

# The Signs of the Times.

"Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

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## The Signs of the Times.

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### JERUSALEM.

JERUSALEM, oh, sacred name,  
How rich in holy memories!  
The brutal Roman quenched the flame  
Which lit her daily sacrifice;  
But memory still delights to dwell  
Upon the earlier, purer days,  
When prophets' words like manna fell,  
And Zion's courts were filled with praise.

The New Jerusalem! That word  
Awakes our holiest hope and prayer;  
The promise seems too long deferred;  
Yet faith will cast on God its care.  
The dawning light already gleams,  
And calls for songs of grateful praise;  
We hail with joy its earliest beams,  
And loud our hallelujahs raise.

O city of our God, descend!  
As John, in holy vision, saw;  
Our anarchy and darkness end,  
In light and liberty and law.  
God and the Lamb shall be our light,  
From doubt and error making free;  
God's will to our illumined sight,  
Shall law and life and rapture be.

—Thomas Hill, D. D., in *Independent*.

## General Articles.

### The Church at Ephesus.

BY MRS. E. G. WHITE.

AFTER leaving Corinth, Ephesus was for some time the scene of Paul's labors. This city was the great commercial center of Asia Minor. Its harbor was crowded with shipping from all parts of the known world, and its streets thronged with the people of every country. Therefore, like Corinth, Ephesus was a favorable missionary field.

Paul first visited Ephesus when on his way to Jerusalem, to celebrate an approaching festival. During his short stay on this occasion, his preaching made so favorable an impression that he was urgently requested to remain. His plan to visit Jerusalem prevented his accepting this invitation; but he promised to return at some future time.

On resuming his labors in Ephesus, Paul, as was his custom, commenced his work by teaching in the synagogue of the Jews. He continued to labor there for three months, "disputing and persuading the things concerning the kingdom of God." He at first met with a favorable reception; but, as in other fields of labor, he was soon violently opposed by the unbelieving Jews. As they persisted in their rejection of the gospel, the apostle ceased preaching in the synagogue.

Paul saw that "a great door and effectual" was open before him, though there were "many adversaries." Ephesus was not only the most magnificent, but the most corrupt, of the cities of Asia. Superstition and sensual pleasure held

sway over her teeming population. Under the shadow of her idol temples, criminals of every grade found shelter, and the most degrading vices flourished.

The city was famed for the worship of the goddess Diana and the practice of magic. Here was the great temple of Diana, which was regarded by the ancients as one of the wonders of the world. Its vast extent and surpassing magnificence made it the pride, not only of the city, but of the nation. Kings and princes had enriched it by their donations. The Ephesians vied with one another in adding to its splendor, and it was made the treasure-house for a large share of the wealth of Western Asia.

The idol enshrined in this sumptuous edifice was a rude, uncouth image, declared by tradition to have fallen from the sky. Upon it were inscribed mystic characters and symbols, which were believed to possess great power. When pronounced, they were said to accomplish wonders. When written, they were treasured as a potent charm to guard their possessor from robbers, from disease, and even from death. Numerous and costly books were written by the Ephesians to explain the meaning and use of these symbols.

As Paul was brought in direct contact with the idolatrous inhabitants of Ephesus, the power of God was strikingly displayed through him. The apostles were not always able to work miracles at will. The Lord granted his servants this special power as the progress of his cause or the honor of his name required. Like Moses and Aaron at the court of Pharaoh, the apostle had now to maintain the truth against the lying wonders of the magicians; hence the miracles he wrought were of a different character from those which he had heretofore performed. As the hem of Christ's garment had communicated healing power to her who sought relief by the touch of faith, so on this occasion, garments were made the means of cure to all that believed; "diseases departed from them, and evil spirits went out of them." Yet these miracles gave no encouragement to blind superstition. When Jesus felt the touch of the suffering woman, he exclaimed, "Virtue is gone out of me." So the scripture declares that the Lord wrought miracles by the hand of Paul, and that the name of the Lord Jesus was magnified, and not the name of Paul.

The manifestations of supernatural power which accompanied the apostle's work, were calculated to make a deep impression upon a people given to sorcery, and priding themselves upon their intercourse with invisible beings. The miracles of Paul were far more potent than had ever before been witnessed in Ephesus, and were of such a character that they could not be imitated by the skill of the juggler or the enchantments of the sorcerer. Thus the Lord exalted his servant, even in the estimation of the idolaters themselves, immeasurably above the most favored and powerful of the magicians.

But He to whom all the spirits of evil are subject, and who has given his servants authority over them, was to bring still greater shame and defeat upon those who despised and profaned his holy name. Sorcery had been prohibited in the Mosaic law on pain of death; yet from time to time it had been secretly practiced by apostate Jews. At the time of Paul's visit to Ephesus, there were in the city certain Jew-

ish exorcists, who, seeing the wonders wrought by him, claimed to possess equal power. Believing that the name of Jesus acted as a charm, they determined to cast out evil spirits by the same means which the apostle had employed.

An attempt was made by seven brothers, the sons of one Sceva, a Jewish priest. Finding a man possessed with a demon, they addressed him, "We adjure thee by Jesus, whom Paul preacheth." But the evil spirit answered with scorn, "Jesus I know, and Paul I know; but who are ye?" and the one possessed sprang on them with frantic violence, and beat and bruised them, so that they fled out of the house, naked and wounded.

The discomfiture and humiliation of those who had profaned the name of Jesus, soon became known throughout Ephesus, by both Jews and Gentiles. Unmistakable proof had been given of the sacredness of that name, and the peril which they incurred who should invoke it while they had no faith in Christ's divine mission. Terror seized the minds of many, and the work of the gospel was regarded by all with awe and reverence.

Facts which had previously been concealed were now brought to light. In accepting Christianity, some of the brethren had not fully renounced their heathen superstitions. The practice of magic was still to some extent continued among them. Convinced of their error by the events which had recently occurred, they came and made a full confession to Paul, and publicly acknowledged their secret arts to be deceptive and Satanic. Many sorcerers also abjured the practice of magic, and received Christ as their Saviour. They brought together the costly books containing the mysterious "Ephesian letters," and the secrets of their art, and burned them in the presence of all the people. These treatises on divination contained forms of communication with evil spirits. They were the rules and regulations of the worship of Satan,—directions for soliciting his help and obtaining information from him.

The influence of these events was more widespread than even Paul then realized. The manifestation of the power of Christ was a grand victory for Christianity in the very stronghold of superstition. From Ephesus the news was widely circulated, and a strong impetus was given to the cause of Christ. These scenes in the ministry of Paul lived in the memory of men, and were the means of converting many to the gospel, long after the apostle himself had finished his course.

It is fondly supposed that heathen superstitions have disappeared before the civilization of the nineteenth century. But the word of God and the stern testimony of facts declare that sorcery is practiced in this Christian age and Christian nation as verily as by the old-time magicians. The heathen oracles have their counterpart in the spiritualistic mediums, the clairvoyants, and fortune-tellers of to-day. The mystic voices that spoke at Endor and Ephesus are still by their lying words misleading the children of men. The mysteries of heathen worship are replaced by the secret associations and seances, the obscurities and wonders, of the sorcerers of our time. Their disclosures are eagerly received by thousands who refuse to accept light from God's word or from his Spirit. While they speak with scorn of the magicians of old, the great deceiver laughs in



triumph as they yield to his arts in a different form.

His agents still claim to cure disease. They profess to employ electricity, magnetism, or the so-called "sympathetic remedies;" but in truth the magnetic power of which they boast is directly attributable to the sorcery of Satan. By this means he casts his spell over the bodies and souls of men.

The sick, the bereaved, the curious, are communicating with evil spirits. All who venture here are on dangerous ground. The word of truth declares how God regards them. In ancient times he pronounced judgments upon one who sent for counsel to a heathen oracle: "Is it not because there is not a God in Israel that thou sendest to inquire of Baal-zebub, the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die."

The visible and the invisible world are in close contact. Could the veil be lifted, we should see evil angels employing all their arts to deceive and destroy. Whenever an influence is exerted to cause men to forget God, there Satan is exercising his bewitching power. All who venture into scenes of dissipation or irreligious pleasure, or seek the society of the sensualist, the skeptic, or the blasphemer, by personal intercourse or through the medium of the press, are tampering with sorcery. Ere they are aware, the mind is bewildered and the soul polluted. The apostle's admonition to the Ephesian church should be heeded by the people of God to-day: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

(Concluded next week.)

### In Bonds.

THE world will never forget the homeward march of the ten thousand Greeks under Xenophon. It was not a victorious advance; it was not a fruitful conquest; it was a retreat, and yet forever memorable among all the brilliant exploits of valiant men. It was a great and unforgettable achievement because of the numberless and terrible obstacles which were overcome. The Greeks were more than a thousand miles from the sea which washed their native shores; deep, swift rivers, a wild country, mountain ranges, hunger, thirst, and interminable marches, lay between them and any hope of safety; they were an insignificant band of ten thousand among hostile millions. What wonder, then, that when they saw at last the vision of the blue Aegean the tears sprang to their eyes, and they cried aloud in their joy? All the world has heard their shout, and remembers how they turned defeat into immortal victory.

Paul was all his life confronted by tremendous obstacles; weakness of body, hatred of Jews, misconception of Christians, bonds, scourgings, imprisonments, trials, shipwrecks, crowd the few chapters which tell the story of his active life. He never had a free field on which to display at leisure, and in the order of a deliberate planning, all the forces and gifts of his nature; he was always in bonds of some sort; and yet, shackled, cramped, and burdened, what a triumphant life was his! What a victorious march was that which began at Damascus, on the borders of the oldest civilization, and ended at Rome, on the confines of the great new world that was rising in Western Europe! Paul, a prisoner, was more potent than the Roman emperor with the resources of the world in his hand!

No man lives whose life is entirely free from limitations, restrictions, and burdens; in one way or another we all are crippled, disabled, hampered; bonds are part of the universal experience. This is a dark fact, but not a discouraging one; it weakens only those who choose to be made weak by it; to all others it is a source of power. The measure of success

in life is not clear, symmetrical achievement; it is the result attained as against the obstacles in the path. The man who starts with bad blood in his veins, bad surroundings in his childhood, imperfect education, and advances to honesty, honor, and influence in a humble sphere, has done a far greater deed than he who, starting with good influences rocking his cradle, overshadowing his childhood, and opening all the gates of opportunity as he advances, moves to the front rank and dies in the fullness of a rounded career; the first and less apparent success required the greater forth-putting of power, and was therefore the greater achievement. When drifts lie piled upon the track the locomotive puts forth as much mechanical energy in going a mile as would be required for the swift journey of a hundred miles along an unobstructed road.

In every community there are men and women painfully conscious of their limitations, defects of nature and training, and who are tempted to fold their hands in despair because they are too feeble to advance the world's work. If they were rich, they say to themselves, they would give bountifully; if they were educated, they would stand bravely at the front; if they had social position, they would make noble use of the influence it gives; if they had even inherited a good name, they would do something worth doing; but none of these things are theirs, and therefore they are useless to their fellows! They are prisoners, but, unlike Paul, they sit and look at their chains, instead of standing erect, and letting their bonds emphasize the victory of the spirit.

It is to just such lives—lives hampered, limited, burdened—that the noblest heroisms and the most honorable achievements are possible. To inherit a blemished name, and yet to be sweet, patient, and silent, is to draw healing waters from a bitter fountain, and to turn weakness into strength; to be without education, and yet to strive constantly for enlargement of life, is to develop that intelligence which is the supreme result of the highest training; to be poor, obscure, and without social recognition, and yet to be helpful, without malice or envy, doing one's work with scant recognition, but in the spirit of Christ, is to add another to the careers which enrich and redeem the world. To be in bonds, and yet be strong, is to achieve a success such as greatly endowed natures often miss. Noble in the vision of God, and in the light of eternity, are they who, being hampered and burdened, strive heroically, live hopefully, and die triumphantly.—*Christian Union.*

THE Salvation Army has again illustrated the fact that its enemies are largely those of its own household. Thus quite recently a Salvation Squad occupied a part of a street in Schenectady in force, and made their demonstration in front of police headquarters with the idea probably of regenerating the entire force. The authorities demurred to being captured in this way, and ordered the Salvationists to move on, which they refused to do. Five days' imprisonment for two of the officers was the result, and at this writing probably they are consoling themselves by a comparison of their case with that of Paul and Silas. But there is a wide difference between them. Paul and Silas were imprisoned because Paul's working of a miracle, coupled with his teaching, lessened the profits of the Philippian jewelers, whereas the Salvation Army officers were arrested for blocking the sidewalk. And then Paul never obstructed the sidewalk. A little common sense is what the Salvationists need, possessing themselves of which they can go on with their work without incurring the inconvenience of an attendance at the police court.—*Christian at Work.*

"THE heavens declare the glory of God."

### Divine Dealings.

MANY have found relief in their deep distress as they have reviewed what God has done for them and for others. Thus "the patriarch David" could say, "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice." He could lead the people of God in their songs of praise, saying, "The Lord hath done great things for us; whereof we are glad." The same ground of encouragement is afforded now, and much of God's goodness may be seen by his people in their own experience as well as in the experience of others. While they may have occasion to say with the psalmist, concerning many a source of trouble, "This is my infirmity," they may also fortify themselves against despair, or discouragement even, in saying, "But I will remember the years of the right hand of the Most High. I will remember the works of the Lord; surely I will remember thy wonders of old. I will meditate on all thy works, and talk of thy doings."

With each one of his "dear children," God has dealt wonderfully as well as graciously, affording them countless proofs of his power and love and faithfulness; and by what they have known of him in the way in which he has passed before them, they have good reason to encourage themselves in him. Who of them has not enough in all past experience to produce the conviction that there is no need of being discouraged, if God remains the same in helpfulness and beneficence as he has been hitherto? Though they may be in the deepest waters of adversity, yet the remembrance of past deliverances may give them hope of being again delivered. Thus David, when about to meet Goliath, who had defied the armies of the living God, nerved his spirit for the present, by recalling the past, and saying, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine."

In like manner those who can call David's God their God, may hope to be delivered out of the hand of their Philistine of whatever name, whether trouble, or grief, or hostility, or opposition, or disappointment, or bereavement, or friendlessness, or hopelessness; and in this confidence they may dismiss their fears and quell their anxieties. From what he had experienced in the trying scenes through which he had passed, David looked for deliverance out of the peril of an encounter with the giant of Gath.

So all the truly devout, in relation to God, may and should be comforted in their sorrows and raised above the depressions of their greatest trials. They must expect, in all their earthly way, to meet with various difficulties and adversities, but he who has been their strength is able to deliver from, or support in, the greatest perplexities or calamities which may await them; and therefore they should not give place to feelings of disquietude, nor yield to the pressure of dejection or discouragement. Their experience and observation of God's dealings with them and with others ought to effectually guard them against despondency or despair in any circumstances in which they may be placed.

