself into notice.

"We did," she exclaimed, "Tillie and I. She is Truth and I am Justice. Tillie knows all about it. Just ask her. Here she comes."

Tillie was less ready to confess to her authorship, but was finally persuaded to give an animated account of what she knew about the matter.

She was just saying, "I wouldn't wear a medal unless I had earned it," when Bessie herself appeared upon the scene. She heard these last unkind words, saw the glances cast upon her, and understood at once that it was of her that they were talking.

"What have I done?" she asked, pleasantly. "I think I earned the medal by hard work, if I didn't by good writing."

"Oh, yes; it's very hard work to copy," sneered one. "We know all about it, Miss Perfection. You needn't hold your head so high after this. Tillie saw you writing that wonderful composition."

Bessie looked from one to the other in amazement. Then she blushed crimson and burst into tears. She was entirely innocent of the cruel charge, but how could she prove her innocence? That was the question.

Fortunately, Miss Prim, who had been in another part of the grounds, just then approached the group.

"O Miss Prim!" Bessie exclaimed in her grief, "they say that I stole my composition, and you know better, don't you? I only copied that one verse that I put in quotation marks. Tillie must have seen me doing that."

Instantly flashed through Tillie's mind that this was the truth. She remembered the verse very well. It was a pretty one and quite appropriate. Four short lines had been the cause of all this ado.

She ought to have been ashamed of herself, and perhaps she was.

At all events, it was her turn to shed tears when Miss Prim, having come to a full understanding of the case, said, quietly: "I would like to have Tillie Andrews and Jennie Gray remain after school." Through her sobs Tillie stammered out: "I thought it was true, anyway." But that didn't seem to excuse her in Miss Prim's opinion, for the gentle reply was: "I hope you didn't want it to be true."

For a long two hours after school that day, the girls who had been detained copied and copied these words, which are found in the 28th verse of the 24th chapter of Proverbs: "Be not a witness against thy neighbor without cause."

Tillie learned them so well that she repeated them in her dreams through the night, and whenever afterward she was tempted to give information against any of her companions, the same words rushing into her mind would check the unkind speech.

"Judge not," said Jesus. "Speak not evil one of another," said the apostle James. If we obey these commands, we shall do well.—*Christian Intelligencer.*

### "Do It Well."

"Do it well, James." It was Grandpa Clark's voice. James knew that, and he didn't look up from his work of raking the weeds out of the garden path. He raked them carelessly, leaving a weed here and a weed there, and not stopping to remove the long root of knot-grass that had caught on the corner of the onion bed.

"The sky is clouded," said Grandpa Clark, "and if it rains to-morrow, those scattering weeds will take root and be as thrifty as ever. Whatever you do, my boy, do it well. The slighting of any piece of work, however unimportant, leads to neglect of more important things, and soon everything the hand touches is passed over carelessly. Habitual neglect makes a bad workman. Let me tell you a story. You are warm and tired; come here and cool off in the shade of this tree, and you will work the better for the rest and for the little lesson you will find in my story."

James dropped his rake and hastened to accept the invitation of his employer. The old gentleman scowled as the long handle of the rake fell across the row of early peas, but he said nothing about it, and as the lad seated

himself on a rustic seat, and fanned himself with his broad-brimmed straw hat, Grandpa Clark went on:—

"Several years ago a well-to-do farmer, in a prosperous Connecticut River town, divided his property, consisting of real estate, stock, and farming tools, equally between his two sons, while he and his wife went to another county to live with a married daughter. The boys were twins, but were utterly unlike in character. While they worked under their father's instructions this difference was not particularly noticeable; but when each went to work for himself, it cropped out immediately. While Henry cultivated a little land in the nicest possible manner, Harvey worked a good deal and slighted it all. Each was ambitious in his way,—Henry to become a good farmer, as the surest way to make farming, in the long run, profitable; Harvey to make money, whatever the consequences to the farm. The first year he did very well. The next year the weeds which had been left around the borders of his fields to go to seed, were multiplied four-fold; the next, forty-fold. Indeed, his crops were swamped with weeds. The people in the town began to look upon the farm as a seed-bed which was doing great damage to the whole township of fine, highly-cultivated farms, and a few of the most prominent men got together to talk it over.

"I have great regard for the family," said one, "and Harvey is a good fellow, but a man who will allow a plot of Canada thistles, and other noxious plants and weeds to go to seed on his farm year after year, can be called nothing but a bad citizen, who not only harms himself but his neighbors also."

"It is a shame for him to go on so," said another, "after we have waged a war of extermination upon these troublesome plants to have him invite them back. He has undone the work of years already."

