

The Signs of the Times.

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

VOLUME 11.

OAKLAND, CALIFORNIA, FIFTH-DAY, JUNE 11, 1885.

NUMBER 23.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

International Tract and Missionary Society.

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

Entered at the Post-Office in Oakland.

WHAT SHALL I ASK?

"Ask, and ye shall receive."

SHALL I ask health, with pulses musical,
Keeping glad time and tune the whole year round?
Shall troops of friends, responsive to my call,
With welcome footsteps make it holy ground?

Shall wealth and fame with choicest gifts draw near,
And pleasure yield her sparkling joys for me,
All wreathed in smiles, forgetful that a tear
In such a world as this might ever be?

What shall I ask? What is that gift supreme
That lifts the soul on wings of joy and peace,
More than the worldling's joys that come to him
In the glad time when corn and wine increase?

What shall I ask? 'Tis for thy grace, my God;
For daily grace as well as daily bread.
Feed me, O Christ, according to thy word,
Till this soul-hunger is forever fled!

And still, dear grace of God, abide with me,
And lead me safely, kindly, all the way,
That when life's day beam sinks beneath the sea
The hill-tops gleam with glory's morning ray.

—Mrs. M. A. W. Cooke.

General Articles.

The Church at Ephesus.

BY MRS. E. G. WHITE.

(Concluded.)

At length Paul decided to leave Ephesus, and again visit the churches in Macedonia and Achaia. After spending some time at Corinth, and visiting Jerusalem, he hoped to preach the gospel at Rome. An event occurred about this time which hastened his departure. The month of May was specially devoted to the worship of the goddess of Ephesus. The universal honor in which this deity was held, the magnificence of her temple and her worship, attracted an immense concourse of people from all parts of the province of Asia. Throughout the entire month the festivities were conducted with the utmost pomp and splendor. The gods were represented by persons chosen for the purpose, who were regarded as objects of worship, and were honored by processions, sacrifices, and libations. Musical contests, the feats of athletes, and the fierce combats of men and beasts, drew admiring crowds to the vast theaters. The officers chosen to conduct this grand celebration were the men of highest distinction in the chief cities of Asia. They were also persons of vast wealth, for in return for the honor of their position, they were expected to defray the entire expense of the occasion. The whole city was a scene of brilliant display and wild revelry. Imposing processions swept to the grand temple. The air rung with sounds of joy. The people gave themselves up to feasting, drunkenness, and the vilest debauchery.

By the labors of Paul at Ephesus, the heathen

worship had received a telling blow. There was a perceptible falling-off in attendance at the national festival, and in the enthusiasm of the worshippers. The influence of his teachings extended far beyond the actual converts to the faith. Many who had not openly accepted the new doctrines, became so far enlightened as to lose all confidence in heathen gods. The presence of Paul in the city called special attention to this fact, and curses loud and deep were uttered against him.

Another cause of dissatisfaction existed. It had long been customary among heathen nations to make use of small images or shrines to represent their favorite objects of worship. Portable statues were modeled after the great image of Diana, and were widely circulated in the countries along the shores of the Mediterranean. Models of the temple which enshrined the idol were also eagerly sought. Both were regarded as objects of worship, and were carried at the head of processions, and on journeys and military expeditions. An extensive and profitable business had grown up at Ephesus from the manufacture and sale of these shrines and images.

Those who were interested in this branch of industry found their gains diminishing. All united in attributing the unwelcome change to Paul's labors. Demetrius, a manufacturer of silver shrines, called together the workmen of his craft, and by a violent appeal endeavored to stir up their indignation against Paul. He represented that their traffic was endangered, and pointed out the great loss which they would sustain if the apostle were allowed to turn the people away from their ancient worship. He then appealed to the ruling superstition, saying: "Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands; so that not only this our craft is in danger to be set at naught, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth." This speech acted as fire to the stubble. The excited passions of the people were roused, and burst forth in the cry, "Great is Diana of the Ephesians!"

A report of the speech of Demetrius was rapidly circulated. The uproar was terrific. The whole city seemed in commotion. An immense crowd soon collected, and a rush was made to the workshop of Aquila, in the Jewish quarters, with the object of securing Paul. In their insane rage they were ready to tear him in pieces. But the apostle was not to be found. His brethren, receiving an intimation of the danger, had hurried him from the place. Angels of God were sent to guard the faithful apostle. His time to die a martyr's death had not yet come.

Failing to find the object of their wrath, the mob seized two of his companions, Gaius and Aristarchus, and with them hurried on to the theater. Forgetful of his own safety, Paul desired to go at once to the theater, to address the rioters. But his friends refused to permit him thus to sacrifice himself. Several of the most honorable and influential among the magistrates also sent him an earnest request not to venture into a situation of so great peril. This proof of the regard in which Paul was held by

the leading men of Asia was no mean tribute to the sterling integrity of his character.

Gaius and Aristarchus were not the prey that the people sought; no serious harm to them was apprehended. But should the apostle's pale, care-worn face be seen, it would arouse at once the worst passions of the mob, and there would not be the least human possibility of saving his life.

The tumult at the theater was continually increasing. "Some cried one thing, and some another; and the more part knew not wherefore they had come together." From the fact that Paul and some of his companions were of Hebrew extraction, the Jews felt that odium was cast upon them, and that their own safety might be endangered. Wishing it to be understood that they had no sympathy with the Christians, they thrust forward one of their own number to set the matter before the people. But the crowd were in no mood to make nice distinctions. Seeing that Alexander was a Jew, they thrust him aside, the uproar continually increasing as all with one voice cried out, "Great is Diana of the Ephesians!" This cry continued for two hours.

At last there came a momentary silence, from sheer exhaustion. Then the recorder of the city arrested the attention of the crowd, and by virtue of his office obtained a hearing. By his prudence and good judgment he soon succeeded in quieting the excitement.

He met the people on their own ground, and showed that there was no cause for the present tumult. He appealed to their reason to decide whether the strangers who had come among them could change the opinions of the whole world regarding their ruling goddess. He bade them consider that Paul and his companions had not profaned the temple of Diana, nor outraged the feelings of any by reviling the goddess. He then skillfully turned the subject, and reproved the course of Demetrius.

He closed by warning them that such an uproar, raised without apparent cause, might subject the city of Ephesus to the censure of the Romans, thus causing a restriction of her present liberty, and intimating that there must not be a repetition of the scene. Having by this speech completely tranquilized the disturbed elements, the recorder dismissed the assembly. The decision of the recorder and of others holding honorable offices in the city, had set Paul before the people as one innocent of any unlawful act. This was another triumph of Christianity over error and superstition.

The words of Demetrius reveal the real cause of the tumult at Ephesus, and also the cause of much of the persecution which followed the apostles in their work of promulgating the truth. "This, our craft, is in danger." With Demetrius and his fellows, the profitable business of image-making was endangered by the teaching and spread of the gospel. The income of pagan priests and artisans was at stake; and for this reason they instituted the most bitter opposition to the apostle, and refused to receive or investigate the new religion, which would have made them wise unto salvation.

For nearly three years, Ephesus was the center of Paul's work. A flourishing church was raised up here, and from this city the gospel spread throughout the province of Asia, among both Jews and Gentiles. But now his labors in this place were concluded. He felt that the ex-

citement which prevailed was unfavorable to the preaching of the gospel. He accordingly bade his children in the faith an affectionate farewell, and set out on his journey to Macedonia.

Paul's ministry in Ephesus had been a season of incessant labor, and of many trials. He taught the people in public and from house to house, instructing and warning them with many tears. He was continually opposed by the unbelieving Jews, who lost no opportunity to stir up the popular feeling against him. Again and again he was attacked by the mob, and subjected to insult and abuse. By every means which they could employ, the enemies of truth sought to destroy the effects of his labor for the salvation of men.

Amid the constant storm of opposition, the clamor of enemies, and the desertion of friends, the intrepid apostle at times almost lost heart. But he looked back to Calvary, and with new ardor pressed on to spread the knowledge of the Crucified. He was but treading the blood-stained path which Christ had trodden before him. He sought no discharge from the warfare till he should lay off his armor at the feet of his Redeemer.