Those who have been variously blessed may cherish the assurance that they will continue to share in the blessings which God is pleased to bestow, and say to him, "Wilt thou not again appear, where thou hast once appeared?"—*The Watchman.*

You may not be able to do any great thing for the Master. This may not be required of you. But you can do some little thing; and you do not know what a little thing is sometimes blest to the conversion of a soul. A look of sympathy, a word of counsel, a sweet song, an act of kindness, may be the means of saving a soul. Do what you can.—*Sel.*



**Awake to Duty.**

THE solemn truths which pertain to our times are enough, it would seem, to cause all who have the evidences of them, to cut loose from the present world and prepare for the future. Those who believe cannot be satisfied unless they can feel assured that they are living for the world to come, and are in a state of acceptance before God through our Lord Jesus Christ. One cannot believe and have a full realizing sense of the truth without feeling a strong desire to be right with God, and to do all in his power for the salvation of others. The inquiry of the heart will be, Lord, what wilt thou have me to do? Those who have no anxiety to help forward the cause and be instrumental in saving men, cannot have a true sense of the truth nor of their duty. The great work of this last and most fearfully solemn message, and the little time in which it is to be done, furnish motives to stir the heart and arouse to action, if anything can. All should feel an ardent desire to do something, and all that will, may. The way is open for those who will, to take a part in the work of God. And may all who profess faith show it by their works.

It will not be regretted, a little in the future, that we labored and sacrificed in the cause; but the regrets will be that such opportunities of doing good to our fellow-men were not improved. Now we can do something in the cause of human salvation. In a little time from this we cannot. Let us be stirred to action, diligent and persevering, while it is called to-day.

R. F. COTTRELL.

**Decorations for Churches.**

ART is being employed more and more to "beautify the sanctuary" and to render the administration of the gospel "attractive" to the world. Several books have lately been printed for instruction in church decoration, and especially in ecclesiastical entertainments. I wish to direct all churches that mean to be "up with the times," to a rich variety of inscriptions or mottoes, suitable for walls, windows, ceiling, pulpit, gallery, or organ. There is no copyright upon them, and in some cases, if they are appropriately selected, I will agree to furnish an approved artist to do the lettering free, "for the good of the cause."

These inscriptions may all be found in an old book printed and sold for a small sum, in New York City, by the American Bible Society. Here are a few sample selections and adaptations:—

1. A high church filled with sectarian zeal, and fostering the stimulus of divisions: 1 Cor. 1:10-13; Phil. 2:3.
2. A church with secular trustees, chosen to represent the world, and help "run the church": 2 Cor. 6:14-18; Acts 6:2, 3.
3. Appropriate to the annual pew auction, when Money-bags buys his place, and the Lord's poor are assigned theirs: Jas. 2:1-7; John 2:14-16.
4. Especially appropriate to the Sunday dress parade, when spring fashions appear: 1 Tim. 2:9, 10; 1 Pet. 3:3, 4.
5. For any people who were bound to build "the finest church in town," and remain bound by a mortgage: Rom. 13:8; Prov. 22:7.
6. Mottoes for "banks of flowers and fruits," covering the pulpit platform: Gen. 4:3; Jude 11.
7. For a church about to suspend all operations and take a midsummer vacation: 1 Cor. 15:58; 2 Tim. 4:2.
8. For "Imitation churches," that are lapsing into the observance of papal holidays: Gal. 5:1; 4:9, 10.
9. For a church that has a preacher who tries to be sensational, rationalistic, or smart, and to spin out of his little empty head some novelty

or "latest thought." This should be read to him by the senior deacon, or elder, just before he rises to "preach": 2 Tim. 4:1-8; Rev. 22:18, 19.

10. Something for the choir loft, when occupied by persons who, under the inspiration of brandy and vanity, "shout lies to heaven" for sanctuary worship: Col. 3:16; Ex. 20:7.

11. For churches that are allied with play-house and club-room as bureaus of amusements and caterers: Luke 19:45, 46; 1 Cor. 11:22.

12. If any church finds all the foregoing selections applicable just one more should be added to cover all: Rev. 3:13-20.—*Rev. E. P. Marvin, in Messiah's Herald.*

**The Moral Basis of Practical Efficiency.**

EVERYBODY recognizes the value of morality—in the sphere of morals; but not everybody recognizes the surpassing value of morality in the varied spheres of practical efficiency in every-day life. Yet the moral basis is as truly a source of power in the laborer who pounds paving-stones in the street, as in the minister who expounds gospel truth in the pulpit.

No one gives hearty credence to a preacher of morals who is himself known as immoral. No one feels that such a man is fit to be a preacher. Indeed, there is hardly any suggestion of Paul more widely accepted by men of the world, as peculiarly appropriate to the instructor in morals, than his pungent questions: "Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery?" Nor does any one want a man in any line of practical performance, who lacks morality at the pivotal point of his personal duty just there. A band of robbers would want an honest treasurer. And a conclave of assassins would want to be sure of the unimpeachable fidelity of every accomplice. So all the way up and down the ranks of busy life. The results of morality at one point or another are deemed indispensable in every instance. But the error is in supposing that a moral basis is not requisite for practical efficiency in any and every sphere of duty.

A moral purpose, a controlling moral conviction, gives added force to the words and to the actions of any man in any sphere. It is not that he can have no power without it. It is not that he can never appear to an advantage with its lack. But it is, that its possession gives an increased potency to his best work, and to his poorer; and that it secures a trustworthiness and a uniformity to his endeavors, not otherwise attainable. You feel the moral purpose of a writer, or a speaker, in behalf of any cause, anywhere. It thrills in his writings, it sounds in his spoken appeals. You cannot have an abiding confidence in a lawyer or a physician whose morals you distrust. Unless you can believe in him as a man, you cannot unflinchingly believe the words of his counsel. And who wants an assistant, or a servant, who cannot be left without watching?

It is not even possible for a man to act always on the conviction that "honesty is the best policy," unless there is a moral basis to his conviction. There are many times when honesty does not seem to be politic; when, indeed, the right course seems to be the more dangerous course; and then it requires faith in order to believe in the policy, in the prudence, in the safety, of doing just right—and taking the risks. A moral basis is essential to constancy in keeping up a fair show before the world; for the temptation is, sooner or later, very strong, to defy even appearances in the hope of a proffered gain. Unless, therefore, the man is sound inside, his unsoundness is in constant danger of working out to the surface.

It is the basis, not the superstructure, of practical efficiency, that is found in the moral

status of the man. It is because the man is an honest man at heart, that he is sure to be a trustworthy treasurer; not that he does well because he consents to be honest while acting as a treasurer. It is because the man lives for a high purpose, that he will show his superior character in every act and relation of life; not that he sees an advantage in well-doing where he is for the time being, and therefore adheres to the precepts of morality in that sphere. It is not the slavish obedience to the letter of the law, in the immediate realm of his service; but it is that love of right which is the fulfilling of the law, that gives a man practical effectiveness in proportion to his moral purpose of life.

A moral purpose in life shows itself in a higher standard of morals all the way through. The lack of a moral purpose is indicated in little things and in larger. And the lack of a moral purpose, however indicated, points to a corresponding lack of practical efficiency. The young man who goes to balls or to the theater, who drinks wine or beer, or who smokes cigars or cigarettes, is not worth so much, hour by hour, or day by day, to his employer, for the posting of accounts, for the selling of goods, for the setting of types, for the handling of a surveyor's chain, or for any other work in city, or in country, or on the sea, as if he had a higher moral standard, and conformed to it. And wise employers are recognizing this fact on every side. Many a young man fails of employment, or of promotion, when he seems otherwise well fitted for usefulness, simply because his conduct in such matters shows him to be lacking in that high moral purpose which is the surest basis of all practical efficiency in life.

It would be well if more young men realized that in fitting themselves for the business of life—fitting, in college, in the counting-room, in the factory, or on the farm—they have chief need to secure a moral basis of conduct, and that that basis of conduct can be secured only in character. Character indicates itself in little things; but it tells in all things.—*Sunday School Times.*

SOME men serve the church in order to serve themselves. They seek positions in the church in order to acquire influence to be used in promoting their own personal, selfish interests. They never bind themselves down to hard, continuous work, exclusively for the church. When certain positions suit their convenience and their personal ends, they are willing, and perhaps anxious, to fill them; but when such positions cannot be obtained, something else that will keep them before the church, and enable them to carry out their personal ends, is secured. There are men prominent in the church who have never rendered the church any really valuable service—men of projects—men of many enterprises—men who hold on to the church with one hand and to the world with the other. What the church needs, and should appreciate, is men of one work—men wholly devoted to the work of soul-saving—men who are not in the service to-day and out of it to-morrow, as suits their convenience, but who with unswerving purpose pursue their work, taking good and bad as it comes, and laying their all upon the altar of church service. It is persistent, untiring, faithful men who promote the interests of the church, and who deserve to be held in honor. Mere time-servers never do the church any good.—*Methodist Recorder.*

"HE that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler." Ps. 91:1.



### Uncertainty of Geological Science.

(Concluded.)

In closing these proofs of the untrustworthiness of fossil evidence, we can do no better than to present the words of Dr. Geikie himself, in Part V., under "Use of Fossils." He says:—

"As fossil evidence furnishes a much more satisfactory and widely applicable means of subdividing the stratified rocks of the earth's crust than mere lithological characters, it is made the basis of the geological classification of these rocks. Thus we may find a particular stratum marked by the occurrence in it of various fossils, one or more of which may be distinctive, either from occurring in no other bed above or below, or from special abundance in that stratum. These species might therefore be used as a guide to the occurrence of the bed in question, which might be called by the name of the most abundant species. . . . But before such a generalization can be safely made, we must be sure that the species in question really never does appear on any other platform."

But by Barrande's "facts" in regard to Colonies we never can be sure that a certain species "really never does appear on any other platform," until the whole earth has been explored outside and inside, from center to circumference. This is even admitted in the argument which we read further.

"This evidently demands wide experience over an extended field of observation. The assertion that a particular species occurs *only on one* horizon manifestly rests on *negative* evidence as much as on positive. The paleontologist who makes it cannot mean more than that he knows the fossil to lie on that horizon, and that, so far as his experience and that of others goes, it has never been met with anywhere else. But a single example of the occurrence of the fossil on a different zone would greatly damage the value of his generalization, and a few such cases would demolish it altogether."

Now, as we have seen that the undisputed facts, as developed in Barrande's "doctrine of Colonies," show that just "such cases" "have again and again taken place," therefore it is proven that whatever generalizations have been built up on the evidence of distinctive species of fossils, are, by these facts, "demolished altogether." So it is said:—

"Hence all such statements ought at first to be made tentatively [experimentally]. To establish a geological horizon on limited fossil evidence, and then to assume the identity of all strata containing the same fossils, is to reason in a circle and introduce utter confusion into our interpretation of the geological record."

If, now, it be true, as the Professor states in his introduction to the subject of fossil science, that without some knowledge of this, "progress in modern geology would be impossible," according to the *real knowledge* of fossil evidence displayed in these quotations, how much of the progress of modern geology is reliable?

After showing so forcibly as he has, the utter unreliability of fossil evidence in giving the succession of strata, he proceeds to the discussion of that very subject—the succession of strata—and shows that it is by such evidence that that is fixed. Of the Upper Silurian group he says:—

"The formations which in the British Islands are classed as Upper Silurian, occur in two very distinct types. So great, indeed, is the contrast between these types that it is *only* by a comparison of *organic remains* that the whole can be grouped together as the deposits of one great geological period."

Again, under the "Cambrian," he says:—

"Murchison worked out the stratigraphical order of succession from above, and chiefly by the help of organic remains. He advanced from where the superposition of the rocks is clear and undoubted, and for the first time in

the history of geology ascertained that the transition-rocks of the older geologists could be arranged into zones by means of *characteristic fossils* [the very thing which he has just shown is unreliable] as satisfactorily as the secondary formations had been classified in a *similar manner* by William Smith. Year by year as he found his Silurian types of life [fossils] descend farther and farther into lower deposits, he pushed backward the limits of his Silurian system."

The limits of the Silurian system, therefore, are fixed by the evidence of fossils, and by that alone. This too in the face of the statement that until the order of succession of the strata is accurately determined, fossil classification may prove to be "worthless."

Of the Old Red Sandstone, he says:—

"It is important to observe that in no district can these three [lower, middle, and upper] subdivisions be found together, and that the so-called middle formation occurs *only in one* region—the north of Scotland. The classification, therefore, does not rest upon any *actually ascertained* stratigraphical sequence, but on an *inference* from the *organic remains*" (fossils). And: "This view has been accepted everywhere by geologists." Until recently, Professor Geikie alone has called in question, "the existence of any middle division."

The Old Red Sandstone, otherwise called Devonian, is an established group in geology, and has been accepted everywhere by geologists, consequently it forms an important, integral part of the whole geological system, and yet it confessedly rests *only* upon an "inference" from fossils, while the Professor has previously abundantly shown that no reliable, "positive" inference can be drawn from fossils, and that the order in time of fossils themselves *must be established* "first of all" by the order in position of the stratified rocks.

This, as well as each of the other divisions of this subject, might be easily carried much beyond its present length; but we do not wish to extend it immoderately. However, this is sufficient to demonstrate from the ablest geological treatise itself, that in no single instance does the science proceed upon any certain data. And even this is plainly stated by Professor Geikie:—

"From all these facts it is clear that the geological record, as it now exists, is *at the best* but an *imperfect* chronicle of geological history. In no country is it complete. The lacunæ of one region must be supplied from another. Yet in proportion to the geographical distance between the localities where the gaps occur and those whence the missing intervals are supplied, the element of uncertainty in our reading of the record is increased."—See closing portion of *Gaps in the Geological Record, in Part V.*

If, then, there be a distance of a foot between the place where a gap occurs and the place where the missing link is found, there is uncertainty to just that extent. And if the distance be a hundred feet, or a thousand feet, or a thousand miles, or ten thousand miles, the "element of uncertainty" is proportionally "increased." Therefore, if a "gap" be found in Kansas, and the "missing interval" be found in Siam, this being the utmost "geographical distance" that could possibly occur, the "element of uncertainty" would be infinite.

The one essential element that is lacking in all these productions on geology is *demonstration*. Assumption upon assumption, and inference upon inference, are proposed upon confessedly uncertain data, and from that, then speculation, to an unlimited degree, is indulged in, and all this is offered to us in the name of science! But we would respectfully enter a demurrer, and ask: Geological gentlemen, give us *demonstration*, instead of speculation, and then every point so established we will gladly accept.