"He ought not to be tolerated in town," said a third; "we must buy him out."

"So they set a value upon the farm; each one told what he would pay toward it, and one was chosen to make the offer to Harvey. He caught at it very readily, as it was a liberal one, and he supposed he could purchase another farm in the vicinity; but, to his surprise, there was not a farm for sale in the township; the people were all leagued against him. When he found out the truth of the matter, he was very indignant, and said he had a right to seed his whole farm to ox-eyed daisies, wild parsnip, and butter and eggs, if he chose, and that he would get the better of them yet. He bought a farm in the next town, but the succeeding session of the State Legislature prohibited the sowing of the seeds of noxious weeds.

"So poor Harvey was not able to revenge himself in that way. It seemed for a time that he made an effort to correct the shiftless habits, but he found it a hard matter. All his life he was hampered by that early contracted habit of slighting everything he undertook to do. Bad luck followed him, of course; and while his brother Henry became a wealthy man, a good citizen, and an active Christian, poor Harvey lost all his property, and to-day would be a public charge were it not for the kindness of his brother, who provides for him and his wife."

"Thank you, sir," said James, heartily. "I think I shall get an old broom and sweep out the walk; then I shall be sure to get every weed. After this I will try to make your lesson, 'Do it well,' my motto. I shouldn't like to be turned out of town." And James picked up his rake and hung it upon the bough of an apple tree, while he hastened away after his wheel-barrow and broom.—*Sel.*

WHEN the noble soul bends to benevolence, it adds luster to its brilliancy; so does the selfish soul add to its own gloom by turning aside to sordid principles.—*Downey.*



### Necessity of Learning Submission to Discipline.

THE following from the San Francisco *Chronicle* is worthy of being read by boys (and girls too) in other cities than San Francisco. We are glad to assist in placing it before them:—

"School circles are agitated over a mutiny in the High School. It seems that some of the boys in that institution have for some time evinced a disposition to be insubordinate. They have held meetings and denounced certain rules adopted by the teachers as calculated to crush out American manhood, and having started out on this high key they fetched up by stealing two books in which were kept the records of demerits. The case is under examination by a committee of the board of education, and may possibly lead to the suspension of some of the young culprits.

"It is well that a few plain truths and a little common sense should reach the boys of San Francisco from a source outside of their regular teachers. A great many of them have imbibed and are growing up with utterly false views of life. They are careless about their manners, foul in their language, lacking in proper respect for their parents and their superiors. There have been occasions where young school-boys in this city have helped to commit outrages on defenseless people which would have disgraced a Feejeean. All this grows out of a false conception of life. Books are very little in life in comparison with behavior. A boy may be able to recite the 'Young Lochinvar' to perfection, but if he goes out in the street afterward and begins to swear like a ruffian, his elocution will not help in the struggle for a living. He will not get on. Nor will it avail him to understand Cicero if he don't understand how to treat his father and his sisters, and ladies and gentlemen generally. It is gentle manners and kindness of heart and respectful demeanor which push a boy forward in the world far better than book-learning or arithmetic. A wise boy will try first to grow up to be a man and a gentleman; scholarship may come afterward.

"This idea, which has sometimes been put forth in Eastern colleges as well as in the San Francisco High School, that severe discipline degrades American manhood, is the sheerest nonsense. The truest American citizen is he who obeys the law without question. What the law is to men, school regulations are to boys. A boy who is insubordinate because he does not like the regulations framed for the government of his school, will rebel against the laws when he grows to be a man, and will fetch up where other law-breakers do, or ought to do. There is no degradation in obedience. There is no sacrifice of American manhood in submission to authority. School-boys will find, when they grow up, that life is one long term of obedience to some authority or other; and they will also find that men who cannot obey are never fitted to command. It happens to all of us to have, at times, to obey orders which we disapprove, and to submit to rules which are irksome; but only those who are equally destitute of common sense and experience think of following South American example and starting a revolution whenever things do not go exactly to suit."

A FLOOR of paper has been made in Indianapolis. Straw boards are pasted and pressed together by a hydraulic press, and when seasoned they are sawed up into flooring, the edge of the paper forming the floor, which is without joints. When sand-papered, it becomes smooth as ice, and is noiseless.

As a grim skull lies covered beneath the fairest face; so does an abyss of torment lie beneath the surface of the glittering sea of sensual pleasure and dissipation.—*Sel.*

### Disinfection and Disinfectants.

DISINFECTION is the destruction of the poisons of infectious or contagious diseases. Deodorizers, or substances which destroy smells, are not necessarily disinfectants, and disinfectants do not necessarily have an odor. Disinfection cannot compensate for want of cleanliness or of ventilation.