Eighteen centuries have passed since the apostle rested from his labors; yet the history of his toils and sacrifices for Christ's sake are among the most precious treasures of the church. That history was recorded by the Holy Spirit, that the followers of Christ in every age might thereby be incited to greater zeal and faithfulness in the cause of their Master.

The Victory of Faith.

THE old men of this country were often called to pass swollen streams before bridges were built; mounted on the backs of strong horses, they plunged fearlessly in. If they looked upon the rapid flow of the waters, their brains grew unsteady; they seemed to be carried against the current, and were in danger of falling and being drowned; but if they raised their eyes and looked at some tree or hill-top beyond, or on some rock that jutted from the shore, they passed quietly and safely over. It was the view of the distant that steadied them against the whirl of the present. The sailor boy is sent, in a storm, up the mast, and amidst the swinging cordage, to perform some task; if he looks below upon the rolling deck or the furious waves, his head swims, he is dashed down, and is lost. How shall he be safe? The old sailor cries to him, "Look aloft, look aloft;" and if he can but see a star shining in the heavens, or the clouds, which are less unstable than the waters and the vessel, he grows steady and performs his work as calmly as the child upon its mother's nursery floor. It is the view of the distant that steadies against the whirl of the present.

Is a man distinguished above his fellows for clearness of thought and comprehension of view, do we not say, he is a far-seeing man? The man who has a limited trade is engaged with those immediately about him, and the gossip and little rivalries and excitements of the town in which he lives powerfully affect him. The commercial trader sits at his desk, but he is arranging a cargo for China, though he never saw it, or is purchasing sugar from distant islands, or spices from the other side of the globe; the little circle of trade immediately about him scarcely disturbs him at all. His plans are far-reaching; he is looking for the return of his profits, not to-morrow, or next month, but next year or in a succession of years; and his wealth has accumulated through investments made with lands he never saw, and through the hands of men with whom he was never acquainted. It is faith that gives to him the knowledge and the confidence. The same lessons are taught us if we look at those who attain eminence in the various walks of life.

If, then, through faith such excellence is given in every department of life, in every stage of society, why should it not be so in the realms of morals and religion? Why should not faith join us to the good and the pure of past ages? Why should we not listen to the precepts of virtue and religion as well as to the songs of the poet or the strains of the orator? Man, in his inner nature, feels that the stains of sin are on him. He is captured oftentimes by passion; he is led where he knows his feet should not go; he has said to himself a thousand times he would do better, and yet sins again. What shall he do? Where shall he go? Carried away by the force of passion, drawn by the influences of association, governed by the maxims of the evil world, he ever slides downward; but he looks into the past, stands at the foot of the mountain and hears the law of God, draws near to Calvary and beholds one dying for him, stands where the prophet Isaiah stood, and amidst the darkness which shrouds the cross he is able to say, "The chastisement of our peace was upon him, and with his stripes we are healed." And there comes from Jesus a peace that cheers and strengthens, and the stain of his sin and the dominion of his passions fade away.

And this view of the distant restrains passion and overcomes fear. The young man who has left his father's house on the farm, and has gone to the city to make his fortune, is often enticed to evil. The theater charms, the house that leads to the gates of death allures; but as he passes along the street and listens to the music, the memory of his sainted mother comes to him, and then that other thought of responsibility to God so fills his heart that he turns away from the enticements of sin. The thought of the distant delivers him from the power of passion. Is the soul in trouble? Does he despair of life? Does he give up all thought of friends on earth? Is he ready for suicide? It seems dark about him. But, when the distant is brought to his view, the star of Bethlehem breaks on his vision, the thought comes to him as to Hagar of old, "Thou God seest me." I have often felt that the ordinary manner of quoting this verse, "Thou God seest me," does not present it as Hagar said it. She knew that God saw Abraham and Sarah; she knew the divine care and protection were given to them; but when, in the wilderness and in danger of death, God's providence was manifested to her, it affected her heart, and she cried out, "Thou God seest me;" me, the poor, the unworthy, the unregarded. It was the sense of divine compassion condescending so much as to look at her that soothed her heart. And when sickness comes, when strength declines, when death is near, when loved ones are carried away, how faith comes to our aid! We shall see our friends again. We can lay them in the grave; we know they are safe with God.

It is faith in the distant, inspires, cheers, strengthens. And yet there are those who tell us that the religion of Christ is fitted only for the poor, the aged, the weak; that it may do for women; it may do for ignorant men; but for man—strong, vigorous, educated man—there is something grander and higher. We are told that this religion is one of the things of the past, and that it is to fade away before the light of the present age. May I ask my skeptical friend what he will offer me in its place? What can he give me instead of my faith? I am willing to accord to him all he can desire, all he can claim. I give full credit to whatever unaided reason may prove, or scientific investigation may find. I delight in the refinements of literature, in the inventions of art; but what will be the substitute for faith?

The genius of infidelity comes near me and offers me her hand. I cheerfully take it. She leads me through this earth, shows me its blooming flowers, and calls them by name, takes me through the forests and shows me the

gigantic trees, roams with me through the animal kingdom and points out to me the exquisite adaptations of every part of nature, and I learn it all with joy from her lips; passes with me through society, explains its customs, its history, teaches me its languages, and I learn them all. She digs into the earth and reveals to me the rocks in their order of superposition, what the fossils teach of old catastrophes, and of wonderful ages; mounts with me into the heavens, opens to me the solar system so harmoniously and beautifully arranged; carries me beyond that system to numberless other systems whose suns are but the fixed stars I see; I go with her to the nebulae and look at the vast worlds that compose them; away to the fleecy cloud where light just trembles on the verge of shade; away to the suburbs of the universe, and when I have reached the last star and have set me down, I still pant for more. I look up into the face of my guide, and say, "Is this all?" And she asks, "Is not this enough?" "Are there not beauties of earth and beauties of heaven enough to satisfy the longing soul? Is there not wisdom and power and skill so manifold, so conspicuous, everywhere as to occupy the thought and fill the heart?" Yet still, somehow, there is a void within.

The genius of infidelity leaves me and the genius of Christianity comes to my side. She too takes me by the hand, and I go with her through the same earth, past the same flowers, the same rocks and forests and hills; takes me over the seats of the nations of the earth and teaches me the same languages; takes me through the domain of the sciences and adds one more, the science of salvation; teaches me the languages of earth, and adds one more, the language of Heaven. She mounts with me to the skies; I drink in light from the same sun, pass to the same fixed stars, resolve the same nebulae, and away out again unto the last star where my former guide left me. And I gaze into the face of the genius of Christianity and ask, "Is this all?" What a look of pity and love she casts upon me as she says: "Is this all? This is but the portico; it is but the threshold; it is the entrance to the Father's house." And she puts the glass of faith in my hand, and I look through it, and away beyond the stars, away beyond the multiplied systems, I see the great center, the throne of God, about which all things move—the great central point of the universe. And as I look there is One upon the throne; he is my brother; and I look again, and my name is written on his hands; and I cry out with ecstasy:—

"Before the throne my Surety stands,
My name is written on his hands."

It is my title to a place in Heaven; and there, when earth shall have passed and its events shall have closed, I shall have a home forever.

What can infidelity do for me that Christianity does not do? The same great scenes, the same great facts, the same great creation, all its parts; but Christianity whispers, "Your Father made them all, and made them for you." And a new light invests the world, and a new joy thrills through my heart. Oh, let others wrap themselves, if they may, in the chilly garb of doubt; let them, if they will, lose themselves in the mists of skepticism; but give me the faith that recognizes a duty, that shows me a Father, that points me to an elder Brother who cries out: "I am the resurrection and the life."—*Bishop Simpson.*

THE Lord went away that he might come again to receive us to himself, and that we may be together to all eternity. But we must first be moulded to his image by the lessons of his absence. He who will not share the yearning of the Lord's absence, will have little fitness to share in the joy of his presence. He who has not been moulded by the influences of the absent Lord, can have little share in the present Lord—when he comes!—*S. S. Times.*

What Made the Prayer-Meeting.