But again: *Geology is not susceptible of demonstration*. Astronomy is. Therefore there is no speculation upon the courses of the planets and stars, and the times of their revolution. When in 1845 and 1846 Adams in England, and Leverrier in France, virtually weighed the solar system, and found that another planet was required to give the true balance, and then each in his place made his calculations upon paper, as to where the then unknown planet should be, and each from his place wrote to an astronomer telling him to direct his telescope to a certain point in the heavens, and find the required planet, and he did so, and found it, *that was science*. When, from the fall of an apple, Newton reached the law that governs every particle of matter in the universe, *that was science*. Let geology give us some such instances as these, and we will believe all that is proved by them.

We have said that geology is not susceptible of demonstration, and for proof of this, quote Heb. 11:3: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear;" also verse 1, Faith is "the evidence of things not seen." If the formation, the growth, and the structure of the earth, can be shown by geology, if it can be demonstrated, so that it may be a *matter of knowledge*, just then it will be removed from the field of faith. As faith is the evidence of things not seen, just so soon as geologists can cause us to see how the worlds were framed, just that soon there is no longer any faith about it. But the God of the universe has placed "the framing of the worlds by his word" at the very head of the list of the objects of faith, and we doubt, exceedingly, whether it shall ever be removed from that chief place, before the dawn of that glorious day when faith itself shall be utterly lost in sight. But—

"When that illustrious day shall rise,"

And we shall dwell amidst and above those worlds of light, and shall see the face of Him who sits upon the throne, and "know even as we are known," and "follow the Lamb whithersoever he goeth," then, we hope to fully know the awful sublimity of the Almighty Fiat.

Of the evidences of the uncertainty of geological science as deduced in this series of articles, we now, in conclusion, present the following

#### SYNOPSIS.

1. (a) "Only in proportion as we understand the present, can we expect to decipher the past."

(b) But "we must be on our guard against the danger of assuming that nature's operations" at present are the same as in the past.

(c) "We may assume this."

(d) But "this assumption may be entirely erroneous."

2. (a) The Geological Record "is at the best but an imperfect chronicle."

(b) "Enormous gaps occur" wherein there is "no record at all."

(c) In that which is considered as "the sum of geological evidence there can be found no trace of a beginning."

(d) Therefore "it cannot begin at the beginning of things."

3. (a) "The stratified portion of the crust of the earth, must represent a very vast period of time."

(b) But "no reliable standard seems to be available, whereby these periods are to be measured."

4. (a) Geological Science "contends that had the globe become solid ten thousand million years ago" it "must have" had a much greater flattening at the poles than it now has.

(b) But it "admits" that had the globe become solid then, "nothing we know" would justify us in saying but what it would have been now just as it is.



5. (a) "The underlying beds *must be* older than those which cover them."

(b) But "huge mountain masses have been so *completely overturned* that the *highest* beds" are under those which *ought* to be under them.

(c) And "in such instances the apparent superposition *may be* deceptive."

Exactly, it "must be" one way, and it "may be" another, and so

(d) "This simple and obvious truth is termed the law of superposition."

Oh! ah! yes, very (?) "simple," exceedingly (?) "obvious," sublime (?) "truth."

6. (a) "The true order of superposition is decisive of the relative ages of stratified rocks." "It is absolutely essential *first of all* to have the order of superposition of strata rigorously determined."

(b) "Unless this is done, the *most fatal mistakes* may be made in paleontological [fossil] chronology."

(c) But "*it is by* their characteristic fossils that the divisions of the stratified rocks can be most satisfactorily made."

(d) Yet, "the chronological sequence [succession] of fossils must be determined *first of all* by the order of superposition [succession] of their enclosing strata."

7 (a) Until the true order of succession of the rocks is accurately determined, the evidence of fossils is worthless.

(b) But it is "by fossil evidence and by this alone" that the true order of succession of the rocks is determined.

Such is geological science as it is. Here we close our examination of it for the present. We have endeavored in every instance to get at the real gist of the statements of the science, and to do it fairly. We are satisfied that we have not pressed a single point beyond what it will legitimately bear. Therefore the proposition stands proven to a demonstration that, as for the present state of geological science, the only *certain* thing about it is its UNCERTAINTY.

A. T. J.

### The Mind of Christ.

"HAVE this mind in you, which was also in Christ Jesus." There is no good work done without a pattern. The greatest artist commonly wants a model before him in his painting or in his sculpture. He may have more models than one. He may copy the face of one person, the form of a second, the hand of a third; and the drapery may be from quite another source; but he has some basis of what is, in all that goes to make up his ideal of what ought to be. There was never but one perfect model in character and in conduct. In our being and in our doing, we ought to imitate Christ Jesus.

This model ought to be before us elsewhere than in the sanctuary, and at other times than on the Sabbath. When a hotel or railroad porter handles our summer baggage roughly; when a table waiter seems the slowest of mortals; when a chance acquaintance appears impertinent; when a child is provokingly tiresome with its questions; when one with whom we are in discussion is as opinionated as he is unreasonable; when we are misused, or cheated, or betrayed; when our patience is most taxed, and our temper is most tried,—then, and at other times, we may ask ourselves, "What would Christ Jesus do and say if he were just in my place at this moment?" If you then speak and act fairly in response to that question, you have taken a good way of showing how much there is in you of the mind which was in him.—H. Clay Trumbull.

It can never be beneath the dignity of the pulpit to answer any inquiries touching religious faith which an honest and sensible people are moved to ask.—Austin Phelps.

"As FOR God, his way is perfect; the word of the Lord is tried." Ps. 18:30.

### Speak Not Evil of Others.

ONE of the most common sins among the professed followers of Christ is speaking ill of others. This habit, with some, has become so thoroughly established that it is indulged in, seemingly, without any compunctions of conscience. Many a soul is selling his interest in the eternal inheritance, just by a wrong use of his tongue. Is it not a little strange how one can praise God with his tongue and then with the same member speak evil of his brother, made in the similitude of God, and at the same time claim that he is interested in the plan God has ordained to save men?

Speaking ill of others is a most potent means of destroying our influence and power to help them, and a most effectual way to disparage all their efforts to overcome. It is no trivial sin. James says, "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge."

Instead of obeying the law, which teaches us to love our neighbors as ourselves, we violate the principle it teaches and set its precepts at naught. There is but one Lawgiver, and he is the only one who is capable of correctly judging the hearts of men, and, also, the only one who is capable of executing the final sentence of a righteous judgment.

There are some, after they have finished their evil story of another, who feel somewhat conscience smitten, and will try to find some apology, or excuse, for their sinful work. Paul declares there is no excuse for such. "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

It is almost invariably the case that those who sit as critics on the conduct and character of others are often found practicing the same sins. Such, with their own tongues, are uttering their own condemnation. They may not see it now, but when the records of Heaven unfold to their view the well-kept pages, they will stand speechless. The very faults that they were so eager to point out in others, and that they so heartily condemned, will be seen to have been indulged in by themselves. Too late the words of the Saviour will be most forcibly realized, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

The psalmist inquires, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" These are among the most important questions ever propounded to man. Without the inspired answer it would be impossible for the finite mind to tell those features of character requisite to a dwelling-place with the great God of Heaven. Let us hear the response from the inspired penman. "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." How many of the professed followers of Christ are feasting on the imperfections of others! How Satan exults to see the tares sown among the wheat! He knows that one of his agents, dressed in religious robes, can do more in scattering the seeds of dissension than ten who are openly avowed for his cause.

Dear reader, are you in the habit of speaking of your neighbors' faults? Do you carelessly join in the conversation that condemns your unfortunate brother? Remember Christ died for him as well as for you, and you have sinned as well as he. "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?"

We have seen many Bible mottoes framed

and hung upon the wall, and we think none more appropriate than the one found in James 4:11. "Speak not evil one of another." It is needed in every household as a warning, if not as a reproof.

E. HILLIARD.

### Who Killed the Prayer-Meeting?

1. The pastor killed it. Although he gave notice from the pulpit on Sunday that there would be "a prayer-meeting" in the vestry on Wednesday evening, he changed it into a lecture when the evening came. As a lecture it was a great success; as a prayer-meeting it was a lamentable failure. After the learned man had taken twenty minutes himself, every one else felt that whatever he might say would seem very tame. Young John Evans wanted to say a word or two, telling how the Lord Jesus had satisfied his hungry soul, and then utter a short prayer of request for other hungry souls, but his poor little word was nowhere. Indeed, he didn't say it. Oh, the pauses of that meeting! Surely the clock in the corner never ticked so loudly. And the pastor killed it.

2. The deacon killed it. It was the next week. This time the pastor went in with a warm heart. He opened the meeting with a short, tender prayer, and then, in a brief word, told, as a child might tell it, the preciousness of the Lord's presence. And it seemed as if nothing could prevent it from being a helpful, quickening season. Something did prevent it. The grand old deacon was a little tired and sleepy, but he thought he must do something to take up the time. He began away back in the sin of Eden, and did not stop till he reached the year 1885. And then he said, "Let us pray." Was that really "praying," that ten minutes' description of the plan of salvation, which followed? Was this what that discouraged man over there in the corner wanted from the meeting? Alas, the deacon killed it all!

3. The thoughtless member killed it. She is at the meeting, although not always there. Next to her sits a friend who is out of Christ. The thoughtless member whispers during the pastor's prayer, giggles at every mistake and turns over the leaves of the hymn-book when any one talks. The people within a radius of ten feet each way are disturbed. The Spirit is grieved, and that, too, by one who is professing to seek the glory of God. And that killed the prayer-meeting.

4. The officious member killed it. One of the weaker brothers offered a prayer and made a mistake in it. Another brother misquoted a text. The pastor never corrected an error during a meeting. He thought the correction more fatal to the spirit of the meeting than the mistake. Not so with the officious brother. He rose and corrected each mistake, and that killed several meetings.

5. The six members who took ten minutes each killed it. It was a fine symposium on the theme, "Christ the bread of life," but it was not a prayer-meeting. It overran the hour, and the only prayer was the opening prayer.

6. The fault-finding member killed one precious meeting. His prayer was a real lecture to God, reminding him of the failings and wickedness of the church. When Christ said to his disciples, "Give ye them to eat," did he mean gall and wormwood, or the bread of life? Would not one earnest prayer at home before the meeting have brought as its answer a sweeter spirit?

How many ways there are of killing the prayer-meeting. Do we have enough of praying? Do good people ever err by too brief prayers?

Dear reader, don't kill any more prayer-meetings.—Rev. S. W. Adrians, in the *Congregationalist*.

"If thou faint in the day of adversity, thy strength is small." Prov. 24:10.



## The Sabbath-School.

### LESSON FOR THE PACIFIC COAST—JULY 4.

#### Inheritance of the Saints.

(Continued.)

##### SOJOURNING IN A STRANGE LAND.

1. What question did Abraham ask on one occasion when the Lord repeated the promise to him?

"And he said, Lord God, whereby shall I know that I shall inherit it?" Gen. 15:8.

2. What did the Lord say in reply?

"And he said unto him, Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon." Gen. 15:9.

3. What did Abraham do?

"And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away." Gen. 15:10, 11.

4. What happened when the sun was going down?

"And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him." Gen. 15:12.

5. In this vision, what did the Lord say to Abraham?

"And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." Gen. 15:13.

6. How long were his seed to be strangers in a strange land?

7. When the time was expired, what was to be done?

"And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance." Gen. 15:14.

8. What was the name of the land which they were to have as their own?

"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. 17:8.

9. Why could they not at once take possession of it?

"But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full." Gen. 15:16.

10. When the Lord did at last deliver the Israelites from bondage, what did he say to them?

"And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel." Ex. 19:3-6.

11. What did he say they should be?

"And ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel." Ex. 19:6.

12. In making this promise, what was the Lord doing?

"For thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all

people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." Deut. 7:6-8.

13. Then with what is Ex. 19:3-6 parallel?

14. What was the condition of the promise to Abraham, Isaac, and Jacob?

15. And what was the condition of this promise to the Jews?

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine." Ex. 19:5.

"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." Gen. 15:13. The student must not get the idea that this refers solely to the bondage in Egypt, for Paul tells us (Gal. 3:17) that from the announcement of the promise to Abraham until the giving of the law, at Sinai, was but four hundred and thirty years. This four hundred and thirty years is thus computed: From the giving of the promise until the birth of Isaac, twenty-five years (compare Gen. 12:1-4 with Gen. 21:5); from the birth of Isaac until the birth of Jacob, sixty years (Gen. 25:26); from the birth of Jacob until the going down into Egypt, one hundred and thirty years (Gen. 47:8, 9), making 215 years from the giving of the promise until the beginning of the sojourn in Egypt; and Josephus says ("Antiquities," chap. 15, § 2) that 215 years was the length of that sojourn. Thus the 430 years of Gal. 3:17 and Ex. 12:40, 41 are accounted for.

The text under consideration (Gen. 15:13), however, is more difficult. It is evident from the text, and also its parallel in Acts 7:6, that the four hundred years' sojourn ends at the same time as the four hundred and thirty years' sojourn, viz., at the deliverance from Egypt. Then the four hundred years' affliction (Gen. 15:13) must have begun thirty years after the giving of the promise. Dr. Clarke and others say that the mocking by Ishmael when Isaac was weaned (Gen. 21:1-10), called persecution by Paul in Gal. 4:29, marks the beginning of the four hundred years. Isaac was born twenty-five years after the promise, and the age of weaning is placed at about five years (see Clarke on Gen. 21:8), thus making the thirty years from the promise.

This is certainly not inconsistent with Gen. 15:13; for if Abraham's seed was to be afflicted four hundred years, we would expect that persecution to begin with Isaac. The only difficulty remaining is to show the harmony of these texts with Ex. 12:40, 41, which speak of the children of Israel as sojourning four hundred and thirty years. But Dr. Horne ("Introduction to the Study of the Scriptures," Vol. 1, part 1, chap. iii., sec. vi.) says that the text, according to the ancient Samaritan Pentateuch, should read thus: "Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was four hundred and thirty years." This rendering, which is confirmed by the Alexandrian manuscript of the Septuagint, makes perfect harmony.

FROM Deut. 7:6-8 we learn that when the Lord brought the Israelites out of Egypt, and made the promise recorded in Ex. 19:3-6, it was simply in keeping with the promise made to their fathers. The fact that the conditions of the two promises were the same (compare Gen. 26:5 and Ex. 19:5) harmonizes with this statement.

E. J. W.

"But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Heb. 11:16.

### NOTES ON THE INTERNATIONAL LESSON.

JUNE 14—HEB. 9:1-12.

