

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.

VOLUME 11.

OAKLAND, CALIFORNIA, FIFTH-DAY, MAY 28, 1885.

NUMBER 21.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

International Tract and Missionary Society.

(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

SOFTEN THE BLOW.

SOMETIMES we must strike, and it may be with might,
For to conquer the wrong and to uphold the right.
But if one human heart, though it beats in a foe,
Is in danger of harm, let us soften the blow!

Let us grudge not the time that we give to another,
When we pluck out the thorn that has wounded a brother,
When we pour in the balm that may sweeten his woe—
He is under the rod, let us soften the blow!

To be gentle to all is a lesson well learned
When we take in the ones who our anger have earned;
For the tongue shall be praised that speaks comfort below,
And the hand shall be blessed that can soften the blow!
—Sel.

General Articles.

The Gospel in Achaia.

BY MRS. E. G. WHITE.

(Concluded.)

PAUL did not wait at Athens for Silas and Timothy, but leaving word for them to follow him, went on to Corinth, one of the leading cities, not only of Greece, but of the world. Here he entered upon a different field of labor from that which he had left; for as Athens was the acknowledged center of art and learning, Corinth was the seat of government and trade. Instead of the curious and critical disciples of schools of philosophy, he came in contact with the busy, changing population of a great center of commerce. Greeks, Jews, and Romans, with travelers from every land, mingled in its crowded streets, eagerly intent on business and pleasure, and having little thought or care beyond the affairs of the present life.

This large city was in direct communication with Rome, while Thessalonica, Ephesus, Alexandria, and Antioch were all easy of access, either by land or water. An opportunity was thus presented for the spread of the gospel. Once established at Corinth, it would be readily communicated to all parts of the world.

Yet the apostle saw on every hand serious obstacles to the progress of his work. The city was almost wholly given up to idolatry. Venus was the favorite goddess; and a great number of dissolute women were employed in connection with the worship of this reigning deity, for the purpose of attracting the devotees of popular vice. The Corinthians had become conspicuous, even among the heathen, for their gross immorality.

There was now a much larger number of Jews in Corinth than at any previous time. This people had been generally favored by the ruling powers, and treated with much consideration. But for some time they had been growing arrogant and insubordinate. They were continually creating seditions and insurrections, until they were finally driven from Rome be-

cause of their turbulent spirit. Many of them found refuge in Corinth.

In preaching the gospel at Corinth, the apostle adopted a different course from that which had marked his labors at Athens. While in the latter place, he had adapted his style to the character of his audience; and much of his time had been devoted to the discussion of natural religion, matching logic with logic, and science with science. But when he reviewed the time and labor which he had there devoted to the exposition of Christianity, and realized that this style of teaching had not been productive of much fruit, he decided upon a different plan of labor in the future. He determined, as far as possible, to avoid elaborate arguments and discussions of theories, and to urge upon sinners the doctrine of salvation through Christ. In one of his epistles to his Corinthian brethren, he thus describes his manner of laboring among them:—

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

Here the apostle has given the most successful manner of converting souls from the darkness of error to the light of truth. If ministers would follow more closely the example of Paul in this particular, they would see greater success attending their efforts. If all who minister in word and doctrine would make it their first business to be pure in heart and life, and to connect themselves closely with Heaven, their teaching would have greater power to convict souls.

Paul preached first in the synagogue, reasoning from Moses and the prophets, showing what sins the Lord had most severely punished in olden times. He brought his hearers down through the types and shadows of the ceremonial law to Christ,—to his crucifixion, his priesthood, and the sanctuary of his ministry,—the great object that had cast its shadow backward into the Jewish age. He, as the Messiah, was the Antitype of all the sacrificial offerings. The apostle showed that, according to the prophecies and the universal expectation of the Jews, the Messiah would be of the lineage of Abraham and David. He then traced his descent from the great patriarch Abraham, through the royal psalmist. He proved from the Scriptures what were to have been the character and works of the promised Messiah, and also his reception and treatment on earth, according to the testimony of the holy prophets. He then showed that these predictions also had been fulfilled in the life, ministry, and death of Jesus, and hence that he was indeed the world's Redeemer.

The most convincing proof was given that the gospel was but the development of the Hebrew faith. Christ was to come for the special benefit of the nation that was looking for his coming as the consummation and glory of the Jewish system. The apostle then endeavored to bring home to their consciences the fact that repentance for their rejection of Christ could alone save the nation from impending

ruin. He rebuked their ignorance concerning the meaning of those Scriptures which it was their chief boast and glory that they fully understood. He exposed their worldliness, their love of station, titles, and display, and their inordinate selfishness.

But the Jews of Corinth closed their eyes to all the evidence so clearly presented by the apostle, and refused to listen to his appeals. The same spirit which had led them to reject Christ, filled them with wrath and fury against Paul. "And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles."

Paul did not bind himself nor his converts to the ceremonies and customs of the Jews; for he recognized that the perfect and final offering had been made in the death of the Son of God. He preached the cross of Christ, not with labored eloquence of speech, but with the grace and power of God; and his words moved the people. "And Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house; and many of the Corinthians, hearing, believed and were baptized."

The feelings of hatred with which many of the Jews had regarded the apostle were now intensified. The conversion and baptism of Crispus had the effect to exasperate instead of to convince these stubborn opposers. They could not bring arguments to show that Paul was not preaching the truth, and for lack of such evidence, they resorted to deception and malignant attack.

Those who preach unpopular truth in our day are often met by the professed Christian world with opposition similar to that which was brought against the apostle by the unbelieving Jews. Many who make the most exalted profession, and who should be light-bearers to the world, are the most bitter and unreasonable in opposing the work of the chosen servants of God. Not satisfied with choosing error and fables for themselves, they wrest the Scriptures from the true meaning, in order to deceive others and hinder them from accepting the truth.

Though Paul had a measure of success, yet he became very weary of the sight of his eyes and the hearing of his ears in the corrupt city of Corinth. The depravity which he witnessed among the Gentiles, and the contempt and insult which he received from the Jews, caused him great anguish of spirit. And he doubted the wisdom of building up a church from the material he found there.

As he was contemplating leaving the city for a more promising field, and feeling very anxious to understand his duty in the case, the Lord appeared to him in a vision of the night, and said, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." Paul understood this to be a command to remain in Corinth, and a guarantee that the Lord would give increase to the seed sown. Strengthened and encouraged, he continued to labor there with great zeal and perseverance. A large church was enrolled under the banner of Christ. Some came from among the most dissipated of the Gentiles; and many of this class were true converts, and became monuments of God's mercy

and the efficacy of the blood of Christ to cleanse from sin.

The increased success of Paul in presenting Christ to the people, aroused fiercer opposition on the part of his unbelieving countrymen. They arose in a body with great tumult, and brought him before the judgment-seat of Gallio, who was then deputy of Achaia. They expected, as on former occasions of a similar character, to have the authorities on their side; and with loud and angry voices they preferred their complaints against the apostle, saying, "This fellow persuadeth men to worship God contrary to the law."

The proconsul, disgusted with the bigotry and self-righteousness of the accusing Jews, refused to take notice of the charge. As Paul prepared to speak in self-defense, Gallio informed him that it was not necessary. Then, turning to the angry accusers, he said, "If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you. But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. And he drove them from the judgment-seat."

Both Jews and Greeks had waited eagerly for the decision of Gallio; and his immediate dismissal of the case, as one that had no bearing upon the public interest, was the signal for the Jews to retire, baffled and enraged, and for the mob to assail the ruler of the synagogue. Even the ignorant rabble could not but perceive the unjust and vindictive spirit which the Jews displayed in their attack upon Paul. For the first time during his labors in Europe, the mob turned on the side of the minister of truth; and, under the very eye of the proconsul, and without interference from him, the people violently beset the most prominent accusers of the apostle. "Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of those things."

Thus Christianity obtained a signal victory. If the apostle had been driven from Corinth at this time because of the malice of the Jews, the whole community of converts to the faith of Christ would have been placed in great danger. The Jews would have endeavored to follow up the advantage gained, as was their custom, even to the extermination of Christianity in that region.

It is recorded that Paul labored a year and six months in Corinth. His efforts, however, were not exclusively confined to that city, but he availed himself of the easy communication by land and water with adjacent cities, and labored among them both by letter and personal effort. He made Corinth his headquarters, and his long tarry and successful ministry there gave him influence abroad as well as at home. Several churches were thus raised up by the efforts of the apostle and his co-laborers.

For this cause the Jews . . . went about to kill me. "This cause" was his showing to Jews and Gentiles that they were sinners, and that they ought to repent and give proof of their repentance. This was ground enough for such hostility. Evil-doers never like to have their faults pointed out or rebuked. They have no objection to preaching, provided it is not directed against their favorite sins. But if they are more ready to pray than to pay tithes, if they cheat in their business, if they sell liquor or drink it, if they play cards, or smoke, or dance, or go to the theater,—and their minister has anything to say on that subject, they "wish he would preach the gospel, and not be meddling with things that don't concern him." Even if they do not go about to kill him, they are likely to try to destroy his influence, and to look upon him as their enemy.—*Sel.*

"The fear of the Lord is to hate evil."

To Your Tents, O Israel!

WE have been deeply impressed with the timeliness and worth of the late suggestions of the bishop of Central New York. Let us repeat some of his pregnant suggestions:—

"The remedy for church worldliness is in the faithfulness of the followers of Christ. You say we need the favor and money of the world. The church needs not a penny from such sources. If she can't do large things she can do small things, and with clean hands. If she can't build a tower, she can preach the gospel in a tent. If men of money choose to come to the tent, let them come and sit with the day laborer. If the rich man does not prefer to come, the issue is not between the church and him, but between God and himself."

This is as sound doctrine as if one of our own bishops had said it. It is doctrine which needs Congregational practice. Many a Congregational Church is dying through neglect of it. The old Church-and-State curse is a clinging one, and it seems as if its suasive sophistries were never to lose their force over many minds. One would think Orthodox Congregationalists might have learned in the bitter school of the Unitarian controversy of five-and-seventy years ago, that going down into the Egypt of an ecclesiastical society, and staying on the horses, and trusting in the chariots of the world, for help in sustaining the preaching and practice of a pure Christianity, must be a wretched reliance as compared with seeking the Lord and looking unto the Holy One of Israel. But only here and there a church has apprehended it.

In many places to this day we can hear those old deluding pleas: that, if the church would win the world, she needs better housing and costlier accessories than she can herself afford to furnish and must, therefore, ask aid from purely secular sources; that the business men of any community will be conciliated toward religion if they are invited to definite co-operation in the management of its affairs, and given a voice in deciding who shall fill the pulpit; and that, since they are not expected to believe in Him of whom they have not heard, and cannot hear without a preacher, and will be much more likely to be attracted toward a gospel in whose success they have some direct pecuniary interest, it is well that they be admitted as to the outer-court of the Gentiles and intrusted with a co-operative responsibility.

Now, there are grave reasons for doubting the soundness of these views. Or, admitting all the truth claimed for them, there exist counterbalancing disadvantages which may more than neutralize their force. Shrewd, worldly men are not apt to consider seriously the claims of a religion which they do not thoroughly respect; and it does not add to their respect to religion that it be made subservient to their inexpert, if not unfriendly, views. It cannot help weakening the force of any doctrinal system over their minds for them to discover that as between two types of it, both of which cannot be wholly true, its professors are willing to leave them—the confessedly irreligious—to suit themselves in the quality. It is a little too much like inviting a congress of patients in a hospital to assist in the diagnosis of their own cases, and to suggest a preference between various remedies thought to be applicable. He who inwardly feels himself to be very sick, and in danger of dying, will be likely to prefer to put himself, without suggestions of his own, into the hands of the physician in whom he has most confidence, and give a fair trial to his treatment.

Moreover, we lack faith in the very common plea that for the church to win the world, and especially the young world, to the gospel, it is of great importance that æsthetics receive large attention, and meeting houses be made "attractive" by quartette choirs, and stained-glass windows, and various Gothic grandeurs, all of which have to be paid for roundly, and to which the

church is not equal, unless the world, in the shape of a parish, takes hold and helps. It is the honey in the glass, and not the elegance of the glass, that draws the bees; and it is the power of the gospel in the hearts and lives of its professors, and in the preaching of the pulpit and the labors of the pastor, which gives the Word success.

Note two facts in proof of this: that in any town or city, where opportunity of comparison is fairly given, there is usually a much larger spiritual increase in connection with the honest, earnest, plain mission chapel work, than with the "æsthetic" buildings and services; and that at the present time in Sweden and Norway the masses of the working classes and the young, over whom the established churches have utterly failed in power, throng to most uncomfortable repletion the barest and even most ungainly structures, in which a *living* presentation of Christ and Him crucified is set forth.

No. It is quite time we were reaping the wisdom of our long experience. It is quite time that our churches outgrew their pupillage to the imperfect wisdom of the past, and boldly assumed, in the humility of Christ, a position of independence of the world. Let them come out and be separate, and touch no unclean money, the price of infidelity to Him who died for them. Let them assume sole responsibility of their own affairs; in the kindest spirit inviting all their neighbors and friends to worship with them—and not refusing any aid such may desire to give, but no longer *relying* upon anything but their own God-helped strength. If they cannot afford a house, they can afford a barn. If they cannot afford a barn, they can afford a tent. And the blessing of God in a tent is sweeter and richer than his indifference or his frown, in a cathedral. That church which should show confidence enough in its cause, and its Master, to make such a move as this—were it done discreetly—could hardly fail to win the confidence of all, with a most helpful sympathy. To your tents—if need be—O Israel!—*Congregationalist.*

RELIGIOUS enthusiasm is highly commendable, but religious fanaticism cannot be too carefully guarded against. While men act under the influence of divine truth and correct reason, they cannot be too earnest and devoted in a good work, because their zeal will always be under proper direction and control; but when they act from feeling, and impulse, and the promptings of an excited imagination, claiming for their own vagaries divine inspiration, their zeal is not according to knowledge, but is fanatical, absurd, and dangerous. While men should be zealously affected always in a good cause, they should be careful not to become wise above what is written, and in their own foolish imaginings run into gross absurdities and grievous errors. There are many persons who, under pretense of more than ordinary sanctity, indulge in extravagancies that bring a reproach upon the cause of Christ, and instead of winning men to the Saviour, drive them away from God. There is something in true holiness, in genuine consecration to God, that commends religion to every considerate and right-minded person, shows its superiority, convinces the judgment, and impresses the heart. But when men become fanatical, they lose their influence with others, and, instead of promoting, retard the cause of Christ. God's word is our only safe guide. When we take our impulses and impressions and imaginations for the voice of God, we are sure to go astray.—*Methodist Recorder.*

WE do not always exercise enough charity for those who fall into temptation. We are apt to think that we would be strong enough to withstand the tempter; but how do we know that such would be the case? We might fall as well as they. Then let us have charity for others.—*Sel.*

Daniel and John.

THE names of these two holy men are closely associated together in the minds of Bible students. There is much in common in their experiences, characters, and works, though their circumstances and positions were in many respects widely different. Daniel was a prince, "of the king's seed." He was educated, being "skillful in all wisdom, and cunning in knowledge, and understanding science." John, on the contrary, was born to the humble lot of a fisherman, and learned from uncouth men the elements of that knowledge which was enlarged and sanctified by the Spirit of God. Both of these men were identified with the cause of God in youth.

Daniel's experience is an especially varied one. He first appears as a captive youth far from home, and proves at the outset his loyalty to principle and God. He could say *No* to wrong and *Yes* to right under any circumstance. This was doubtless the principal element of his greatness. It is the foundation of manhood and character.

Then he was exalted to a position of honor and great trust, and retained that position under the Medes and Persians when Babylonian glory had passed away.

He was temporarily humbled through the envy of his fellow officers, and rather than yield one point of his principles he braved the lions' den. It is supposed that he remained an exile, and died at the age of ninety-two or more.

In looking for the secret of his success we meet but one fact: the blessing of God, which he obtained by humble and implicit trust in and obedience to his divine guidance and will. The Lord loved him dearly, and of this fact he was thrice assured by the angel from Heaven. I think there is no other Bible character, whose history is given, so nearly perfect as that presented in the life of Daniel. He proves the fact that in every situation and circumstance in life it is possible to fear and obey God and walk humbly with him. What a rebuke is this to those whose business or worldly position is presented as a barrier to their obeying God.

John also enters the service of the Master while a youth, but he emerges from obscurity and toil, though we infer, from Mark 1:19, 20, that his father was a man of some means and influence.

In his discipleship his course was different from that of doubting, questioning Thomas, and from the impulsiveness of Peter. His character is best illustrated by the language of his writings, which to an eminent degree reflect the true image of the Saviour. He leaned on Jesus's breast, and followed him from place to place, gathering eagerly the words and spirit of the Master. His life was one of vicissitude. Near its close, after bitter persecution and attempted martyrdom, he was banished to a solitary island of the sea, "for the word of God, and for the testimony of Jesus Christ." In all these trying ordeals nothing shook his purpose, and he manifested the same faithfulness that characterized Daniel.

In writing his Gospel he omits the mention of many occurrences given by the others, and devotes his attention principally to those deep spiritual truths which formed the burden of the Saviour's teaching. He dwells at length on the last interview between Jesus and the disciples, and thus leads us to an infinite source of light and comfort left unrevealed by the other evangelists. The same spirit is breathed in his Epistles, where, in the most simple and sublime manner, he magnifies and exalts the heavenly principle of love,—that principle which characterizes him as the beloved disciple, and places him in the New Testament by the side of Daniel in the Old Testament as "that disciple whom Jesus loved."

We have traced a similarity in the lives and

characters of these holy men, both of whom obtained the very highest evidence of divine esteem; but a closer relation exists in the great work which inseparably connects their names. This work was that of giving to the world one of the most thrilling portions of sacred revelation. Their writings cover a field peculiar to themselves, and of vast importance. They are standard bearers in the field of prophecy. Their lamp of inspiration lights the whole course of human governments; and having shone down many centuries, loses none of its brightness or certainty, but in these last days it shines with a light like that of the midday sun. Though for ages the truths here revealed were comparatively unheeded, like a ray of sunlight passing through empty air, touching here and there a passing object, till at last it strikes a bright reflecting surface, so these rays of divine light falling upon our days meet in the stirring events of our times their focal point, and these events reflect a light which glorifies this as the age of knowledge. There can be no doubt that God intended to honor these men. Some may scoff and reproach their work, but God has placed his blessing upon it. He will honor those who diligently heed the gracious warning, and will visit his wrath on those who persistently and wickedly reject and oppose it.

Fargo, D. T.

G. C. TENNEY.

The Salvation Army.

CHARACTER OF THE MEN AND WOMEN WHO COMPOSE IT.

It cannot be said that the faces of the men who go about wearing the uniform of the Salvation Army are commonly prepossessing; they are more likely to be coarse, sensual, and even sinister, or to indicate characters and dispositions which we should be inclined to distrust in the ordinary relations of life, for one reason or another. If they are not plainly bad, they are at least weak, or are the faces of men who are not controlled by steadfast principle, but are driven to good or evil according as the emotional impulse may be.

We are therefore not surprised to hear more or less frequently of gross misdoing on the part of members of the organization. The nomadic life of the Salvation Army attracts to it, because of its opportunities, some of those who are actually dissolute and criminal. They enjoy the fun of serving the devil in the livery of Heaven. Others make it their boast that they have in the past been rascals and reprobates, but were suddenly converted into saints by the operations of the army. As to the rest, they must be generally uneasy spirits, who crave excitement and are fond of making a noise, religious fanatics, or fellows of the disposition which produces tramps and adventurers.

Of course, most of these men are in earnest, and, at least for a moment, sincerely desire to make the world better; but there would be few in the ranks of the army were it not for the show and parade, the blood and thunder, the conspicuous uniforms, the drums, and the battle cries. And people who need such inducements to enter upon the work are not trustworthy evangelists. They are likely to soon get over their enthusiasm when the novelty of the business has worn off, and are just the sort of characters to be tempted to vary the excitement by immoral excesses.