TWO THINGS are to be premised. It will be understood that the traveler was carried to Europe by ship—sail or steam—even if he does say that his money carried him there. It is always likewise to be understood that it was the Holy Spirit who blessed the meeting. But the difference between one meeting and another is not because the Spirit is a guest at one and not at another. He is always present, even at the dullest service, waiting to bless. Over every such might be written, "There standeth One among you, whom ye know not." It was because some one recognized and welcomed the ever-present, but often grieved guest; and that made the prayer-meeting.

Here are a batch of notes from the pastor's note-book:—

1. In the background a long series of cold, formal meetings. What made this one throb and glow with spiritual warmth? Simply because a heavy-hearted woman rose, and with broken utterance said, "Pray for me." Only three words made that meeting.

2. The meeting opens just as all other meetings. Up to a certain point the ordinary programme is carried out to a minute and second. Deacon Ford doesn't usually take part; but to-night he does. That is, he tries to speak of the preciousness of God's grace in a recent sorrow. But even the first sentence is unfinished; for the heart is too big. And across the billows of that sea all in the room saw Christ come. Don't you think that was "a good meeting"?

3. A new voice blessed this meeting. Young Charles Dale was converted a month ago. He has never taken part, but to-night before service he wrestles with God. From that Peniel he comes to the service. The words he says are few, and perhaps do not amount to much, humanly speaking; but, divinely speaking, all in that service knew that the Spirit was there.

4. People said, "What ails our minister and our deacons to-night?" Never before, this year, had they spoken so briefly and earnestly. Fifteen minutes of prayer by the deacons at the pastor's study did it; at the close of which Deacon French said, "Brethren, suppose we go over to the meeting, and each give a brief, earnest testimony for Christ." Somehow or other everything went well that evening. Surely never was there such singing and such attention.

5. At the afternoon sewing circle, one young lady said to her fifteen companions, "Let us each look up a verse on the subject, and repeat it to-night at the meeting." You would be surprised to know how it freshened up that meeting.

6. Five minutes before the close of the meeting, the pastor said, "Now let us have fifteen short, ejaculatory prayers, each not more than twenty words long. Do not rise." What prayers those were!

The note-book contains a good deal more, of which these are samples.—*Rev. S. W. Adriance, in the Congregationalist.*

Cain's Wife.

A CORRESPONDENT wrote us, a few weeks ago asking us who was Cain's wife; not getting an immediate answer, he writes again to hurry us up; and we make haste to "report progress," lest he take to the telegraph in his anxiety to have this important question answered. The delay has been inevitable. The parish minister who performed the ceremony is believed to be dead; and we are not able to get on the track of the parish records, which are thought by some well informed in such matters to have been washed away in the deluge. We have ransacked without success the records of heraldry that are accessible in this country. Dr. Warren, of Boston, has recently written a book to prove that the Garden of Eden was at the

north pole; and if this is correct, it may be hoped that some future Arctic exploring expedition will discover the lost marriage record, and so get a final answer to this perennial question. Our anxious correspondent may rest assured that the *Christian Union* will spare no pains or expense in ascertaining the truth on this momentous subject, and that we shall make haste to report as soon as we have anything worthy of being reported.—*Christian Union.*

THE ANVIL OF GOD'S WORD.

LAST eve I paused beside a blacksmith's door
And heard the anvil ring its vespere chime;
Then looking in I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," he answered; then with twinkling eye,
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet, though the noise of Paine, Voltaire was heard,
The anvil is unworn—the hammers gone.
—*L. B. Cake, in the Current.*

A Better Way.

WHEN Dan Mace, the famous horse jockey and driver of racers, was informed by his physicians a short time previous to his death that all earthly hope was gone, he immediately sent for a clergyman, and addressed himself to his spiritual and eternal relationships. This under the circumstances was, of course, the reasonable and proper thing to do. Nobody will criticise the jockey for endeavoring even at the eleventh hour to take advantage of the last opportunity to repent and obey, but everybody will commend him for it. Better late than never. And yet, there is a wiser, more manly and safer course which all men ought to pursue, and that is to, acknowledge God's claims and to seek the assurance of infinite pardon and peace while they are in the flush of health, and capable of rendering some actual and grateful services to the gracious Being and Redeemer from whom they expect the unspeakable gift of life eternal.

The old colored woman, who thought it a mean thing to burn up the entire candle of life in honor of the devil, and then to offer the smoking wick just ready to be snuffed out, at God's altar, certainly had the correct view. It is the quintessence of selfishness, of presumption, of cowardly baseness, to sneak through life denying our Creator and Saviour his rights, and indulging all evil passions with the hidden mental reservation that just before disease sweeps us into the grave we will come in like the thief on the cross with a petition for all the benefits and supernal joys of paradise. Besides the meanness of such conduct it is exceedingly perilous. The case of the dying thief is often perverted. It is altogether probable that he never heard of the gospel until he was stretched upon the cross in the presence of his suffering Master. This was his first opportunity, and he embraced it with a will—instantly, unreservedly. Whether other hardened wretches after rejecting Christ and his truth deliberately and willfully all their lives, can get as easily into the kingdom when in the article of death has always been a question with serious and cautious minds. There is assuredly little chance of their showing whether the alleged repentance is sincere and worth anything, or mere make-shift and an expression of fear when one is caught in the death-trap. The only right, honorable, just, manly, and safe way is for a man to give himself in the prime of his strength and the full capacities of his soul to righteous actions and to faith in him who alone can save.—*Christian at Work.*

"REMEMBER now thy Creator in the days of thy youth." Eccl. 12:1.

Persecutions.

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." Luke 6:22.

THESE words, from the lips of our Master as he was teaching his disciples, seem to have a special significance in some localities; and it is a source of comfort to note the fact that while our Saviour ever improved every opportunity to impart the instruction that he foresaw would be necessary to enable them to contend successfully with an opposing world, telling them plainly of the many persecutions that they as his disciples would have to encounter, he always accompanied this with his divine blessing upon those who would have to meet them.

In verse 23 of the same chapter, he says: "Rejoice ye in that day, and leap for joy; for, behold, your reward is great in Heaven; for in the like manner did their fathers unto the prophets." While those who participate in these persecutions are only heaping unto themselves wrath against the "day of wrath," they are lending luster and brilliancy to the crowns of those who suffer persecutions if they but continue faithful unto the end.

In referring to the persecutions of the prophets, he taught his disciples what they were to expect, and he says still further, in John 15:18-21, in speaking of his own persecutions, by way of illustration, that, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me."

It ever has been and ever will be an obstinate fact that the true church of God will suffer persecutions. They are to be a "peculiar people, zealous of good works." Titus 2:14. But what is the tendency of the churches at the present day? Wherein are they persecuted? Alas! instead of suffering the disapprobation of the world, they, with a persistency worthy a better end, court its favor, and deliberately join hands with whatever it approves, introducing into its sacred precincts all the fascinating and alluring pleasures of the day and ever lowering the standard of truth.

Our Lord has told us, in terms that cannot be misapprehended, that for his name's sake we should be hated of all men. How different is their association with the world from that which our Saviour predicted for his disciples! A Christian is not allowed the same latitude as are the children of this world. If he manifests any degree of enthusiasm and ardor, he is at once branded as fanatical and bigoted, and a sure target for the cruel taunts of a cold and pitiless world. It is when the heart is smarting and bleeding from these cruel wounds that the Christian can find sweetest comfort in the precious word of God; when he can often feel his Saviour nearest as in secret he pours out his soul to God in prayer and tears.

Then let afflictions and persecutions come, they only draw us nearer to our precious Saviour if only we trust him who hath said: "My grace is sufficient for thee." Let us welcome them then as the tie that shall bind us closer to our blessed Lord. Let us be faithful to that committed to our trust; trusting much and praying often, and soon a starry crown will be awarded to the faithful few who patiently endure unto the end.