#### The Priesthood of Christ.

"A WORLDLY sanctuary." "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the show-bread; which is called the sanctuary. And after the second vail, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat: of which we cannot now speak particularly." Heb. 9:1-5.

THIS is the inspired synopsis of the description of the worldly sanctuary. The complete description is given in Ex. 25-31 and 35-40. When the Lord first gave directions in regard to it, he said: "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them." Ex. 25:2-8. The sanctuary, therefore, was the dwelling-place of God among the people. It was so in the wilderness; it was so in the time of the judges, of Samuel, of Saul, of David, and until Solomon built the temple after the same pattern that this was built, and which, from the day of its dedication "when the glory of the Lord filled the house of the Lord," was the dwelling-place of the Lord, amongst the children of Israel.

THE sanctuary was about forty-five feet long and about eighteen feet wide. It was divided into two apartments by a vail, and these two apartments were called "the holy place and the most holy." Ex. 26:31-33. In the holy place were placed the candlestick (lamp-stand) on the south side, the table of show-bread on the north side, and the altar of incense at the west side, close to the vail. Within the vail, in the most holy place, was placed the ark of the covenant. In the ark were the tables of stone, on which were the ten commandments, and the other things above mentioned by Paul. The top of the ark was the mercy seat, and on each end of it was a cherub, both of them stretching forth their wings on high, covering the mercy seat with their wings. Ex. 25:18-20. "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Ex. 25:22.

THIS sanctuary was all arranged for the service of God. "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God." Heb. 9:6. This service was altogether for the purpose of taking away the sins of the people. When any one had "done somewhat against any of the commandments of the Lord his God," when the sin which he had sinned came to his knowledge, then he was to bring his sin-offering to the door of the tabernacle of the congregation, he was to lay his hand upon the head of his offering and confess his sin, and it was accepted for him. Then the offering was to be killed before the Lord, the blood taken



by the priest in a basin and taken into the holy place, some of it sprinkled before the vail, some of it put upon the horns of the altar of incense, some of it on the horns of the altar of burnt-offering that stood before the tabernacle, and all the rest of the blood poured out at the bottom of the altar of burnt-offering. Lev. 4. Thus, when the blood (which was the life, Lev. 17:10) of the offering was taken into the sanctuary and placed upon the holy vessels, the sins which by confession had been laid upon the offering, were conveyed into the sanctuary.

THIS was done every day throughout the year, morning and evening, for the whole congregation, and at any time for individuals who brought their offerings. But in the end of the year "went the high priest alone" into the most holy place, "not without blood, which he offered for himself, and for the errors of the people." Heb. 9:7. This day in which the high priest went into the most holy place, was called the day of atonement. And the service which he that day accomplished was called cleansing the sanctuary. That was to remove from the sanctuary all the sins that had been conveyed into it during the year. This was done by the high priest first casting lots upon two goats, one of which was thus chosen for the Lord, and the other left to be the scape-goat. Then the goat upon which the Lord's lot fell was offered for a sin-offering, and the blood was taken by the high priest into the most holy place, and sprinkled upon the mercy seat and before the mercy seat seven times; then he went out into the first apartment to the altar of incense and sprinkled the blood upon it seven times. This was to "make an atonement for the holy place," and for "the tabernacle of the congregation," and for the altar, "because of the uncleanness of the children of Israel, and because of all their transgressions in all their sins." This uncleanness was because of sins, because no person ever went into the sanctuary except the priests, and they only in the service of God, and no person ever went into the most holy place except the high priest.

AND when the high priest had "made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar," he took the live goat and laid both his hands upon the head of the live goat, and confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and sent him away by the hand of a fit man into the wilderness; "and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness." See Lev. 16. This was the completion of the yearly round of the service of God as conducted in the sanctuary according to the ordinances established by the Lord.

BUT this sanctuary, with all its services, with all its offerings, with all its priests, and its high priest, was only "a figure for the time then present." "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." Heb. 9:8, 9. These things upon the earth were patterns of things in Heaven. Verse 23. These holy places made with hands were the figures of the true holy places in Heaven itself. Verse 24. Christ was not a priest on earth (Heb. 8:4), therefore he did not enter into these holy places made with hands. But he is a high priest in Heaven, and there he is a minister of the true sanctuary of which the earthly was but a pattern. "We have such a high priest, who is set at the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

THIS sanctuary that was upon the earth, was a figure of the sanctuary that is in Heaven. The offering of beasts that was made and which could not take away sin, was a figure of the offering of "the Lamb of God, which taketh away the sin of the world." The blood that was brought into the earthly sanctuary for sin, was a figure of the blood of Christ by which he has entered into the heavenly sanctuary now to appear in the presence of God for us. The high priest on earth was a figure of Christ, our high priest in Heaven. The ministry of the high priest in the sanctuary on earth was a figure of the ministry of our high priest, Christ, in the sanctuary in Heaven. The ten commandments which were in the ark of the testimony in the temple on earth, were but a copy of those which are in the ark of his testament in the temple in Heaven. Rev. 11:19. That which was sin then, is sin now. That by which sin was made known then, is that by which sin is made known now. That is, the ten commandments, and they read now exactly as they read then. By the commandment the seventh day was the Sabbath then, by that same commandment the seventh day is the Sabbath now.

ALL these priests, services, and offerings, could not really take away sin, "could not make him that did the service perfect, as pertaining to the conscience." Heb. 10:4; 9:9. Christ's service, his offering, his blood alone can take away sin, theirs as well as ours. "And for this cause he is the Mediator of the new testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. 9:15. Through these offerings, all from Adam onward, looked to Christ for redemption from their transgressions; through his own offering, all from Christ to the end of the world, must likewise look to him for redemption from their transgressions. Thus, he is the Lamb slain from the foundation of the world. There is none other name under Heaven given among men, whereby we must be saved (Rev. 13:8; Acts 4:12); there is no other priesthood by which we can be reconciled to God; neither is there any place where real atonement is made for the sins of men, other than in the most holy place of the sanctuary in Heaven. A. T. J.

THE prophet of the Lord said, "Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of Heaven." In all false systems of religion great care is taken to enlist the children. They are carried to the temples in their infancy, and are taught to take part in the worship. Christian people may learn a lesson here. The children are the hope of the church and of the world. There is no work more important than to teach and to train them in the way they should go. They can give before they do anything else. When they give to any cause they will feel interested in it. If parents and Sunday-school workers do their duty now the prediction will be fulfilled: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."—*Christian Standard*.

AS A rule, a man who will not believe God's truth is ready to believe almost anything else. The most credulous of all people are found among infidels. There are none readier to believe in ghosts, and witches, and "mediums," than those who count the statements of the Bible unreasonable. A child who turns away from his loving mother's call, to hear and heed the voice of strangers in a crowded street, is not so foolish, or in so great danger, as the person who turns from God's truth to the fables of superstition.

### Study the Lesson.

EACH teacher will find some in his class who do not know how to study. It is the teacher's duty, not only to encourage his scholars in diligent study, but to help them in the best methods of study. I think I hear some teacher say, I have not enjoyed the opportunity of acquiring the best methods of study myself, and how can I teach others? It is not too late to learn. Let superintendent and teachers counsel together. If you have no regular teachers' meeting where such matters are discussed, call a special meeting, and compare ideas. Get the best books within your reach, and make the most of every opportunity to acquire the best habits of study yourself, and you will receive a blessing in imparting what you have learned to the members of your class.

Where there are a number in one family studying the same lesson, they are a great help to each other. We have seen the study of the Sabbath-school lesson conducted in some families on this wise: On Sabbath afternoon all united in a thorough study of the lesson; one asked the questions, giving the references; while others found the references, read them, asked questions, and expressed their opinions; and by a comparison of thoughts and ideas they brought out the points of the lesson more perfectly than one could have done alone. At the commencement of the Sabbath, the family reviewed the lesson, and then the verses that were to be memorized were taken up one by one, and repeated by each member of the family. Some one will ask, Was not this tiresome? No. Thorough study seldom becomes tiresome; it is the superficial, hurried study that is tiresome; it is this that wearies us, and leads us to dislike the subject; usually the more thoroughly we study the subject, the better we like it. The different texts to be memorized may be apportioned to the different days of the week; and at the time of morning prayer, or at the breakfast table, the verses for that day may be the subject of conversation.

No doubt there are some young persons in the senior class who are not able to understand all the arguments. We think that when they were classified, it was taken into account that they would soon reach the years of maturity, when they would be forced into positions where a knowledge of these truths is extremely essential, and that they might never have another opportunity as good as this to become acquainted with these doctrines.

We advise that there be no hasty action in making a change with such. But if there are those who cannot master the greater part of the lesson, it would be better for them to join classes studying the life of Christ.

With courage, perseverance, and the blessing of God, we can accomplish many things which at first look to be impossible. We should ever bear in mind that there is always near us an unseen enemy who will do all in his power to discourage us in any attempt at either mental or spiritual improvement; and every Sabbath-school teacher will have many a battle with the tempter, who stands whispering, "You can't do it, you can't do it." We can do wonders by the help of God, and we can encourage the members of our classes to do much more than they think they can. Of all that great host that left Egypt for Canaan, there were but two that ever reached the promised land, and those were the men who said, "Let us go up at once and possess it, for we are well able to overcome it."

As teachers we ought to take courage, talk courage, and pray for courage; and the God of all grace, who has given us this precious truth, will help us to understand it.—W. C. W., in *Sabbath-School Worker*.

"HE that walketh in his uprightness feareth the Lord."



# The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, JUNE 4, 1885.

## Two Great Compromises.

LEST we shall be misunderstood we will notice further the condition of the nations on the continent of Europe. Some of them are professedly "Protestant;" but we, in America, have in general but vague ideas of what the term means when used there. It has about the same force in its application that the term "Christian" has when applied to the United States as a nation! Reliable men from the United States, writing from the Old World, say that they who have any form of personal piety are comparatively few; that of these, but a small part attend religious services on Sunday; and these again, with scarcely an exception, think it no harm to resort to the beer gardens and to other places of amusement and recreation after the services. "The Continental Sunday" is a proverb of lax observance; and yet this observance about measures the strength and extent of religious zeal. We know that there are many who come to the United States calling themselves Protestants, who have scarcely an idea of what conversion means. Most of them have the same ideas of church membership that are held by Catholics; that it is a relation properly formed by the baptism of infants. And we are credibly informed that the congregations which rise above this level are exceptional.

Protestantism in Europe is found at its best in Great Britain. Of this there is probably little room for question. And yet there is probably no country in the world where the tide is setting more strongly toward Rome than it is in England. We refer to the increasing prevalence of "Ritualism." And what seems sad is, that the church appears to be powerless to restrain this tendency. In this there may be no *profession* of Romanism or Catholicism; but no one can be deceived by it on that account. In Ritualism the papacy finds a home in the Established Church, and if this tendency increases as it has grown up, it will soon be a very unpopular thing to speak against the Catholic Church in that realm. And herein is found abundant proof that the Third Angel's Message will be a *living message* in that part of the world; the warning against the worship of the beast and the receiving of his mark will be a *test* there as surely as it is here. And we would not be at all surprised if, even now, the bringing out of these ideas there would meet with strong disfavor, as it does in the United States.

But this is not all by any means. The present subserviency to the principles of Romanism in Europe is not manifested under pressure. It is purely voluntary, and in a time of peace and quiet. What it will be in a time of trouble, when yielded as a *resort* as a *compromise* to avert impending ruin, we can but faintly conceive. Yet we are not left to conjecture in this matter. The "sure word of prophecy" has outlined the future so clearly as to shut us up to certain conclusions.

The Roman power is, perhaps, the greatest power in all history. The kingdom of Babylon was great both by reason of its age and its power. Counting from the days of Nimrod to the overthrow of Belshazzar, its time was over one thousand five hundred years; and its glory and power in the days of Nebuchadnezzar were great above all the nations. But we may reasonably judge that its beginning was

small, and that it remained comparatively small for a long time. But Rome sprang into existence with the strength of a giant, and in an almost incredibly brief space of time, it effectually subjugated all the nations on the earth to its sway. Its crown of *iron* was a fitting symbol of its rule—a symbol chosen by inspiration to represent it among the kingdoms. And when the seat of empire was removed to the East, instead of leaving Rome crippled and weak, therein was laid the foundation of a despotism notable for its continuance, its strength, and its cruelty. The time allotted to it during which the saints of the Most High were given into its hand—one thousand two hundred and three-score years—shuts out the possibility of a misapplication of the prophecy, for no other power ever bore sway over the people of God nearly long enough to fulfill it. No other power so literally *wore them out*. Its perseverance in accomplishing its purposes of persecution, of torture, and of extermination was truly untiring.

In the Scriptures the Roman power is presented in various phases. In Dan. 2 as the fourth beast, strong as iron, with a bare glimpse of the kingdoms into which it was to be divided. In chapter 7 as the nondescript beast, dreadful and terrible and strong exceedingly, having great iron teeth. In this chapter is also noticed the division into ten kingdoms, and the rise and supremacy of another power, diverse from the others, which bore sway over all others. It was diverse from the others because it was an ecclesiastical power—professedly a Christian power. In chapter 8 it appears as the "little horn" out of the Grecian power, which destroyed the mighty and the holy people, and magnified itself even against the Prince of princes.

Passing over the more specific history in Dan. 11, we come to the book of the Revelation. In Rev. 12 the first phase of Roman power is shown by the great red dragon, with its heads and horns, and its spirit of persecution against the church of God. The dragon, however, as the beasts of Dan. 7, had its life prolonged after its dominion was yielded up, as it has a part to act even in the closing scenes of time. The next phase is in chapter 13, under the symbol of the beast to whom the dragon gave his power, and his seat, and great authority. This is identical with the little horn of Dan. 7, which was diverse from other powers, it being an ecclesiastical power; but it became "more stout than his fellows." Though rising simply as a church, it became the strongest of all kingdoms—it ruled over kings. So the beast of Rev. 13 was a church simply in its rise, but received the power of the dragon—civil power; the seat of the dragon—the city of Rome; and great authority—it was by the instrumentality of the dragon that the "primacy" was given to the bishop of Rome, and he became prince and head of all the churches. And the same spirit of blasphemy and persecution was manifested in this beast and in the little horn of Dan. 7; and the same time allotted to it in which to wear out the saints—forty-two months, one thousand two hundred and three-score days, or years. Both these symbols represent the papacy from its rise to the taking away of its dominion, or rescuing the saints of the Most High from its cruel hand.