#### DISINFECTANTS TO BE EMPLOYED.

Roll sulphur (brimstone), for fumigation; this is a cheap and efficient substance for fumigating rooms; it is positively destructive to disease germs, when efficiently used.

Sulphate of iron (copperas), dissolved in the proportion of one and a half pounds to the gallon of water, is a cheap and reliable deodorizer and antiseptic for privies, cesspools, sewers, etc.

Sulphate of zinc, in the proportion of four ounces of sulphate and two ounces of common salt to the gallon of water, is efficient and harmless for clothing, bed linen, blankets, etc. It should be used boiling hot, and the articles to be disinfected plunged into it and thoroughly boiled.

Corrosive sublimate, in the proportion of a quarter of an ounce to the gallon, is an unsurpassed germicide and disinfectant, but has the disadvantage of being excessively poisonous and therefore dangerous for general use.

Carbolic acid is of uncertain strength, is expensive, and experience has shown that it must be employed in comparatively large quantities to be of any use. It is also liable, by its strong odor, to give a false sense of security.

#### HOW TO USE DISINFECTANTS.

1. *In the sick room.* The most available agents are fresh air and cleanliness. The clothing, towels, bed linen, etc., should, on removal from the patient, be placed in a tub of the zinc solution, boiling hot if possible. All discharges from the patient should either be received in vessels containing the copperas or corrosive sublimate solution, or if this is impracticable, should be covered with the solution. Unnecessary furniture, especially that which is stuffed, carpets, and hangings, should be removed from the room at the outset, if possible, otherwise they should remain for fumigation and treatment.

2. *Fumigation with sulphur* is the only practicable method of disinfecting the house. For this purpose the rooms to be disinfected must be vacated. Heavy clothing, blankets, bedding, and other articles which cannot be treated with the zinc solution, should be opened and exposed during fumigation, as directed below: Close the rooms as tightly as possible, stopping up every crevice and keyhole; place the sulphur in iron pans supported upon bricks placed in wash-tubs containing a little water, set it on fire with alcohol or kerosene sprinkled upon it, and allow the rooms to remain closed twenty-four hours. For a room ten feet square at least two pounds of sulphur will be required; for larger rooms proportionately larger quantities will be necessary.

3. *Premises, cellars, yards, stables, gutters, privies, cesspools, water-closets, sewers, drains,* should be liberally treated with the copperas solution; it is cheap and effective, and may save your life. The copperas solution may be easily prepared by hanging a basket containing about sixty pounds of copperas in a barrel of water.

4. *Body and bed clothing.* It is best to burn all articles which have been in contact with persons sick of infectious or contagious diseases. Articles too valuable to be destroyed should be treated as follows: *Cotton, linen, flannels, blankets, etc.,* should be treated with the boiling-hot zinc solution; introduce piece by piece; secure thorough wetting, and boil for half an hour. *Furs, silks, heavy woolen clothing, bed covers, and beds,* which cannot be thus treated with the zinc solution, should be hung in the room during fumigation, their surfaces fully exposed and

their pockets turned inside out; afterwards they should be hung in the open air—beaten and shaken. Pillows, beds, stuffed mattresses, upholstered furniture, etc., should be cut open, the contents spread out, and thoroughly fumigated. Carpets are best fumigated on the floor, but should afterwards be removed to the open air and thoroughly shaken and beaten.

5. *Corpses* should be washed thoroughly with the zinc or corrosive sublimate solution, then wrapped in a sheet wet with the solution, and buried at once. Metallic or metal-lined coffins should be used when possible, and *always* when the body is to be transported for any considerable distance.

If these notes of warning and guides to action are heeded, and fear does not usurp the place of common sense, we have little to dread from cholera personally. It is the unthinking multitude, the selfish egotist, the "wait until it comes" people, that we have to fear. "An ounce of prevention is worth a pound of cure," and there is no disease to which this aphorism so aptly applies as cholera.—*California State Board of Health.*

### A Prevailing Malady.

HUNDREDS of women all over the country are sufferers from neuralgia to such an extent, in many cases, as to find life a burden. The following extract from the *British Medical Review* gives one solution as to the cause: "There is no recognized reason why, of late years, neuralgia of the face and scalp should have increased so much in the female sex as compared with our own. There is no doubt that it is one of the most common of female maladies—one of the most painful and difficult of treatment. It is also a cause of much mental depression, and leads more often to habits of intemperance than any other.