LIZZIE L. PIERCE.

"WE glory in tribulations also." Rom. 5:3.

"Evolution" and Evolution.

In view of the fact that not only Henry Ward Beecher and Dr. McCosh but almost all of the acknowledged scientific teachers, not only in the United States, but in Europe, are avowed evolutionists, it may be of interest, and perhaps of value, for us to notice briefly what evolution really is, and what is its manifest tendency. Some time ago the *Independent* presented the following list of evolutionists:—

"Of all the younger brood of working naturalists whom Agassiz educated, every one—Morse, Shaler, Verrill, Niles, Hyatt, Scudder, Putnam, even his own son—has accepted evolution. Every one of the Harvard professors whose departments have to do with biology—Gray, Whitney, A. Agassiz, Hagen, Goodale, Shaler, James, Farlow, and Faxon—is an evolutionist, and man's physical structure they regard as no real exception to the law. They are all theists, we believe; all conservative men. They do not all believe that Darwinism—that is, natural selection—is a sufficient theory of evolution; they may incline to Wallace's view, but they accept evolution. It is not much taught; it is rather taken for granted. At Johns Hopkins University, which aims to be the most advanced in the country, *nothing but evolution* is held or taught [italics ours]. In the excellent University of Pennsylvania all the biological professors are evolutionists,—Professors Leidy and Allen in Comparative Anatomy, Professor Rathrock in Botany, and Professor Lesley in Geology. We might mention Michigan University, Cornell, Dartmouth, or Bowdoin; but what is the use of going farther? It would only be the same story. *There can scarcely an exception be found.* Wherever there is a working naturalist, he is sure to be an evolutionist. We made an inquiry of two ex-presidents of the American Association for the Advancement of Science. One wrote us, in reply: 'My impression is that there is no biologist of repute nowadays who does not accept, in some form or other, the doctrine of derivation in time, whatever be the precise form in which they suppose the evolution to have occurred.' His successor replied, 'Almost without exception, the working naturalists in this country believe in evolution. . . . In England and Germany the belief in evolution is almost universal among the active workers in biology. In France the belief is less general, but is rapidly gaining ground. . . . I should regard a teacher of science who denied the truth of evolution, as being as *incompetent* as one who doubted the Copernican theory.' We challenge the *Observer* to find three working naturalists of repute in the United States, or two (it can find one in Canada) that are not evolutionists. And where a man believes in evolution, it goes without saying that the law holds as to man's physical structure."

In this article, however, we do not propose a complete analysis of evolution, but only an examination of the leading phase, and of its manifest tendency; and that is, as stated by Mr. James Sully, joint author with Prof. T. H. Huxley, of the Article Evolution in "Encyclopedia Britannica," ninth edition, this:—

"It is clear that the doctrine of evolution is directly antagonistic to that of creation. Just as the biological doctrine of the transmutation of species is opposed to that of special creations, so the idea of evolution, as applied to the formation of the world as a whole, is opposed to that of a direct creative volition."

In view of this statement of the highest authority on the subject of evolution, is it not equally clear that these professors of Harvard, and Yale, and Brown, and Bowdoin, and Amherst, and Princeton, and Cornell, and Johns Hopkins, and Michigan, and Pennsylvania Universities, and the teachers of science in England, Germany, France, and the United States, and those who accept their teaching, are all in di-

rect antagonism to the Bible? For whatever else the Bible might be held to teach, it assuredly does teach this one thing, that God created all things.

And it is purposely that we write "Bible," instead of "Genesis" alone; for it is not alone the testimony of Genesis, but of the whole Book, that "God created all things." "In the beginning God created the heaven and the earth. . . . And God created great whales, and every living creature that moveth." Gen. 1:1, 21. "So God created man." Gen. 1:27. "And the Lord said, I will destroy man whom I have created." Gen. 6:7. "God created man upon the earth." Deut. 4:32. "Thus saith God the Lord, he that created the heavens," etc. Isa. 42:5. "I have made the earth and created man upon it." Isa. 45:12. "Hath not one God created us?" Mal. 2:10. Now the words of Christ (Mark 13:19), "For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time." Of man he says (Mark 10:6), "But from the beginning of the creation, God made them male and female." God "created all things by Jesus Christ." Eph. 3:9. "By him were all things created that are in heaven and that are in earth, visible and invisible." Col. 1:16. "Thou hast created all things." Rev. 4:11; also Rev. 10:6; 14:7. So just as surely as evolution is "directly antagonistic to the doctrine of creation," so surely are those who hold to evolution placed "directly antagonistic" to the Bible. And this will plainly appear from their own words as we proceed.

Because the disciples of Darwin have pressed his theories into service as facts, evolution has come to be considered (and not improperly) as almost, if not entirely, synonymous with Darwinism. Yet there is a distinction claimed, and this claimed distinction it is which has given rise to the two kinds of evolution suggested in our heading. It is stated as follows by the *Independent* of January 8, 1880:—

"In the first place let it be clearly understood that evolution, or development, is not synonymous with Darwinism. A man may be an evolutionist and not be a Darwinian. Let us explain."

"The doctrine of evolution is this: That all the existing forms of animal and vegetable life have been produced through the process of successive birth and generation from original vital germs. This is all. The doctrine of evolution does not assert how the first germs came, whether by God's special creation, or by the unaided action of law out of inanimate matter. Nor does the doctrine of evolution assert how or why, whether rapidly or gradually, under what laws or what providence, the evolution has proceeded as it has. These are theories of evolution, which are brought forward to account for its operation; but they are not the doctrine of evolution itself. The doctrine of evolution is opposed to the doctrine of creationism; and it teaches simply that living and extinct species of animals and plants were not directly created out of dead matter by the fiat of God, but were produced by birth out of plants and animals previously existing."

"Now, Darwinism—properly so called—is not evolution, but a theory or hypothesis of evolution. It has become confused in the unscholarly popular mind with evolution, because it was the way in which Charles Darwin first explained evolution. Darwinism is the theory that evolution is explained by the law of Natural Selection; i. e., a law of variation by which the young of any animal vary slightly from their parents. Those of the young whose variations help them in the struggle for existence are more likely to live and propagate their kind. . . . Thus, by slow gradations, and by the retention of favorable minute changes, all present life was evolved. This is one theory of evolution, and is called by Darwin's

name, 'Natural Selection,' or by Spencer's name, 'Survival of the Fittest.' This Darwinism is not necessarily atheistic. Darwin himself allowed that life may have been started by a few created germs. But, once started, on Darwin's theory, there is no further need of God. Law produces everything, from the diatom to the oak, from the amoeba to the man. According to him, even mind, heart, conscience, are just as much the product of physical evolution as is the physical structure itself. Given two or three germs at the beginning perhaps—or perhaps not—and given the laws which we find, then there is no more use for God, and all things have come out as we find them with none of his supervision. There may have been a God once, but law and not God is the great Creator."

Apparently, there is a great deal said here, but in reality there is very little. Let us analyze this statement, and see wherein lies the actual difference, if any, between these two statements of evolution and Darwinism.

1. Evolution says all forms of life come in successive births and generation from original germs. Darwinism says the same.

2. Evolution does not say how the first germs came. Neither does Darwinism.

3. Evolution says that living and extinct species of animals and plants were not directly created out of dead matter by the fiat of God. Darwinism says exactly the same.

4. Evolution says these were produced by birth, out of plants and animals previously existing. Darwinism is identical with it here also.

5. Darwinism holds that this birth and generation of plants and animals in succession, is according to established law. Evolution being "directly antagonistic" to creationism, how else can successive birth and generation proceed but in accord with the law universal of birth and generation? So in this also they are identical.