But, as we have said, the taking away of its power or dominion—its civil power—does not destroy, nor does it greatly weaken its spiritual power. To the contrary, depriving Pius IX. of his rule over the papal States in Italy, just after reverence for him had been awakened anew by the declaration of his infallibility, increased the respect and veneration in which his spiritual followers held him. There is no more powerful feeling than is awakened by sympathy; and when it is intensified by religious zeal and fervor, it becomes a strong, controlling passion. Such is the feeling toward the pope at the present time; a passion pent up, ready to burst out in fanatical fury when the occasion comes.

There is an apparent contradiction in Dan. 7. Verse 26 says: "They shall take away his dominion, to consume and to destroy it unto the end." And verses 21, 22 say: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." The same appears in Rev. 17 and 18, which present *the last phase* in which the papacy appears. That chapter 18 presents the last phase of great Babylon is evident, because it introduces her utter destruction by fire. That chapter 17 introduces her in her last phase is equally evident to us, for this reason: the whole scene is presented to the prophet by "one of the seven angels which had the seven vials," or seven last plagues. From this we are confident that this view does not cover Babylon, or papal Rome, as she appeared centuries ago, for the angels with the seven vials do not appear in the vision until the closing scenes of this dispensation. For this reason, also, we would speak very modestly of the things which this chapter contains, because, no doubt, when the angel appears with his vial we shall understand some things clearly which we understand but imperfectly now. We are reminded of a remark made to us some years since by Bro. J. N. Andrews, who was noted for his critical views of the prophecies: "He who understands Rev. 17 understands the whole book." We suggested to him then that, as was our opinion, that chapter would not be *perfectly* or *fully* understood until we came to the very last days, by reason of the office of the angel who gives the vision. To this he assented. Moreover, when the angel purposed to give John this view, he said: "I will show unto thee the judgment of the great harlot that sitteth upon many waters." He is called to see *her judgment*, and he beholds her sitting upon many waters—upheld by many people. She was seated upon a scarlet colored beast, having seven heads and ten horns, full of names of blasphemy. She was most gaudily arrayed, with a cup of abominations in her hand. John said that when he saw her he wondered with great astonishment; and doubtless all will thus wonder when this is actually beheld, for it is vastly different from all that has been anticipated.

As in Dan. 7 the power of the horn was consumed, yet it prevailed until the time came that the saints possessed the kingdom; so in Rev. 17 the beast "was, and is not, and yet is," or "was, and is not, and shall ascend out of the bottomless pit and go into perdition." But one explanation seems admissible: there must be an interval when his power does not appear, and again it does appear. His kingdom is consumed, and disappears; it arises and prevails until the scene of earthly power closes.

But the time of this prevailing is short. "The ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings *one hour* with the beast." These first make war with the Lamb, but are overcome. They then turn upon the harlot and eat her flesh, and burn her with fire. And that the kings reign with the beast, and give the strength of their kingdom to it, or uphold the harlot a short space before she is burned with fire, is also shown in chapter 18. When her destruction is impending, she says in triumph: "I sit a queen, and am no widow, and shall see no sorrow." Chap. 18:7. How different this from the language of "the head of the church" at the present time. Now the widowhood of the church is constantly bewailed; the nations have turned away from her; she mourns in sorrow, and what she calls heresy, the worship of God and the reading of the Bible, is found even within the walls of "the eternal city," at the very doors of the Vatican, and the pope is powerless to prevent it. It is only when the church can turn away from such a sad scene as this, upheld again by her kingly protectors, that she



says, "I sit a queen, and *am no widow*, and shall see no sorrow. But alas, for her hopes. Even while these vaunting words are uttered, destruction is impending. Verse 8 says: "Therefore *shall her plagues come in one day*, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."

Thus ends in terror the glory of Rome, "the mistress of the nations," the scourge of the earth. At the very time of her exaltation, when she thinks the nations have fully repented of their divorcement from her, and that her widowhood and sorrow are past,—at that very time her sun sets in the darkness of eternal night.

It remains to notice the causes which lead to her last exaltation, her apparent final triumph, and her actual final overthrow.

### Information Wanted.

"EDITOR SIGNS: I read in Alexander Campbell's works, vol. 6, page 332, 'At the time Christ taught his disciples to pray, he was himself preaching to the people, saying, Reform, for the kingdom of Heaven approaches. He dictated what is called the Lord's prayer, as a model for their use, to be repeated until the inauguration of the reign of Christ. That glorious reign began on the day of Pentecost, and inasmuch as the kingdom of Heaven has commenced—the reign of Christ has come, what propriety . . . in our use of the Lord's prayer, 'Thy kingdom come'?"

"Now I heard a minister say the other day that the world is growing worse; and I see by the papers that all Europe is preparing for war, building vessels, fortifications near boundary lines, and buying American iron-clads. People are making larger cannons, and almost everything of a destructive nature is being made more destructive. It seems to me that things are growing worse. If Jesus was here personally, and wished to take a boat-ride as he did anciently, he would be in danger of running into torpedoes. Earthquakes are more numerous than they used to be. Cyclones and water-spouts, ocean disasters, conflagrations, homicides, suicides, and cold-blooded murders increase as time rolls on.

"In Luke 1:33 I read of Christ: 'He shall reign over the house of Jacob forever; and of his kingdom there shall be no end.' Now if Christ has been ruling for the last 1800 years, do you think there is a prospect of a change soon taking place for the better? or do you think sin and destruction will still increase forever? If the translation in Luke 1:33 is correct, and Christ has been ruling since the day of Pentecost, what will the future be? I have been praying for a long time, 'Thy kingdom come,' and have been sincere in it. Have I been doing wrong? Please give me light.

G. H. S."

This whole subject is presented in full in our pamphlet entitled, "Refutation of the Age to Come," to which we refer you. But we will give a few very brief answers to your queries:—

1. You do right in using the Lord's prayer.
2. The translation of Luke 1:33 is undisputed.
3. The world will wax worse and worse, even in the last days. See 2 Tim. 3:1-13.
4. If Christ is now ruling the world, and will rule it forever, and it is growing worse, your inference is admissible that the world may grow worse and worse forever under his reign. But the affirmation of Campbell is not correct.
5. By Rev. 3:21 we learn that Christ is now on the throne of his Father as a priest (Heb. 8:1-5), in expectation of another which he calls his own throne. That which he now occupies he will resign to his Father (1 Cor. 15:24-28), because his priesthood will end, and he will come to execute judgment or take vengeance; 2 Thess. 1:7, 8; Rev. 6:15-17. But his own throne which he inherits from his father David, he will never resign when he takes it. On that he

will fulfill Luke 1:32, 33. This reign did not begin on the day of Pentecost, but does begin under the sounding of the seventh trumpet, under the third and last woe; Rev. 11:14-19. Of this the saints, rich in faith and loving God, are yet heirs; James 2:5; into this they have hope of having an entrance, for it is yet a subject of promise; 2 Pet. 1:1-11; and they will remain heirs until Jesus comes, when they will "inherit the kingdom." Matt. 25:31-34. We might largely extend the proofs, but this is quite sufficient to incite us to pray yet more ardently: "Thy kingdom come. Thy will be done in earth, as it is in Heaven." When this prayer is fulfilled, then, and not till then, "the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:11.

Throwing the Lord's prayer in the past is only one step in this system of interpretation toward putting entirely away from us the words and teachings of Jesus. A Disciple paper, one of Mr. Campbell's followers, in answer to a question on church discipline, said that Matt. 18 was not to be applied to church matters now, as it was spoken before the kingdom was set up. A minister once preached against the Sabbath, from the text, "This is my beloved Son; hear him." After the sermon we referred him to the words of Jesus in Matt. 5, on the perpetuity of the law, and he confidently replied: "That was spoken before the day of Pentecost!" How, then, shall we "hear him," for all that he spoke was before the day of Pentecost? We heard a labored argument by a prominent Disciple minister in which he tried to prove that "the commission" given by Christ to his apostles does not belong to the Christian age, because it was given before the day of Pentecost. Alexander Campbell, in preaching his views of the kingdom, laid the foundation for an immense amount of theological error and folly.

### Spiritualism in Court.

THE following article is copied entire from the daily *Post-Dispatch*, of St. Louis. It is interesting as showing the possibilities of Spiritualism in courts of justice:—

"The trial of Mrs. Miller and her husband, the spiritual mediums charged with fraud, was resumed by Judge Noonan, at 7:30 last evening, in the Court of Criminal Correction. There was a great deal that was interesting in the trial besides the testimony. The court-room was crowded with men and women, most of whom were admitted within the bar. Any one who notices faces closely could not help being struck with the class look of the countenances which made up the audience. Probably there never were so many long-haired men gathered together in one room in St. Louis before. The ladies, at any rate those of the ladies who were palpably believers, and who fluttered with indignation through the cross-examinations, were, as a rule, pronounced brunettes, with deep-set, black eyes, and with dark circles lining the under lid. The prevalence of this type was most noticeable. The description includes at least eighty per cent. of the women present, and covers the medium on trial as well as her supporters. The other twenty per cent. were young and frivolous and pretty, and a great deal more interesting than the intense ones.

"The performance began by calling Mr. Britton A. Hill to the stand. Mr. Hill failed to materialize, and, after several entirely contradictory statements as to Mr. Hill's health and whereabouts, made by different persons, an attachment was issued for the apostle of absolute money.

"Mr. L. U. Reavis was called to the front. His testimony was not as interesting as many had hoped that it would be. He said that Spiritualism was 'a modern development of nature, which develops the truth of man's immortality.' That 'the present is a rudimentary state of existence which is metamorphosed by death into another state of existence.' Leaving philosophy at the entreaty of the court, Mr. Reavis went into ghost stories, and told how W. P. Anderson, the picture medium, had drawn a picture of his (Mr. Reavis') mother in New York, and how the ghost of Thomas H. Benton, through the mouth of the medium Foster, had told him that the national capital would be removed to St. Louis

immediately after the admission of Utah into the Union. On cross-examination Mr. Reavis admitted that he did not remember his mother's face, as he was seven years old when she died, but that others had told him there was a resemblance. As far as the Benton incident was concerned, the voice that spoke to him was Foster's. On Foster's arm, in letters formed of blood, Thos. H. Benton's autograph appeared, which faded away in a few moments.

"Dr. Jacobs was called. The doctor is a red-faced little man, with spectacles and a sparse beard. He had known the defendants for ten years. He had attended over a hundred seances at their house. In every case he saw real *bona fide* ghosts. One of these ghosts spoke to him in Hebrew, a language which he was quite sure no one else in the house but the ghost and himself understood. On another occasion the phantom of a young lady to whom he had been engaged to be married, Florence Jones, came to him and called up circumstances which no one but the witness and the young lady were acquainted with. He considered this a test beyond question. While the witness was testifying, Judge Noonan interposed, and said that he had heard a great deal of testimony from reputable, and, as a class, educated persons as to the truth of Spiritualism as fact and doctrine. There was an opportunity, he said, for the defense to abbreviate their case, and while he would not compel the defense to make the test, he would recommend it. 'An intelligent witness has said,' remarked Judge Noonan, 'that the spirits are eager to communicate with us—why not call some of these spirits to the witness stand? The witnesses have claimed that the spirits of the departed dead are friendly to these defendants; why should they not appear, then, in their vindication? If the defendants will accept a test, a room shall be provided, and the court will undertake that the test shall be witnessed by men of known caution, who will be fair to both parties. I will take a recess of one hour to permit such deliberation among counsel as may be necessary.'

"Mr. McBride for the prosecution at once accepted the test.

"After the recess, Mr. Jones, for the defense, declined the test, reading a statement which he had prepared, to the court, giving the grounds for his refusal. Judge Noonan then stated that the defendants had a perfect right to decline the somewhat extraordinary measure which he had proposed, which the court deemed a proper one on account of the defense set up. He would confine the testimony hereafter to conversations and acts alleged to have occurred between the dead and the living through the medium of Mrs. Miller. Dr. Jacobs was accordingly recalled to the stand. In a dark seance at which he was present he had seen Mrs. Miller whirled about the room. On another occasion he and three other men were lifted on a table to the ceiling, and held there while they wrote their names. Mr. McBride, the attorney for the State, was present the night Mrs. Miller was lifted about the room. On another occasion, when Mr. McBride was present, McBride's dead children came out of the cabinet and played with him. Mr. McBride was affected to tears at the time. In cross-examination Mr. McBride wanted the witness to say that on the occasion when Mrs. Miller was alleged to have been gyrating around in the air, the phenomenon was caused by old Miller coming out and slapping the witness over the head with an old skirt. This explanation the witness declined to accept. Mr. McBride having some difficulty in placing the seance of which the witness spoke, the latter stated, 'That was the sitting at which you lost your pocket-book.' Mr. McBride immediately became interested, and wanted to know if it was 'Red Face' (Mrs. Miller's familiar spirit) who had stolen the money. No information was given.

"The chief interest of the evening centered in the testimony of Mrs. Miller, the defendant. She is rather a handsome lady, black eyes with clear cut features, a rather long mouth, which gives her lips a thin effect, and a dimpled chin. She was very nicely dressed in a figured silk that fitted her to perfection, and illustrated the fact that a medium may be a very charming personage. She said she was eighteen years old when she began to develop supernatural powers. When she was living with her family in Arkansas the family center table became greasy; while cleaning it she noticed it tipping and following her. She then developed her powers as much as possible. In light seances she always goes into the trance state. She can go into a trance at will. She remembered the sitting on March 4, but all she remembered was awaking in the cabinet and finding herself in a white robe, which disappeared as her mother and Mrs. Getter



rubbed her. The case was then adjourned until 2 P. M. to-day.

Apart from her attorneys, Mrs. Miller told a *Post-Dispatch* reporter that she was entirely willing to give the test suggested by Judge Noonan, but that the conditions would have to be such that there would be some chance of success. She would want an equal number of men and women at the test seance, and would give it at the Four Courts or anywhere else. Her attorneys, however, would not consent to the trial.

We had once occasion to refer to a case in San Francisco where it was the intention to set up the defense that the medium was an ordained minister of the church of Spiritualists; and the plea would have availed if it had been presented, but the case turned on another issue. In this St. Louis case the medium was willing to accept the test proposed by the court, but her counsel would not consent. Aside from the large amount of fraud practiced by mediums, we believe that such tests will be given in open court, and with success. We judge thus from what we know of Spiritualism, and from what we learn of the long-continued experiments of such men as Judge Edmonds, Dr. Hare, and Dr. Crookes. If one medium does accept such a test as Judge Noonan proposed, and the experiment shall prove successful, spiritualism will thereby be established as the most popular "ism" of the age.

It will be noticed that here, as ever, spiritualism is given the honor of proving "the truth of man's immortality;" of proving that death introduces us into another state of existence. While some in the ministry are claiming that spiritualism is of the devil, others are accepting it, willing to risk the consequences of the association with "the powers of darkness," rather than to give up the theory of natural immortality, which they are not able to prove from the Scriptures; rather than to accept the doctrine of eternal life only through Jesus and the resurrection of the dead, which is the very substance and hope of the gospel.