Besides, the Salvation Army does much mischief in luring away from their homes and subjecting to dangerous temptations giddy and impressionable girls, who are infatuated by the pomp and parade, as they were by the tinsel of a circus of the olden time. They want to fight for the Lord, to wear red and sing of blood and battle, fearing no harm so long as they are with a company so loud in prayer and praise. Their vanity, their spirit of adventure, disposition to self-sacrifice, and religious emotion, are

all appealed to, and they put themselves in association with the unbalanced or inherently vicious characters who make up the army, and run the terrible risk which familiarity with vice is so apt to involve.

We expect that eventually the bitterest enemies of the Salvation Army will be found among the religious people who now tolerate its coarseness and excess on the ground that the object for which it fights is good.—*New York Sun*.

Sociables Run Mad.

PARLOR THEATRICALS.

THE young people of the Christian Church gave a social last Friday evening at the residence of —, where about fifty persons were present. A very interesting programme was presented, which afforded a good deal of enjoyment. The farce was from the pen of —, and brought forth round after round of applause, and was very well received by the whole audience, each member taking the part allotted to them in a manner at once creditable to themselves and the organization they represent.

These sociables are becoming very popular, and will no doubt continue so during the season.—*Ec*.

We omit names, as our object is to strike at an evil which is not confined to any one community. The invasion of the church by the world is one of the most threatening evils of the present time. The church is in danger of being deluged with worldiness in various forms. What possible connection is there between Christian piety and sociability on one hand, and the performance of a farce, after the style of the theater? Has spiritual brotherhood become so entirely nominal that members of the church cannot be drawn into each other's society by the charms of Christian affection and sympathy, but must be allured by the promise of a low species of worldly amusement? There is an admonition in the apostolic writings to Christians to "teach and admonish one another in psalms and hymns and spiritual songs." There is also this piece of advice: "Is any merry? let him sing psalms." But who would gather, from either the letter or the spirit of apostolic teaching, that Christians are to teach and admonish one another in the performance of farces and other parlor theatricals? It smacks of carnality and worldliness, and not of spirituality and heavenliness. Prayer, praise, and holy living do not grow in the soil that produces such fruits. Where the church finds its life in fun and frolic, religion is apt to sink into mere formalism and hypocrisy. We earnestly protest against all such degradations of the spirit and aims of Christian life. The kingdom of God is righteousness, peace, and joy in the Holy Spirit, not farce and comedy and melodrama in the spirit of the world. Sociability in the church is a good thing, but social gatherings such as the Bible describes are quite another thing from such worldly merry-makings as described above, calling "forth round after round of applause." "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. 3:16, 17.—*Christian Standard*.

Almost everybody is ready to work "in season"—as they look at seasonableness. Even Felix would have turned to the Lord at Paul's preaching—if he had found "a convenient season." There are Christians who rarely press the subject of personal religion on members of their own families, or on their friends and acquaintances, because it always seemed to them that just then that subject would be "out of season." They would be talking about Christ continually, if only it were seasonable to do so. Paul understood the difficulty. His counsel to us is, therefore, that we do the Lord's work at one time or another. If we can't do it "in season," we had better do it out of season.—*Sel*.

Uncertainty of Geological Science.

(Continued.)

To show that we have not pressed any of these statements into service to make a point, we wish to continue this line a little further.

Under Part IV., "Relative Lapse of Time Represented by Strata and by the Intervals Between Them," we read:—

"As a rule, we should infer that the time represented by a given thickness of similar strata was less than that shown by the same thickness of dissimilar strata, because the changes needed to bring new varieties of sediment into the area of deposit would usually require the lapse of some time for their completion. But this conclusion might often be erroneous." "But in all speculations of this kind we must bear in mind that the length of time represented by a given depth of strata is not to be estimated merely from their thickness or lithological characters. . . . But the relative chronological importance of the bars or lines in the geological record can seldom be satisfactorily discussed merely on lithological grounds; this must mainly be decided on the evidence of organic remains [fossils]. By this kind of evidence it can be made nearly certain that the intervals represented by strata were in many cases much shorter than those not so represented; in other words, that the time during which no deposit of sediment went on was longer than that wherein deposit did take place."

Again, Part VI., No. 5:—

"The relative chronological value of the divisions of the geological record is not to be measured by mere depth of strata. Of two sets of rocks, the total depth of both groups together may be, say one thousand feet. Elsewhere, we may find a single unbroken formation reaching a depth of ten thousand feet; but it would be utterly erroneous to conclude that the latter represented ten times the length of time shown by the two former. 'Fossil evidence furnishes the chief means of comparing the relative value of formations and groups of rock. A break in the succession of organic remains marks an interval of time often unrepresented by strata at the place where the break is found. The relative importance of these breaks, and therefore, probably, the comparative intervals of time which they mark, may be estimated by the difference of the facies of the fossils on each side.'"

Further, Part V., under "Doctrine of Colonies:—

"While the mere fact that one series of rocks lies unconformably on another proves the lapse of a considerable interval between their respective dates, the relative length of this interval may sometimes be demonstrated by means of fossil evidence, and by this alone. But fossil evidence may be made to prove the existence of gaps which are not otherwise apparent." "A few species may pass from one into the other, or perhaps every species may be different. In cases of this kind, when proved to be not merely local but persistent over wide areas, we must admit, notwithstanding the apparently undisturbed and continuous character of the original deposition of the strata, that the abrupt transition from one facies of fossils to the other must represent a long interval of time which has not been recorded by the deposit of strata."

And so by this line of quotations we are brought again around the geological circle, thus:—

"The first and fundamental point is to determine accurately the order of superposition [succession] of the strata. Until this is done, detailed paleontological [fossils] classification may prove to be worthless."—Part V. under Subdivisions by Means of Fossils.

"When the order of succession of organic remains [fossils] among the stratified rocks has been determined, they become an invaluable guide in the investigation of the relative age of rocks and the structure of the land. And the true succession [superposition] of strata may thus be confidently established."—Part VI., No. 4.

The grand argument is this: (a) Until the true order of succession of the rocks is accurately determined, the evidence of fossils is worthless. (b) Until the true order of succession of the fossils has been determined, the evidence of the rocks is worthless. But (a) it is by "fossil evidence, and by this alone," that the succession of the rocks is determined. (b) It is by the order of succession of the rocks that the true succession of fossils is determined. Upon which we would simply remark that, as the evidence of fossils is worthless without the true order of the rocks; and as the evidence of the rocks is worthless without the true order of the fossils; then the whole system that is built up on such evidence (?) can be nothing less than worthless. Such is Geological Science. And we are certain that it comes within the scope of Paul's words in 1 Tim. 6:20.

As the Science of Fossils "is looked upon as a branch of Geology, seeing that its assistance is absolutely indispensable in many of the most familiar and fundamental problems of the latter science," we might spend a little time in an inquiry as to the real inherent value of fossils themselves.

One quotation, already made, may properly be repeated as the head of this division,—Part V., under Age of Fossils:—

"There is nothing in the fossils themselves, apart from experience, to fix their date."

Again, No. 2, under Use of Fossils:—

"Consider, for a moment, what would happen were the present surface of any portion of Central or Southern Europe submerged beneath the sea, covered by marine deposits, and then re-elevated into land. The river-terraces and lacustrine marls formed before the time of Julius Cæsar could not be distinguished by any fossil tests from those laid down in the days of Victoria. . . . So far as regards the shells, bones, and plants preserved in the various formations, it would be absolutely impossible to discriminate their relative dates; . . . yet there might be a difference of two thousand years or more between many of them. They would be classed as geologically contemporaneous, but the phrase is too vague to have any chronological value except in a relative sense. Strict contemporaneity cannot be asserted of any strata merely on the ground of similarity, or identity of fossils. . . . Similarity or identity of fossils among formations geographically far apart, instead of proving contemporaneity, ought rather to be looked upon as indicative of great discrepancies in the relative epochs of deposit. . . . When, however, the formations of distant countries are compared, all that we can safely affirm regarding them is that those containing the same or a representative assemblage of organic remains belong to the same epoch in the history of biological progress in each area; but we cannot assert that they are contemporaneous unless we are prepared to include within that term a vague period of perhaps thousands of years."

These extracts show a considerable degree of uncertainty about fossil science, but the uncertainty is made absolute by the following relation of the discoveries of M. Barrande, a distinguished author of a geological treatise. He "drew attention more than a quarter of a century ago to certain remarkable intercalations of fossils in the series of Silurian strata of Bohemia. He showed that, while these strata presented a normal succession of organic remains, there were nevertheless exceptional bands, which, containing the fossils of a higher zone, were yet included on different horizons among inferior portions of the series. He termed these *percursory bands*, 'Colonies,' and defined the phenomena as consisting in the partial co-existence of two general faunas, which, considered as a whole, were nevertheless successive. . . . This original and ingenious doctrine has met with much opposition on the part of geologists and paleontologists. Of the facts cited by M. Barrande, there has been no question, but

other explanations have been suggested for them. . . . Much of the opposition which his views have encountered has probably arisen from the feeling that if they are admitted, they must weaken the value of paleontological evidence in defining geological horizons. A paleontologist, who has been accustomed to deal with certain fossils as unfailing indications of particular portions of the geological series, is naturally unwilling to see his generalizations upset by an attempt to show that the fossils may occur on a far earlier horizon."

But: "There seems every probability that such migrations as M. Barrande has supposed in the case of the Silurian fauna of Bohemia have again and again taken place."

Here, then, is a doctrine based upon "facts" of which there has been "no question," which have again and again taken place, yet it meets with "much opposition" from geological scientists simply because it weakens the theory which they have adopted; simply because they are unwilling to have their "generalizations upset." A queer kind of "science" that, that holds to "generalizations" in the face of unquestioned "facts" which prove such generalizations to be wholly false. A very questionable kind of science indeed, we think, that clings tenaciously to a theory against the evidence of facts.

Nor is this all. It is impossible to lay down lines by which can be marked the distinction of periods of either strata or fossils. Some would-be geologists talk learnedly of "six periods" of geological development, clearly defined according to the period theory of the days of Gen. 1. Hugh Miller was probably the most prominent instance of this, and when he lived it was admitted on the theory of the "generalizations" above mentioned, which, as we have seen, have been "upset." Proof of this we have in the Encyclopedia Britannica, article Hugh Miller:—

"When he occupied the chair of the Royal Physical Society of Edinburgh, in 1852 [he died in 1856], he could look the most eminent representatives of contemporary geology in the face, and claim their assent to the possibility of drawing definite lines of demarcation between the Tertiary, Secondary, and Palæozoic strata. He could speak of the 'entire type of organic being' as altering between these periods. 'All on the one side of the gap,' he could dare to affirm, 'belongs to one fashion, and all on the other to another and wholly different fashion.' In the thirty intervening years [to 1882] every form of the cataclysmal [the deluge] scheme of geological progression has been discredited. It has become impossible to obtain anything like a consensus of opinion among scientific men as to the placing of those frontier lines between period and period. 'Geographical provinces and zones,' says Professor Huxley, 'may have been as distinctly marked in the Palæozoic [primary, first] epoch as at present, and those seemingly sudden appearances of new genera and species which we ascribe to new creation, may be simple results of migration.'"

All these things simply demonstrate the conclusion before reached as to the utter worthlessness of the deductions of the geological scientists.

A. T. J.

THE Christian at Work inclines to be facetious, even in solemn matters. But some of its hits are very appropriate; the following, for instance:—

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven. Some people read that declaration very literally, and while they find that not every such one shall enter Heaven, they are sure that at least some will. And so they go about crying, 'Lord! Lord!' and think to squeeze through the strait gate at last. It will be a good deal like the laborer in the sugar mill who tried to squeeze through between the great rollers. He got through."—

The Resurrection Literal.

OLD AND NEW TESTAMENT HARMONY.

"If a man die, shall he live again?" Job 14:14.

"The dead shall hear the voice of the Son of God; and they that hear shall live." John 5:25.

"Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Ps. 16:10.

"This Jesus hath God raised up." Acts 2:32. "He whom God raised again saw no corruption." Chap. 13:37.

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Job 19:25.

"I am he that liveth and was dead; and, behold, I am alive forevermore." Rev. 1:18. "And I looked, and, lo, a Lamb stood on the Mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads." "These were redeemed from among men, being the firstfruits unto God and to the Lamb." Chap. 14:1, 4.

"My flesh also shall rest in hope." Ps. 16:9. "Thy dead men shall live; together with my dead body shall they arise." Isa. 26:19.

"If the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11.

"I will ransom them from the power of the grave." Hosea 13:14.

"There is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." 1 Tim. 2:5, 6.

"I will redeem them from death." Hos. 13:14. "The wages of sin is death." Rom. 6:23. "Sin is the transgression of the law." 1 John 3:4.

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Gal. 3:13.

"Behold, O my people, I will open your graves, and cause you to come up out of your graves." Eze. 37:12.

"God hath both raised up the Lord, and will also raise up us by his own power." 1 Cor. 6:14.

"God will redeem my soul from the power of the grave; for he shall receive me." Ps. 49:15.

"If I go and prepare a place for you, I will come again, and receive you unto myself." John 14:3.

"O death, I will be thy plagues; O grave, I will be thy destruction." Hosea 13:14. "He will swallow up death in victory." Isa. 25:8.

"This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:53-55. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Verse 57.

"I HAVE appeared unto thee for this purpose, to make thee a minister and a witness." The work to which Paul was set of Christ, is the work for every representative of Christ. "A minister and a witness." Called to serve Jesus, and to serve others in his name; also to testify concerning him, to declare what he has done and what he has said, and what he is to who ever trusts him. A great many clergymen and teachers have an idea that they are set as lawyers for Christ, rather than his witnesses; that they ought to argue his case rather than to testify in his favor. So they fritter away their

time in trying to convince men, by processes of logic, of the existence of God and of the reasonableness of his plan of redemption, instead of testifying plainly and emphatically what God has revealed, and what they know of its preciousness. If Christians generally would consent to be witnesses of Christ, instead of assuming to be his advocates, they would be performing the service to which he has called them, and would have a great deal more of success in their work for him.—*H. Clay Trumbull.*

**The Bones of Joseph.**

THE highest quality of love is its endlessness, but it can last only as its object lasts, and it is an instinct of personal affection to cling to aspects and outlines, and insist on the corporeal duration of what it holds dear. This demand, seen in the tender reverence of the ancient Egyptians for once-animated clay, led them to invent a kind of visible immortality for it; and if that had been all Joseph thought of when he "gave commandment concerning his bones," and all that was in the minds of his posterity while they hoarded and watched his embalmed remains for more than two hundred years, then the modern mourner could plead some precedent for holding passionately to the relics of his dead, and refusing to let them return to dust.

But it was *not* all. "By faith Joseph, when he died, made mention of the departing of the children of Israel." "God will surely visit you," he said, "and bring you out of this land into the land which he sware to Abraham . . . and ye shall carry up my bones:—" and though their sworn promise to fulfill that last command was sacred, it was swallowed up in the greater sworn promise that their future inheritance was sure. We believe that the faith and hope of a dying Hebrew, when he spoke of being "gathered to his fathers," contemplated, beyond mere burial companionship, his reunion with them in "a better country, even an heavenly," and that Joseph bequeathed this faith to his people along with the solemn bequest and charge of his confined body. They loved and revered the image of the man who had been the shepherd and father of their nation, and his history was their pride; but his dead form, held in their keeping through generations of affliction, became less and less a memory, and more and more a prophecy. Least of all could such a legacy represent mere horror of decay.

Few can misunderstand, and fewer will rudely rebuke, the outcry of a bereaved heart for the very person of its loved and lost. The Bible utters no such rebuke. The individual make and mien of no human being was ever a whim; but each creation was wisely and divinely planned; and God keeps the plan. To bear this in mind only refines and glorifies our wish and hope and faith to see and know our dead again, "raised in incorruption."

But on that "holy ground" every restored life will wear the personality that never dies. It has only exchanged the faded for the freshened rose. Anything less than such continuity of being and sameness of characteristics would make the "rising again" an impertinence of terms. The New Testament doctrine of the resurrection of the body appropriates with singular fitness the poetical promise in Isa. 26:19, as a classic quotation; and the prophet's language there seems to have borrowed its imagery from the same doctrine, as believed in his day. This promise of corporeal resurrection, addresses the only sense in us that could appreciate its precious import.

"That which hath been shall be" is the inevitable habit of thought even in the most purified hopes of bereaved affection, and the mould in which memory has cast the lost objects of love is the one that shapes the fruition of their looked-for return. But to keep their bodies above ground, in mockery of companionship, is virtually a jealous distrust of the

Divine Preserver, and too much resembles a pagan worship. Christian faith retains the affectionate idea in mourning, without its grossness, and regards not an artificial but a spiritual immortality. Luther said of the little bird, "He lets God think for him;" so the Christian mourner lets God *keep* for him.

Lay the dear mortal relics away, then,—tenderly indeed, but lay them away,—out of sight. And be assured that when the dominion of death is forever past, the restored ones will appear with the very presence that has always been suggested by the mention of their names, or with every mark of recognition that can make reunion unmistakable. Until the fullness of that glad hour the repose of those who sleep in Jesus is safer and sweeter than the slumbers of the embalmed Pharaohs in their Memphian shrouds; and we no further need the company of their dust than as a monitor of life to come. The bones of Joseph kept alive in Hebrew hearts the expectation of the promised land. In proportion as the same hope is preached today from every mound watered with loving tears, is the bitterness of death taken away.—*Rev. Theron Brown, in the Watchman.*

Stick to Your Work.

"HARD pounding, gentlemen," said Wellington to his aids, at the battle of Waterloo; "we will see who can pound the longest." It is this long pounding that wins life's battles. There is value in force, but the greatest value is in the most persistent force. Victories are won by overcoming obstacles. He who by his patient persistence vanquishes them is the victor. The man who is always trying new experiments rarely succeeds in any of them; the man who finds one thing to do and does it, is the successful man. The difference between doing and dreaming is made by patience, persistence, steadfastness, firmness. Patience is firmness in enduring pain, physical or mental; persistence is firmness exercising force against obstacles; steadfastness is firmness adhering to a purpose. I meet in every walk in life men whose ill-success used to be a mystery to me. They are brilliant in conception, fertile in resource, energetic in action; and yet their lives are failures. Men of less capability win the successes their friends were confident they would win. I now know where always to look for the secret of these failures: unstable as water, they could not excel.

To cultivate firmness, never enter on an undertaking until you have counted the cost. Forecast the difficulties and impediments in your way. When you have once entered on an undertaking, never abandon it because of difficulties and impediments, unless your judgment definitely pronounces it impossible. Then abandon it absolutely and forever. Never leave one enterprise half done because another looks easier. All enterprises look easy before they are undertaken; all useful enterprises are difficult when they are undertaken. After you have begun your work get all the counsel you can as to *how* it shall be accomplished; never listen to any advice as to *whether* it shall be accomplished. The worst possible symbol to put on your coat of arms is an interrogation mark. No man can develop a spirit of courageous firmness who lives in perpetual doubt about himself and his work. Believe in your work; believe in yourself. And believe in both because you believe that God has given you your work to do. "Fear thou not; for I am with thee; be not dismayed; for I am thy God;" this is the secret of the divinest firmness. He who possesses this secret of the Lord, who believes himself set in his place and given his work by God, has the means for preserving an unwearied patience, an unshaken persistence, an unflinching steadfastness.—*Christian Union.*

"EVERY word of God is pure." Prov. 30:5.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—JUNE 20.

Inheritance of the Saints.

REVIEW.

1. To whom were the promises made?

"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.

2. From which one of Abraham's sons was the seed to be reckoned?

"And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called." Gen. 21:12.

"Neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called." Rom. 9:7.

3. To whom did the expression "the seed" specifically refer?

"He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16.

4. Then what must one be to be one of Abraham's children?

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

5. If we are heirs, with whom are we joint-heirs?

"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.

6. Does the fact that one is a literal descendant of Abraham, make him an heir of the promise?

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

"Neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. 9:7, 8.

7. What does mark one as a child of Abraham?

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

"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.

8. 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.