6. Darwinism says that the process of evolution has been very slow. The foregoing statement of evolution says that it *does not assert* whether the process has been rapid or gradual, but we have abundance of evidence to show that this is not correct. And we need go no farther than the editorial columns of the *Independent* to prove its incorrectness. In an editorial entitled "Deliver Us from Our Friends," in December (?) 1879, appears a quotation from Wallace's "Natural Selection," as follows:—

"We can with tolerable certainty affirm that man must have inhabited the earth a thousand centuries ago, but we cannot assert . . . that there is any good evidence that he positively did not exist for a period of ten thousand centuries."

And the whole tenor of the article, which is a defense of evolution, is that the evolution of man is a process of ages upon ages; and it says that the evidence that man was pre-glacial, i. e., that he existed scores or hundreds of thousands of years ago, and that he was fashioned out of apes, "is so strong that it is *very unsafe* to deny it." (Italics his.)

Again, what room has evolution to show its successions of "birth and generation" if the earth be only six thousand years old? The very language in which evolution is defined and explained, asserts that the process has been gradual. And further, if evidence were produced that the process had been rapid, it would immediately turn the scale in favor of creationism, and evolution would be destroyed. Admitting, however, that evolution makes no assertion either way, does it not make very loud demands for "hundreds," or "thousands," or even "tens of thousands of centuries"? If not, to say nothing of Darwin, why do Wallace, and Le Conte, and A. S. Packard, and De Quatrefages, Hughes, Evans, and all the rest,

speak and write of it in no other language than such as the above? And these demands are nothing short of an assertion of the absolute poverty of evolution with less than "thousands and tens of thousands of centuries," and therein asserts its "gradual" process, and fully agrees with Darwinism where it says: "The high antiquity of man . . . is the indispensable basis for understanding his origin."

—*Descent of Man*, I, p. 3.

7. The process "once started on Darwin's theory there is no further need of God." Evolution says the same, as the following from Professor Huxley shows:—

"If all living beings have been evolved from pre-existing forms of life, it is enough that a single particle of living protoplasm should once have appeared on the globe as the result of no-matter-what agency. In the eyes of a consistent evolutionist any further independent formation of protoplasm would be sheer waste."

Again:—

"But living matter once originated, there is no necessity for another origination, since the hypothesis postulates the unlimited . . . modifiability of such matter."—*Encyclopedia Britannica*, Article "Biology."

So again we see that consistent evolution and Darwinism are identical.

It is unnecessary to pursue this line further, as everything that might be brought to bear upon the subject would simply confirm the points already made, that consistent evolution and Darwinism are essentially synonymous. The simple fact is, and is plainly shown by Mr. Sully, that to Darwin, first of all, belongs the honor of first reducing the theory of evolution to "a substantial basis of fact." And whether in England, Germany, or the United States, evolution without Darwin is, as the phrase goes, the play of Hamlet with Hamlet left out.

A. T. J.

(To be continued.)

Emptying Self.

THE Saviour "emptied himself, taking the form of a servant." Almost every one is ready to empty himself of that which keeps him down in the eyes of the world, in order that he may accept a higher place in forgetfulness of the lower. A newsboy is willing to empty himself of the duties and the difficulties of his unattractive sphere, in order to accept an honorable position in the publishing office, or in the editorial rooms, of a metropolitan daily. A railroad brakeman would empty himself of all that marks his present place, if he could accept in its stead the superintendency of the road on which he works. A successful brewer or tobaccoist might even empty himself of his long-time occupation for the prospect of a seat in congress or a foreign diplomatic mission. But it is not common for a man to empty himself of the honors of a higher place, in order to do the duties of a lower one. The commander is not likely to surrender his commission, in order to serve in the ranks. The millionaire does not empty his coffers, so that he can depend on his day's work for a living. The head of the house does not put himself on a par with the servants in the kitchen. Yet He who is our pattern "emptied himself" from the highest honors of Heaven, "taking the form of a servant," in order that he might sympathize with and rescue the least and the lowest. And unless we are ready to empty ourselves of all pride of wealth, or intellect, or social position, or preferences of taste, in order to the reaching of those who are beneath the plane, or the station which God has assigned to us, we are so far without the mind which was in Christ Jesus, and which we are commanded to have.—*Sol.*

"OFFER unto God thanksgiving; and pay thy vows unto the Most High." Ps. 50:14.

The Sleep of Death.

"Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep the sleep of death." Ps. 13:3.

THE "sleep of death" as here brought to view by the psalmist, is repeatedly referred to in the word of God. It is asked, What is it to sleep the sleep of death? What is it to cease to live, to close our eyes and have our mortal bodies laid away in the cold and silent grave?

How like a sleep!

For, though they in the graves do lie,
When Jesus comes with trumpet sound,
The saints arise; then they shall say,
"O death, where is thy sting,
O grave, where is thy victory!"

"But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep."

If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." Job 14:10-12, 14, 15.

Job brings three points clearly to view in this text: (1) He will die or sleep; (2) He is to wait an appointed time till his change come, and (3) He is to awake at the call of God.

That it is "appointed unto men once to die" all will admit (Heb. 9:27); but what is the "appointed time" of which Job speaks in verse 14? In verse 12 he says, "till the heavens be no more." We find that the heavens pass away at the coming of Christ. Rev. 6:14-17 says that the heavens depart as a scroll when it is rolled together.

That at this time the Lord calls we find stated in several places in unmistakable language. The following are a few instances:—

"For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ [asleep in Jesus, verse 14] shall rise first." 1 Thess. 4:16.

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52. See also Ps. 50:4.

Thus we see that even the oldest inspired writing that we have teaches the resurrection, or awaking from the sleep of death, at the appointed time, i. e., at the second coming of Christ. (See also Jude 14.)

Now that we have found from positive scriptures that the term "sleep" is used to represent death, let us examine the nature of the sleep.

Man is mortal. Job 14:17; 1 Cor. 15:53, 54. He shall die. Heb. 9:27. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. They sleep in the dust. Dan. 12:2; Job 7:21. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." "For the living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." Eccl. 9:10, 5, 6.

The psalmist says, "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Ps. 6:5.

In the light of these texts, what is the only conclusion to which we can come? It certainly is, that the word of God teaches that death is like a sound sleep. The sleeper is unconscious of all around him. He knows not any-

thing. Eccl. 9:5. He cannot ascribe praises to the Lord, nor does he know aught of what is transpiring in regard to his dearest friends. This is plainly said of those in death. "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him [Jesus]." 1 Thess. 4:13, 14. This will be brought to pass when the Lord descends from heaven. Verses 15-17. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Then it is only through Christ, and by patient continuance in well doing, that we can obtain immortality (Rom. 2:7; 1 Tim. 6:12), and it is bestowed at the resurrection, when Christ who is our life shall appear. 1 Cor. 15:52-54; Col. 3:4.

The Bible teaches that it is the appointed lot of all to die; they go to the grave; they sleep in the dust; they are unconscious of everything, waiting their appointed time to be raised, which is at the second coming of Christ, when the heavens depart as a scroll when it is rolled together; Christ awakens the sleeping saints with a shout; they then arise with all the health and beauty of immortality, evermore to be with the Lord. It is thus Christ fulfills his promise: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3.

W. A. BLAKELY.

A True Friend.

THERE is nothing more desirable than a true friend, one in whose wisdom, fidelity, and devotion we can confide. We often feel the need of such a friend, and we may congratulate ourselves when we have found him. Much of the friendship of the world is hollow and selfish. There is no heart in it. It is a mere matter of convenience. There is nothing in it that is enduring. It is easily broken off, and sometimes the professed friend becomes an enemy. We cannot always tell who our friends are. There are many who pretend friendship, but it is only a pretense. They do it to serve a purpose, and when that purpose is accomplished, the mask is thrown off, and they are revealed in their true character. How the heart saddens at such revelations! and, smarting under the disappointment, we are sometimes almost tempted to doubt the reality of human friendship. But to yield to such a temptation would be improper; for, after all the deception that may be practiced upon us, there are true hearts in whom we may confide, and whose friendship, instead of being a pretense, is sincere and genuine. But sometimes the best of earthly friends are unable to comfort us in our sorrow, or to afford us the aid we need. They tender us their sympathy, but that is all they can do. While this is the case, what a consolation to know that there is One whose friendship we may enjoy, who is able to comfort them who are in any trouble, and who can aid us in every time of need! He is a true friend, a friend who will never forsake us, a friend that "sticketh closer than a brother." It matters not how many earthly friends we may have, or how sincere and true they may be, still we need a friend in Jesus, who will be more to us than all besides, and who, when earthly friends must leave us, will abide with us forever. He can increase our joys, sweeten the bitter cup of our affliction, sustain us amid the conflicts of life, and comfort and cheer us in the hour of death. Can you claim this precious friend as yours? Do you feel that your heart beats in unison with his great heart of love?—*Methodist Recorder*.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—JULY 11.