## The Missionary.

### Huss at Constance.

THERE was no time in all the experience of Huss that his true character showed forth so clearly as during his imprisonment and trial at Constance. There are times in the life of every individual when his real character manifests itself, but no time more testing than when every worldly prospect is blighted through the injustice of others. The first move made by the enemies of Huss was to have him summoned before the cardinals who were attending the council. This was accomplished by perseveringly heaping all manner of charges against him, some of which were utterly false. Pope John XXIII., knowing that his own case was to come before the council, united with the cardinals and other enemies of Huss to have the reformer brought to trial first. Huss had received a promise from the emperor that he should be permitted to make his defense before the council. "I have talked nothing in secret," writes Huss to the emperor, "so I wish to answer my accusers not in secret, but publicly." But his summons to meet the cardinals was before the emperor arrived.

The honorable knight, John de Chlum, to whom Huss had been given in charge, was with him when the summons arrived. He saw through the plot in an instant. With indignation he arose and protested against such a violation of the understanding. He could not permit this, he said; the cardinals would do well to consider what they were about in thus trifling with the emperor and with the empire. One of the cardinals said that they meant no evil. They only wished to proceed quietly and avoid a stir. Upon this statement, Huss consented to go with them. Following the embassy down

stairs he met the hostess, Fida by name, who took leave of him with tears. A presentiment of the result vividly came before the mind of Huss, and he gave her his blessing. The real purpose of the cardinals appears from the fact that they had placed soldiers in the street as a precaution against any movement of the people in favor of Huss. The cardinals had no intention that he should escape from their hands. Chlum accompanied Huss to the assembly of the cardinals.

In the afternoon the cardinals reappeared and with them two of the bitterest enemies of Huss. These men clamored loudly for his imprisonment, urging with vehemence their accusations of heresy, and asserting that if left at liberty Huss would do more injury than any heretic since the days of Constantine. It was decided that Huss should be detained as a prisoner. The enemies of Huss were jubilant, and cried out to the prisoner, "Now we have you, and you shall not escape until you have paid the uttermost farthing." This outrage against justice fired the chivalrous knight with indignation. He went to the pope, who coldly excused himself on the ground that he was powerless in the matter. He went from cardinal to cardinal, who answered him with evasions or with open declarations that no faith is to be kept with heretics. He went through the open streets with the safe-conduct in hand, declaring how it had been violated. Thus every effort was put forth on the part of faithful Chlum for the release of Huss, but all to no effect.

At first the emperor was inclined to open the reformer's prison, but he was told that he had no right to grant a safe-conduct under the circumstances without the consent of the council, that the greater good of the church must overrule his promise, that the supreme power of the council would release him from his promise, that no formality of this sort could be suffered to obstruct the course of justice against the heretic. The promptings of honor and humanity were stifled in the emperor's breast by these reasonings. It was decided by this council that by no law, natural or divine, is faith to be kept with heretics to the prejudice of the Catholic faith. The Moravian authorities interceded earnestly for Huss. They warned the emperor that falsehood does not finally gain the victory over truth.

At this stage the proceedings against Huss were suspended for a while, as the case of the pope was taken up. Huss was removed to the castle of Gottlieben, on the other side of the Rhine, where he was shut up, heavily loaded with chains. Pope John was condemned by the council. This would seem to work favorably for Huss, but it was not the case. The bitterness toward him increased, and he suffered severely from privations and neglect. The council decided that the emperor had no power in the case to favor Huss or his friends, and all who continued to complain would be punished as heretics to the church. If there was one man in the entire city who was unmoved amid all this clamor, it was John Huss. June 5, 1415, he was put on trial. He was asked if he acknowledged the books which he had written. This he readily did. Then the articles of crimination were read. Some of these were fair statements of his opinions. Others were exaggerations or perversions, and others again were wholly false, imputing to him opinions which he did not hold and which he had never taught.

Huss commenced to reply, but had uttered but a few words when there arose in the hall a clamor so loud as to completely drown his voice. He stood motionless. He cast his eyes around on the excited assembly, surprise and pity, rather than anger, visible on his face. Waiting till the tumult had subsided, he again attempted to proceed with his defense. He had not gone far till he had occasion to appeal to the Scriptures. The storm was at that mo-

ment renewed, and with greater violence than before. Again Huss was silent. "He is dumb," said his enemies. Huss replied, "I am silent because I am unable to make myself audible amidst so great a noise." After a day's interval the council again assembled, and that day, June 7, was a memorable one. There was an almost total eclipse of the sun. It astonished and terrified the venerable fathers and the inhabitants of Constance. This brought everything to a stand-still until the eclipse passed.

Toward noon the light returned. The council met and John Huss was led in by a body of armed men. Sigismund and Huss were now face to face. There sat the emperor, his princes, lords, and suite crowding around. There, loaded with chains, stood a man for whose safety he had put in pledge his honor as a prince and his power as an emperor. The irons Huss wore were a strange commentary on the imperial safe-conduct. Still the emperor thought he would release Huss, or at least save his life, but he had not well measured that which he had to meet. First was the unyielding firmness of the reformer, and secondly, the determination of his enemies to see him condemned. S. N. H.

### Distributers.

It seemed necessary that something should be constructed to contain our publications for the benefit of people journeying on steamships. To supply this want, the distributers now in use were devised. This case would be an ornament to the cabin of the finest ship. It is made of walnut, and is eighteen inches in length, ten and a half in width, and four in thickness at the base. It contains eight pockets, five inches in length, four and a half in depth, and three-fourths of an inch in width. It has a base-board four and one-fourth inches wide, which is painted black, and bears the following inscription:—

#### CHOICE READING FREE.

This reading matter is furnished by the International Missionary Society, 1059 Castro Street, Oakland, Cal. Correspondence solicited.

In this case are usually placed 6 Signs, 2 Reviews, 4 Instructors, 4 Sabbath Sentinels, and 104 pages of small tracts. The cases are filled as often as the ships come into port. For long voyages they should be more abundantly supplied than for shorter trips.

There is also a distributor for loaning purposes, which is usually placed in the ladies' cabin. It is constructed like the other, but has the inscription, "Read and Return," instead of "Choice Reading Free." This case is usually filled with such pamphlets as "Ministration of Angels," "Our Faith and Hope," "Matthew Twenty-four," "Saints' Inheritance," "Sanctification," "Truth Found," and the seven pamphlets on the life of Christ, by Sister White.

Thirty-one distributers are gracing the walls of sixteen steamers leaving the port of Portland, Oregon. Thirty-eight are used on steamships leaving San Francisco. By this means thousands of periodicals and pages of tracts are placed in the hands of the people.

As the utility of the distributers was seen, it was deemed advisable to use them on land. In many towns and cities upon this coast they have been put up in public places, and have everywhere given great satisfaction. It has been less than a year since they were introduced on the Pacific Coast, yet two hundred and seventy-five have already been manufactured on this side of the Rocky Mountains, and some have been made in the East. Ere long thousands will be used in sending forth the precious truth.

From its commencement this branch of the work has presented no discouraging features. All favors asked of railroad men and officers of steamships have been granted. The way has been opened in a remarkable manner for these silent messengers to be placed in positions ac-



cessible to the traveling public, as well as to others who desire to read. Thousands of our publications have been taken by interested readers, and by this means they are scattered far and near on land as well as on the sea. God has gone before, and prepared the way, showing that it is in his order that this means should be used to spread the Third Angel's Message.

Even men not of our faith have caught the spirit of the work. A porter on a Pullman sleeper was anxious to have a distributor at the terminus of his road, in New Mexico, and desired the privilege of supplying it each week, which he has done for several months. Omens of good are seen constantly. Many persons have become interested, and some are accepting the truth. On the Oakland Ferry a short time ago, an intelligent man was asked to subscribe for the SIGNS. He responded that he had been a constant reader of that paper for some time, and he took a copy from his pocket, remarking that he obtained them from the distributors. This man had become interested. There are hundreds of similar cases. At a leading hotel where a distributor had been placed, the landlord on hearing that the person who had been supplying it was about to leave the place, visited him and expressed his sorrow that the work was to stop, saying that he had become greatly interested in the SIGNS, and especially in Mrs. White's articles, remarking also that our position on prophecy met his mind. Many other incidents might be related, had we space.

The cities must be warned, and this seems to be an instrumentality in the hands of God to assist in accomplishing the work. In this way thousands of the floating population can be reached, that could not be in any other. Hundreds of distributors might be used on this coast alone, if means could be obtained to meet the expense of supplying them. If those having a surplus of this world's goods could realize the importance of this branch of the work, means would be provided, and the good work would go forward. Are there not many that would like to furnish means to supply one or more of these cases, in harmony with the resolution passed at the late meeting at Oakland and published in the SIGNS of May 7?

I believe that God would have us arouse to diligence in our duty. The end is near; probation will soon close; soon the last note of warning will have been sounded; and how will it be with us? Will it be said of us, "Well done," or shall we be among the slothful servants, those that have not used their means, their talents, their strength, and all the ability they possess, in assisting to forward the cause of God? May we realize the importance of the work, and especially of this branch missionary effort, and thus be instrumental in the hands of God in bringing souls to a knowledge of the truth.

WM. INGS.

#### Geneva, Switzerland.

WE have commenced work here by visiting and colportage. Brother Ademar Vuilleumier is taking an active part in getting our papers and tracts before the people. Over eight hundred families have been visited; nearly twenty paying subscribers have been obtained, and more than that number of names of interested persons have been secured for the French and German papers. Another colporter will soon join us. We do not design to pass over the ground lightly, and only when the colporters have thoroughly prepared the way shall we invite the crowds. In the meanwhile, interested ones meet at my house. We knew of but one person here keeping the Sabbath when we came. A sister has moved in, making two; so last Sabbath we held a meeting composed of seven persons, including the workers here and my children. To-morrow (Sabbath) we expect to

have two more persons in attendance, who have been keeping the Sabbath without knowing that we were here, and one of whom baptized the other last Sunday.

There are also three small congregations of English-speaking people here, that, in due time, will have their share of attention.

Geneva, May 8.

D. T. BOURDEAU.

#### North Dakota.

FROM what we have seen it is evident that the time has fully come for the work of the Third Angel's Message to be established in this northern field, though there are some obstacles to be met here, as in every place. The principal ones seem to be the sparseness of inhabitants in the country—the farms are large and much of the country is unimproved, and the peculiarities of climate make the favorable time for holding meetings quite brief.

Brother M. M. Olsen and I began labor here last September. He remained most of the winter, while I was absent in another field. We found on coming here about forty Sabbath-keepers, very widely scattered. There were no organizations, and no meetings held at any point. There are now nearly one hundred Sabbath-keepers. During the latter part of the winter, meetings have been regularly held at five different places, and the prospects for the organization of three or four churches in the near future, are very good. We are encouraged by a readiness manifested on the part of the people to hear and read, and, especially, by the blessing of God which attends our efforts. Without this we could not reasonably expect any success in such an unpopular work, involving so much sacrifice of self and the world.

This field seems favorable for the canvassing work. Brother R. H. Peters canvassed Fargo and Moorehead and obtained about 130 subscriptions, mostly for the SIGNS, notwithstanding the very stringent times. I have just made a trip along the Northern Pacific Railroad to New Salem, twenty-five miles west of Bismarck. At six different places, I called and found Sabbath-keepers, some of whom had never seen a minister of our faith. Sabbath, May 9, we had an encouraging meeting with a few at Jamestown. There are many places where small congregations of interested hearers may be gathered, and we trust, by the help of God, that a good work may shortly be done for the truth. While we would acknowledge the goodness of God in the past, we earnestly crave a greater measure for future time and labor, that our work may be wrought in him.

G. C. TENNEY.

#### Northern Minnesota Camp-Meeting.

A LOCAL camp-meeting was appointed for northern Minnesota, at Verndale, on the North Pacific Railroad, May 14-19; rather an early date for tenting, but it was necessary to hold it before the time for the more general meetings came on. As it proved, the time was well chosen, and the weather was almost unexceptionable. The meeting was small, only fifteen tents comprising the camp, which was pitched in the border of the pleasant village.

The meeting tent was generally well filled by our own people and the interested citizens, who turned out well. At the very first a good interest was manifested, and as the word was preached and the blessing of God came near, the interest deepened until the tent became too small for our evening congregations. There was no excitement produced, and the strong contrast existing between the spirit of these meetings and that of a false revival held but a short time before, was remarked by many who had attended both. The burden of the meeting rested mostly upon Elder O. A. Olsen, though the other laborers who were present did a share of the preaching.

Seeking God and a better knowledge of his work, and our duties, were the principal themes dwelt upon. On Sabbath and Monday, special efforts were made for sinners and backsliders. Several for the first time gave their hearts to God. Three of these were men whose earthly race is nearly run. Others of the citizens were deeply moved upon by the Spirit of God. We can hardly specify any part of the meeting as the best, as it was all characterized by God's blessing.

Near its close we united in a praise-meeting, to recount the goodness of the Lord. It was a sweet season. Truly God is glorified by the language of fervent praise, and it is our privilege to even "glory in tribulation."

Four were baptized and the cases of as many others deferred by their own request for a short time.

Such an interest was manifested to hear the truth that it was thought best to continue meetings in the tent, which will be done by Brethren Collins and Schram.

The meeting was evidently a success, both in the effect which it produced upon the community, and the blessings which it brought to our own people. The little church located there had for some time manifested the missionary spirit, and many earnest prayers were offered for the meeting and for the good it might do to the neighbors and friends. Our hearts were cheered by the evidences we saw of God's willingness to bless those who seek him. Thus it ever is. We need more faith and confidence in the Lord, and a better appreciation of his mercies.

G. C. TENNEY.

#### What the "Signs" Is Doing.

A PHYSICIAN of Georgia writes: "Please continue to send me the paper. I have read it with interest and profit. I think I have come to believe your teachings. The Scriptures have cleared up and look consistent. I believe your people have the truth. I am lost in wonder that the Bible has been in use so long and yet so much of false teaching abounds. I think I will become one with you. I should love to aid in extending the knowledge of the truth."

A letter from Nebraska contains the following: "Your papers were received with thanks, and read through and through. As I am superintendent of a Sunday-school, I read some of the pieces every Sunday, then give the papers to others."

A gentleman in Canada says in reference to the SIGNS: "I thank you very much for the papers; they are the best religious papers I have ever seen, and contain more religious reading than any other paper I ever read. I wish you Godspeed in your work, and hope you will be the means of showing many the way to eternal life."