9. Then, according to Gal. 3:29, what will characterize the follower of Christ?

Since to be of the seed of Abraham is to be Christ's, and none are the children of Abraham except those who do his works, which are defined in Gen. 26:5, it follows that to be Christ's one must keep the commandments of God.

10. What other thing did Abraham possess in a marked degree?

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

11. Then what must all his children possess?

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

12. What New Testament verse gives a brief but complete description of the children of Abraham?

"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.

JUNE 7—HEB. 1:1-8; 2:1-4.

God's Message by His Son.

"God . . . spake . . . by the prophets." God is the author, the matter is his, the words are his, and he spake them to the people by the prophets. That which the prophets have spoken therefore is the word of God. These men spoke not of themselves, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21. The Bible needs to be defended less, and preached more. The very best defense of the Bible is to preach it faithfully. And then, whether men will hear or whether they will forbear, nevertheless it is the word of God that has been spoken. If they will hear, it is the word of God that they hear; if they refuse, it is the word of God which they refuse. Great is the responsibility of him who stands before the people with the word of God. "He that hath my word, let him speak my word faithfully." "If any man speak, let him speak as the oracles of God; . . . that God in all things may be glorified through Jesus Christ." 1 Pet. 4:11. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Isa. 62:6, 7. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Isa. 62:1.

"HATH in these last days spoken unto us by his Son." As God spoke by the prophets, so also he hath spoken by his Son. It is altogether a wrong conception of his mission, that many now have who oppose the law of God—that he came as a lawgiver, to set up a new law and a new word in opposition to the old. He was "that Prophet," not a lawgiver. "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. 18:18, 19. When he came, he accordingly declared, "For I came down from Heaven, not to do mine own will, but the will of Him that sent me." John 6:38. "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. . . . Whatsoever I speak therefore, even as the Father said unto me, so I speak." John 12:49, 50. And as the mission of the prophets "in time past" was to bring the people to the law of God (Neh. 9:29); so it was pre-eminently the mission of Christ to magnify the law and bring the people to its observance.

"WHOM he hath appointed heir of all things." As he is heir of all things, so "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "For ye are all the children of God by faith in Christ Jesus." Gal. 3:29, 26. "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. There are several of such "if's" as this, in Paul's writings. "We

are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3:14. "To present you holy and unblamable and unreprouvable in his sight, if ye continue in the faith." Col. 1:22, 23. "It is a faithful saying, For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us." 2 Tim. 2:11, 12. We can deny him in refusing to suffer for him, as really as in any other way. And these promises are to those who suffer for him. We are joint-heirs if we suffer with him. We shall reign with him, if we suffer with him. Blessed suffering!

"There is suffering ere the glory,
There's a cross before the crown."

It was so with the Master, and the servant is not greater than his Master, neither is the disciple greater than his Lord. And, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18.

"By whom also he made the worlds." "God . . . created all things by Jesus Christ." Eph. 3:9. "Without him was not anything made that was made." And this mighty One, who was before all worlds, who made all worlds, and who upholds all worlds by the word of his power, "was made flesh, and dwelt among" men. He who was higher than all angels, who made all angels, was made a little lower than the angels for the suffering of death; and having by himself purged our sins, sits at the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and the true tabernacle, which the Lord pitched, and not man. He has entered into the presence of God for us; and, having obtained eternal redemption for us, he makes intercession for us.

"A MORE excellent name." "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." As his goings forth have been from of old, from the days of eternity (Micah 5:2, Hebrew), so he has obtained the excellent name of "Son" of the Father, the "eternal God." Yea, he has obtained a "more excellent" name than that, for the Father calls him God, saying, "Thy throne, O God, is forever and ever. . . . Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." That is, God the Father speaks to God the Son, and says, "Thy throne, O God," &c. And further the Father says to the Son, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." And when he brought him into the world, he said, "Let all the angels of God worship him." This is he who died for us. This is he who hath humbled himself, and become obedient unto death, even the death of the cross, and for this reason God hath also again highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. This is the more excellent name of the most excellent Saviour of sinners, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6.

"THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." This Wonderful One has spoken to us. His words are spirit; they are life. No better, no greater, words can ever be spoken to the children of men; and if these be let slip, all is gone; if these be despised, it is ruin, for there are, and can be, no others. "Whosoever will not

hearken unto my words which he shall speak in my name, I will require it of him." Hold fast his words, and do not let them go, for he is thy life, and the length of thy days, and blessed are all they that put their trust in him.

"How SHALL we escape?" He not only has given us *words* of life, he has given his life itself, for our salvation. If this be neglected, how *can* salvation be obtained? Is there a more precious life to be given? No. Is there a greater One to come than He? No. "What could have been done more, that I have not done?" saith the Lord. Yes, all has been done. Therefore the question is not, How shall we be saved if we neglect it? But it is, "How shall we *escape*, if we neglect so great salvation?" This fearful death, this awful sacrifice, this great salvation, has not been accomplished in vain on either hand. Those who appreciate it shall enjoy it; those who neglect it shall not escape. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord?" If every transgression of the word spoken by angels was recompensed, how much more shall it be to the transgressors of the word spoken by Him who is so much better, so much higher, than the angels. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

A. T. J.

Those Hard Lessons.

THE organization and growth of the Sabbath-school work among our people furnishes an interesting study. The unity of purpose, and the determination to do better work, quarter by quarter, are very encouraging.

In the matter of Bible study it is difficult to retain a fixed degree of efficiency; for by persevering diligence we are forming better habits, or by indifference or neglect we become less capable of mastering the subjects brought out in the lessons. If our work is not progressive, and our lessons so prepared as to call for more earnest study, quarter by quarter, we should feel that they came short of fulfilling their mission.

It is a fact that the present series of lessons treating upon Bible doctrines calls for much diligent study, perhaps more than any other lessons we have had. And we are glad that we see in many churches a real revival of the spirit of Bible study. We can ill afford to pass these subjects more slowly than we do, for there are many we desire to study; and as it is, a long time will be required to take up the most important. Then if the lessons were so easy that they could be learned by a few moments' study on Friday night or Sabbath morning, they would fall far short of accomplishing the desired work upon the hearts and minds of the students.

We are living in a time when every one is busy about important and unimportant matters. Satan has invented many devices to absorb the attention of the people, and engage their entire time, so that they shall have no opportunity to think of their eternal interest, or to study the word of God. We have been frequently told that our only safety from the deceptive temptations that are soon to be brought upon us, and from the worldly influence to which we are daily subjected, lies in a diligent and prayerful study of the word of God. But it is apparent that to a large extent we neglect this solemn and important duty. And although a good many resolutions are made, we pass along from week to week, devoting but little more than a fraction of the Sabbath to this study.

What a blessing, then, to have a Sabbath-school lesson which furnishes sufficient matter for thought and study during the week. We will not claim that there have not been lessons which were so hard as to be discouraging to those who were not accustomed to diligent Bible study; but we think that in our present and future lessons there will be found to be very few that cannot be thoroughly mastered. Some one has said to us that there are too many texts to be committed to memory; and we were pointed to some lessons which had a large number of references printed in black letters, indicating that they were to be memorized; but upon examination we found that many of these texts had been used in the back lessons, and that only a part of them were new texts. We have noticed that when a new subject has been begun, but five or six texts in each lesson are marked to be committed to memory. In the following lesson five or six new texts are given, and every reference to those formerly committed to memory is printed in black letters. This would lead one who has not been studying the lesson thoroughly, to feel that the lesson is a very hard one; whereas, a person who has learned each lesson, week by week, would experience no difficulty. We are aware that there is a way of studying which will lead both the student and the teacher to think that the lesson is mastered, but which accomplishes but little or nothing in the way of acquiring permanent information. There are persons, especially among the young, who can study a lesson just before going into the school, and by mere force of memory repeat the verses and answer the questions correctly, although they have devoted no earnest thought to the subject; and in almost every case they are as quick to forget as they were to learn. This kind of study accomplishes but little permanent good. But if the study of each lesson is begun on Sabbath afternoon, and some thought is devoted to it each day during the week, all its arguments are mastered and well understood. The lesson learned in this way, will not leave the scholar as soon as it is recited.

We are in danger of placing too little importance upon the study of these doctrinal lessons. We know many churches which take hold of the matter with a will, and they have been greatly blessed by these studies. Is there less necessity for us to study the Scriptures, than for the children of Israel anciently? They were commanded to teach their children the commandments of the Lord diligently, when they sat down, when they rose up, and when they walked by the way. Deut. 11:19. We believe that in these days of peril, there is more need of diligent, daily, prayerful study of the Scriptures, than for any generation in the past.—*W. C. W., in S. S. Worker.*

THE pyramids—and notably Cheops—have shown us that the Egyptians knew a thing or two about astronomy, and the further investigation is pursued the more evident it becomes that if knowledge lingered, yet the ancients had the inquiring mind peculiar to human nature to-day, and indeed in nothing are the ravages of time more clearly set forth than in the scant information which meets us as we attempt to learn how far the ancients were advanced in knowledge. Thus, to Galileo is given the credit of the discovery of the telescope, but it is by no means certain that he was the first discoverer, and the contrary is pretty clearly set forth by the discoveries of the cuneiform inscriptions at Nineveh, which reveal the fact that the ancient Assyrians were acquainted with the existence of spots on the sun, which they could only have known by the aid of telescopes. These it is supposed they possessed. Mr. Layard found a crystalline lens in the ruins of Nineveh. The Assyrian Cyclopædia, printed on bricks, was an exhaustive work. The inscriptions on the bricks disclosed the facts that houses and lands were sold, leased, and mort-

gaged, that money was loaned at interest, and that the market gardeners, to use an American phrase, "worked on shares;" that the farmer, when plowing with his oxen, beguiled his labor with short and homely songs, two of which have been found; and connecting this very remote civilization of 2000 B. C. with the usages of to-day, dispose the reader to fall back upon the exclamation of Solomon, that "there is nothing new under the sun."—*Christian at Work.*

How Not to Do It.

IN his Autobiography, Benjamin Franklin tells of a sermon which he heard on one of the verses in the passage assigned by the Committee for the Sunday-school lesson of May 17. The incident is worth recalling in this connection, as an illustration of how not to teach this lesson. Franklin paid his annual subscription, he says, for the support of the only Presbyterian minister in Philadelphia, and attended the church, though not with any great regularity, as the sermons seemed to him aimed rather to make his hearers Presbyterians than good citizens.

"At length he took for his text that verse of the fourth chapter of Philippians, 'Finally, brethren, whatsoever things are true, honest, just, pure, lovely, or of good report, if there be any virtue, or any praise, think on these things.' And I imagined, in a sermon on such a text, we could not miss of having some morality. But he confined himself to five points only, as meant by the apostles; viz., 1. Keeping holy the Sabbath day; 2. Being diligent in reading the Holy Scriptures; 3. Attending duly the public worship; 4. Partaking of the sacrament; 5. Paying a due respect to God's ministers. These might be all good things; but, as they were not the kind of good things I expected from that text, I despaired of ever meeting them from any other, was disgusted, and attended his preaching no more."—*Christian Union.*

A CHILD'S mistake in the words of a Bible text will sometimes give us a gleam of a child's liability to misunderstand the tenor of such a text; and it will suggest afresh the importance of carefully explaining both the separate words and the connected sense of every Bible verse memorized by the little ones. A bright little fellow of three years old had been hearing at family prayers and in primary class, the story of Paul's shipwreck, and he seemed full of sympathy with Paul when he was fairly on the Italian shores, bound by land toward Rome. The golden text for the third Sunday in April—as he understood it—seemed, to the little fellow, a peculiarly appropriate one, as Paul was greeted by his fellow-Christians from the metropolis. "He thanked God and took a carriage," was his idea of that text; and it seemed a reasonable idea, under the circumstances.—*Sel.*

"SO IT came to pass, that they all escaped safe to land." Of course it did. God had promised that this should be so. His word never fails. When we can put our finger on a promise of God, we can be sure that neither earth nor hell can hinder the fulfillment of that assurance. What if the times are hard? What if our best friends have failed us? What if this burden seems sure to crush us? What if the wisest of human counselors declare that there is no help or hope for us? If we are trusting disciples of Jesus, the word of God is pledged to carry us through, to sustain us in, and finally to deliver us from, every trial and danger and trouble. So it shall come to pass that from perils of famishing, massacre, drowning, from every disappointment, sorrow, and bereavement, we shall escape safe to rest and joy and peace.—*H. Clay Trumbull.*

"A MAN'S pride shall bring him low; but honor shall uphold the humble in spirit."

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
E. J. WAGGONER, }
ALONZO T. JONES, } - - - ASSISTANT EDITORS.
URIAH SMITH, }
S. N. HASKELL, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, MAY 28, 1885.

Two Great Compromises.

OF the "little horn" or papal power, Dan. 7:26 says: "They shall take away his dominion, to consume and to destroy it unto the end." But that does not indicate the consumption and destruction of the papacy itself. Of other powers the same chapter, verse 12, says: "They had their dominion taken away; yet their lives were prolonged for a season and time." The prolonging of their lives was necessary that Dan. 2:35 may be fulfilled, which says of these same powers, they were "broken to pieces together." Though the power of the papacy is consumed by the nations, the papacy itself is consumed by the brightness of the coming of the Lord. 2 Thess. 2:1-8.

Through the priests the papacy has had control, more or less, of the Governments of South America; but, in fulfillment of the prophecy, the consuming process seems to have reached the whole world. Even now we hear that these States are freeing themselves from the arrogance of the priests. The secular power is asserting its independence in its rule.

But amid all these changes, the people of these kingdoms, as in most of those of Europe, remain Catholic. And most of them recognize no other religion—they know no other religion. If we could realize this fact we would often have more sympathy for the irreligious of those countries. Their opposition to religion has largely grown from their intimate knowledge of the errors and senseless ritualism, the bigotry and intolerance, of the Romish system. Trained from their infancy to believe that this is the only religion that has any claim on our faith or reverence, they become infidels and often atheists. But on the subjects of Christian morals, and of faith and reverence, they are profoundly ignorant. They are still filled with blind superstition. The following will show the influence of the training to which they are subjected from infancy:—

Some years ago we became acquainted with an intelligent and educated gentleman from the continent of Europe. He was a graduate in eight languages, and at the time of our acquaintance was teaching four languages in a Catholic College. As we were under his instruction, and he attended our meetings, listening attentively to a series of our sermons, we had many conversations on religious matters. He confessed the truth which we preached; he found much fault with both the teachings and the practices of the priests, even in this land. When we urged him to embrace the truth of the Bible and to connect himself with us, his only reply was: "I cannot; I am a member of the Catholic Church." And we could not make him realize that it was possible for him to dissolve that connection. His judgment and his conscience would have led him to renounce Catholicism if he could have been brought to see that separation from "the church" was possible. Now if this man, intelligent and educated, having spent some time in the United States, every way dissatisfied with the papal church, could not break the chain of superstition which was woven around him from his infancy, what are we to expect from the masses who never had his privileges? They are taught to believe that their baptism made them life-members of that church, no matter where they are

nor how they live. They can more easily dissolve their relation to fathers and mothers than to the church; that is a relation which cannot be severed in this life. The only door out of the church is that of death leading to endless perdition.

Now if through fear or coercion these masses of irreligious or indifferent people shall ever be led to embrace, to uphold any religion, what will it be? What can we reasonably expect of them? To this there can be but one answer. A few may accept the religion, the doctrines of the Bible; but that demands conversion and personal piety, of which the great majority in Catholic countries have no conception. They have never heard it taught or seen it exemplified by the priests. As religionists their only trust was in their baptism and the power to the priests to conduct them to Heaven.

The position of the papacy has long been anomalous. Professing to be the only true church, and the pillar and ground of the truth, it has persecuted the true church and hid the truth of God from the people. It has burned both the Bible and those who dared to read it and believe it. Professing to be the viceroy of Christ and the sole representative of God upon the earth, it has degraded the worship of Christ, giving his office and his power to Mary, and exalted itself above all that is called God, or that is worshiped. And at this time, while the powers which have long yielded to the sway of the pope and to his prime officers, are breaking away from his despotic authority, the more enlightened nations, and especially the churchly influences within those nations, are drawing nearer to the papal church, and recognizing and paying more respect to his spiritual power. It was the knowledge of this fact which caused us to say that "the train is being laid for a return to the darkest phase of religious bigotry and intolerance."

Are these things so? Look at the United States and at England, and answer. When Cardinal McCloskey returned from Rome, where he went to receive the right to wear the *purple and scarlet* (the adopted emblems of royalty and fornication), he was received as a prince, and more honor was given to him by public men than is accorded to ambassadors of the empires of earth. The Catholic Church receives largesses and privileges, especially in our chief cities, which are granted to no other church. But the most significant fact is that representative men of the various denominations are not only willing to affiliate with, but are seeking affiliation with the Catholics. Under the plea of liberality and Christian charity such men as H. W. Beecher have done what they could to break down the dividing line between Protestants and Catholics. It is true that the influence of Mr. Beecher has greatly waned; but his efforts in that direction were made when he had influence, and that influence still makes its impress on the public mind. One D. D. has gone so far as to say that the mission of Protestantism is ended. And if so, what need that Protestantism should longer have an existence? History is changed, mutilated, that it may not wound the feelings of the descendants of the Inquisitors. Everybody knows that the antagonism which has so long existed between the two parties is being softened down; that stirring denunciations of the mockery of forms, of indulgences and the confessional, of the power and immorality of the priesthood, are left to a few "converted Catholics," who receive but a small share of sympathy from their Protestant neighbors. Although there has been strong opposition raised in New York against the "Freedom of Worship" bill, which was introduced to favor the Catholics, yet it would be difficult to get any minister of high standing in New York, or in any other large city in this country, to utter the burning words of warning against the wickedness and the ambitious designs of the papacy, that are being uttered at this time in Rome by "Father Gavazzi"!

But while the dividing line between Catholics and Protestants is being broken down; while the two parties seem to be drawing nearer together, it is a fact that the process of breaking down, the drawing, is all on the part of Protestants; the Catholics have not yielded one jot or tittle. Not one word of conciliation has been spoken by a representative Catholic. They offer no apology for the acts of the church in past centuries. The works of the Inquisition are as just, the *auto-da-fe* is as sacred, in their eyes, as they were five centuries ago. That all may be assured on this point—that the church of Rome is not changed—we quote from the "Syllabus of Errors," issued by the authority of Pius IX., *the infallible*, in 1864:—

"Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason."

If the last sentence separates the light of revelation from the light of reason, we, too, might regard the declaration as an error. But the following shows the extent of the definition given:—

"Protestantism is nothing more than another form of the same true Christian religion, in which it is possible to be equally pleasing to God as in the Catholic Church."

"Kings and princes are not only exempt from the jurisdiction of the church, but are superior to the church, in litigated questions of jurisdiction."

"The church ought to be separated from the State, and the State from the church."

"In the present day, it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship."

"Whence it has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship."

All these are condemned as errors; from which we learn: (1) That State and church ought by right to be united; (2) That the church has paramount jurisdiction; (3) That the religion of the State should be Catholic, to the exclusion of all others; (4) That a person coming to reside in a Catholic country shall not enjoy the public exercise of his own religion; (5) That Protestantism is not a form of the Christian religion, in which it is possible to be equally pleasing to God as in the Catholic faith. Another article places "Biblical Societies" in the list of "pests" which have been "frequently rebuked in the severest terms." When Protestants curry favor of the Catholics, they may as well understand that the complaisance is all on one side—the compliment will never be returned.

It has seemed necessary to take this space to show the relative position of the parties. The above extracts are from a publication of Pius IX. himself. The reader may think, if he has not examined the subject, that the second quotation only denies to the Protestant *equal favor* before God with the Catholic. But "approved" Catholic works show that more than this is intended. Keenan's Catechism, speaking of the saints in the Catholic Church (those acknowledged by all to be saints), says: "If he can be saved in the church, it must be the true church, and he can be saved in no other." And Mgr. Segur's "Plain Talk," says: "All Protestant sects acknowledge that salvation can be attained in the Catholic Church. On the other hand, the Catholic Church has unceasingly protested that she is the only true church, and that it is necessary to belong to her to be a child of God."