"This growing prevalence of neuralgia may, to some extent, be referred to the effects of cold upon the terminal branches of the nerves distributed to the skin; and the reason why men are less subject to it than women may, to a great extent, I think, be explained by the much greater protection afforded by the mode in which the former cover their heads when they are in the open air. It may be observed that the surface of the head which is actually covered in man is at least three times that which fashion allows to a woman; indeed, the points of contact between the hat or bonnet and the head in the latter are so irregular as practically to destroy any protection which might otherwise be afforded.

"If I were to report to the journals a case of facial neuralgia cured on the principle of protecting the lateral and frontal surface of the face, as well as the superior part of the scalp, it might excite a certain amount of ridicule. I can assure you, however, that my patient considers that her case ought to be reported; for she says that, if we cannot do much for neuralgia with our prescriptions, we ought to oppose fashion when we find it prejudicial to health and productive of suffering."—*Christian Union.*

Good housekeeping makes good homes, speaking after the manner of men. Tolerably good housekeeping makes tolerably—and never more than tolerably—good homes. Poor housekeeping produces only poor homes. Grapes are never gathered from thorns, nor figs from thistles, along the highways and byways of mankind's domestic heritage.—*Sel.*

ONE young lady who is in the swim of gay society in Washington, says she has braced herself up to get through the winter on an average of eighteen cups of tea daily. Another one doses with quinine to carry her through dinner and ball. Others rely on strong coffee, beef tea with brandy in it, and the massage treatment.



## News and Notes.

## RELIGIOUS.

—There are fourteen Protestant congregations in the city of St. Petersburg, Russia.

—There are, according to latest statistics, in the kingdom of Prussia, 17,659,114 adherents of evangelical churches, 9,220,326 Roman Catholics, and 357,554 Jews.

—The prohibition against the Jews settling in Syria has been revoked, and the Holy Land is open to them once more. They are fleeing from the countries in Europe where they are persecuted, and an association in London is helping them to go to the land of their fathers.

—Dr. William Hayes Ward has finished his work in Chaldea, and is well on his way home. He left Bagdad, March 18, and should reach New York the last of May, or first of June. He has had a successful expedition, and we shall expect some important information when he reaches home.

—The Peabody Fund in London now amounts to \$4,086,595. Up to the end of last year the fund had provided for the artisan and laboring poor of London 10,144 rooms, beside bath rooms, laundries and wash houses, or homes for 18,453 persons. The expense of the management of the fund for the year was only \$5,670.

—Statistics for 1884 place the number of evangelical preachers in this country at 76,760, the congregations at 126,109, and the communicants at 10,561,648. Of various miscellaneous churches, the preachers number 38,791, the congregations 10,763, and the adherents 7,169,655. The Roman Catholics report 6,905 priests, 7,663 congregations, and 6,800,000 souls, including their entire population. They are very far from possessing the land, though they love to have people think they possess it.

—In the New Jersey Sunday-school Association, a short time ago, an argument, "an hour and a quarter long," was delivered trying to show why the Old Testament Scriptures should not be taught in Sunday-schools. After which, the following resolution was passed with but one dissenting voice: "Resolved: That it is the judgment of this Association that from their graphic and touching narratives, their record of the supernatural dealings of God with man, their constant pointing to the Messiah in biography, type, and prophecy, the reverence shown for them by the Great Teacher himself, who regarded himself as their consummation and fulfillment, the Old Testament Scriptures are especially suitable to be taught in our Sabbath-schools." A very becoming rebuke.

## SECULAR.

—Three inches of snow fell at Tunbridge, Vt., Sunday, April 26.

—Mormons in Utah are admonished to trade only with "the Saints."

—The Umatilla Indians protest against the sale of their reservation.

—The postal money orders of Portland, Oregon, amount to \$10,000 a day.

—Riel's Rebellion is ended, and he is a prisoner in the hands of the Dominion.

—Business failures are reported as being on the increase.

—There are 10,000 students attending the Mohammedan University at Cairo, Egypt.

—In New York City about 450 children have died from measles since the commencement of the year.

—The latest accounts seem to indicate a peaceful adjustment of affairs in Afghanistan.

—An Underhill, Vt., man has sold 14,000 gallons of maple syrup in Cambridge, Mass., for \$10,000.

—All of the public school buildings in New York are to be connected with the city's fire alarm system.

—At Tallulah Falls, Ga., about 100 persons were poisoned, recently, by eating ice-cream which had undergone a chemical change in the freezers.

—The archbishop of Canterbury is said to be the only person who has been allowed to see the Revised Old Testament.

—According to the San Francisco *Bulletin*, eighty-eight cases have been tried in Police Court Number Two of that city, for breaking the lottery laws, most of which resulted in fining the offenders.