A gentleman, seventy-four years old, writes from Buford, Ga., as follows: "One of your papers, of last year, accidentally fell into my hands a few days ago. I was pleased with your exposition of Bible teaching. I have concluded I would spare money enough to take your paper for six months."

A lady writes from Blue Creek, Utah, under date of May 3, 1885: "We have enjoyed the SIGNS OF THE TIMES very much indeed. I have been looking them over and cutting out articles for my scrap-book, and I find that when I've cut out all that I want to save, there is very little of the paper left."

It is an easy matter to find fault with the sermon. Any one can do that. But were we to attempt to improve upon it, we might find it more difficult and might utterly fail.—*Sel.*

"Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God." Ps. 50:23.



## The Home Circle.

### WE CAN MAKE HOME HAPPY.

THOUGH we may not change the cottage  
For a mansion tall and grand,  
Or exchange the little grass-plot  
For a boundless stretch of land,  
Yet there's something brighter, dearer,  
Than the wealth we'd thus command.

Though we have no means to purchase  
Costly pictures, rich and rare,  
Though we have no silken hangings  
For the walls so cold and bare,  
We can hang them o'er with garlands,  
Flowers are blooming everywhere.

We can always make home cheerful,  
If the right course we begin;  
We can make its inmates happy,  
And their truest blessings win;  
It will make the small room brighter,  
If we let the sunshine in.

We can gather round the fireside,  
When the evening hours are long;  
We can blend our hearts and voices  
In a happy, social song;  
We can guide some erring brother,—  
Lead him from the path of wrong.

We may fill our home with music  
And with sunshine brimming o'er,  
If against all dark intruders  
We will firmly close the door;  
Yet should evil shadows enter,  
We must love each other more.

There are treasures for the lowly  
Which the grandest fail to find;  
There's a chain of sweet affection  
Binding kindred minds;  
We may reap the choicest blessings  
From the poorest lot assigned.

—The Myrtle.

### A Little Coward.

ELSIE and Dick were on their way to meet some of their schoolmates, who were going to the woods to hunt for ferns.

Elsie had started first, because it would take her longer to get there than it would Dick. It was quite a little walk to the place of meeting. It would not have been so far if Elsie had "cut 'cross lots," like most little country girls and boys; but there was a very large field in the way, which Elsie always went around.

Now, if I tell you why Elsie did this, some of you will think that she was a very silly little girl, and perhaps some little boys and girls will call her a coward, as her brother Dick did.

Elsie was very much afraid of cows. Even of gentle old Brindle, whom she had known all her life, she was somewhat afraid, and she would go a long way out of her path to avoid meeting a strange cow. You will not wonder, then, why Elsie would not go through the field when I tell you that there were always several cows in it, some of which had the reputation of being bad-tempered. One big black cow, with ugly-looking horns, Elsie was particularly afraid of; and a loud moo-oo would send her scampering past the field as fast as her feet could carry her. She had just passed this part of her walk when she heard Dick calling,

"Hello, Elsie! wait a minute," and looking back she saw him running right through the field, among those dreadful cows, without the least sign of fear.

"O Dick! how can you come through that field?" exclaimed Elsie, with a sigh of relief as he jumped over the fence and stood safely beside her.

"I'm not a 'fraid cat like you," answered Dick, scornfully. "I'm not such a baby as to be afraid of a few cows."

Elsie did not resent being called a coward; she was quite used to it by this time.

"Let's stop and rest awhile under this big tree; it's so hot," she said.

"All right," answered Dick, throwing himself on the grass. "We've lots of time. I say,

Elsie," he exclaimed, as he looked up into the green branches waving over his head, "do you see that nest up there? Tom Reed said yesterday that he would bet any money that I didn't dare go up and get it. Now, I will just get it down and show it to him this morning," and he sprang up and took off his coat.

"O Dick, please don't!" cried Elsie. "Perhaps there are little birds in it."

"No, there are not," answered Dick, "for it's an old nest, and has been there two or three years," and in another moment he had reached one of the lower limbs and was making his way upward.

The bird that had built the nest had evidently intended that it should be beyond the reach of any boy, for she had selected the end of a long and not very strong limb to build upon, and her home had hitherto been undisturbed, for no boy had cared enough about the nest to venture after it.

Elsie stood looking up into the tree. She could hear Dick rustling among the leaves as he went up higher and higher, although she could only now and then catch a glimpse of him.

"Dick," she cried, as she saw him venturing cautiously out on the limb, "Dick, please don't go any farther. I am sure that branch will break with you. Don't go out on it."

Dick paused, irresolute. He knew that he would be running a great risk if he ventured any farther out on that slender limb, and he half determined to please Elsie and come down again without making any further effort to get the nest.

Then he thought of what the boys would say if they should hear that he had been up the tree and afraid to get the nest.

Afraid! At the mere thought of such a taunt, Dick's face flushed, and he resolved to get the nest, even at the risk of breaking his neck.

"This branch is safe enough, Elsie," he called down to her. "Don't you wish you were up here, too?" and he rocked backward and forward on the swaying limb.

"I see Aunt May coming around the corner," he said, presently. "I must hurry and get the nest before she comes. Here's my hat," and he threw his broad-brimmed straw hat down on the grass that it might not be in his way.

"Dick, Dick, don't," pleaded Elsie, almost crying with terror, as she saw the branch bending beneath his weight.

"Stop your noise, Elsie," commanded Dick, a little roughly, it must be confessed. He was nervous himself, although he wouldn't have owned up to it for anything in the world.

Elsie stood still, her hands clasped together, scarcely breathing in her anxiety. Dick was crawling cautiously along, and he had almost reached the nest, and with his hand outstretched to grasp it, had "Hurrah!" on the tip of his tongue, when there was a crackling noise, and Elsie uttered a scream of terror as the limb broke off and Dick came crashing through the branches. One of the lower limbs broke his fall, and he hung on it for a moment and then fell to the ground.

"Dick, Dick, are you dead?" cried Elsie, as he lay white and unconscious. "O Aunt May, Dick is killed!"

Aunt May bent over him with face as white as Elsie's own.

"No, he isn't dead, Elsie," she said, as she could hear a faint breathing. "Run home as fast as you can for your father, Elsie. I will stay here with him."

Elsie hardly waited for her auntie's words to start off. Her little feet fairly flew over the ground. When she reached the field where the cows were, she paused just a moment. Could she go through it? Could she pass those terrible cows? She was only a little girl, you know, and it required almost as much courage to think of going among them as it would if they had been bears. Only a moment she paused; then one thought of Dick lying white

and motionless under the trees, decided her. With a very earnest little prayer in her heart, Elsie climbed over the fence. Every moment was so precious. Perhaps Dick might die before her father could get to him. She ran bravely on, trembling as the cows raised their heads and looked at her in mild-eyed wonder, and as the black cow uttered a loud "moo-oo-oo," it seemed as if her feet would refuse to carry her another step. At last she reached the fence and clambered over it, scarcely believing that she had really crossed the field unhurt.

It took only a few moments for her father to harness up the horse and drive back with her to where she had left Dick. He was sitting up now, leaning against Aunt May, a little color returning to his white cheeks, the nest closely held in his right hand, while his left arm hung helplessly at his side.

He had really escaped with only a broken arm and a slight bruise, wonderful as it seemed, considering the height of his fall. The hardest thing would be to keep him quiet while his arm was getting well again. For a few days the pain made him so weak that he was glad enough to stay in bed and have the window darkened so that the light would not make his head ache. When he was able to sit up, then indeed it was a hard matter to keep him quiet. He was restless and irritable, and it took everybody's best efforts to keep him in a good humor.

"O Dick, I wish you had not climbed up after that nest and hurt yourself," said Elsie one morning, when it seemed impossible to please him.

"I don't then," said Dick. "I am not a coward. I would rather get hurt than be afraid to do a thing because there is a little danger in it. You're only a girl, and girls are always afraid to do anything except walk around and play croquet. Bah! Fore I'd be a girl!"

Aunt May heard this speech.

"Do you really think you are braver than Elsie?" she asked, quietly.

"Of course I am," answered Dick, in surprise. "Do you think Elsie would have dared to climb the tree after that nest?"

"Do you know, Dick, it seemed to me that day as if Elsie was the brave one and you were the coward," said Aunt May.

"Why, auntie!" exclaimed both the children, in surprise.

"I mean just what I say," said Aunt May, smiling at their surprise. "Tell me, Dick, why did you want to get that particular nest so much?"

"Tom Reed dared me to get it," answered Dick, promptly. "I didn't want the nest itself; but I wanted to get it because it was so far out that no other fellow would dare to go after it."

"Oh!" said Aunt May, "then you went because you were afraid not to go,—afraid to be thought a coward; and that fear made you hazard your life. I should call that being very much of a coward indeed. Now, I will tell you how my little Elsie proved her bravery," she added, putting her arms around the little girl and drawing her to her side. "Dick, you know how afraid Elsie is of cows?"

"Yes, she's more afraid of a cow than I am of a bear," said Dick, wondering how Aunt May was going to prove Elsie's bravery.

"Don't you think it would take a good deal of courage for her to go through a field full of them? I don't say that it would have been brave for either you or me, but don't you think it would be a pretty hard thing for Elsie to do?"

"That's just what she never will do," exclaimed Dick, triumphantly. "I've seen Elsie walk all the way around that field a hundred times."

"Yes, I know you have," answered Aunt May; "but the other day, when you were lying under the tree, and Elsie thought you were dying, she went right through the field, because she wanted to bring your father to you as soon



as possible. She was afraid to go, but her love for you led her to conquer her fears and go bravely through among the cows. Wasn't that true bravery, Dick?"

"You're a brick, Elsie," said Dick, warmly. "I didn't think anything in the world would make you go past black Daisy."

"There is a difference, you see, Dick," said Aunt May, "between daring and courage. It was a daring thing in you to go out on that branch, when you knew yourself that it was dangerous; but your daring came from a sort of cowardice after all, while Elsie didn't put herself in the way of danger from a desire to prove that she was brave, but her courage came to her when she needed it to do what she thought was right for her to do. Boys don't often stop to think about this in the right way, I know, Dick, but don't you think it is better sometimes to be thought a coward than really to be one? I am going to fasten this nest up in the corner of your room so it will remind you sometimes of my little lecture. Shall I?"

"Yes, if you like," said Dick, rather doubtfully.

I think it was a reminder to him sometimes of the difference between daring and courage. Of course, like all boys, he sometimes got them sadly mixed, but I don't think he ever risked his life again to show that he was not afraid. —Minnie E. Kenney, in *Christian at Work*.

### Do Not Hurry to Get Married.

GIRLS, do not be in a hurry to get married. If you are but sixteen, do not allow such an idea to get into your head for at least four years. Do not even run the risk of it by permitting any young man to get so far as proposing the point. Fight them off, and make them wait or go to somebody who is ready. Do not live under the impression that you must accept the first love-sick youth who proposes. Be patient, deliberate, and sagacious. There is a world of happiness for you between sixteen and twenty. The world would be a dreary old world if it were not for the sweet faces of young girls with their piquant sayings and melting smiles. After you have reached twenty it would be well to consider the matrimonial problem with some seriousness. Then if you have learned to think and deliberate, you will probably make a suitable selection, and marriage with a worthy man is not only a woman's privilege, but, unless married too young, her best and highest development, mental and physical, can be attained in this state. Men and women were made for each other, and a very old but nevertheless true truism is that a happy marriage is the very garden of Eden. An unhappy marriage is the reverse, and the greatest of all calamities that can befall a pure, affectionate, and noble woman.—*Sel.*

A PAIR of spectacles that came over in the *Mayflower* has been discovered. The bows are steel, an eighth of an inch wide, and the glass is as thick as plate glass, making the weight of the spectacles five ounces. From such ponderous appliances as these, then, have the modern eyeglasses of the typical Boston girl been derived, says the *Boston Herald*, and it adds, thoughtfully, "This also accounts for the large noses of the Pilgrims. They had to have them." —*Sel.*

A FIJI correspondent writes to an English paper: "Often, while sailing among the South Sea Islands, I have passed flocks of birds, principally terns and whale-birds, resting in vast numbers on the sea. It is remarkable that, however rough the sea may be at the time, yet where the birds rest there is not a ripple to disturb them. This must be caused by oil, but whether it is purposely deposited by the birds or not, is a question the answer to which I think would interest many of your readers."

## Health and Temperance.

### Alcohol and Tobacco.

"I always want to smoke after drinking, and drink after smoking."

EDITOR SIGNS OF THE TIMES: The above remark was made in my hearing a day or two since by a man who was addicted to both habits. The remark startled me at first, but on reflection I concluded that the habits are so closely allied to each other that the remark was true in more cases than one.

A person who has the two unfortunate habits fastened upon him must feel lost when he is not yielding to the one or the other, or both. It is a noticeable fact that one who uses tobacco habitually, drinks much more water than one who does not, and if his appetite has become vitiated so as to crave alcoholic stimulants, it is only natural that indulgence in the one should induce indulgence in the other. It is hard to tell which of the two is most detrimental to the health; but both are destructive. The physicians take upon their shoulders a fearful responsibility when they advise the use of either, yet many of them, I had almost said most of them, frequently do it.

I myself in early manhood had a severe illness, and as soon as I was partially restored to health I commenced taking on a superfluity of flesh, so much so that it actually became burdensome. I called my doctor's attention to it, and asked him if he could prescribe a remedy. He told me that tobacco was the best remedy he knew, and advised me to learn to chew or smoke. After several ineffectual attempts to learn to chew the noxious weed, I resorted to smoking, and as a consequence became an inveterate smoker. For this I have blamed my physician ever since. But, thank God, by reason of an illness, from which I am now just recovering, I have partially conquered the filthy habit, and I hope and pray that I may never yield to it again. The accursed stuff so aggravated my disease, that, though I did not use it at all during my sickness, it made me suffer much more than I otherwise would have done, and very much delayed my recovery. But tobacco is comparatively seldom prescribed, while spirituous, vinous, and malt liquors are quite generally given as strengthening remedies as soon as the patient becomes convalescent.

I wish to give two incidents that have come under my immediate observation. I know a man who was raised in a strictly temperance family, and never tasted alcoholic stimulants until he was advised by the attending physician, when he became convalescent from a severe attack of typhoid fever, to drink brandy and water three times daily before each meal. This he followed up after entirely regaining his strength, and is to-day a confirmed drunkard.

A lady of my acquaintance, several years ago had a run of fever, and as she was regaining her health, the doctor advised her husband to furnish her with beer and induce her to drink it, to strengthen her. He did so. She drank it and did not desist from using it on her recovery, but has drunk it to excess ever since, to her own disgrace, and the disgrace of her family. I might give other cases, but for my present purpose these will suffice.