The leaning toward Catholicism is more strongly marked among the Protestants of Europe than among those of America. But this we must reserve for another paper.

If you should endure some slight troubles, and faint at last, giving out when a severer trial befalls you, all your labors and sufferings are vain. Sincerity and final perseverance are the conditions of all special promises.—*Flavel*.

"Our Sunday; Whence and What?"

BEFORE giving quotations from Dr. Nisbet's argument *against* the Sunday as a day divinely ordained to be observed, we must notice his abuse of the words of Jehovah as to the significance and importance of the rest day of creation. Thus he speaks:—

"God's thought in the gift of the seventh-day Sabbath to the Jew, was not merely cessation of labor on it—there was in it as its deepest, fullest, most precious significance, prophecy backwards and prophecy forwards. The seventh-day rest pointed backwards, was memorial of God's deliverance from Egypt, and sign that Jehovah their covenant God, and no idol, brought them that deliverance; pointing forwards, it was promise of the perfect rest in Christ, in Heaven. The rest day given the Jews by Jehovah on his leading them out of Egypt, in the divine thought of it, how far-reaching, precious, cheering! to the heart rightly interpreting it, how well fitted to nourish courage, and allegiance to Jehovah, the seventh-day Sabbath giver! How much more worthy of God this conception of the Jewish seventh-day rest, than conceived of simply as a twenty-four hours' cessation from labor, required because God ceased his labors of creating after six days!"

Mr. Nisbet's style is anything but happy, but we care only for his sentiment, which is generally very unfortunate. Perhaps if we were "degreed" to write D. D. to our name we should be able to appreciate the expression, "prophecy backwards." But with the open Bible before us, we cannot appreciate the idea which he aims to enforce. The seventh-day Sabbath was not a "prophecy backwards," nor yet a memorial of their deliverance from Egypt. The Lord said by Moses that he commanded them to keep the Sabbath because he brought them out of Egypt, where, in their rigorous servitude, we know they could not keep it. And for the same reason he required them to do justice in judgment, to be honest in deal, and to observe *all his statutes*. Lev. 19 : 35-37; Deut. 24 : 17, 18. We might say, with equal propriety, that all these things were memorials of their deliverance from Egypt. There may be local reasons for enforcing the observance of an institution or obedience to a precept, while that local reason does not at all lie at the foundation of the institution or the precept. It may be said in truth that we in America ought to praise and worship God for the enjoyment of so many privileges of light and liberty. But that does not prove that they are not under obligation to worship who do not enjoy these same privileges.

Mr. Nisbet certainly engages in a work of supererogation when he attempts to point out what is "much more worthy of God" than the word and action of God himself! The Creator needs no such vindication of his character. The force of our remark will be appreciated when it is considered that God never gave the reason for the institution which Mr. N. adopts, while the *only reason* which the Scriptures give for the Sabbath is that which he belittles! When he declares that it is less worthy of God to conceive of or enforce the Sabbath because Jehovah rested upon the seventh day after creating six days, he places himself against the words of inspiration in Gen. 2 : 3, and the words of Jehovah himself in Ex. 20 : 8-11. Search the Scriptures through and you will find no other *reason for the institution* than that God made the heavens and the earth in six days, and rested the seventh day. Says Jehovah: "Wherefore [for this reason] the Lord blessed the Sabbath day [the day of the rest], and hallowed it; consecrated it, or set it apart to a sacred use."

In this day of increasing light on this subject, we must think that nothing but the veil of prejudice prevents the wise of the world seeing the force of the Scripture declarations concerning the significance and importance of the Sabbath. That much stress is laid upon "the knowledge of God" in all the Scriptures, we need not stop to prove. The nations that "know not God" shall perish. Now hear what the Lord says of his Sabbath:—

"Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

"And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Verse 20.

With these connect Ex. 31:17: "It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

Thus the Sabbath is a sign whereby we may know the Lord God, and that Jehovah is the true God, the Creator of the heavens and the earth. Compare Jer. 10 : 2-12. There are some who profess to know God, but in works deny him. Titus 1:16. "And hereby we do know that we know him, if we keep his commandments." 1 John 2:3. The characteristic that Jehovah has given to distinguish him from false gods is that he is the Creator of all things. Had the Sabbath of the Lord been always kept, the nations could not have forgotten him. The world—we mean the civilized world—now affects to be wise enough to stand no longer in need of this Heaven-given means of the knowledge of the true God. But in this even the educated in philosophy and theology are following in the wake of the nations which preceded them, of whom the apostle said: "Professing themselves to be wise, they became fools." Rom. 1:22. Although his eternal power and Godhead are "understood by the things that are made," the visible creation, these give the glory that belongs to Jehovah to the things of earth, and to the works of their own hands. They who thus "become vain in their imaginations" in these days, who profess themselves to be wise, turn away from God, the Creator, and worship a figment of their own brain, which they call "Evolution." But we are thankful that there are a few, "a remnant," on the earth, who will not turn away from the Creator, but believe his word and keep his commandments.

We might strengthen this position, but now turn to the words of Mr. Nisbet on the "whence" of "Our Sunday." And here we would gladly transfer pages to our columns if our space permitted. He examines Hessey's arguments for the divine New Testament institution of Sunday, and says:—

"Hessey denies that Christ rising from the dead on the first day of the week, consecrates it. 'I cannot see,' he says, 'how an act or fact can establish an ordinance not necessarily connected with it, unless it is declared by the agent (as in the case of the Mosaic Sabbath and the manna), that it is intended to give sanction to it.' Christ gives no hint that his resurrection on the first day of the week in any way teaches its consecration. The meeting of Christ with his disciples after his resurrection on two successive first days of the week, Hessey regards of small weight in the matter, and justly, for the peculiar happenings of the first day would naturally call the disciples together, and naturally for their encouragement the Risen One would show himself to them, and nothing of the perpetual ordinance of a sacred day even be thought of as taught in this gathering nor in the similar gatherings of the next weekly return of the wonderful and glad event. If Christ proposed to institute the first day as a new positive sacred ordinance, it may fairly be claimed that by some word during the forty days' stay with his disciples he would have so indicated, and that the Holy Spirit—the churches' teacher—would have so recorded—but not a hint—silence here is negation."

"Hessey claims that the first day of the week 'received a most signal mark in the descent of the Holy Spirit' on the day of Pentecost (that year falling on the first day, but even this depends upon a specific way of reckoning the fifty days). Hessey's own argument just given in respect to the resurrection on the first day, applies equally well here. There is nothing in the act itself declarative of the institution of a new sacred day, nor does the agent of the act—the Father—by any word so interpret the act. Much more reasonable is this view—Pentecost was a very famous festival of the Jews—Jews were gathered to it from all quarters of the world, and many Gentiles; the Holy Spirit was given on that day because of the multitudes in Jerusalem, that

these multitudes might be eye-and-ear witnesses of the wonders resulting from the descent, and throughout the world spread the news. 'So that the thing being casual as to the day,' says Morer, 'and special as to the business then by God intended, it will afford us little proof either that the Lord's day was then observed, or that the Spirit selected that day for so great a work, to dignify it for a Sabbath.' The apostles never so hint, and for us at this distant day so to interpret the descent—the institution of a perpetually binding sacred day—seems 'far-fetched and ill supported.'

"The 'divine institution' of Sunday, Hessey claims, is taught by its being 'observed by the apostles.' But the fact is that outside of the two first days of the week immediately succeeding the resurrection—which Hessey himself throws out as having no weight—and Pentecost—which is otherwise amply accounted for—there is no record of 'apostles' ever having met with each other, nor with disciples nor others on the first day of the week. In only one instance is an apostle said to have met with any company of persons on the first day of the week, viz.: Acts 20:7: 'Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them'—generally interpreted as speaking of a customary gathering of the Troas Christians on this day, and Paul happening to be in the city, preached to 'them.' Criticism eliminates as an interpolation from the passage: 'The disciples'—the new version rightly translates: 'When we [Paul, Luke, and their companions in travel, verse 4] were gathered to break bread, Paul discoursed with them.' 'Them' refers to the people of the city, not necessarily Christians at all, who had gathered in at the time of eating, according to the free customs of those times—even into a Pharisee's house, when Jesus was eating, a notorious woman of the town came in unhindered (Luke 7 : 37; Mark 6 : 31). Among the stranger travelers gathered to eat (almost unanimously expositors hold verse 11th speaks of a social meal, so Hackett, Meyer, Spencer, Bloomfield, Piscator, Grotius, Kuinoel, Alford), was the wonderful man and miracle worker who had 'turned the world upside down'—a crowd of curious people press in and fill the room even to the sitting on the windows (verse 9), and Paul preached to 'them.' The passage does not enounce any religious practice whatever of the Troas Christians. This meeting together of the travelers to 'break bread' on the first day of the week once on their journey, is rather a slim pedestal of 'apostolic precedent' on which to base an ordinance perpetually and universally obligatory on the human race. Some see in Homer more than Homer saw."

Were the above criticism written by an advocate of the seventh-day Sabbath, we should expect that the friends of "Our Sunday" would rise up in indignation. They generally do when we try to point out the fallacy of their pro-Sunday inferences. But remember that all this comes from one whose work Dr. Frost accepts and praises, and Prof. Le Conte thinks is clear, strong, and timely. It is "timely," for the time has fully come, in the providence of God, to expose the flimsiness of the current arguments for Sunday, and we have no manner of objection to Dr. Nisbet doing a share of the work. Truth will prevail. "The commandments of God AND the faith of Jesus" will stand unshaken when the traditions of men are swept away. The friends of Sunday are much in the condition of the witnesses against Christ: "Their witness agreed not together." Their house is divided—it cannot stand. The Sunday is a wall daubed with untempered mortar, and the coming storm shall rend it. Eze. 13. It is only a man-made institution, with no word from the Lord to uphold it.

THE "Salvation Army" was the object of a riot in Sacramento, Cal., May 19. After marching through the streets in the evening to Sixth-street church, where they intended to hold an all-night prayer meeting, they were greeted with yells, groans, stones, and rotten eggs, until for fear the church would be torn down, they retired to their barracks. We do not indorse the methods of the "Salvation Army," but we do believe that they have a right to meet in their respective places, and to conduct their services unmolested.

Sanctification.

(Concluded.)

In further consideration of the offices of the Holy Spirit we give the following from John 16:7-11, and Rom. 5:5:—

(d) To convince of sin. "And when he is come, he will convince the world of sin." Verse 8. "Sin is the transgression of the law." 1 John 3:4. And the Holy Spirit can convict no man of sin before God, except by the law of God, "for by the law is the knowledge of sin." Rom. 3:20. And without conviction there can be no conversion. So the matter stands just thus: There can be no conversion without conviction; and there can be no conviction without the law; therefore, where the law of God is despised there can be no conversion; hence neither sanctification nor salvation, *call it what they will*.

(e) To convince of righteousness. "He shall convince the world of righteousness, because I go to my Father, and ye see me no more." "All unrighteousness is sin." 1 John 5:17. "Sin is the transgression of the law." Righteousness is the opposite of unrighteousness. And as unrighteousness is transgression of the law, righteousness is obedience to the law. Therefore, in convincing of righteousness, the Holy Spirit convinces of *obedience to the law of God*.

(f) To convince of judgment. "He shall convince the world of judgment." "As many as have sinned in the law shall be judged by the law, . . . in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:12, 16. "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12. As, therefore, in the Judgment men's acts are to be compared with the law of God, the office of the Holy Spirit in convincing of judgment is to enable us to see the law of God as it is, that we may have our transgressions washed away by the blood of Christ, and that we may obey the law as we ought; thus to convince us of judgment now while there is hope, that when we shall stand before the judgment seat of Christ, our lives may be found in perfect harmony with the holy law of God, and that so we may stand in the Judgment.

(g) To shed abroad the love of God. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3.

By all these evidences we see that the office of the Holy Spirit, in every instance in the life of the Christian, is to spread the law and word of God before him, and to impress upon him the duty and knowledge of *obedience*. Now we bring direct proof that this is exactly what sanctification of the Spirit is, and nothing else. "Peter, an apostle of Jesus Christ, to the . . . elect according to the foreknowledge of God the Father, through sanctification of the Spirit, *unto obedience*." 1 Pet. 1:1, 2. There we have it. Our proof is positive that the Holy Spirit is given to us to *teach us to obey* the written word of God, and that true sanctification of the Spirit is *unto obedience* to that written word. And any sanctification that is not "unto obedience" to the law of God, is spurious sanctification; it is a deception and a snare. Now, and by this, we are brought fairly to

3. "Sanctify them through thy truth." The last text was proof that sanctification of the Spirit is "unto obedience." Here we have another text from Peter on the same subject: "Seeing ye have purified [sanctified] your souls in *obeying the truth through the Spirit*." 1 Pet. 1:22. Here we have then the truth that men are elect through sanctification of the Spirit *unto obedience*, but they are not sanctified until they *have obeyed* the truth, the word of God, through the Spirit. The truth of God cannot

be obeyed except through the Holy Spirit. The law of God is spiritual (Rom. 7:14), the word of Christ is spirit (John 6:63), but man is carnal. Therefore "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:7-9. The Holy Spirit is given to take away the carnal mind, and make us spiritually minded, that so we may discern the things of God (1 Cor. 2:9-16), and thus he takes the things of God and shows them unto us. Thus by the Spirit of God, we can see our duty in the truth of God, and then we can obey that truth through the Spirit, and so we are sanctified through the truth.

True sanctification is through the truth. The other two steps are only preparatory to this final one. The sanctification of faith is unto receiving the Holy Spirit; sanctification of the Spirit is unto obedience to the truth; and having obeyed the truth through the Spirit, *we are sanctified*. He who rests upon faith, and claims to be sanctified, is deceived. He who rests upon the Spirit and claims to be sanctified, is deceived. Likewise he who rests upon both faith and the Spirit, and claims to be sanctified, is deceived. He who rests upon nothing short of faith, and the Holy Spirit, and obedience to the truth, he alone is truly sanctified. It is by obedience to the truth that we are to be sanctified. The man who is living in obedience to the whole truth is wholly sanctified. But if there be any part of the truth of God that a man is not obeying, he is not wholly sanctified. He may yell "Halleluiahs," "Bless God," "Fully saved," "Wholly sanctified," etc., etc., to the end of the brassy catalogue, but as long as there is a single point of the law and truth of God which he is not obeying, we know by the word of God that he is *not* sanctified, and that he is deceived.

We know that as long as we are in this world we must grow in grace and in the knowledge of our Lord and Saviour. In order to a growth in grace, there must be new faults discerned in ourselves, and additional victories gained. In order to a growth in knowledge, there must be additional truths learned from the word of God, and as they are learned they must be obeyed, if we would be sanctified. So, in the very nature of the case, true sanctification is a work, and a work, too, the period of which is measured only by the length of our stay in this world. However, when the Lord comes in glory, he will find a company of sanctified ones waiting and looking for him; they will have been sanctified through the truth, for it is written of them, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12. And again: "In their mouth was found no guile; for they are without fault before the throne of God." Rev. 14:5. We thank God for the grace of true sanctification, but we pray to be forever delivered from every kind of sanctification that is *not* through *obedience to the truth of God through the Spirit*.

A. T. J.

THE Protestant Episcopal church of America has a revised "Book of Common Prayer," and one of the very important questions decided in it is that "it is optional whether the celebrant shall use the entire morning service in the evening." A new feast, the Transfiguration, is added to the calendar; and in the Apostles' (?) Creed, instead of the sentence "He descended into hell," churches may use, "He went to the place of departed spirits." Well, probably the way to spiritualism is opened wide enough by that, so that further revision will not be necessary.

"THERE is that maketh himself poor, yet hath great riches." Prov. 13:7.

The Missionary.

The Council at Constance.

THE city of Constance at the time of the trial of John Huss was one of the most prosperous inland cities of Germany. It contained a population of fifty thousand, and as many more assembled there during the council. It is situated seventy-three miles northeast of Bale, Switzerland, on a lake by the same name. It is said that at one time thirty thousand horses might have been counted within the city limits. Never had any similar event in the history of the church excited so deep and general an interest throughout the Christian world. A few feet from the landing stands a market—a wide, low room supported with heavy wooden pillars—and this is the room where the council met, and where John Huss was condemned.

The Emperor Sigismund, who took a more active part than any other one man, was the emperor of Germany and the Romans. He was a man who had had many advantages and possessed a high appreciation of learning. But he was a person of worldly policy, devoid of that principle that makes men truly great. If his interest required it he could stoop to the darkest deeds of infamy and crime. Pope John, who was the only one of the contesting popes that came to the council, we have already described. No crime caused him to blush when he had an interest to serve.

Twenty of the bitterest enemies of John Huss in Bohemia went to the council having but one object, namely, to see this man of God brought to the stake. Their expenses were paid by the priests of Bohemia for the purpose of condemning Huss. They were close on his track, as he went to the city, and watched every movement. For a few days after Huss entered the city, he was allowed the privileges of visitors. He had services in his room each day and the privilege of conversing with those that called upon him. Among his enemies was Paltz, once the warm friend and joint advocate of the reform with Huss and others. These enemies placarded him on the church doors and in the public places as the vilest of heretics. They circulated the report that Huss was a mind reader, a sort of magician who could divine the thoughts of those who came within a certain distance. Huss's lodging at Constance was with a poor widow in a humble dwelling. This woman Huss compares to the woman of Zarephath, with whom Elijah stopped. Here he found a welcome refuge, if not a secure asylum. In a short time the bishop of Constance sent his vicar to inform Huss that he must discontinue his services as it was not proper for him to officiate as a priest inasmuch as he had been excommunicated; but he paid no heed to the excommunication.

On the twenty-sixth day after his arrival, Huss was summoned to appear before the cardinals. This was not what he desired nor what the emperor had promised him. He had been promised an opportunity to publicly state his faith. This interview resulted in his being arrested in flagrant violation of his safe-conduct. For a week he remained under a strong guard in the house of the clerk of the cathedral of Constance. Thence he was conducted to the prison of the Dominicans on the banks of the Rhine. The sewerage of the monastery flowed close to the place where he was confined, and the damp and pestilential air of the prison brought on a raging fever which well-nigh terminated his life. His enemies feared that after all he would escape them, and the pope sent his own physician to care for his health. When the tidings of his imprisonment reached Bohemia, it kindled a flame that was not extinguished until nearly 100,000 lives were sacrificed on the battle-field.

S. N. H.

Stockholders' Meeting, Healdsburg College.

THE third annual session of the stockholders of Healdsburg College Corporation convened at the South College, May 1, 1885, at 10 A. M. Upon roll-call it was found that there was not a quorum. The meeting therefore adjourned to May 3, at 2 P. M.

SECOND SESSION, MAY 3, 2 P. M.

The stockholders met according to adjournment. President W. C. White in the chair. Upon roll-call it was found that there were 470 shares of stock represented in person and 725 by proxy, being 352 shares more than a majority.

The minutes of the last annual meeting were read, after which the treasurer presented the financial report.

Elder Haskell made commendatory remarks concerning the reports given. He said the amount of the liabilities of the South Lancaster Academy is about the same as that of Healdsburg College, and that the valuation here exceeds that of the Academy by nearly \$10,000.

The principal followed with some remarks concerning the nature and progress of the school.

The chair appointed the following committees: On resolutions, J. H. Waggoner, J. N. Loughborough, A. T. Jones. On nominations, Geo. Mills, Wm. Ings, James Creamer.

W. C. White made some remarks concerning plans for the coming year. He stated that though some of the professors were going East, their interest in the College was unabated, that they would return with new vigor and courage to undertake the work for the next College year, and would push it forward with renewed energy.

He stated also that there would be additions to the faculty the coming year, especially in the Biblical department. Elder A. T. Jones would come after the camp-meeting to commence the work in this department and also in history.

He stated that Prof. C. C. Ramsey would probably go East to teach in South Lancaster (Mass.) Academy. He was convinced that the South Lancaster school was in need of assistance; that in Healdsburg College we had three men experienced in managing schools, while they had none at South Lancaster of equal experience. While we appreciate the services of Professor Ramsey, and realize the loss we shall suffer by his going away, yet the need of help at South Lancaster leads us to consent to his changing his field of labor.