Inheritance of the Saints. (Continued.)

THE PROMISED LAND.

1. When the Lord brought the children of Israel out of Egypt, what promise did he make 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 an holy nation. These are the words which thou shalt speak unto the children of Israel." Ex. 19:3-6.

2. Of what promise was this a continuation?

"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.

3. Into what land were they to be brought?

"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.

4. Who led them into this land? Read Josh 1:1-6, 11.

5. To whom did the Lord say he had sworn to give the land which Joshua was to divide among the people?

"Be strong and of a good courage; for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them." Josh. 1:6.

6. Cite the passages in which the promise was made to the fathers. Gen. 12:1-3; 13:14-17; 15:1-16; 17:1-8; 22:15-18; 26:1-5; 2:10-15.

7. Since the promise was made to Abraham, Isaac, and Jacob in person, could the possession of the land by their descendants be a fulfillment of that promise? It evidently could not.

8. In making the promise to Abraham, what had the Lord said his seed should possess?

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

9. Was this fulfilled when Joshua led the Israelites into Canaan?

"Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land. Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out." Josh. 17:12, 13.

10. What is Paul's testimony on this point?

"For if Jesus [margin, that is, Joshua] had given them rest, then would he not afterward have spoken of another day." Heb. 4:8.

11. Where do we find that "other day" mentioned?

"The stone which the builders refused is become the head stone of the corner. This is the Lord's doing: it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." Ps. 118:22-24.

12. What day was it of which David spoke?

"(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee; behold, now is the accepted time; behold, now is the day of salvation.)" 2 Cor. 6:2.

13. Since another day was spoken of, what does Paul conclude?

"There remaineth therefore a rest to the people of God." Heb. 4:9.

14. Who is it that leads the people into the true rest?

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11:28, 29.

15. And who are they who are Christ's?

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

16. Then through whom is the promise to Abraham and his seed fulfilled? E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

JUNE 21—2 Pet. 1:1-11.

Christian Progress.

"PRECIOUS faith." It is of peculiar interest to notice this apostle's use of this word "precious." "Ye were not redeemed with corruptible things as silver and gold, . . . but with the precious blood of Christ." 1 Pet. 1:18, 19. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. . . . Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious; . . . Unto you therefore which believe he is precious." 1 Pet. 2:4-7. "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Pet. 1:7. And here he writes this letter to those who have "obtained like precious faith . . . through the righteousness of God and our Saviour Jesus Christ."

Thus we have presented to us the precious Son of God, given to be a precious Saviour, who redeemed us by his precious blood. Our faith in him is a precious faith, and the trial of our faith itself is precious: all more precious than gold that perisheth. Surely upon us, who believe in Christ, has come the fullness of the blessing pronounced of old upon Joseph. "Blessed of the Lord be his land, for the precious things of Heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof, and for the good will of Him that dwelt in the bush." Deut. 33:13-19. And added to all this "are given unto us exceeding great and precious promises." Precious, precious indeed, are the gifts and promises of God.

"AND beside this, giving all diligence, add." Now begins our part of the work. Through faith in Christ we have received, by the mercy of God, the forgiveness of sins, have been made partakers of the divine nature, and now we must begin to "work out" our "own salvation with fear and trembling." Phil. 2:12. God gives it to us to "add," and while we "add," he "multiplies" (verse 2) "grace and peace." While we "add," in our obedience, each Chris-

tian grace to our lives, he multiplies grace by which we may add the next. So that as before, sin reigned unto death, even so now grace reigns, through righteousness, unto eternal life by Jesus Christ our Lord. Rom. 5:21.

"ADD to your faith." Justification is entirely by faith without works. David "describeth the blessedness of the man, unto whom God imputeth righteousness without works." Rom. 4:6. This righteousness is imputed because of faith, and that alone. Abraham "was strong in faith, . . . and therefore it was imputed to him for righteousness." Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." Rom. 4:20-24. But if we must be justified by faith without works, then what is the use of works? What use? Why to show the virtue of our faith, to be sure, and to maintain our justification, that is, to keep from sin, for if we sin we need justification again, and must again be justified by faith. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. Good works therefore are to maintain a righteous character before God, and because we must work out our salvation. The justification that has been obtained by faith must be retained by works. It is gotten without works, but it cannot be kept without works. Without works all faith will avail nothing. It is dead. James 2:14-26.

So PETER says, "Add to your faith virtue." Is your faith of any account? Is there any virtue in it? Show it by a consistent Christian course of conduct in all things. Your faith is in God, and you are to add to it the virtues of God. This is what you are called for. This is that for which he has chosen you, according as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue.

ADD to virtue knowledge. "Being fruitful in every good work and increasing in the knowledge of God." Col. 1:10. "And this I pray, that your love may abound yet more and more in knowledge and in all sense [margin]." Phil. 1:9. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. It is in his word that God has given us a knowledge of himself and of his dear Son, our Lord and Saviour. And to grow in knowledge we must study that word. There is nothing in this world that feeds, strengthens, enlarges, and enlightens the mind as does diligent study of the word of God. This is just what is commanded, Giving all diligence, add to your faith virtue and to virtue knowledge.

ADD to knowledge temperance. Temperance cannot be known, much less practiced, without the knowledge of God as revealed in his word. Temperance does not consist of abstinence from strong drink alone. A person may be grossly intemperate and never touch a drop of strong drink. A person may be intemperate in drinking cold water, or in eating good food. How often it happens that persons will exert themselves till they get very hot and thirsty, then drink too much cold water; it may be only a little, yet too much; and so make themselves sick, or kill themselves outright; and all because of a lack of self-control—intemperance. Temperance is self-control. True temperance is "temperance in all things"—self-control in all things—because there is nothing that may not be carried to excess and so made an injury. "Happy is he that condemneth not himself in that thing which he alloweth." Rom. 14:22.

ADD to temperance patience. James says: "Let patience have her perfect work, that ye

may be perfect and entire." Chap. 1:4. But it is absolutely impossible for a person who is intemperate in anything, to be patient in all things. These graces are put, by inspiration, in their proper order, and not one of them can be added out of its place. We cannot add temperance to virtue, neither can we add patience to knowledge; we cannot add godliness to faith, nor charity to godliness, leaving the other out. Each one must be added just as God has placed it. When we have added temperance (that means control your temper as well as your appetite), then we can add patience, and not till then.

THEN to patience we can add *godliness*, and we cannot add it to anything but patience, and as long as we are impatient we are ungodly. Godliness is god-like-ness. It is doing as God would do. And how would he do if he were here? He would do just as he did when he was here. His name was called Immanuel, that is, God with us. "He that hath seen me, hath seen the Father," said Jesus. John 14:9. "In him dwelleth all the fullness of the Godhead bodily." Col. 2:9. "And ye are complete in him." Verse 10. A godly life is a Christ life in the world; we are in his stead here; and we can reach godliness only through faith, virtue, knowledge, temperance, and patience.

ADD to godliness, *brotherly kindness*. When a person has reached this place he can fulfill the commandment, "Thou shalt love thy neighbor as thyself," and not before. Christ did this, and God commanded us to do it. And when we have added the graces that precede it, it will be a good deal easier for us all to do, because we shall then not think so much of ourselves as to render it impossible for us to love our neighbor as we do ourselves. That is the trouble with thousands of people, they cannot love their neighbor as they love themselves, because they love themselves too much. But when we follow the course mapped out by Peter here, by the time we reach brotherly kindness, we shall see so little in ourselves that is lovable that we shall have no difficulty in loving our neighbor as the commandment directs. We shall have no trouble in finding in him just as much good as is in ourselves.