—"The pack of salmon on the Sacramento River thus far in the year amounts to 2,000 cases, against 30,000 at the same time last year."

—During March last, 88,773 hundred weight of fresh beef were landed in England, of which 87,197 were from the United States.

—E. A. Burke, Director-General of the New Orleans Exposition, has resigned, the reasons for which are unknown.

—The town of Farwell, British Columbia, was totally destroyed by fire, May 6. The loss is estimated at \$40,000.

—The negotiations for settlement of demands made by Japan upon China for the Korean Massacre, have resulted amicably.

—A son of one of the professors at Columbia University, Washington, died recently from the effects of cigarette smoking.

—In Osceola, Mich., 7,000,000 feet of lumber, worth \$150,000, was destroyed by fire, May 16, and the fire is still raging.

—In boring an artesian well near Portland, Oregon, lately, the drill struck a big fir log, imbedded in soft rock, 725 feet below the surface.

—Copies of the Revised Old Testament were given to the London papers at midnight, May 16. It is to be issued in this country to-day, May 21.

—A Buffalo surgeon reports cancer cases as remarkably numerous in that section, he having met over 150 cases in a two years' residence there.

—Ireland is said to have decreased in population from 1846, when it had 8,000,000 inhabitants, to the present time, when it has only 5,000,000 inhabitants.

—"Bismarck says that although he does not favor a law forbidding work on Sunday, that if the workmen wished it he would support such a measure."

—Stealing a red-hot stove has been outdone by the thieves who the other night stole the cornerstone of the Simpson Methodist Church at Long Branch.

—The ancient name of Afghanistan was Bactria. It was among the conquests of Alexander the Great, and it was there that he married Roxana, his first wife.

—The largest sale of cotton goods ever made in this country is said to have taken place in New York City, May 14, at which time \$3,000,000 worth of cotton goods was sold—much of it at private prices.

—A coroner's jury has at last been found that holds the proper party, the owner of the property, responsible for the death of an unfortunate man who fell into an unguarded cellar-way in San Francisco.

—The prospect for a good crop of grain in California is very poor, especially in the San Joaquin and Stanislaus Valleys; but the reports are more favorable from the southern portions of the State.

—The New Orleans *Times-Democrat* asserts that 170,000 of the people of that city have never visited the Exposition. But they expect people to travel 1,200 or 2,000 miles to do so!

—The Entomological Department at Washington has warned the farmers of an expected incursion, this summer, of two big swarms of locusts; but it has failed to give a remedy.

—Stanley, the African explorer, has been appointed governor of the Congo Free State. This is but a just tribute to one who has faithfully carried on the work Livingstone laid out.

—"The Iowa process of shutting up saloons as nuisances, by injunction, is reported to be working with celerity and efficiency which distance all previous methods of enforcing the law."

—The San Francisco *Chronicle* gives Sunday, May 10, the title of, "A Day of Horrors." It says, "Sunday, at police headquarters, is coming to be looked upon as a special day set apart for homicides."

—At Lititz, Pa., May 12, Mrs. Plantz attempted to drown herself and five children, but only succeeded in drowning herself and youngest child. Her oldest son, a boy of only ten years, successfully rescued the others from the water.

—In attempting to move the British ship, *Earl of Dalhousie*, in San Francisco harbor, May 12, it capsized in about seven fathoms of water. The cost of raising it is estimated at about \$20,000. No lives were lost.

—The N. Y. *Herald's* Moscow special, May 11, says: "An extremely sore feeling prevails in military circles because war is postponed. Many Generals openly declare that a magnificent opportunity is now lost. The feeling is so bitter and widespread that the Czar has been advised to visit Moscow for a few weeks to calm the excitement."

—Over 4,700 persons in Madrid have been inoculated with cholera microbes by Dr. Ferran as a preventive of the disease. The new system is said to be entirely successful and the epidemic is disappearing.

—The emigrants on a French steamer bound for Buenos Ayres mutinied on account of the bad food furnished. They were overpowered after a desperate fight, in which the captain and crew were badly wounded and several of the passengers were killed.

—It was announced to the House of Commons, May 11, that the British Government had decided to withdraw the troops from Korti, abandon Suakin, and indefinitely postpone the march to Kartoum to avenge Gordon's murder.

—The successful grafting of muscle from the thigh of a dog to the arm of a woman is said to have taken place at Bellevue Hospital, New York. The woman's arm, which was nearly useless before treatment, has become useful.

—President Cleveland received the Mormon Delegation with courtesy, assuring them that the Edmunds law should be carried out with entire impartiality, adding, "I wish you out there could be like the rest of us."