The Committee on Resolutions presented the following report:—

WHEREAS, The number of students in the Biblical Department this year was nearly double that of other years, and the term of instruction was so short as to exclude many important studies; therefore,

Resolved, That we recommend that the Biblical course begin soon after the State camp-meeting.

WHEREAS, There are many of our people who would like to have their children under the influence of the College, but who for various reasons are not able to send them; therefore,

Resolved, That it is the duty of the different churches, especially the larger ones, to start schools of their own. And that we call their attention to the fact that there are young men and women who have attended the College, and have been trained in the methods of instruction there employed, whom the faculty can recommend as teachers for church schools; and that we request our brethren who wish to engage teachers to apply to the College before making application elsewhere.

WHEREAS, We believe that while our students are gaining a knowledge of the Bible, they should also be gaining an experience in actual missionary labor; the success of the missionary departments in the schools at Battle Creek and South Lancaster having demonstrated the practical efficiency of such instruction; and,

WHEREAS, There are many who need such instruction, and who would attend the College if it were provided; therefore,

Resolved, That steps be taken to open a missionary department at the beginning of the next College year.

Resolved, That we invite Sister M. L. Huntley, of South Lancaster, Mass., to come to California and assist in establishing the missionary department of the College on a firm basis, and to take charge of it for the first year.

Resolved, That we recommend the expenditure of from \$300 to \$500 for philosophical apparatus, such apparatus being very necessary in giving instructions in certain studies.

Resolved, That we regard it an excellent testimonial to the economical management of the College, that notwithstanding the depression of hard times it is able to present so favorable a balance-sheet.

Elders S. N. Haskell, J. N. Loughborough, J. H. Waggoner, W. C. White, and others spoke in favor of the resolutions, and they were unanimously adopted. Adjourned to May 4, at 6 o'clock A. M.

THIRD SESSION, MAY 4, 6 A. M.

The report of the Committee on Nominations being called for, the following candidates were presented for election as directors for the ensuing year:—

W. C. White, J. N. Loughborough, John Morrison, J. H. Waggoner, S. Brownsberger, F. V. Harmon, Jos. Leininger. They were all elected unanimously. The Committee on Resolutions presented additional resolutions as follows:—

Resolved, That we urgently request those who have made pledges which are unpaid, to pay them as soon as possible, and others to take stock in the Educational Association, that the College may be relieved of the burden of paying interest, which unavoidably adds to the cares and perplexities of those who manage it, and cripples their efforts in its behalf.

Resolved, That Section 2, Article 5, of the By-laws of Healdsburg College Corporation, be amended so as to read as follows:—

The regular annual meeting of the stockholders of this Corporation shall be held on the third Monday of April, in the College building at Healdsburg, Cal., at which meeting the annual election of trustees shall take place. Carried unanimously. Adjourned, *sine die*.

W. C. WHITE, *Pres.*
S. BROWNSBERGER, *Sec.*

Nebraska Camp-Meeting.

It is now decided to hold our spring camp-meeting at Norfolk, Madison Co. Our object in selecting this place is that it is a railroad center. It is especially easy of access to our people in the northern, northeastern, and northwestern parts of this State. Never before have our brethren been favored with a camp-meeting in this part of the State, but have been compelled to go long distances to attend these gatherings. We expect that many will come with their teams, as this will be the cheaper way when there are several coming together; but for the benefit of those wishing to come by rail, we have secured very low rates over all the roads leading to this place. We would be glad to welcome all the Nebraska readers of the SIGNS at this meeting. There are many, no doubt, who have been reading our papers that would like to become better acquainted with the doctrines of Seventh-day Adventists and also to become acquainted with the people.

This will be a very favorable opportunity, as a brief synopsis of the Adventist faith will be given, and an effort made to have all feel at home and their stay both pleasant and profitable.

There will be family tents to rent at very low rates; and to those not able to pay they will be furnished free. All should bring a good supply of bedding and provisions from home. There will be a well furnished book-stand on the ground where will be found a large stock of all the books published by our people; also Bibles in all styles of binding, and different languages.

We trust none of our people in the northern

part of the State, and those within a reasonable distance on the south, will think of staying away, or leaving their children at home.

Come, brethren, bring your children, seek God yourselves, and pray for their conversion and for the general interest of the meeting.

Come at the commencement of the meeting and stay till the close. A. J. CUDNEY.

Sweden.

FROM *Les Signes des Temps* we take the following report from Elder J. G. Matteson in Stockholm:—

"I am working now in Orébro, with Brother Johnson. I have passed five months in Stockholm, during which time I have held 158 meetings, visited 115 families, baptized 32 persons, and received 51 members into the church (which now numbers 66). With others who keep the Sabbath and attend meeting, we have about 70 Sabbath observers. During this time about 2,000 persons have heard the truth. On the last day of meetings, we had in the forenoon about 200 hearers; and in the afternoon about 250. They testified to their appreciation of the truth by depositing 250 francs (\$30) on the plates, as well as by their amiable adieus, and invitations to return.

"During my sojourn in Stockholm, I have received 1,545 francs in gifts, and 187 subscriptions for our journals, for which we have received 431 francs."

St. Clair, Nevada.

I HAVE been laboring in this place and vicinity for more than a month, and a deep and widespread interest in the present truth has been manifested. Twenty persons have taken their stand to keep God's commandments, nearly all of whom are adults. Some of them, however, do not as yet realize the separation that Christians must make between themselves and the fashions of this world. On the whole, the outlook in this district is very encouraging. My post-office address is now Virginia City, Nev. E. A. BRIGGS.

May 21, 1885.

Testimony No. 32.

WE take this occasion to speak a word further to our brethren in regard to this important work. As time grows shorter, the importance of diligence in the work committed to us, and of carefulness in individual action, becomes greater. And in this Testimony the attention of all is again most forcibly called to the dangers and duties that lie all about us. This number is of special importance to all in every department of our great work—to the minister, the missionary, the colporter, and the canvasser; to parents, to children, to husbands, and to wives; to the sick, to the well, to physicians, and to nurses; to churches, and to individuals.

We would not attempt to select any one part as more important than the others, but we will mention a few of the portions which are particularly worthy of careful and repeated perusal. These are: "The Influence of Unbelief—Deceitfulness of Sin—Marriage with Unbelievers—The Manufacture of Wine and Cider—The Support of City Missions—Young Men as Missionaries—Importance of the Canvassing Work—Business and Religion—Responsibilities of the Physician—The Coming Crisis—Joshua and the Angel."

This number is put up in durable shape, being well and handsomely bound in cloth. It contains 238 pages of closely printed matter, and the price is only 50 cents. Let the orders come in, large and fast. Nobody is to be enriched by it but the buyers. A. T. J.

"He that walketh uprightly walketh surely."

The Home Circle.

FAITHFUL IN LITTLE.

THERE came to the freight-house quite early one morning, Two youths who were looking for work. Said one, "I'm intelligent, apt, sir, and surely I'm fitted quite well for a clerk." The truckers were wheeling their carts up the alleys. Said the youth, "That is low work to do; It is fit for coarse fellows." "Well, yes," said the master; "But it's all I can offer to you."

The youth turned away with a haughty "Good morning," And passed through the great creaking gate. "And now," said the master, addressing the other, "I suppose you won't handle the freight." "Indeed, sir, I will. 'Tis the best that is offered. It is work that is honest and true. I despise not small sources, great rivers flow from them." "Very well," said the master, "you'll do."

The honest young fellow worked faithfully, truly, Was manly, and gentle, and true; The truckers all liked his frank cheer and bright nature, And nodded, "Young fellow, you'll do." "You see," said the master as higher he raised him, "Promotion is not due to luck; I can tell very nearly just what a man's made of By the way that he handles his truck."

"And whate'er a man says of himself goes for little; His words never make him my clerk; But I put him at trucking, right down at the bottom, And his future's foretold by his work." And step after step rose the honest young fellow, Doing well all the work at his hand; And his fortunes increased, he was temperate and godly, Well honored was he in the land.

So whatever shirks tell you of fortune or witchery, A poor thing to lean on is luck. Be faithful in little. Promotion won't fail you, Even though you begin with a truck. All over the earth if you look you will see it, Naught ever is won by a shirk; But the highest ambition has hope of fulfillment To the one who has courage to work.

Oh, gather great thoughts, my brave lads and sweet lasses, And banish the thoughts low and coarse; For remember the river can never rise higher Than the fount at the river's own source. And do with your might all the work that is given; Success is forever for such. Be faithful in little, and here and hereafter, You'll surely be masters of much.

—Fannie Bolton.

Oil on the Waters.

THEY had been the very best of friends. The pretty country houses were near together, the sunny fields lay side by side, and the grain and corn nodded to each other in sociable fashion over the dividing wall. The orchards ripened amicably together, and the different varieties of their rosy and golden treasures were frequently exchanged when autumn came. The "line gate" was seldom closed, and the feet from one side or the other were always tripping through it on some errand of neighborly kindness. When Mrs. Archer's little Lizzie was sick, it was Mrs. Sherwood who faithfully shared the mother's vigils; and when Mrs. Sherwood's unexpected guests arrived while she was disabled by a burned hand, it was Mrs. Archer who rendered every possible aid.

Pity that a few stones out of place should have spoiled so much good fellowship, but they did. It was that miserable dividing wall—a part of which was either thrown down, or blown down, or tumbled down, nobody quite knew which—that made the trouble. Mr. Sherwood was sure that it was the careless driving of Mr. Archer's threshers that had done it. Of course he could help to rebuild it—it was not a matter of very great consequence—only he was a careful and prudent man himself, and did not like such hurry-scurry ways of doing things, especially when other people's property might be injured by it. "Slow and sure" was his motto, and he thought it high time his neighbor learned it.

Mr. Archer was equally certain that it was Mr. Sherwood's Durham which had been loose

in the adjoining field the day before, which was the cause of the mischief. The animal was not kept securely enough and would yet do worse damage than knocking down that old wall. Mr. Archer declared to his wife, if his neighbor were not more cautious. He was willing to help rebuild the wall; such a trifle was not a thing to make a fuss over, but when he found Mr. Sherwood viewed his obligingness and conciliatory disposition in the matter as very scant honesty, he was offended and indignant at once. Mr. Sherwood was also ready to help repair the breach, but he was not willing to be imposed upon or have his forbearance misconstrued. There ensued a long argument, waxing warmer and more forcible with every reply, in which each man succeeded in thoroughly convincing himself that he was entirely right, and had been injured and insulted. So they parted, a far worse breach than that in the wall having been made.

It widened day by day with the cessation of kindly offices, with the stiff greeting at any occasional meeting, and with the report of every foolish speech of one or the other by unwise attaches or malicious mischief-makers. Both families missed the old pleasant intercourse and felt the deprivation, but, of course, each intended to show the other that it was possible to live without them, and to manifest proper dignity when their rights were tampered with.

There was one who was upheld by no such pride of character, and that was the small lad, Johnny Sherwood. He sadly missed his constant playmate, little Lizzie Archer, who came no more to the fence or the house, and all his requests to go and see her were promptly refused by his mother, who said she did "not believe Mrs. Archer would like to be troubled with him." His visits had never before been considered troublesome, and he was sure Lizzie wanted to come and see him too, if she were not forbidden because "everything had got so queer and crooked," as he said. But there seemed no help for it, and his sore little heart grew only sorer, until one Sunday he could not keep back his tears when something in the Sunday-school class reminded him afresh of his trouble. The teacher had been trying to interest them in missionary work, telling them of many ways in which even children could help.

"And how many of you will try to do something yourselves, and interest your little friends, too?" she asked.

Several small hands were raised, but Johnny's curly head went down upon his folded arms with a half-choked sob.

"What is it, dear?" asked the teacher as soon as the others had passed out, "what is the trouble with Johnny?"

"Oh, I haven't any little friend to ask; cause I can't play with Lizzie any more," sobbed Johnny. "The miserable old stone wall is down, and my papa is 'justly indignant' about it, so mamma says. I don't know what it is, but I s'pose Lizzie's papa's got it too. They both act like children do when they're awful cross. Nobody speaks to anybody any more, and we don't like each other, and there isn't anything nice. I do want Lizzie so!"

The lady listened rather nervously in the fear that she might be obtaining information that did not properly belong to her. A few questions she asked—very few because of that same fear—and then she said soothingly:

"I'm very sorry, Johnny. It is always a pity to have friendship broken in that way, but I hope it will all come right soon. You must just be patient and gentle about it, and pour oil on the waters when you have a chance. Even little children can be peacemakers, you know."

"Do you think I could do any good that way?" asked Johnny, lifting a pair of round, eager eyes.

"I think it very possible you might, dear, only you must be careful not to say or do anything disrespectful to older people, you know,

but watch for chances and work quietly and softly."

Johnny walked home with a plan slowly maturing in his busy young brain. It was the last thing he thought of at night, and the first thing he remembered in the morning—a bright, fresh, dewy morning, that in itself was enough to make a little boy hopeful. Johnny made his preparations carefully and surreptitiously. He was very glad Miss Neal had said his work must be done silently and secretly, for he felt that he could not bear to meet anybody and explain as he stole softly down through the orchard with a tin can in his hand, through that unlucky breach in the wall, and up to the well in Mr. Archer's yard. A swift glance at doors and windows satisfied him that nobody was looking—indeed he had risen early so that nobody should be looking—and then he climbed upon the mossy old curb, so nervous in his haste that it was fortunate that he did not plunge into the cool dark opening below. A minute later Mrs. Archer's Bridget, coming to the kitchen door, espied the lower section of a pair of knee-breeches, a pair of bright red stockings and copper-toes showing precariously from the well-curb, and called out, "Is that you, Johnny Sherwood? And what are ye doin' there?"

But Johnny had accomplished his mission, and without replying he jumped down and ran away to await results.

They followed very speedily. The water served at Mr. Archer's breakfast-table that morning had a very peculiar but unmistakable odor and flavor, and questioning rose high. Bridget recounted what she had seen. Then indignation swelled into positive wrath, and Mr. Archer sought his neighbor's house.

"I thought the little difficulties that have grown up between us were unpleasant enough, sir, but I did not suppose you would instruct your family to begin a series of petty annoyances and persecutions."

"What do you mean by that, sir?" demanded Mr. Sherwood, his stiffness struggling with bewilderment.

"I mean that such a child as your Johnny would never have dreamed of such a contemptible piece of malice as trying to pollute a well, unless—"

"Johnny!"

But Johnny rushed out of his hiding-place behind the curtains and answered for himself.

"I didn't try to p'lute it nor nothin'; 'twas just oil. I love Lizzie, so I do, and we want to play together, and I'm tired of everybody being cross. I cried about it in Sunday-school, and Miss Neal said, 'Be a peacemaker.' She said, 'Pour oil on the waters,' and I chucked the whole canful of kerosene down your old well—so there!"

Johnny was sobbing with shame and disappointment, while swift changes were flitting over the gentlemen's faces; then they both laughed.

"I was a fool to make such an accusation as that," said Mr. Archer uneasily.

"And I have been another—in several ways," answered Mr. Sherwood with a sudden moisture obscuring the mirthful twinkle of his eyes as he extended his hand. "Neighbors and members of the same church! 'A little child shall lead them,' Archer?"

But the other's hand was already in his with a warm, firm clasp. So the breach was healed and the wall rebuilt. The next Sunday, Johnny snuggled up to Miss Neal and whispered: "I tried it, and it did it, too! Lizzie 'n me's going to have a missionary hen and raise chickens to sell for the heathen."—*Central Christian Advocate.*

"FAVOR is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates."

Having a Bent.

A GREAT many men have no bent. They spend their life in trying to find out what they are fitted for, and fail for want of the discovery. The average boy goes through school and college (if he goes to college) with no idea of what he is going to make of himself. He knows as little on graduation day as on the day he entered. Now, however, he can wait no longer; he *must* do something. He tosses up. His dice are labeled law, medicine, ministry, journalism, business, bank. He throws for a choice. He goes into the ministry because this gives him three more years of agreeable student life at little or no expense; or law because law is a highway into a variety of professions; or journalism because he enjoys seeing the fruit of his pen in print; or business because he wants to be well off, and he does not know that over ninety per cent. of business men fail; or he goes home to live, or teaches for a living for a year or two, because he cannot make up his mind what to do or be. Perhaps he chooses his father's profession, because it is his father's; more probably he repudiates it, for the same reason; perhaps a stronger classmate awakens a short-lived enthusiasm for some calling, to be followed by a lifelong regret that he did not take some other; perhaps he just stumbles in at the nearest open door, merely because it is open. Blessed, therefore, I say, is the boy who has a bent; who knows what he wants to be and do. By all means encourage him in it.—*Sel.*

Real Homes.

WILL it not be well for parents to reconsider thoughtfully the question of home-making? Do your children love their home? Do they prize it? Is it the "dearest spot on earth," or a mere boarding-house? If there is a fault, whose is it? If a lack, who is to blame?

Home-making, be it remembered, is a work in which all have a part. Fathers may not shirk their duty by saying that it is "woman's business." Neither can it be done without forethought, direction, and effort. Oftentimes it involves the sacrifice of selfish comforts and pleasures. The happy tumult of the youngsters play may disturb your after-dinner doze. A "children's hour" in the early evening, given up to games and entertainments, in which you are their companions and leaders, may not be so agreeable as to spend the time at play, at the club, or in neighborhood gossip. But you are under bonds, morally, to give yourselves to your family as the need requires. If you do no more than to "raise" your children, you have, before God, no right to have any.

Make your house a real home—cheerful, bright, beautiful in spirit, happy in all its expressions—and you will be a good deal better fitted to begin enjoying Heaven at once, when you get there.—*Golden Rule.*

THE petrified forests near Holbrook, Arizona, have been purchased by a company. They have commenced the shipment and manufacture of the petrifications into tablets, tiles, and various ornamental articles in building and finishing. In this connection, the Prescott *Miner* has the following: "Governor Tritle informs us that while in San Francisco he inspected an establishment recently started for the cutting and polishing of petrified wood taken from the wonderful forest of petrification existing along the line of the Atlantic and Pacific in this Territory.

"The parties engaged in this work state that the petrified wood is rapidly driving California onyx from the market as a material for mantels, etc., as it is susceptible of a much finer polish, and is also more permanent and lasting than that of the onyx. Several companies have already been formed for the purpose of getting possession of portions of the forest by pre-emption," thus promising to further push the manufacture.—*Sel.*

Health and Temperance.

Handmaids of Dyspepsia and Death.

AS PLENTIOUS

"As the sands of the sea, where the tides ebb and flow;
As the leaves of the forest, the flakes of the snow;
As the stars of the sky, swiftly speeding through space,
Their trackless way lighting with glory and grace,
In millions as countless as the footprints of men."

are the household recipes of the present day. Almost every housewife has her cook book or books, or, if not this, her scrap book or recipes of her own invention, or copied from her neighbors' books of similar character, or, yet again, from some fugitive cook book or stray newspaper.

In short, it is but truth to say that our cooking is quite generally done "by the book." But, such books as some of them are! The crudeness with which they are prepared, the lack of common sense, even, that many of them display is frightful to contemplate; and when we come to consider the fact that these are "law and gospel" in multitudes of kitchens, we cease to marvel at the rapid pace with which dyspepsia walks abroad, to wonder that "good digestion waits on appetite" no longer, or to accept as true the statement that indigestion numbers more victims than pistols, powder, and bullets.

There are, it is true, a few good cook books, but they are sandwiched in so closely with such as are good for nothing and only "made to sell," that it is indeed hard to sift the wheat from the chaff, to separate the gold from the dross, and to draw the line well between the Simon pure and the poor—and very poor, at that.

And again, Miss Parloa, whose books are of the Simon pure variety—by the way, every recipe which she prints having been thoroughly tested by her own hands—says, with much truth and soberness, that the best of recipes can never bear good fruit when brains are left entirely out of the mixtures. These, of an average quality, at least, are necessary to the bringing forth of good results in about equal proportions of judgment, consideration, and care. One housewife or cook will make most excellent bread from the same materials or "ingredients" that another will produce the same article from that is "not fit to eat." And so on, down through the whole detailed list of items in the cooking calendar.