Stimulants may be, doubtless are, good in their place as medicines, but they should be prescribed with the greatest caution, and only in cases where nothing else will produce the desired result. It seems as though skilled pharmacy might produce a substitute for it. The man who does so and induces its general adoption by the profession, will send his name down to posterity by the side of the worthiest benefactors of his race.

I like the tone of the SIGNS on the tobacco and liquor questions. It is doubtless doing much

good in these directions. Some unknown friend of my wife is sending it to her, and thus I get to read it. It has been a Godsend to me, for while I have never been a Sabbath-keeper, I have long believed in the Sabbath of the commandment, and I cannot see how any Protestant can believe in any other. My lot since early boyhood has been cast among Sunday people, until I came here, where I find some Sabbath-keepers. But I have no apology to offer, as I might have kept the Sabbath alone. I failed to do it, and hence am one of those of whom it may be truly said, He knew his duty but did it not. On the Sabbath and baptism, I am in full accord with your people. With the other doctrines of your church I am not so well acquainted, and of course am not prepared to adopt them now. The time may come when I can see my way clear to cast my lot with you.

Yours for the Sabbath, for temperance, and for opposition to the use of tobacco,

M. V. BURDICK.

### Home-Made Ice-Chest.

OBTAIN two common dry-goods boxes, of such sizes as that the smaller one will be large enough to hold the ice and food you wish to keep within it, and the other will be about four inches larger all around. The smaller one must be lined with zinc, or it will absorb the moisture from the ice, and soon make trouble. Near one corner of the bottom of the smaller box bore a hole an inch in diameter, and when the box is lined with zinc have a tube about seven inches long securely fastened into this hole. There must be no crevice into which the water can soak. A cover, which also should be zinc-lined, must be fitted to the box. Then procure some charcoal, broken finely, and fill the larger box (in which first a hole has been bored to receive the tube from the inner box) with the powdered charcoal to a depth of nearly four inches. Place the smaller box in the charcoal, and fill the space between the sides of the two boxes with the charcoal up even with the inner box, and cover the space with a neat strip of board. This will give you a box with double bottom and sides filled with charcoal, which is the best of non-conductors. With an outer cover the size of the large box, and four blocks to raise the whole from the floor, so that a pan may be placed under the tube to catch the water which comes from the melted ice, the whole will be done, except that shelves can be added as desired.—*Christian Union*.

### The Hog vs. Human Life.

ONE pig alone was the cause of the death of 66 persons and the serious illness of 337 others in the city of Magdeburg some time ago. The pig was afflicted with trichinosis, and the people ate the pork in a partly raw state. The police commissioner of Magdeburg has taken this awful incident as the occasion to publish a warning to pork-eaters. The public is urgently cautioned against the use of raw pork and reminded that only a thorough cooking or roasting of the same, or the preparations thereof—such as sausages, head-cheese, etc.—will kill the trichinæ. When cooked or roasted in large pieces, it is further recommended to make incisions in the pork about an inch apart, in order to thoroughly boil or roast it.—*S. F. Chronicle*.

[It would seem that the very presence of this deadly parasite ought to be enough to teach people not to eat pork; but no; they will deliberately go about to "make incisions," etc., by which it may be cooked better so that they can eat the more of it. What a dainty mess a mass of cooked deadly worms must be! Well, well! Anybody who is so overwhelmingly dull, as is revealed in such a state of things, would hardly be taught to let the deadly stuff alone by anything short of death from the disease engendered by it. Yet it seems to us that that is a poor way to learn it.—*Ed.*]



## How Doctors Avoid Disease.

"Some men," remarked Captain Horton, "can move in the midst of pestilence and miasmata, and never seem any the worse. How, for instance, do you doctors defend your fortress?"

"I'm glad you asked the question. We defend the fortress by using ordinary precautions. We will not, if possible, breathe more infected air than we can help. We will not be stupidly rash. Depend upon it, my friend, that when Dr. Abernethy kicked his foot through the pane of glass in his patient's room, because he couldn't get him to have his window down, the excellent physician was thinking as much about his own safety as that of his patient. Secondly, physicians know that they must live by rule when attending cases during a pestilence. The body must be kept up to the health standard. In times of epidemic let every one see to himself, attend to every rule of health, live regularly, and keep the stomach most carefully in order, and be abstinent. There is no other way of defending the fortress of life against invisible foes."

"This living according to rule," said my friend, musingly, "is a terribly hard thing to have to do. At least, I am sure most people find it so."

"Few people," I replied, "think of anything of the sort, until actual danger to life stares them in the face. Some one else, I believe, has made a remark similar to this before now, but it is worthy of being repeated."

"And it is true," added Horton, "I have been thinking a good deal lately—"

"Most people who are laid low do think," I said.

"I have been thinking," said my friend, "that most of us err by eating more than is necessary."

"How very true that is, Horton! Why, in careful regulation of diet—a diet that should incline to the abstemious—we have one of the best defenses against invisible foes of all kinds. This is one of our posts, and should be held at all risks, if we care for life at all—and not for life only, but comfort while we do exist. It is a fact which all should bear in mind, that over-eating not only corrupts the blood but destroys nervous energy."—*Cassell's Family Magazine*.

## Vegetarianism.

It does not seem long since the question of vegetarian diet was treated by most people either as a great joke or an amiable weakness. The idea of sustaining a vigorous physique upon a diet which excluded animal food was formerly scouted as unworthy of sensible people; and yet it has come to pass that many who cannot be charged with weakness either of body or of mind now look with great favor upon the system which seeks physical sustenance rather in the vegetable than in the animal world. In many of our large towns—Birmingham among the number—accommodation is provided whereby a choice meal may be secured, composed almost entirely of vegetables; and, undoubtedly, the system is growing in public acceptance. . . . The heavily-increased demands which recent years have made upon the resources of the grazier and the butcher have produced a price for flesh meat which is practically prohibitive to many classes of the population. A working man with a large family cannot possibly provide his family with beef and mutton with any regularity, as things go to-day; and if it can be proved that vegetables can supply the lack, with due regard to public health, a most trying problem in economics will have been partially solved. The same argument will apply to young men and youths employed in large towns, to whom the price of their daily dinner is a growing difficulty.—*Birmingham (Eng.) Gazette*.

## News and Notes.

—May 24, Queen Victoria completed her sixty-sixth year.

—Philadelphia has one saloon to every twenty-nine voters.

—At Blackfoot, Idaho, May 23, seven polygamists were sentenced.

—Limbaro Sanchez is again at the head of a Cuban insurrection.

—A falling off in the German manufacture of beet sugar is reported.

—From Russia large bodies of troops are still moving towards central Asia.

—The pope and the Irish bishops have recently held a two hours' secret meeting.

—The subject of Victor Hugo's burial has excited a good deal of attention in Paris.

—During the two weeks ending May 4, 188 deaths from cholera are reported in Calcutta.

—It is said that Bismarck is working for the restoration of Ismail Pasha to the throne of Egypt.

—One house in Dublin, Ireland, valued at forty dollars, is rented to eight families for \$410 a year.

—The steamer *City of Salem*, valued at \$28,000, was wrecked in Upper Willamette, Oregon, May 20.

—A fire at Somerset, Canada, recently destroyed 144 buildings, valued at \$300,000, mostly uninsured.

—Over \$17,000 was stolen in daylight, May 3, from the Misses Carpenter's residence in Philadelphia.

—The president of the State University at Berkeley, Cal., has tendered his resignation, to take effect August 1.

—The issue of Bibles by the American Bible Society in the sixty-nine years of its existence foots up 45,440,206.

—Peru has notified the United States that the treaties between that country and this will expire March 31, 1886.

—After the first of July, the rate of postage in the United States will be two cents for each ounce or fraction thereof.

—Great preparations for war are still going on in England. Twenty-five first-class torpedo-boats have just been ordered.

—The president and his cabinet have decided that the New Orleans Exposition cannot be held over for re-opening.

—In South San Francisco, May 25, a terrific explosion in a tripe-house scalded seven men seriously one of whom died.

—"Zach" Montgomery was formally installed at Washington, May 25, attorney-general for the Interior Department.

—A party of excursionists to Yosemite, California, was stopped by two masked highwaymen and robbed of about \$1,300.

—During the last nine years, France has spent nearly \$45,000,000 in increasing and reorganizing her university institutions.

—A Pennsylvania court has decided that "store orders" do not constitute pay for work; and that "wages" so paid can be recovered.

—The steamship *City of Rome* ran down a French fishing-bark, May 25, in a fog, and twenty-two of the fishing crew were drowned.

—The *Bulletin* (S. F.) says: "Excessive use of tobacco caused the death of Wm. Courtsworth, at Helena, M.T., last Thursday," May 21.

—Fifteen houses were buried, and twenty-four persons killed, by an avalanche at Seydis Fiord, in the east part of Iceland, a short time ago.

—Two thousand children at Belfast, Ireland, were kept standing two hours in the rain, waiting to do honor to the prince and princess of Wales.

—Mrs. R. B. Hayes has bought and fitted up a house in Savannah, Ga., where colored girls can be thoroughly trained in skilled housekeeping.

—The night of May 27, a water-spout caught a company of campers, numbering nineteen, in Richman Cañon, Nebraska, and only eight escaped.

—The annual cost of the armies of Europe is about \$750,000,000, and the number of men withdrawn from industrial pursuits is fully 3,000,000.

—Mr. E. Peacock, of England, has invented a type-writer with which, it is claimed, one man can produce a dozen or sixteen copies as quickly as he would produce one the ordinary way.

—Quite a breeze was created in Dr. Sunderland's church by Fred Douglass escorting three white ladies into a pew in front of President Cleveland's pew.

—An English statesman says that "blood will have to be shed, and shed in torrents, before the Eastern question is closed." There is not the least doubt of it.

—A new insane asylum is to be located on the line of the South Pacific Coast Railroad, six miles from San Jose, Cal., where 280 acres of land have been purchased for the purpose.

—At Philadelphia, a mother and her high tempered daughter were sentenced to four months' imprisonment—the mother for being a common scold, and the daughter for contempt of court.

—The murderous Apaches are again on the war-path. Seventy-five white men were recently killed by these Indians in Arizona, and a stage that is missing is supposed to have been taken by them.

—The plague that has been ravaging Plymouth, a little town of about 3,000 inhabitants in Pennsylvania, is still progressing. Already, 905 persons have been stricken down, and 55 have died. Impure water is the cause.

—The steamship *City of Berlin*, from Liverpool, arrived at New York, May 23, and reported having struck an iceberg off the coast of Newfoundland, which did considerable damage by the falling of many tons of ice upon the fore-castle.

—Ex-Congressman Budd delivered a short address to a crowd of men in Sacramento who were scoffing at the Salvation Army. He claimed for them the right to worship in any manner they chose as long as they did not interfere with others.

—The Sacramento mob, mentioned last week, did considerable injury to the Sixth-street M. E. church, and now the trustees of said church have presented a bill against the city for damages. That is right. If a city will have a mob, let it pay for the luxury.

—A railroad from London to Bombay, India 7,000 miles long, is proposed. This distance, it is claimed, can be made in nine days; the route to be through Paris, Madrid, Gibraltar, Tangiers, Tunis, Tripoli, Cairo, Bassorah, Kelat, to Kurrachee and Bombay.

—In London, May 18, two dynamiters were sentenced to penal servitude for life. One of them, when asked if he had anything to say why sentence of law should not be passed, declared that he was innocent, but was condemned because the whole power of England and the United States was brought against him.

—Near Homer, Ohio, a short time ago, a mound was opened by some boys, who found a skeleton. Further search brought to light four, three of which were over seven feet in length, and the other one eight feet. About thirty stone vessels and implements were also found. It is regarded as the most valuable find in Indian relics, ever made.

—Ocean commerce on the Atlantic has suffered heavy loss for several weeks by the immense flocks of icebergs off Newfoundland. It is reported by sailors that never before were seen there so many and so large icebergs. On one trip of a steamer, more than a hundred were seen, ranging in height from two hundred to eight hundred feet.

—An official at Washington, who is engaged in counting or weighing the money in the treasury vaults, estimates the silver in the vaults to weigh 543,700 pounds. The money is not counted dollar by dollar, but weighed on one of the most perfect scales in the world. Although one thousand pounds can be weighed at a time, a pin placed on the balance will tip it.

—It is to be hoped that Mr. Pendleton, the newly appointed minister to Prussia, will be able to amicably settle treaties on naturalization of Prussians, and their treatment by the Prussian Government on their return to that country. Prince Bismarck has recently reiterated Prussia's claim to the right of enforcing American citizens into service, who were born in Prussia and who left before they had served in their army.

—After a thorough and critical examination of the accounts of the United States Treasury for the past twenty-four years, they were found only two cents short, and the two cents were afterward found on the floor of one of the vaults. Considering the hundreds and hundreds of millions of dollars that have passed through the hands of the Treasury officials in that time, if that does not show exactness, honesty, and efficiency, we should like to know what would.



## Obituary.

**MILLS.**—Died, in Alameda, Cal., May 23, 1885, of inflammation of the stomach, Phebe R. Mills, aged 61 years and 20 days.

Sister Mills, whose maiden name was Hamilton, was born in western New York. She lived a number of years in Chicago, where she embraced "the present truth" by reading. She was among the earliest to receive the Sabbath in that city. She came to this coast and lived with her daughter, Sister Brown, of San Francisco. Her health was never good after coming to the coast, and she had severe and painful sicknesses. Her faith in the truth of God was firm, and her hope strong in his promises. She rests in the Lord, and we do not sorrow hopelessly.

Funeral services at the Seventh-day Adventist house of worship in San Francisco, May 25, where we spoke from Ps. 39:4, to a large company of brethren, sisters, and friends.

**FREELAND.**—Died of pneumonia, in San Francisco, May 24, 1885, Gertrude E. Freeland, only daughter of John and Margaret Freeland, aged 1 year, 5 months, and 1 day. Funeral from the Seventh-day Adventist church on Laguna Street, at the same hour with that of Sister Mills.

EDITOR.

## Appointments.

### North Pacific Conference.

#### BIBLICAL INSTITUTE.

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

#### CAMP-MEETING.

Just west of Twenty-first Street, Portland, Or. This is in close connection with the terminus of the Washington and Third Street car lines, which with their branches, reach nearly all parts of the city.

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

#### CONFERENCE.

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

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

#### SABBATH-SCHOOL ASSOCIATION.

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

#### TRACT AND MISSIONARY SOCIETY.

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

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

#### CAMP-MEETING COMMITTEE.

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

CHAS. L. BOYD,  
J. E. GRAHAM,  
J. C. HALL,

Conference Committee.

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