—A terrific electric storm passed over Yreka, May 11. In less than an hour "2.05 inches of rain fell, deluging the streets, and pouring through the roofs of houses." The rain was accompanied by the most vivid flashes of lightning.

—A cablegram from London, dated May 14, says: "To-morrow, Gladstone will announce the abandonment of the causes empowering the suppression of meetings, the censorship of the press, the search of domicile, and the trial by judges without jury."

—Wallthurville, a small hamlet thirty-seven miles from Savannah, Ga., was the scene of a small riot last week, in which five were killed and four or five more badly wounded. The cause of the riot was a dispute over a game of poker accompanied by the usual hard drinking.

—A large number of persons of riotous character were assembled at Nelson's Monument, London, making speeches against the Government's budget proposal to increase the duty on spirits and beer. The police had to charge them several times before they could be dispersed.

—The large railway hospital of the Gould system, at Fort Worth, Tex., was burned to the ground on the 26th ult. The inmates, numbering thirty-two patients, were safely removed. The property, valued at \$30,000, was the only hospital belonging to the Gould system south of Sedalia.

—"The limited express on the Pennsylvania Road, running between New York and Chicago in twenty-five hours, has become famous, but it will soon be replaced by a new "flyer," which is to run over the Lake Shore and Central and Hudson lines, making the distance in twenty-three hours."

—Reports from Latrobe, El Dorado County, California, say that grasshoppers are doing destructive work there and in the eastern part of Sacramento County. After eating everything clean they get into the streams, cisterns, wells, and ditches, and die, making a stench almost beyond endurance.

—As an outgrowth of the movement begun by the late Dr. Muhlenburg, looking to the gradual restoration of a common faith, the assembling of the "First American Congress of Churches" took place at Hartford, May 11. The attendance is reported as large. The churches were nearly all represented.

—Among the articles lately received at the Dead-Letter Office was a loaded revolver, so arranged as to fire off when the pasteboard box containing it was opened. As one of the clerks opened the box, the ball went into the side of the building. The box was addressed to a young lady at Springfield, Mass., and is thought to have come from Boston.

—At a meeting of the Military Service Institute of the United States, at Governor's Island, May 14, it was shown that the coasts of this country are almost without defenses. Senator Dolph, of Oregon, chairman of the Senate Committee on Seacoast, was present, and promised to aid in Congress any worthy scheme looking to the strengthening of our seacoast fortifications.

—The steamer *Germanic* was struck on the night of May 4, by a tremendous wave which swept over the deck, crushing the top of the pilot house, hurling the firmly-braced winch to the hold, carrying away the rigging and compasses, and twisting the railings into many fantastic shapes. Captain Kennedy, who commanded the steamer, reports this as the largest wave he has seen in a twenty years' experience on the Atlantic.



## Obituary.

SMITH.—Died in Fresno, Cal., May 6, 1885, Jane A. Smith, aged 72 years.

Sister Smith was born in Rhinebeck, Dutchess County, N. Y. She became a Christian early in life and united with the M. E. Church, of which she was a member over forty years. Seven years ago she embraced the Seventh-day Adventist faith, was baptized by Elder J. H. Waggoner, and joined the Fairview church. Her life for several years has been one of suffering; for the last year she was confined to her bed a great deal of the time; but she bore it all with remarkable fortitude and patience. She felt she had not long to sleep, and looked forward with bright anticipation to the time when the Lord shall descend from Heaven, and the righteous dead shall be raised and caught up to meet the Lord in the air, and so ever to be with the Lord.

MRS. W. R. SMITH.

## Appointments.

### 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.

### 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.

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Virginia—Lillie D. Woods, New Market, Shenandoah Co., Va.  
Wisconsin—Miss Mary Thurston, 901 East Gorham Street, Madison, Wis.  
Wyoming—J. T. Trees, Tie Siding, Albany Co., Wyo.

We cannot receive postage stamps for amounts exceeding thirty cents. The stamps frequently stick together and are useless by the time they reach us.

### Please Take Notice.

Will each subscriber be kind enough to look at the date opposite his name on the paper or wrapper, and if not paid to Jan. 1, 1886, he will confer a favor by forwarding the subscription immediately.

Any person wishing the address of his paper changed, should give the name of the place where it has been sent, as well as the name of the place where he wishes it to be sent. Our list is kept by towns, and it is important that the above directions be complied with. Give the name of the State as well as of the post-office.