A recipe is often considered as worthless when it is really excellent, the only fault being, in reality, in the manipulation. One weighs and measures carefully and another carelessly, the result being that one drowns out all the virtues of the "thing full" of this with the overpowering measurement or the short weight of her "thing full" of that. The wide range in size of spoons and tea-cups is also a great drawback to the correct rendering of recipes in practical operation. A tea-cup may almost be said to range in capacity from that of a thimble to that of a bowl, and a "flowing bowl"—overflowing, at that. Spoons also vary, but not so radically as do tea-cups. This article of household use, however, has so wide a variation in size, that in compounding recipes by the "spoonful" great care and much judgment are necessary. Eggs, too, vary in size and quality, there being as radical a difference in the flavor of eggs as there is in potatoes, and equally so as to richness in different pieces of meat. And then, too, when we read—as we do while these lines are being written—that "eggs are quoted in Montana at ten cents each, in Georgia at ten cents a dozen," it makes some difference whether one is using eggs in Montana or Georgia.

A good cook and a good cook book make a good combination, resulting in good cooking, but from the combined efforts of a good cook and a poor cook book or a good cook book

and a poor cook, "good Lord deliver us." Could there be a statute passed against hodge-podge or worthless recipes being published, and another against carelessness in handling them, as there is already one against carelessness in the handling of fire-arms, we should be able to keep dyspepsia and indigestion at bay much more successfully than we now do. But as there is little prospect of making such laws a job in the way of money-making, there is as little prospect of getting them enacted, so we must fall back on the next best thing, and that best thing is honesty in the editing of cook books and intelligence among those who make them test books in cooking. *Good Housekeeping* will do its best to help the good cause along in both these departments of kitchen economy. "Too many cooks" need not necessarily "spoil the broth," however many there may be of them, if the materials used are "honest Indian," and if they will all season with knowledge, experience, judgment, and care.—*Good Housekeeping.*

Spring Remedies.

In early times it was the custom to give the body a regular spring cleaning. Beginning with the flow of sugar water, sassafras tea was substituted for coffee; then followed an occasional drink of an infusion of sarsaparilla, burdock, prickly ash, or wild cucumber. These were often combined in the form of bitters, using whisky in the place of hot water to extract their virtues. In addition, white walnut, may-apple, black snakeroot, rattleroot, bloodroot, pokeroor, and many others were used to meet special indications.

There is still too much dependence placed in the efficacy of pills, potions, and powders, and not enough in the means of health prescribed by nature. Those who feel languid and dull prefer taking quinine or bitters to indulging in exercises which induce perspiration and good, sound sleep. Iron is a more convenient appetizer than an air bath and a restricted dietary, and alcoholic stimulants a more agreeable means of supplying vital force than those embodied in the original plan. While these may seem to answer the purpose, and may do so for the time being, they are purely delusive and wholly untrustworthy. When they appear to be adding to the stock of vital energy, they are really consuming it, or at least impairing the energies through which it is generated.

Sufficient exercise in the open air to produce free but not copious perspiration, is one of the most efficient means of freeing the system of effete and poisonous matter. This is in reality an air bath, and as such is more effective in the elimination of many deleterious substances than the water or vapor bath. The exercise dislodges the particles, and they are carried out with the escaping fluids. These principles are embodied in the Turkish and the Russian bath, but are not so well adapted to the purpose as when applied in the manner prescribed by nature. As Sir Philip Sidney said,

The common ingredients of health
And long life are
Great temperance, open air,
Easy labor, little care.

—*Oregonian.*

"TAKE some food; for this is for your safety." It is a Christian duty to look out for one's safety. Life and health are gifts of God; their possessor is responsible to God for their preservation and wise use. Even though our health and strength may seem of little worth just now, we must take care of them in view of what God may have for us to do in the future. It is just as truly a man's duty to look to his health as to be faithful in prayer and Bible reading, or in Christian work. And a Christian clergyman is not beneath his business when he is counseling his people to eat and to drink that which is best for them.—*Sel.*

They Don't Know It.

He is a genial and cultured gentleman. There is not a sunnier face in the village, and I have never seen him ruffled in temper. One of New England's best colleges graduated him. Since his graduation, he has been engaged in a business that has kept him familiar with current literature and with questions of public interest.

At the railway station he has often passed me, and I noticed that he always carried his lighted cigar in his left hand, and as much out of view as conveniently he could, as, going to the smoking-car, he made his way through the throng on the narrow platform. I judge that his cigars are of the very best, for, in passing, the fragrance was very pleasant. I hold common strong tobacco in great abomination, but many persons, who, like myself, never use tobacco, have no dislike for the choicest kinds when burned in the open air.

One day I met my friend at the station without a cigar. I have no recollection of doing so before. We entered the car together, and I gladly made a place for him by my side. We talked of current events, and of matters personal to himself, but I am glad he did not know how offensive was the smell of old tobacco in his clothing and in his breath. I believe that I can successfully disguise the disgust I feel at such annoyances. Had he suspected the aversion I felt, he would have been troubled. He has the instincts of a gentleman. He knows that no man has a right to be, in such ways, an offense. I have reason to think that a great many persons who smoke choice brands of tobacco, and who are honestly told by ladies that the fragrance is agreeable to them, *fail to know that old tobacco smoke is everywhere and always a nuisance.*

A young gentleman made, not long ago, a business call on me in the evening. We concluded the matter in hand in a very few minutes, and he went away. The housekeeper came in soon afterward, and instantly threw open the windows to rid the house of the odor of old tobacco smoke. Would the young man have felt proud of having made such a purification necessary? He, probably, has never surmised that his presence in the drawing-room is offensive.

I had business at the money-order office. I waited my turn in line. There were some ladies waiting with the rest. The man in front of me continued smoking. A lady was before him. I ventured, at length, to suggest, in as mild a way as I could, that it was hard that ladies must be exposed to tobacco fumes or abandon the money-order office. His answer came, "This is a free country." As I made some additional remark, he courteously (?) replied that "if I did not like tobacco smoke I might *stick my head the other way.*" Of course this character was of the coarser sort, but I fear there is something in the habit of tobacco-using that makes men forgetful of others and selfish in practice.—*Nelson, in Congregationalist.*

THE extremely severe criticisms of the press, upon the Ohio State Board of Agriculture, have resulted in a very decided expression of opposition to liquor-selling at the State fairs. At the recent annual agricultural convention, held in Columbus, fifty-eight of the sixty-one counties represented voted that the time has arrived when the public sentiment of the State demands that the State and County Boards of Agriculture should exclude from their grounds all spirituous and malt liquors.

Don't allow children to drink tea or coffee; no, not even when it is two-thirds milk and water. If they crave something warm to drink, give them a cup of hot milk.

PENNYROYAL, strewn under carpets and in the drawers of furniture infested with cockroaches and fleas, will destroy the vermin.

News and Notes.

RELIGIOUS.

—The Church of England has an income and real estate which if realized would yield \$1,000,000,000, says an advocate of disestablishment.

—The Shah of Persia has contributed \$800 towards the erection of a new Presbyterian mission church in Hamadan, Persia.

—Bishop Coxe, of western New York, announces that the Diocesan Council has fixed \$1,000 as the lowest salary which should be offered a minister.

—The constantly increasing Jewish population at Jerusalem is now said to be about 18,000, which is, perhaps, the largest number that has lived there since the city was destroyed by Titus in 70 A. D.

—One of our exchanges says 110 negroes were baptized in the Tennessee River at Knoxville in forty-seven minutes. We think that the sacredness of the rite must be sadly overlooked when an attempt at speed is made.

—A grocer at Keokuk, Iowa, who has a keen eye to business, in subscribing \$1.00 to a church entertainment added after his signature, "the only place in Keokuk where you can get sixteen pounds of sugar for \$1.00."

—There really seems to be a prospect of the union of the Greek and Roman Churches. The Roman Apostolic Delegate to Constantinople, and the Greek Bishop of Dakovar, both have lately written strongly in favor of it. And as, in behalf of the movement, the one calls for prayers to the Virgin Mary, and the other for prayers to St. Methodius, they will probably fetch it.

—There is to be a grand pilgrimage to the Grotto of Lourdes again this year. The pope has deigned "to open again the treasury of indulgences" in favor of it. But it is expected that each of the pilgrims will give "at least one penny for the construction of the Church of the Rosary, dedicated to our Lady of Lourdes," and a portion of these alms will be given "for the tomb of Pope Pius IX." What with Catholic pilgrimages, and Protestant fairs, festivals, mum socials, etc., the millennium will probably be brought about soon!

—Rev. E. O. Tade, of the Congregational Club of San Francisco, was to discuss this theme at the Club meeting last Monday: "The Source of Our Greatest Power Is the Source of Our Greatest Weakness." We should like to have heard it. We have a lurking curiosity to know how it could be made to appear that God is "the source of greatest weakness," or of any weakness at all; for he is undoubtedly the source of greatest power. Or does Mr. Tade propose to maintain that some other than God is the source of their greatest power? If so, then his proposition needs no argument.

SECULAR.

—Grant's night-rests are improving.

—Grasshoppers are nearing Calistoga, Cal.

—Stockton, Cal., is warring the opium dens.

—The small-pox is spreading in Montreal.

—Ex-Secretary Frelinghuysen died at 5:30 o'clock, May 20.

—The prospect for a large crop of peaches in Maryland is said to be very good.

—The New Orleans Exposition, which closes the 31st inst., is to be opened again in November.

—A check that was drawn in 1832 was presented for payment at a Hartford, Conn., bank recently.

—France is anxious for peace with the Hovas of Madagascar, where she has been raiding for some time.

—Cubans report the probability of an uprising in Cuba that will free the island from the dominion of Spain.

—Over \$6,000 was paid into the land office at Stockton, May 19, for timbered land in Tuolumne County.

—The Immigration Association reports the arrival of 1,062 immigrants in the State of California last week.

—Ex-President Hayes has been drawn to serve on the grand jury of the United States Circuit Court at Toledo, Ohio.

—The aggregate loss of property by fire throughout the United States and Canada during the month of April, was \$7,750,000.

—A. P. Swineford, of Michigan, who has been appointed Governor of Alaska Territory, is said to be "the right man in the right place."

—A death-dealing cyclone passed over Rooke County, Kansas, May 15, injuring about fifty persons and destroying much property.

—The Spanish Government has asked the French Government for an explanation of the hoisting of the French flag on Spanish territory in Africa.

—A Frenchman, carrying a sack on his back, in New York City, was arrested the other day. The sack proved to contain the dead body of a woman.

—The death of a man found dead at the foot of his bed in San Francisco is explained by the fact that nine empty liquor bottles were found in his room.

—Several of the most important posts on the North Saskatchewan, belonging to the Hudson Bay Company, have been plundered and destroyed by hostile Indians.

—One of the most severe rain-storms ever known in this country passed over southern Kansas, May 15, drowning six persons and doing a great deal of damage to property.

—The English combined naval reserve squadron are to meet in Bantry Bay, Ireland, to participate in the grandest sham battle and torpedo experiments ever witnessed.

—May 13, Brands' lager beer brewery in Chicago, was burned. Loss \$250,000; no insurance. We extend to them the comfort that their loss is the world's eternal gain.

—A water-spout descended upon a ravine near Kearney, Neb., in daylight, washing a family of emigrants named Scott from their wagon and drowning two of their children.

—Wheeling is no longer the capital of West Virginia. On May 9, the capital was moved to Charleston, West Va., which is now the permanent seat of government for that State.

—May 15, John A. Logan was re-elected United States Senator from Illinois. Blaine, in congratulating Logan, says: "Your contest is unprecedented; your victory is memorable."

—It seems that Director-General Burke's resignation is now accounted for in that he became personally responsible for debts contracted in behalf of the New Orleans Exposition to the amount of \$150,000.

—Just to show how easy it could be done, Captain Boyton swam out to the British war vessel, the *Garnet*, lying off Tompkinsville, Staten Island, and successfully attached an uncharged torpedo to her bottom.

—James J. Ayres, Superintendent of the California State Printing Office, has gone to Chicago for the purpose of purchasing presses and machinery for printing the text-books for the public schools of California.

—Grasshoppers in great numbers are reported as having crossed the mountains between the Santa Clara and San Joaquin Valleys, and being at their destructive work near Calaveras Valley, thirteen miles from San Jose.

—"In a German grist-mill recently a sack of flour fell down stairs, opened, and scattered the contents in a burning gas flame, set fire to the dust, causing an explosion which lifted a part of the roof of the mill and broke almost all the windows."

—May 19, Prof. Robert E. Odum jumped from the Brooklyn bridge into East River, a distance of 135 feet, and lived after being rescued and resuscitated only long enough to ask in a whisper: "What kind of a jump did I make?" Are the fools all dead now?

—The jury of inquest who were trying to ascertain the cause of the death of First Sergeant Hake, who was assassinated at Whipple Barracks, A. T., received an anonymous letter, warning them that if the efforts to find the murderer did not cease, more deaths would occur.

—In a discussion of the use of superfluous words, by David Dudley Field, at Columbia College, N. Y., he cited two passages from our Constitution where superfluous words are claimed to have been used; he further said that in our ordinary deeds of transfer 860 words out of 950 are superfluous.

—A terrible sight was witnessed on the Columbia River, at Fort Spokane, W. T., May 18; by the giving away of a cable a large barge was set loose, which drifted rapidly toward the rapids until it struck a huge rock severing it in twain. All were rescued but three, who perished in the rapids. One of those rescued, afterwards died from injuries received.

Obituary.

YOUNG.—Sister Deborah Young was a native of New York, but lived in Washington Territory and California many years. She accepted the present truth and united with the Oakland church over a year ago. She resided in the city of Alameda. She died May 19, 1885, aged 67 years, 8 months, and 17 days.

The circumstances of her death were very painful. On Sunday, May 17, she was crossing the railroad tracks at the corner of Broadway and Seventh Streets, in this city. While watching one train a locomotive on the other track approached unperceived; she did not see it until it was within a few feet of her. She attempted to escape, but the engine struck her, throwing her onto the cow-catcher, which in turn threw her clear from the track. Her injuries were mostly internal; after lingering in much pain she died the second day after the accident.

It was a singular coincidence that the week before her death, while in her usual health, she gave minute directions concerning her funeral and all matters pertaining to her decease, no one conceiving that so very soon these directions would have to be carried out. Death had no terrors for her, for her faith was fixed upon the Life-giver, who will "come again" to receive his followers unto himself. She leaves four children—two sons and two daughters, who greatly mourn her loss. A large circle of brethren and sisters in the faith, and of other friends, mourn with them her sad departure. But we do not sorrow without hope. The funeral services took place in the S. D. A. meeting house in Oakland, where we presented the blessed hope to the mourning friends.

EDITOR.

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.

Nebraska Camp-Meeting.

For full particulars of the Nebraska camp-meeting see page 331. Nebraska is an important field, and this will be an important meeting. Favorable rates have been obtained of the railroads. Let the brethren all attend, bringing children and friends. Co-operation in the work insures success.

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.

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.

North Pacific Camp-Meeting.

REDUCTION OF FARE, TENTS, ETC.

THE Oregon and California Railroad Co. on both East-side and West-side divisions, and the North Pacific Co., from Seattle to Portland, have kindly offered to return at one-fifth fare all those who pay full fare over their respective lines in coming to this meeting. N. B. Pay regular fare in coming; and receive certificate on camp-ground, which will secure ticket to return at one-fifth fare.

There will be a well furnished provision stand on the grounds, also a restaurant where a limited number can obtain meals.

Tents can be rented at \$2.50 to \$3.50, according to size. Those desiring to purchase can get an extra quality, 8 oz., Stark Duck, 10x12, four-foot wall, with factory-made poles and pins, at \$18.50; the same in drilling at \$15.25. These will be well made with a window in each end and pockets in each side. Smaller and larger sizes at prices to correspond.

Send your orders as soon as possible, to Elder Wm. Potter, East Portland, Or., Box 18, and you will find your tent pitched and ready to receive you on arrival.

C. L. BOYD, President.

Publishers' Department.

WE send no papers from this office without pay in advance, unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

OUR GENERAL AGENTS.

Michigan—Miss Hattie House, care *Review and Herald*, Battle Creek, Mich.
New England—Mrs. E. T. Palmer, N. E. Tract Repository, South Lancaster, Mass.
North Pacific—Mrs. C. L. Boyd, East Portland, Oregon.
England—*The Present Truth*, 72 Heneage Street, Great Grimsby, Eng.
Norway—Eld. J. G. Matteson, Akersveren No. 2, Christiania, Norway.
Switzerland—Addie S. Bowen, Belchenstrasse 20, Bale, Suisse.
Hawaiian Islands—L. A. Scott, Honolulu, H. I.

Vol. IV.—Second Edition.

WE have less than 500 of Vol. IV. of "The Great Controversy" now on hand. The first and second editions of this valuable work make a total of 10,000 copies sold in the past six months. We shall not republish this book again in its present size and style of binding. Retail price, \$1.25. State tract societies and general agents who desire more of the present edition, for SIGNS premium or otherwise, will please send in their orders immediately. Address, *Review and Herald*, Battle Creek, Mich., or Pacific Press, Oakland, Cal.

Notice to Agents.

ALL orders for the SIGNS should be written on the printed blanks provided for that purpose and called "order sheets." These blanks will be furnished free upon application. Write only on one side of the paper.

All book orders, etc., should be sent on a separate slip of paper, as they go to different departments at the office. If the papers are not received regularly, or anything is wrong in the address, write to the State agent about it and not to the SIGNS Office, as the State secretary fills all short-term orders from the State club.

All order sheets should be numbered consecutively, commencing with the first of the year or quarter.

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.—Los Angeles church \$15.50, Mrs Ruoff \$9.05, Oakland church \$50.95, W N King \$7.25.
HEALDSBURG COLLEGE.—Mrs E R Kelsey \$25, Mrs Ruoff \$10.

FOREIGN MISSIONS.—Mrs Ruoff \$10.

AUSTRALIAN MISSION.—L Good \$1.

CASH RECEIVED ON ACCOUNT.—Kansas T and M Society \$11, Tennessee T and M Society \$45, Mrs C Ruoff \$83.

SABBATH READINGS

FOR THE HOME CIRCLE.

COMPILED BY MRS. E. G. WHITE.

THESE are some of the few really good books. For twenty years Mrs. White has been selecting choice, interesting, and instructive stories, the best of which are presented in these four volumes of 400 pages each. It would be difficult to find a better collection. The selections have been carefully made, and none need fear to place them in the hands of the young. They are not, however, designed exclusively for the young, but are adapted for general home reading. All the members of the family circle will find something in them to entertain and instruct. They are just the thing for holiday or birthday gifts. Price per set, neatly put up in box, with premium, illustrated Lord's Prayer, or the "Bird's Eye View of the Holy Land," \$2.50.

Address, SIGNS OF THE TIMES, Oakland, Cal.
Or, REVIEW AND HERALD, Battle Creek, Mich.

EARLY WRITINGS OF MRS. WHITE.

COMPRISING "Experience and Views" and "Spiritual Gifts, Volume One," bound in one volume. This makes a neat and attractive book of nearly 200 pages, and should be read by old and young. The matter and the style in which it is presented are so interesting that no one who has read one chapter will forego the pleasure and profit of reading the remainder. Price, 75 cents.

Address, SIGNS OF THE TIMES, Oakland, Cal.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 28, 1885.

Camp-Meetings in 1885.

UPPER COLUMBIA, Milton, Or.	June 3-10
PENNSYLVANIA, Jamestown	" 3-9
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

THANKS to brethren LaRue and Scott for Honolulu papers.

SEE notice of appointment of Nebraska camp-meeting in this paper.

ARE you reading carefully the articles on Geology which are now being published in the SIGNS? If not, you are losing something worth having.

WE are making preparations to issue the *Pacific Health Journal and Temperance Advocate*, early in June. Remember the notice in last week's SIGNS.

THE "Rural Health Retreat," at St. Helena, Cal., is now open—we trust to stay. Steps are being taken to give it a thorough advertising throughout the country.