ADD to brotherly kindness *charity*. "And charity is the bond of perfectness." Col. 3:14. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, *thinketh no evil*." Charity loves God with all the heart and its neighbor as itself. "And above all things have fervent charity among yourselves." 1 Pet. 4:8.

"FOR if these things [these things that must be added] be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that *lacketh these things* is blind, and cannot see afar off, and *hath forgotten that he was purged from his old sins*." There is the whole secret of backsliding set forth in a single sentence. He that lacks these additions of the Christian virtues, will be barren and unfruitful, and will forget that he was purged from his old sins. He adds nothing, and how can God multiply to him?

"WHEREFORE the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." There is God's surety against our falling from grace. If we do these things, we shall never fall. But if we do not do these things, how can we stand in the great day when the towers fall?

"FOR so [in this way, by this means] an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." There is no other way

opened, there is no other means provided by which that abundant entrance can be ministered unto us. Here is our work set before us each day as it comes. We live but a day at a time, and the Lord wants us to live in to-day. "To-day if ye will hear his voice harden not your hearts." Each morning as we arise set our faith anew upon Christ as our Saviour; then show the virtue, the worth of our faith by confessing him before men, both in our words and our lives; then study the words of God for knowledge to guide us during the day; then practice the temperance—the self-control—that is enjoined everywhere and in all things in the word of God; then add patience in all the affairs of the day; add godliness by exemplifying the life of Christ among men by doing good; add brotherly kindness in all our associations with our neighbor; and all crowned by adding sweet charity, the bond of perfectness; the love of God shed abroad in the heart, loving him with all the heart, and loving our neighbor as ourselves, thus completing the day with a well-rounded Christian character. Can it not be done one day? Can it not be done to-day? That is all the Lord asks of us. Do "these things" to-day "while it is called to-day," and so to-day each day as God gives us opportunity to do. And we shall then never fall, but unto all such an abundant entrance will be ministered into the kingdom of our Lord and Saviour Jesus Christ.

A. T. J.

Sowing for Reaping.

ONE wrote of a great general's plan, "It was a bold one, full of danger in case of defeat, but he intended to conquer."

Doubtless the expectation of success is a great element in securing it. The great Master, wishing his workers to have every helpful motive to patient, persevering work, has given them abundant encouragement in the promises of his word. St. Paul's words are, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Thus too he says earlier in the same epistle, "He that ploweth ought to plow in hope, and he that thresheth to thresh in hope of partaking." (Revised version.) It is to be feared, however, that many workers are not thus hopeful; they expect scarcely any results to flow from their labors, at all events, not for a long time to come. They sow, but seem to have no thoughts of reaping. Perhaps it was not so when they first took up their work. Maybe they then rushed forward to it eagerly, expecting at once to grasp the prize, but hope deferred soon made the heart sick. They are tempted to give up the work in despair or disgust, because the results they expected are not apparent at once.

The one hundred and twenty-sixth psalm seems to refer to a similar case. When the children of the captivity heard of the promised return to their sacred land, the idea was at first so overwhelming in its joyousness that it seemed like a dream—"Our mouth was filled with laughter, and our tongue with singing." But soon they realized that the desired end was yet remote and the way difficult. Great hardships and grievous toils had first to be encountered. There were to be bitter tears before abiding joys. When they were losing heart, God seems to say, "Comfort ye, comfort ye, my people." "They that sow in tears shall reap in joy." He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." This is God's rule in nature as in grace. Present self-sacrifice leads to future benefits. God would also thus encourage the Christian workers who are seeking to bring pilgrims to the promised land. They must not lose heart, for their efforts would be paralyzed. God would have their hearts steeped in hope. They must be "looking unto Jesus who, for the joy that was set be-

fore him, endured the cross, despising the shame."

"It is the way the Master went;
Should not the servant tread it still?"

The promise is, "In due season we shall reap, if we faint not." It is for the Master, not for us, to judge when the season is due.

When the disciples could not cure the lad with the unclean spirit, they came to Jesus apart, and said, "Why could not we cast him out?" If workers who bemoan the lack of success did so, they would soon hear the reply, "Because of your little faith;" little faith being a road to failure as well as no faith. With full faith in the Master, his promises, his resources, his Spirit, the blessed results must be secured. The worker may toil assured of success. Yea, too, abundant success. He carried forth a few seeds; he will bring home sheaves. And joyous success, for he shall "reap with joy;" he "shall bring his sheaves rejoicing." He will share his Master's joy, who, as the faithful Shepherd, brings back "the sheep on his shoulders rejoicing," for of him it has been said in prophecy, "He shall see of the travail of his soul, and shall be satisfied."—F. Storer Clark, M. A., in *Church-Worker*.

Molly's Pennies.

THE young assistant editor of one of the most important magazines in New York is also the teacher of a class of little ragamuffins in a mission Sunday-school. These children are allowed to bring a penny each on Sunday, for the help of other children still worse off than themselves. Mind, they are allowed, as a privilege—not required, or even expected. It is set before them as an honor to help in the good work; and many of them bring their penny regularly—others when it is convenient—others seldom; but there is scarcely one so poor as not sometime to produce it.

Among the class is one little mite, perhaps six years old, who always comes well-patched and clean, yet whose whole aspect shows her to be one of the very poorest of the poor. She is not a pretty child. Life has been hard on her, and pinched her little face, and made sharp angles where there ought to be soft outlines and dimples; but she has bright, eager eyes, and she never loses a word the teacher says to her, and he feels that she is one of his most hopeful scholars.

One Sunday of winter, when the times were very hard, he heard a small voice at his elbow: "Teacher!"

"Well, Molly?"

"Please, sir, here's four pennies, for this Sunday, and three more Sundays."

"Why do you bring them all at once, Molly?" the teacher asked, with curious interest.

"Because, please, father is out of work, and he said there might not be any pennies if I did not take them now," and the thin little brown hand slipped into his a brown paper parcel in which the four pennies were carefully wrapped.

So the good work was not to suffer, however hungry the child's mouth might be before the month was over. The teacher wondered how many of the rich men, playing with fortunes as a child plays with toys, would remember, before making some desperate throw, to provide for the charities they were wont to help, lest there should not be any money in the weeks to come.—*Youth's Companion*.

NOTHING worth having is obtained without a sacrifice by somebody. Whether this be a law or not it is a fact. It is equally true that a struggle is required to obtain anything good. The men who succeed best are active, patient, persevering, and thoughtful.—*Sel.*

"THESE things write I unto thee, . . . that thou mayest know how thou oughtest to behave thyself in the house of God."

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, JUNE 11, 1885.

Two Great Compromises.

IN regard to the *increasing* power of the papacy, facts are constantly coming to our notice; and we turn slightly aside from the course we intended to pursue in this number to notice *in general* the position which the system of Catholicism now occupies, or is assuming, as contrasted with the position which it formerly occupied in the eyes of Protestants.

In the Presbyterian General Assembly in Cincinnati, May 25, 1885, a resolution by Judge Drake was under consideration. The resolution denied the validity of the baptism of the Catholic Church. "Dr. W. C. Alexander, professor in the Theological Seminary at San Francisco, spoke in opposition to the resolution." He said: "This resolution denies the validity of baptism administered to millions of persons who have come into the Protestant church from the Roman Catholic Church, and have never received any other baptism."