### Testimony No. 32.

TESTIMONY for the Church, No. 32, contains 232 pages and is well bound in cloth, being too large a book to be put in paper covers. Price, fifty cents, postpaid. It can be obtained from any of our State agents (see directory), *Review and Herald*, Battle Creek, Mich., or PACIFIC PRESS, Oakland, Cal. The following is a partial list of subjects treated upon: "The Work of the Gospel Minister," "Christian Growth," "Faithfulness in the Work of God," "Deceitfulness of Sin," "Praise Ye the Lord," "Parental Responsibility," "The Training of Children," "Worldly Ambition," "Love among Brethren," "The Manufacture of Wine and Cider," "Marriage with Unbelievers," "City Missions," "Importance of the Canvassing Work," "Business and Religion," "The Coming Crisis," etc.

### 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.—Healdsburg \$106.15, Napa \$4, Vacaville \$5.20, W. E. Pearson \$10.

EUROPEAN MISSION.—A friend \$10.

FOREIGN MISSION.—John Church \$10.

AUSTRALIAN MISSION.—Wm Haddock \$5.

CHURCH DEBT FUND.—J. I. Tay \$5.

HEALTH RETREAT.—E. R. Jones \$50.

CASH RECEIVED ON ACCOUNT.—Va. T and M Society 50c, Clara Wood Gibbs \$45.

CALIFORNIA T AND M SOCIETY.—Walter Harper \$7.

### ORDERS FORWARDED.

BOOKS SENT BY FREIGHT.—Nebraska Tract Society, Elder C. L. Boyd, Elder G. W. Colcord, Elder N. C. McClure, Mrs. E. T. Palmer, Wisconsin Tract Society, Professor C. C. Ramsey.

BOOKS SENT BY EXPRESS.—Mary V. Thurston, C. A. Cary, Mrs. Ida Gates, W. A. Young, Mrs. L. H. Farnsworth, S. F. City Mission, Mrs. E. A. Dyke, Jasper G. Smith.

### VOLUME FOUR.

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Address, SIGNS OF THE TIMES, Oakland, Cal.



# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 21, 1885.

## Camp-Meetings in 1885.

KANSAS, Bismarck, near Lawrence.....	May 20-27
UPPER COLUMBIA, Milton, Or.....	June 3-10
PENNSYLVANIA, Jamestown.....	" 4-9
NEBRASKA, Norfolk.....	" 10-16
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.

ELDERS J. N. Loughborough and E. J. Waggoner sailed on Thursday, May 14, on the steamer *Oregon* for the northern camp-meetings. They expect to return early in July.

## Give Particulars.

THIS office received in a letter, in which full particulars might have been given, the following order: "Please print for our camp-meeting, Supplements. Send to," &c. The dates given in this column are not positive. Please send all particulars with your orders.

## New Health Journal.

IN accordance with the resolution of the Board of Directors of the "Rural Health Retreat," the Publishing Association in Oakland will very soon issue the first number of the *Pacific Health Journal, and Temperance Advocate*. Its date will be June. For the present it will be published every other month. We expect that it will receive a large patronage. Price, fifty cents a year; 24 pages. Send in your subscriptions now.

## Rural Health Retreat.

THIS institution is now open, both for patients and visitors; but we ask the special attention of patients. There are thousands of people who come every year from the East to California for their health. We know of no other place in the State where they can be placed under such favorable conditions to recover health. Pure soft water in abundance; a climate unequalled; lovely scenery of mountain and valley; food generous, good to the taste, and suited to the condition of all classes because got up in hygienic style by persons of long experience; and good bathing facilities; and a practiced physician who will be happy at all times to be consulted, and to render assistance to those who require his services. The friends of the institution and of the cause of reform can do good service by recommending the "Retreat" to all who need to avail themselves of its advantages.

Many people resort to the mountains in the summer who do not go as invalids, but to enjoy the pure air, and rest from labor. They will find this part of Napa Valley a most desirable place to visit.

## Quite Too Pious!

NOT long since we had occasion to call attention to an abuse of our property, by other parties appropriating to their own use our "distributors" in which our publications are placed. These cost time, money, and in some cases we have to pay for the privilege of putting them up in "advertising space" in public places. In our former notice we exonerated the "holiness people," though the individual at fault was preaching holiness. The reference made to certain parties in this city was to the Mor-

mons, but we believe they have reformed and are no longer abusing our property. Our complaint now is of those who publish the "Day Dawn papers," who are the most *cheeky* of all people. Our colporters find our distributors emptied of our publications and literally filled with papers and tracts of that people. We have some time been aware that they have progressed in "holiness" until they have got entirely beyond the law of God! But we would admonish them that they are not beyond the reach of the law of the State.