NEXT week we intend, providence permitting, to resume our articles on "The Church." The general meetings lately held broke in upon our work so we were obliged to suspend some things.

LAST Sabbath we spoke in San Francisco. We have not had the opportunity before of meeting with that church since our return from the East. We were much pleased to see the increase of their numbers both in the Sabbath-school and in the congregation.

THERE is not that attention paid to the subject of church schools among our people which its importance demands. Do the officers of the churches ever speak of this to their charges? If not, why not? There are hundreds of children who need their advantages.

THERE is prospect that negotiations for peace between England and Russia will not prove successful. Gladstone is wise in seeking to avert war if possible, for, to all appearance, a war between these nations would be a terrible one. But it will come, even if it is delayed for the present.

THE well-known California lawyer, "Zack Montgomery," has been nominated by Attorney-General Garland for Assistant Attorney-General. But there is strong opposition, principally because of Montgomery's having published papers strongly opposed to the American system of common schools.

IT has been arranged to publish at this office, beginning in July, an 8-page monthly entitled "THE AMERICAN SENTINEL." This is in accordance with a resolution passed at our last General Conference, and with the action of the Stockholders of the Publishing Association at the recent meeting in Oakland. Particulars will be given next week.

Republication of the "Testimonies."

THE work of preparing the "Testimonies for the Church" for republication in bound volumes, is fast progressing. There will be four volumes, leaded long primer, well bound, and soon issued from this Office in Oakland. It was decided to publish them here in order that the writer, who has spent months past in California, might be near for consultation in the work. Each volume will contain between 600 and 700 pages; price, each, \$1.50, or \$6.00 the set. Send in orders now; they will soon be filled.

Special Classes in Language.

A CARD from Prof. G. H. Bell informs us that he is about to start two classes,—one in practical and theoretical grammar, and the other in composition and rhetoric,—to be taught by correspondence. This is becoming an acceptable method of teaching, because it is available to so large a number who cannot spare the time or have not the means to go to school. Professor Bell is known as one of the best and most accurate teachers of language in the land. His address is Battle Creek, Mich. We recommend our friends to avail themselves of this opportunity.

An Apology.

It is not often that we have to make an apology, as we intend to be careful in our statements. Several weeks ago we wrote a short article—"Alcohol is King"—on the reported order refusing the W. C. T. U. the privilege of giving away water in the buildings of the New Orleans Exposition. We got our information from a paper considered always reliable, and which, we knew, had quite sufficient means of knowing whereof it spoke. Our article was put in type; yet fearing there might be some mistake we gave orders that it should not be used until we had opportunity to verify its statements. In our absence, at the meetings in Healdsburg and St. Helena, it was used contrary to our last order. We regretted it then, as we had not verified it; and much more now that the journal from which we took the statement comes out with a correction, saying it was misinformed. We have spoken only in high terms of the Exposition, and by no means would do it injustice.

Religious Ranting.

AMONG the papers deposited in our "distributors" in Oakland is one having a long article on the coming of Christ and the resurrection. Well, those are glorious themes, but how are they treated? They say that Christ is come. But Jesus himself said, "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not." We shall not believe it, because we believe all that the Scriptures say, that when he comes the archangel's voice will be heard, the trump of God will sound, every eye shall see Christ, the tribes of the earth will mourn, the wicked will flee in dismay, the graves will be opened, the dead will arise, and the living saints will be caught up to meet the Lord in the air. These things cannot be counterfeited. But they who believe not these things are under a terrible deception.

Now let us hear them on the resurrection. The first paragraph perverts the words of Christ as follows:—

"He that believeth in me is resurrected, and he that believeth in me is changed in the twinkling of an eye."

And the next paragraph opens thus:—

"But you say, Shall not the dead who died in their sins be raised also? Certainly. But not till by faith they lay hold of Christ at the resurrection."

Such perversions of Scriptures as this are shameful. But let us hear once more:—

"When God shall have prepared us, and when we know Christ, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10), then shall we attain the resurrection of the dead (v. 2), that is, we shall have power to call forth the dead, and by virtue of the God power in us, assist them to put on incorruption."

It is only because deplorable ignorance of the Bible prevails, that such abuses of the sacred word are tolerated. It is strange that in this land of Bibles and Bible light, people will believe that they are led by the Spirit of God, who so fearfully pervert the word of God. These writers profess to be *superlatively holy*,—led wholly by the Spirit. But Jesus prayed the Father that his people might be sanctified through the truth; and he said: "Thy

word is truth." And he also said that the Spirit would guide them into the truth; into an understanding of the word of God. How, then, can people be guided by the Spirit of truth who continually pervert and abuse the plainest declarations of the word? It is because, in proclaiming *their own holiness* they have become "vainly puffed up by their fleshly mind." As the Methodist minister in Ohio said, theirs is a remarkable case of "humility on stilts."

Spiritualism—Inquiries.

THE following letter comes to us, dated at a public office in Springfield, Ill.:—

"DEAR SIR: I inclose 20 cents, for which please send me a copy of 'Nature and Tendency of Modern Spiritualism.' I wish the book for friends who have embraced the so-called philosophy. As for me, I have not yet thrown the Bible overboard; I cannot, therefore, say that I am a Spiritualist. I cannot, however, ignore the fact of some wonderful manifestations I have seen through mediums. During this time three questions have repeatedly presented themselves to my mind, namely: Cannot Spiritualism be consistent with the teachings of the Bible? If not, will not all this phenomena sooner or later be explained, with the aid of science, by the laws of nature? Or, if neither, whether there is not a veritable devil, and that it is he who is exercising this (deceiving) power on earth?"

"Yours most truly, — — —"

1. Spiritualism cannot be harmonized with the teachings of the Bible. It is not without reason that Spiritualists have tried to destroy the force of the truths of the Bible. They well know that there is an "irrepressible conflict" between it and their teachings.

2. The phenomena cannot be explained by science or on natural principles. Dr. Hare undertook to expose or to explain it, and it defeated him. Dr. Crooke, of England, was compelled to acknowledge his defeat. That there is a great deal of fraud practiced by professed mediums we have not a doubt; and this aids the deception by putting people off their guard. Many, like yourself, have witnessed "wonderful manifestations;" and we know there is a power in it which is not according to natural law, and which is beyond the ken of science.

3. The only possible explanation which will cover it in all its phases, is that given in the Bible: "They are the spirits of devils working miracles;" or properly, demons, for the term *devil* is only in the singular in the Scriptures. Satan, or the devil, is the leader of the fallen angels or demons. It is written that in the last days Satan will work "with all power and signs and lying wonders." They who read the evidences presented in the pamphlet, "Modern Spiritualism," must deny the teachings and the practices of Spiritualists themselves, as well as the Bible, or confess that what we say is correct.

THE Chicago University, a Baptist institution, of which the grounds were given by Stephen A. Douglas, was recently sold at auction to satisfy a mortgage of \$321,000, to an insurance company.

THE SIGNS OF THE TIMES,

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

International Tract and Missionary Society.

A sixteen-page Religious Family Paper, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel; with Departments devoted to Temperance, The Home Circle, the Missionary Work, and the Sabbath-school.

Price Per Year, — — — — — \$2.00
In Clubs of five or more copies to one address, to be used in Missionary Work, — — — — — 1.50

Address — — — — — SIGNS OF THE TIMES,
Twelfth and Castro Streets, OAKLAND, CAL.

Signs of the Times.—Extra.

VOLUME 11.

OAKLAND, CALIFORNIA, FIFTH-DAY, MAY 28, 1885.

NUMBER 21.

Our Camp-Meetings.

[Short selections from the writings of Mrs. E. G. White, on the duties and privileges of those who attend these meetings.]

Our camp meetings are arranged and held at great expense. God's ministers who advocate unpopular truth labor excessively at these large gatherings to bear the message of mercy from a crucified Redeemer to poor fallen sinners. To neglect or treat these messages with indifference, is to slight the mercy of God and his voice of warning and entreaty.—*Testimony No. 26.*

On every camp-ground there should be well-matured plans for pitching the tents. Have them in order. The work of preparation should not be allowed to drag, so that it will take two or three days of the meeting to get the tents all pitched. The ministers, who labor in word and doctrine, are not the ones to drive the stakes, while young men stand looking on. They should be left free to give themselves to the study of the word and to prayer, that they may do noble work for God. The special directions which God gave to the Israelites when they lived in tents, should be often read. There was order in the arrangement of the tents, and most careful order in pitching the tabernacle. Men were assigned to particular duties, and any unfaithfulness caused confusion, and was severely punished. Each man was to do the duty assigned him promptly and without murmuring. By this the Lord designed to show that he is a God of order, and that he does not sanction any confusion in his work. He had what might be called a training-school in the wilderness, and his people need training now just as much as they did then; for the Lord is no less particular now than he was in the days of ancient Israel.—*Review, 1884.*

While preparing for the meeting, each individual should closely and critically examine his own heart before God. If there have been unpleasant feelings, discord, or strife in families, it should be one of the first acts of preparation to confess these faults one to another and pray with and for one another. Humble yourselves before God, and make an earnest effort to empty the soul-temple of all rubbish,—all envyings, all jealousies, all suspicions, all fault-finders. "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up."

The Lord speaks; enter into your closet, and in silence commune with your own heart; listen to the voice of truth and conscience. Nothing will give such clear views of self as secret prayer. He who seeth in secret and knoweth all things, will enlighten your understanding and answer your petitions. Plain, simple duties that must not be neglected will open before you. Make a covenant with God to yield yourselves and all your powers to his service. Do not carry this undone work to the camp-meeting. If it is not done at home your own soul will suffer, and others will be greatly injured by your coldness, your stupor, your spiritual lethargy.

Here is a work for families to engage in before coming up to our holy convocations. Let the preparation for eating and dressing be a secondary matter, but let deep heart-searching commence at home. Pray three times a day, and, like Jacob, be importunate. At home is the place to find Jesus; then take him with you to the meeting, and how precious will be the hours you spend there. But how can you ex-

pect to feel the presence of the Lord and see his power displayed, when the individual work of preparation for that time is neglected?

The same work of humiliation and heart-searching should also go on in the church, so that all differences and alienations among brethren may be laid aside before appearing before the Lord at these annual gatherings. Set about this work in earnest, and rest not until it is accomplished; for if you come up to the meeting with your doubts, your murmurings, your disputings, you bring evil angels into the camp, and carry darkness wherever you go. I have been shown that for want of this preparation these yearly meetings have accomplished but little.—*Testimony No. 31.*

The business meetings held in connection with our annual gatherings do not receive the attention which their importance demands. We are sorry this is so; for through them our brethren and sisters might learn of the present standing of the cause, and of the plans laid for its advancement. Every one who loves the truth ought to be interested in these meetings, and to attend them when it is possible.

Our brethren and sisters should feel that these meetings are a school to them; to many, they are of greater importance than any other meetings held among us. Here persons of experience bear testimony in regard to the workings of the different institutions, and the manifestations of the providence of God in the various branches of the cause; and the Spirit of God bears witness to these statements that they are indeed true.—*Review, 1884.*

Our camp-meetings are holy convocations, and the people should be willing to make some sacrifice to attend them. They should not consider attendance on these meetings in the light of pleasure or inclination merely. If through love of ease or love of the world they neglect this opportunity of gaining spiritual knowledge, they displease God; for they show that their hearts are attracted more by the things of this life than by those of the future, immortal life. What can be expected of those who profess the truth, and yet will not assemble with the people of God in their important gatherings, because they think their worldly interests require their attention? Is it not of greater importance to secure eternal riches and a life that measures with the life of God, than to gain a little more of this world's wealth?

Many of our brethren are becoming wedded to the world, and in their eyes the things of earth eclipse those that are spiritual and eternal. Suppose that in the place of these camp-meetings there should be held a general meeting to tell people where there was a mine of gold, where all who would endure many privations and hardships might become rich; how many would be held at home by their farms or their merchandise? Every one would find a way to attend the meeting. These yearly meetings are held at great expense. God sends his servants with a message to you, brethren and sisters, to tell you how you may obtain durable riches, the most glorious mansions, the most healthful climate, perfect peace, and immortal life. You may learn of the dangers that beset your path, and of the enemies you will have to meet, and how to overcome them.

Brethren, come at the commencement of the meeting, and bring your families with you. Lay your plans weeks beforehand, and even months if necessary. Leave every worldly interest and care at home as far as possible, that all may be free to enter heartily into the service of the Lord.—*Signs Supplement, 1884.*

The "Signs Supplement" and Its Mission.

THE question has naturally arisen in the minds of some, What is the object of the SIGNS SUPPLEMENT, which is now regularly published? It is very proper that a word of explanation should be given upon this point, as well as to the reason why its publication commenced on the Pacific Coast.

The utility of the tract distributors has been seen this side of the Rocky Mountains more than in any other part of the country. Over one-half of the number used in the country are on the Pacific Coast, and two-thirds of these are used by the California Conference. More than sixty of these distributors are supplied daily. A careful estimate shows that if all the papers used were purchased at the club rates the cost for one year of those filled daily would be \$4,320. On the remaining 100 distributors which are filled on an average of twice a week, the cost would be \$2,400, making an aggregate cost yearly of \$6,720. In view of this cost, the question naturally arose whether it could not in some way be lessened. The SIGNS SUPPLEMENT, which costs less than one-half as much as the SIGNS, was designed to meet this demand. Its mission therefore is more particularly to those Conferences which are taking a special interest in placing the truth before the masses of people by the distributors in hotels, depots, public thoroughfares, and in such places where the people, while traveling, can get but a few moments to read. A very fitting place is found in post-offices, where the people can read while waiting for their mail. This distribution brings back no financial returns, and the question of cost is quite an item.

The SIGNS SUPPLEMENT can never take the place of the SIGNS as a missionary paper, for it simply directs the reader to some one point of truth. It is designed to sow some seed by a brief argument, while people are traveling, or have a moment to wait in these places. For our general missionary work where there is a correspondence connected with it, there should be a variety of reading matter, both doctrinal and practical. The SIGNS is a family religious paper. We are not a one-idea people, and the impression we give the people should be the truth as it is. Nothing can take the place of such a periodical. The SIGNS SUPPLEMENT should be used by our tract societies all over the country, for the work designed for it. It would accomplish as good a work in many instances as a sixteen-page paper filled with a variety of the choicest religious reading matter. The daily reports from the distributors in the cities where they are used, confirm their utility, and those engaged in the work feel that they cannot be abandoned. The importance of having a sixteen-page paper for general missionary work must be self-evident to all. But for public places where people take a paper and expect to read it through within half an hour, while waiting for the trains, steamboats, etc., there is nothing more fitting than a four-page sheet. The first page contains short notices which could not fail to interest the reader. The second and third will usually treat upon one subject, perhaps the matter contained in some tract; while upon the fourth page there will be a Bible-reading upon the same subject; thus in different ways calling the attention of the reader to one point of truth. This also serves as an advertisement where they can procure more reading upon the same subject.

It was published in California because, first, our missionary paper was published here; and, secondly, there was a much larger number of distributors used here, and consequently the demand was greater. It started more as an ex-

periment for the purpose herein mentioned than to establish a permanent paper. It would therefore be expected that at the next General Conference the utility of such a sheet would be discussed. Those who use it for the purpose mentioned will be prepared to discuss its feasibility.

In those parts of the country where tract distributors are used largely, as in a few of the Western States and on the Pacific Coast, it is impossible to procure a sufficient number of old papers to keep them supplied. It is here where the necessity is felt for something of this kind. Tracts will not answer the purpose; they are too common. The public prefer a paper. When an interest in the truth has been awakened then a tract or book will be read with equal readiness; but to arouse the attention of the reader, a paper is much better than a tract. It is for this reason that the paper has been started here in California this present season. We do not urge it upon any of our societies, but for the purpose above mentioned it will fully meet the demand.

S. N. H.

The Tract Distributors.

THE question of placing tract distributors in public places has been discussed at our general annual meetings for a number of years past. Those of our brethren who have used them, and noticed the effect of the reading matter thus distributed, have spoken highly in their favor, while those who have had the least experience with them have been more reserved. Formerly, we have been of the more reserved class. But from what we have seen and known of the effect of them, we have become convinced of their utility.

At the International Society held at Battle Creek, Mich., last winter, the following preamble and resolution were passed:—

WHEREAS, each year's experience gives us more confidence in the efficiency of missionary work done on ships and railroad lines; therefore,

Resolved, that we recommend a more general effort in this line, and especially the placing of tract and periodical distributors in railway depots, and on ships and steamers; these distributors to be kept in place only as long as it is evident that they are useful, and arrangements can be made to keep them well supplied with reading matter.

At a subsequent meeting of a committee to consider the general interests of the cause, the distributors were highly recommended, and W. C. Sisley was appointed to see to supplying the various tract societies with them. There are two kinds of distributors used. One, simply containing nothing but our reading matter; while there is another kind used largely in depots in the Western States which have in the center a space large enough to hold a railway table, with pockets for our publications beneath and on each side. This secures a protection of them by the railroad officials, as their own advertisement is in the center. We see no objection to this, where it is necessary thus to protect our property.

There are about five hundred of these in active use in this country. Two hundred and seventy-five of these are on the Pacific Coast, while there are a few on the island of Honolulu, and on ships. Many of these are supplied each day; others twice a week, while those in rural districts once a week. The cost of supplying them averages about \$12 a year each. Where they are filled once a week upon the Pacific Coast, the SIGNS, *Review*, and tracts are placed in them. The average cost of the 160, allowing them to be filled twice a week, which is a low estimate as many of them are filled each day, would amount to the sum of not less than \$3,840 per year; and the total cost on the 275 used on the Pacific Coast would be \$5,600. And there is no portion of the country where our brethren are more enthusiastic over the tract distributors than on the Pacific Coast. Our friends have watched them as the readers

came in and took from them reading matter. It has been ascertained that in many instances there are regular readers to the periodicals placed in the distributors. In one instance at the Oakland pier, in California, when a satchel of papers was brought in to supply the distributors, a lady requested the SIGNS OF THE TIMES, and she was handed an old paper. She remarked that she had read that. The attendant gave her a later number, and as she took it she said she had also read that; he then handed her the latest number, for which she thanked him, and said she had not seen that number before. It was evident that she was a constant reader.

It is observed that tracts are the last things taken from the distributors; periodicals are invariably used first. Many interesting instances were related similar to the above in the late State quarterly meeting in California. In one town there are three families known to be observing the Sabbath as a direct result of the reading matter found in the distributors; in another place one family; and thus they are more or less to be found where the distributors are used. There is no doubt that in some cases the publications are wasted, but the amount, where it is so, is far less than might be supposed. Some have been seen to take out the papers and, after reading them, do them up in wrappers and address them to send by mail.

It is one of the effective means of scattering the truth among those who are unacquainted with it. When our brethren wake up to the importance of giving the light to others, there will be twenty used in this country where there is now one. The question may be asked, If it costs so much to supply them, would it not rob other branches of this work? This has not been the result in any case which we have known, but the result proves the same as in other respects where the spirit of the missionary work is manifested. Those tract societies that take the largest number of SIGNS to use in their missionary work, pay the largest tithe, and are more liberal in every other branch of the cause. It is the same with the tract distributors; those societies where they are mostly used do the largest amount of missionary work in other respects. The same spirit that inspires them in one phase of the work will lead them to adopt any means by which the cause of truth can be advanced in other phases. Recently the SIGNS Office has received quite a number of orders for distributors to be sent across the mountains. They have invariably been referred to Battle Creek, Mich.

In large depots and thoroughfares, where the people are traveling from one part of the country to the other, and will frequently have to wait an hour or two for the cars, is a very fitting place for the tract distributors. "Sow beside all waters" is the injunction of the inspired penman. The truth is to fall like leaves of autumn wherever there are people to be warned of the coming Judgment. God holds his people responsible for his work, and every lawful means by which it can be accomplished. It is duty for all to avail themselves of every providence that will accomplish God's design in giving his truth to mankind. It is not only important that these distributors be placed in public thoroughfares, but that they should be attended to. In every case, responsible persons should see them supplied, and provisions should be made for the reading matter. Individuals or local societies can do this without affecting the State treasury. There are many who would give \$12 or \$25 a year for this purpose. Then there are individuals living in the vicinity where the distributors are located who could attend to supplying them regularly. This is as important as it is to have the distributors. God's providence is over this work, and his hand is in it. This feature of missionary work will yet prove to be one of the greatest means of placing the truth before the people.

S. N. H.

Which Way Is Best?

WHEN the plan of increasing the circulation of the SIGNS OF THE TIMES was considered at Battle Creek, last winter, the *Review* Office made the very liberal proposition of furnishing the "Sunshine at Home" at greatly reduced rates. The SIGNS OF THE TIMES also proposed to unite in this move and furnish the SIGNS at reduced rates to the tract societies which take them in large clubs to remail to the subscribers who purchase "Sunshine at Home." When the presidents of some of the large Western societies agreed that they were not prepared to remail the papers from the State depositories, it was suggested by Bro. W. C. White, that for a few months the SIGNS Office would mail the SIGNS to the individual subscribers, for the societies, at the same price. This was very liberal to the tract societies, on the part of the SIGNS Office, as it would save them two cents a pound, the publishers' rates of postage, and also the labor of remailing.

Where our tract societies were straining every nerve to pay for as many publications as they could to use in the missionary work, they felt to appreciate this favor. Notwithstanding the financial help this was to our tract societies, there are some reasons why it was not so good in other respects. We wish to mention some of the advantages which we think will more than compensate for the trouble and expense of remailing the papers. We are in need of laborers all over the country, both men and women who feel a burden for souls. And by remailing the SIGNS to weekly subscribers, and corresponding with them, there are many who can educate themselves to be successful missionary workers. If this is entered upon heartily, realizing that it is the work of God, it will discipline the mind to take and bear other responsibilities in the cause of God.

There are those of our sisters who can do this work. By remailing the SIGNS weekly they keep constantly upon their minds the individuals to whom the papers are sent. Frequently while remailing the papers they will be impressed to mark certain articles and then drop a postal card to the subscribers and call their attention to the article thus marked. This will oftentimes open up a correspondence, and awaken an unusual interest in the individuals for whom they are laboring. In this manner their minds are drawn out and educated to take an interest in those who are reading the SIGNS weekly, then at the end of the term of their subscription they will be specially interested to have them renew and obtain other publications.

If the subscriptions are sent to the SIGNS Office, and those in the State have no further thought or responsibility in the matter, they will gain none of the experience we have mentioned. We therefore think that educating workers and arousing a living interest in the cause in the respective Conferences, the results would be far better to mail their papers from the depositories; and the experience thus acquired will far more than compensate for all the cost. This will also give character to the work in their respective Conferences, and more intimately connect the secretary and tract workers with the individuals for whom they labor. In this way their attention can be called to the camp-meeting, and special invitation given them to attend. Also notices of new works which are published from time to time, can be sent to these individuals with the prospect of securing the sale of the books. A number of our Conferences have adopted this plan retaining their subscriptions, and with the aid of the colporter as he recanvasses, have labored directly for each individual subscriber. Such Conferences sell a larger number of Vol. 4, and take a more active interest in the recanvass.

There is no book published by our people that is more important and calculated to accomplish more good than Vol. 4 of "Great Controversy,"

which is to follow the "Sunshine" canvass. There is no article in the SIGNS OF THE TIMES that is calculated to create more of a general interest than the writing on the first page. As this is followed with Vol. 4, the reader cannot fail to get an idea of what we are, as a people, and what we believe. What we need among our people is to get the spirit and burden to labor for the souls that are around us. Any arrangement that will accomplish this is of more value than dollars and cents. Besides the expense and labor of mailing, the SIGNS is not as much as it at first might seem. According to the late postal law which takes effect the first of July, the postage for remailing the SIGNS will cost but one cent per pound. This is only one-half what it has cost heretofore. The expense therefore will be less than *four cents a year* for remailing the SIGNS, and only *one cent a quarter* for each subscriber. With Dick's mailing machine, which can be purchased for \$10, 1,000 copies can be mailed in an hour. However, this would not be practicable for our small societies, as it involves expense of type, etc. One person can address by hand from two to four in a minute, or from eight to twelve hundred in a day. If the depository is located where there is a missionary society or a church so that the sisters can come in and assist in the work, the labor of mailing will be but a trifle.

It is still the privilege of our tract societies to have the SIGNS Office send out the paper to the individual on the short term subscription if they choose. But from the experience it gives and the influence of it, which we have seen upon our societies, we think it would be better for the societies to take the work in their own hands. Our souls are pained when we see so many of our people take so little burden of the work. There is danger of the missionary work becoming mechanical and formal. We are laboring for souls; this is our work. And whatever plan that can be devised, or whatever means can be adopted that will lead us to feel for our fellow-men around us, and thus labor for their salvation, will be more profitable than gold and silver. The question is not what is the easiest way for ourselves, but which is the most effectual plan. Not, how we can save the most money in the operation, but how it will tell the most directly for the salvation of souls. We should study, not to please ourselves but Him who died for us.

S. N. H.

A SEA-CAPTAIN writes from Charleston, S. C.: "Inclosed please find money-order for \$2, to pay for my subscription to the SIGNS OF THE TIMES for one year. Having a number of copies sent on board of my vessel, I have read them carefully, and believe you are right in your teaching of the Scriptural truths of the Sabbath, and immortality through Christ. And being an elder in the Reformed Church, it is my duty to see that Scriptural truths are taught. I am specially interested in the series of articles on 'Constantine.'"

A lady who was previously a member of the Congregational Church at Windsor, Mo., says:

"DEAR SIGNS: One year we have had, through the kindness of some friend, weekly visits from you, which have been a source of much spiritual strength and benefit; and, with other writings on the subject, have confirmed myself and greatly influenced my husband in the belief of the seventh-day Sabbath. I have just started out to keep it holy, and I hope if faithful in prayer, walk, and words, that before long my whole family of seven will be keeping the Lord's Sabbath. Inclosed find subscription for the SIGNS. I read them all and then send to friends and neighbors, for I feel it is sowing gospel seed. And though I cannot yet fully believe all your doctrines, I do believe that Christ is coming soon; also that God's commandments are unchanged by him, and to keep them *all* is essential to salvation. I am sincerely yours in Christian friendship."

Rivulet Missionary Societies.

"Just as the twig is bent the tree's inclined," is a saying as familiar as it is true. It follows that if we want our children to grow up into noble, efficient missionary workers, we must begin early to teach them how to work. And we know of no better way to do this than to organize them into regular missionary societies, and let them work with the *Instructor* just as older ones work with the SIGNS. This has been successfully done in many places in the East, and within the last six months similar societies have been organized in Oakland, San Francisco, and Healdsburg, and we are glad to know that they are contemplated in many other places. Experience is said to be a hard school. In view of this fact, a few hints drawn from personal experience in the organization and working of such societies may be profitable to those who are thinking of leading out in the work at home.

In Oakland a meeting was first called by a few of the primary Sabbath-school teachers. After a chairman and secretary for the day had been elected, the constitution used in similar societies in the East adopted, and a nominating committee appointed, each of the children was given the name and address of one to whom he was to send the *Instructor*. After a few suggestions as to the nature of the letter which was to accompany the paper, each was requested to write a letter and bring it to the next meeting.

At the second meeting the officers were elected, the letters collected and examined, and the best read without giving the writer's name. (Care should be taken to see that at least two or three good letters are written, and that those that are good are highly commended; but in no case should they be given to the children to copy.) After kindly criticising and suggesting, the letters were all handed back, with the request that they be carefully rewritten, and brought again the next week, stamped and addressed ready to mail. Instructions were then given about wrapping and addressing the papers, and each was requested to bring one to the next meeting, addressed the same as his letter.

At the third meeting the letters and wrapped *Instructors* are carefully examined, and the mistakes pointed out before all. If the work has been well done, the letters and papers can be mailed, or left with the secretary to mail. A new name is then given to each, and at the next meeting he brings a new letter and two *Instructors* neatly addressed; at the next he brings a new letter and three papers; and at the next a new letter and four papers. The first name is then dropped before the fifth is taken; and after that a new name is taken and one dropped each week, so that each member writes a letter and mails four *Instructors* each week. Thus the work begins gradually and systematically, and after the first four weeks a regular amount is done.

Too much pains cannot be taken with the letters. With a few suggestions at first, the children will be able to compose them themselves. In no case should they be allowed to copy the letters of one another, or even to write all their own letters alike. If they were to do this they would soon stop thinking, and consequently would lose their interest. The following are copies of letters that have been written by the children, showing a few of the many ways in which the letters can be varied:

"DEAR FRIEND: I am going to send you the *Youth's Instructor* for a little while. It is the paper that we get in our Sabbath-school. The children in our school have a little society. The name of it is the 'Rivulet Missionary Society.' We have about twenty members. One part of our work is to interest children of our age in good reading. I am ten years old. If you know of any other little girls who would

like to read the paper, send me their names, and I will send them a few numbers.

"Sincerely yours."

"DEAR FRIEND: I suppose you will be surprised to receive a letter from a stranger in a distant place; but I received your name from a friend of mine, and take the liberty to send you a copy of the *Youth's Instructor*. We have taken the *Instructor* about nine years, and find it a very good paper. It is used in our Sabbath-school. I hope your parents will notice the lessons on the third page. These are for the older members of the school. I am twelve years old and study in a little book called 'Bible Lessons.' My last lesson was about Samuel. Do you go to Sabbath-school, and what do you study about? I will be very glad to receive an answer from you, telling me how you like the paper. I remain, yours truly."

"DEAR FRIEND: I am a little girl eight years old, and like very much to read good books and papers. I have one paper called the *Youth's Instructor* which I like very much. It always has three or four good stories, and much besides that is instructive. I will mark the pieces that I think the very best of all. When you have read them, please write and tell me how you like them. Your friend."

Four papers are sent to each address, a letter accompanying the first. If no answer is received, the name is then dropped. If a letter is received, three or four more *Instructors* are sent. By this time the one who received the letter, or, if thought best, the corresponding secretary, is ready to answer it. With this letter he sends a copy of the SIGNS, with the statement that it is for their parents to read, and requests that they write and tell him how their parents like it.

One little girl, in answering a letter of this kind, said: "I received your kind letter and papers. Mother thought the paper, the SIGNS OF THE TIMES, very good, especially the two stories, 'Christ's Second Coming' and 'Evil Effects of Tobacco.' It is the same opinion that she has had about tobacco-using. Father thinks the papers good. Yes, they would read more of them. You wanted to know if I had looked at the lessons in the *Instructor*. Yes, and think they are very nice."

Another little girl said that her father and mother had seen the SIGNS before, and they did not agree with the Seventh-day Adventists in regard to keeping the Jewish Sabbath. She then wisely quoted Col. 2:16 and Rom. 14:5, to show that it was not necessary to keep it. In answering this letter, one text was explained by copying a brief extract from "History of the Sabbath," and the other by sending a marked copy of the SIGNS which treated on that subject. The result is yet to be seen. Certainly the parents are investigating the subject, and this is what we want.

The number of letters received by the society has been larger than expected. During the last quarter one was received to every three mailed. These have without exception spoken in high terms of the papers received, and almost every one has contained from one to ten names of other children to whom they would like to have the *Instructor* sent.

One little girl wrote that she was a member of the "Band of Hope." A copy of the *Good Health* was sent to her, and in reply she says: "I received your kind letter a few days ago, also the temperance book. I like it very much. Perhaps after a while I can get the *Youth's Instructor* into the Sunday-school. They have papers now, but after a while they will take it. They are all Methodists here."

When the letters that have been received are read in the society, suggestions are made as to how they shall be answered. And in no case are the answers mailed before they have been brought to the society, carefully examined by the proper persons, and sometimes read before the society for the benefit of others.

At first the only *Instructors* the children had to work with were what clean ones they could gather up in the church. But this fund was soon exhausted, and they began to plan how they could raise money to pay for a club of new ones. One girl arranged to earn a little money by caring for a neighbor's child an hour or two after school, another did some crocheting for a friend. One little boy caught and sold some fish, and engaged to pump water for a neighbor twice a week. Another owned two hens, and agreed to give all the money he could get for the eggs. Several have planted gardens, and expect to sell a portion of the vegetables raised. It may be questioned by some whether a market can be found for these. But not so. At least one of the boys has already sold his crop. He has a standing offer of five cents apiece for all the cucumbers his garden will produce. A week or two before the holidays, most of the members went after school and canvassed for "Child's Poems," receiving five cents for each book sold. Most succeeded well; some not so well. One boy eleven years old sold eleven copies in one day.

A part of the first money earned was spent in obtaining stationery, also pass books in which is kept a full record of all the work done. Each one then pledged from five to twenty-five cents a month, according to what he thought he could earn, and a club of one hundred *Instructors* was ordered.

The question has been asked, How old must a child be in order to become a member? That does not depend so much on the age as on the ability to write, and the willingness of the parents to encourage. If the parents will take a little interest, a child can join just as soon as he can write or print neatly. One of our best workers is only eight years old, and some are even younger.

The names to be used by the society are gathered from ministers, school-teachers, canvassers, friends, or any one else. A copy of these names is kept in a large blank book, with the names of those from whom they are received and to whom given. The age is also specified, and each name is given to a member about the same age.

The meetings are held once a week, and are enlivened with singing, instruction from the blackboard on letter-writing and keeping the pass books, and by the reading of good missionary stories. When suitable stories cannot be obtained, we have found the interest equally good in a brief extract from "Early Writings," or "Great Controversy, Vol. 4," accompanied by occasional questions and explanations. It is surprising to see with what eagerness children will listen to a description of some of the events yet to transpire on the earth, and also to some of the author's early experience. Children whose parents have kept the Sabbath for years are often the most ignorant in regard to these things.

In all the exercises the aim should be to lead the mind to God, and to fill the children with such a strong love for the truth that when the temptations of youth come upon them they will not be carried away with the love of pleasure and society, but will be willing to do or suffer anything rather than renounce the truth. It was this principle, planted deep in the hearts of the youth of the Piedmont Valleys, that enabled them to stand firmly for right when persecutions came. And it is this principle, and this alone, that will enable the children and youth of our day to stand amid the trials that are soon to come upon God's people. Who is not willing to aid in implanting this principle in the hearts of at least a few of the children? The blessing of the Lord will surely attend such efforts, if put forth untiringly in his name and strength. M. K. WHITE.

"EVEN a child is known by his doings."

What the "Signs" Is Doing.

A LADY in Waverly, Iowa, writes: "Inclosed find money to pay for 'Thoughts on Revelation,' and SIGNS OF THE TIMES. An uncle has kindly sent me the paper occasionally, and I like it so well that I want it to read every week. I am not professionally one of your 'Band,' yet I believe very much as you do, and want more light."

A young man of Williamstown, Australia, writes: "I am a poor fatherless boy, the sole support of my mother. I am working in a printing office. I am reading your papers and find great comfort in them, and am showing your letter to many friends."

The secretary of the Y. M. C. A. of New Zealand writes: "I have received the SIGNS OF THE TIMES you so kindly sent me. Please accept my best thanks for the same. We should be most happy to receive a copy of the paper for our reading-room. I feel confident that your paper would be highly appreciated."

A lady of Virginia writes: "I thank you sincerely for the SIGNS OF THE TIMES sent me. I think it an excellent paper. It has more purely religious reading in it than any paper I know; and less advertisements and light reading than any paper I ever saw. Our religious papers of to-day are filled up with advertisements, etc., to far too great an extent. Some of them are nothing less than advertising columns."

A lady in Mississippi writes: "I thank you for the papers sent; I have read them carefully. Their teachings prove conclusively to my mind to be in harmony with those of our Lord. Every page of the SIGNS seems to breathe charity, holiness, and consecration to the service of God. I regard you as a people peculiarly taught of the Holy Spirit. You are obeying the divine command, and your light is not hidden. Its rays penetrate to the very hearts of all who earnestly desire and seek light upon this important and glorious theme."

A minister of St. Louis, Mo., writes: "I could no longer refrain from expressing my gratitude for the SIGNS. It is an excellent paper, and one in which others as well as myself are delighted. I hope to be able to obtain some subscribers for it soon."

A gentleman in Maryland writes: "I should be pleased to receive the SIGNS OF THE TIMES and will peruse it with care and pleasure. I consider it a very good paper, and hope it may live long to disseminate the truth of God."

A letter received from an M. D. of Nebraska, says: "The curiosity with which the first few copies of the SIGNS were examined was soon changed to deep interest. I look forward to its arrival expecting to find in each number real spiritual food."

A lady in Scotland writes: "I thank you very much for the SIGNS OF THE TIMES. I have been in receipt of it for two months. The paper is very interesting and contains many good pieces. I realize that we are truly living in perilous times. The SIGNS will be gladly received. It always affords me much pleasure to hear from Christians, and I trust the time is not far distant when all God's children shall meet in one home, and be forever with the Lord."

A gentleman of Georgia says: "I have received two copies of the SIGNS OF THE TIMES which were highly appreciated. This paper is always a welcome visitor to our home; and as I am on the literary committee in our missionary society, I have read several pieces in the SIGNS at our monthly meetings. I think the SIGNS a splendid paper, filled with pure, wholesome literature of a high grade; and coming as it does, almost across the continent, we receive it as a message of love from our brethren in Christ."

Republication of the Testimonies.

It is known to all our churches that it has for some time been contemplated to publish the "Testimonies for the Church" in four bound volumes. It seems absolutely necessary to the preservation of these important writings that this shall be done. They were first published in small pages, thin paper covers. Some of the numbers were published in great haste, to meet the wants of the cause at the large gatherings of the believers, that they might be taken by the brethren to the various parts of the field. And in some instances the editions were quite small. A second edition of the earlier ones was issued, but only of the earlier ones. Some have tried to preserve them by binding several numbers together, but this could not be successful for several reasons: the editions were not large enough to meet the general want; and the pages were too small to admit of permanent binding in books of any considerable size. In the meantime the first copies were being worn out, or virtually destroyed.

One fact was recognized by all: much of the matter which they contain is of the greatest importance, and all ought to have a wider circulation than it has had; and it ought to be put up in a form which will insure its preservation.

Accordingly it was decided to issue them complete in four volumes. Each volume will contain between 600 and 700 pages, and will be sold for \$1.50, or \$6.00 for the set. These will be among the cheapest books, according to their cost, which have issued from our presses.

They have been unavoidably delayed from various causes, yet more or less work has been done on them for some time past. But last winter it was decided that they should not be delayed for any consideration; and it was decided also that they should be issued from the Oakland publishing house, where the work could be under the supervision of the writer of the Testimonies. Notwithstanding there was a great pressure of work in our office, a certain portion of our experienced laborers was assigned to this work, and it has progressed to the satisfaction of all. They are so far advanced that it is confidently expected to have them ready for the camp-meetings this coming summer. People may send in their orders with the assurance that they will be soon filled, Providence still prospering our labors.

No. 32, just issued, has been put up in good, substantial covers, and all future numbers, if the Lord still vouchsafes more to us, will be well bound, so that all may be preserved together. We congratulate our churches that this desirable work is so near its accomplishment, and that soon they can have the Testimonies complete, in plain type, and well bound. And we hope there will be renewed interest in their reading and study. J. H. W.

The "Signs of the Times Supplement."

This is the name of a new, 4-page, semi-monthly, paper. It is designed for use specially in the tract distributors that are placed in the public reading-rooms, hotels, depots, and post-offices; and for the city mission work of visiting from house to house. This 4-page SUPPLEMENT contains about as much reading matter as a 32-page tract, yet we can print it in paper form at about one-half the wholesale price of such a tract.

Price per year for the SIGNS and SUPPLEMENT, together to single subscribers, \$2.30. In clubs of five or more to one name and address, \$1.80. The 4-page, semi-monthly, SUPPLEMENT alone in clubs of 100 and upwards will be furnished, post-paid, at \$25.00 per 100. Twenty-five papers make a volume, thus in large clubs it only costs one cent a copy. Address, SIGNS OF THE TIMES, Oakland, Cal.