## Short Musical Notes.

THE object of music—church music—is to give expression to the words sung. There are very few who do not feel that there is a power in music. Stirring martial music can rouse the soldier to deeds of bravery. Sweet, plaintive music can soothe and calm the troubled spirits. Even the lower animals acknowledge this power, and the fierce and vicious may be tamed by the aid of music. The Lord has called upon his creatures to use this power to his glory; to sing to his praise, and, if needful, to add to the effectiveness of song by the use of instruments, the tones of which may rise in harmony with the human voice. Paul told the brethren to speak "to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." And James said: "Is any merry? let him sing psalms."

But to serve this purpose, to give expression to the language used in worshiping in song, three things are required, namely, judgment, taste, and devotion. Regard must be had to

## ADAPTATION.

And this is to be regarded in two respects: First, the music must be adapted to the words. Secondly, the manner of execution must be adapted to both words and music. In this "Note" we will attend briefly to the first.

Many leaders, who are yet fair singers, utterly fail when they come to adaptation. If the hymn and tune agree *in metre* it seems to be about all for which they look. Not many months since we heard the hymn in our book on page 155 sung to the tune of *Holley* on the opposite page. Of course the first error was in the make-up of the book; for it is expected, when the tunes are scattered through the book, that there shall be some degree of correspondence between the hymns and the tunes. If there is not, then this scattering or intermixing is a positive detriment to the singing. Now *Holley* is one of the finest, sweetest plaintive pieces which our book contains. Viewing it in this light, think of singing it to the following words:—

"Break through all the force of ill,  
Tread the might of passion down."

Or to the battle cry of the verse preceding:—

"Up, and take thy shield and sword;  
Up, it is the call of Heaven."

To sing the tune as it ought to be sung, such words become tame and spiritless. To sing the words as they ought to be sung is impossible to such a tune. The music is ruined; the object of singing is not gained. *Boylston* is another plaintive tune, almost universally outraged in execution. The words used by the composer are often (generally) a sure index to the style of the composition. Years ago, in works published by Lowell Mason himself, *Boylston* was used to the following words:—

"Our days are as the grass,  
Or like the morning flower;  
When blasting winds sweep o'er the plain  
It withers in an hour."

Every singer ought to perceive that there is a correspondence between these words and the soft flowing style of the music; but the words we usually use present only a contrast.

And our heavy tunes are in like manner abused. We have known *Old Hundred* to be started by a good voice in a social meeting of six or eight per-

sons! In a congregation we have heard it sung in a moderate, subdued style which, we suppose, was expected to indicate reverence. But our well-known "doxology" is not an address to the Deity; it is a call to all in Heaven and earth to praise the Lord. It is grand, majestic; and perhaps there is not another tune in existence which is so well calculated to bring out this grandeur as *Old Hundred*. But weakness in execution destroys the effect of this as certainly as boldness and vigor destroy the others to which we have referred. The German chorister possessed the inspiration of this tune when he said he could not execute it with less than two hundred good voices. The nearer we approach to this idea, the better justice will we do to this grand old tune.

## Stenography.

BROTHER E. P. DANIELS has opened a class in stenography in Oakland of fifty members. He is preparing the cards to which Brother Haskell referred in the last SIGNS. We have been asked our opinion of the different "systems," and whether it is desirable to be "eclectic," and unite all that is good of all systems.

1. Phonography proper belongs to Pitman, and to him alone. There is no system but his. In this there is a separate character for every distinct sound in the language. This constitutes it phonography, that is, writing by sound. When we come to reporting, there are so many abbreviations or modifications, and compensations, that it passes from phonography to stenography. Instead of having a character for each articulate sound, a single character is made to represent a word or even words. Yet it is inductive and therefore legible, the only style of stenography now used being based on Pitman's phonography. In regard to "systems," that of Graham is just what it is termed—"Standard." No other is now used to any great extent as far as we know.

2. It is impossible to unite different systems. In common writing, different systems—if they existed—might be amalgamated, because it is so "long" that a few flourishes, more or less, make no difference in the letter or word. But not so in phonography, where every movement of the pen, every dot, and every extension or contraction of a character, has a distinct signification. In this it is impossible to unite different systems, and retain the legibility. A character at a certain angle or position with a certain meaning in one, would mean something altogether different in the other. An effort to unite them would be to render both useless. They who would be able to read stenography as generally written, will do well to confine themselves to Graham's "Standard."

## Upper Columbia Camp-Meeting.

WE failed to get any reduction of fare to the Milton Camp-meeting over the O. R. and N. lines. Those who pay full fare to Wallula, over the Northern Pacific, will get a certificate on the camp-ground entitling them to return tickets from Wallula Junction at one-fifth the regular fare.

J. N. LOUGHBOROUGH.

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