This alleged reason touches no *principle*; it only looks to the bearing which the resolution would have upon their past action, without showing that their action was consistent or proper. The report says:—

"Dr. Schaff offered a substitute to the resolution to the effect that the Roman Catholic Church, though corrupt and teaching many unscriptural doctrines, yet retaining the holy Scriptures and ancient creeds, with all the fundamental truths of Christianity, is still a branch of the visible church of Christ, and, therefore, the sacrament of baptism administered by that church with the right to baptize is a true and valid Christian baptism, which cannot and ought not to be repeated. Dr. Schaff spoke in favor of his substitute, by showing from the history of the church that baptism administered in the name of the trinity, with proper intention, regardless of the character of the one administering it, had always been considered valid."

The report of May 26 says: "Judge Drake's resolution on Romish baptism was overwhelmingly defeated."

The *Christian at Work* heartily espouses the cause of Romanism, saying:—

"To say that a child baptized in infancy by a pious Roman Catholic priest doing the Lord's work in his own humble way—there are plenty of them, brethren!—to say that such a child must be baptized over again at the point of Presbyterian digitalis is, in our view, a reversion to Anabaptism."

In one sense they are consistent in this position. They have derived their baptism, not only in its administration from the Romish Church, but in its *doctrine* both as to *form* and *subjects*, from tradition handed down mostly by the Catholics. If they deny the validity of the Romish ordinances and creeds, they deny their own standing. They well understand that they have very much at stake in this direction. Dr. Schaff might have gone even farther than he did; he might have said in truth that some of "the Fathers" held that baptism was valid and purifying without regard to the character of the baptizer or the intention of the baptized! And this view has its literal succession in all churches which baptize infants, for in such baptism the recipient has no intention at all. A faith more in conformity with the Bible would lead to a conclusion differing from that arrived at in the General Assembly.

Thus far they are consistent, but as professed

Protestants they are not consistent. They are fallen from the grace of true Protestant faith. The Presbyterians may be more conservative than most other denominations, but their old standards do not justify their high encomiums of the Romish church. Thus, Dr. Scott says:—

"The 'man of sin' does not mean a single person, but a succession of men, impious in themselves; and conducting the same wicked design of corrupting Christianity, in doctrine, worship, and practice; establishing an intolerable tyranny on religious pretenses; and using all kinds of seduction, iniquity, and cruel persecution to induce mankind to adopt the antichristian system. This 'man of sin' would be 'the son of perdition,' a genuine descendant of Judas, the apostle and traitor, who sold his Lord for money, and betrayed him with a kiss; a peculiar factor and agent of Satan, in destroying the souls of men; and finally sinking himself into perdition as his inheritance (Notes, Rev. 17:7-14). It is manifest that no succession of men have yet appeared on earth to whom this description fully accords, except that of the Roman pontiffs, as in succession the visible head of the popish church. This deceiver would 'oppose and exalt himself above all that is called God, or that is worshiped,' either by Christians or pagans; thus the Roman pontiffs have opposed the truths, commandments, and disciples of Christ, in every age and by every means; they have opposed the prophetic office of Christ, by teaching human inventions; his priestly office, by the doctrine of human merits and created intercessors; and his kingly office, by changing and dispensing with his laws."—*Scott, on 2 Thess. 2.*

This estimate of the papal church, drawn directly from the description of the Scripture, is widely different from that of Dr. Schaff and the Presbyterian Church at large of the present time. Is the baptism of a blasphemous, God-defying, and Christ-denying power, and "antichristian system," valid? And Dr. Scott gives the same idea of the papacy in Revelation, applying the blasphemous beast of chapters 13 and 17 to the papacy. If this application is correct, then so far from the Romish church being the veritable church of Christ, or an important part of it, her head and ruling prince is "the son of perdition," and the system itself, rather the body or power itself, is to go into perdition—the lake of fire and brimstone!

And with this agree the words of Dr. Barnes. He comments at length on Dan. 7:25, referring it to the papacy, and says:—

"It would be arrogant and proud, 'speaking great words against the Most High.' No Protestant [italics his own] will doubt that this is true of the papacy; no one acquainted with history will presume to call it in question. The arrogant pretensions of the papacy have been manifested in all the history of that power, and no one can doubt that its assumptions have been, by fair construction, a 'speaking of great words against God.'"

Dr. Barnes also applies to the succession of the popes the title in 2 Thess. 2: "the man of sin." This does not refer to any particular "man" as both Scott and Barnes say, but to the succession as head over an "antichristian system." The title, "man of sin," would certainly forbid the idea that the system represented thereby is the church of Jesus Christ, having the genuine faith and ordinances, as Dr. Schaff says. On this title Dr. Barnes says:—

"To no succession of men who have ever lived could the appellation 'the man of sin,' be applied with so much propriety as to this succession. Yet they claim to have been the true successors of the apostles, and there are Protestants that deem it of essential importance to be able to show that they have derived the true 'succession' through such men."

Yes, the Presbyterian General Assembly "deem it of essential importance to be able to show that they have derived the true [baptismal] succession through such men," and through such an "antichristian system." Dr. Barnes makes the same application of the symbols of the Revelation, which also fixes to the papal power the title of "the son of perdition."

We think the point is clear; no further proof is needed, that the Protestant faith is dying out of the

Protestant church; that there is a turning back toward the papacy, and the line dividing between Protestants and Catholics is fast being obliterated. But, as we remarked, all the change is on the part of the Protestants; the Catholics are making no change at all. They deny that the Protestant churches are *churches* in any proper sense, but only sects or heretics, whom they over and over again say they would not tolerate if they had the power in their hands.

In the United States the papacy is recognized as a *power*, both spiritual and political. And it alone, of all churches, occupies this position. Its representatives alone are accorded special honors as *representatives of a church*. It alone stands separate and distinct from all other churches; claiming affinity with none; recognizing none as its associates. That it is a political power *in fact* if not in open profession is shown in that, for years, political parties have taken positions which were well understood to be "bids for the Catholic vote." Who ever heard of their bidding for the Methodist vote, or the Baptist vote, or the Presbyterian vote? Such an idea never entered the heads of politicians. But they are careful to angle for "the Catholic vote." Why is this? It is because it is tacitly acknowledged that the Catholic Church is a *political power*, planning shrewdly and working unitedly for the accomplishment of its purpose. It knows how to bide its time; but it knows also how to take advantage of every opportunity which others so heedlessly are opening before it. It also even now *demand*s privileges and favors of our Government which other churches do not presume to ask.

At first glance it may be supposed that all this has nothing to do with a "compromise" with this power in Europe. But it is a sign not to be lightly overlooked. We believe that we stated a simple truth when we said that, for years past, Protestantism has existed in greater purity in the United States than in any other land in the world. England comes next, and her tendency to Ritualism too plainly shows what may and what may not be expected there. If, in the strongholds of Protestantism, there is such a voluntary yielding of the landmarks in favor of the papacy, and in a time of peace, when there is no pressure—no emergency—to require it, what must we expect of those nations whose people are ranged from nominally Protestant to intensely Catholic? Everything looks toward a fulfillment of Rev. 17 and 18, in the kings of the earth giving their power to the beast, and the antichristian "woman" boasting that she is no longer a widow and shall see no sorrow; that her trials are past, and her triumph at last complete. But alas for her boasting; her plagues shall 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. Rev. 18:8.

Becoming Obsolete.

WHAT? The Bible. Infidels used to attack the Bible, but they did so by pointing out something that had the appearance of weakness or error. It is easy for any man to find what appears to him to be folly or error in a book of which he is entirely ignorant. The following we find in a recent paper:—

"In a place of public resort, a skeptic was haranguing a crowd of young men, and was denouncing the Scriptures. A plain-looking old man who was standing by, seizing an opportunity to reply, said:—

"See here, boys, here is a man reviling the book which contains the ten commandments, the Lord's prayer, and the parable of the prodigal son."

"The infidel was staggered by the simple statement, and the crowd dispersed."

This fairly represents the *past*; even infidels were ashamed to revile the Bible when reminded that it contained the ten commandments, the Lord's prayer,

and the story of the prodigal son. But now it is different. The Bible is attacked by professed Christians, and, as might be expected of traitors to the cause they profess to serve, they attack its strongholds, even the points before which infidels stop their railing, ashamed of their irreverence. Suppose the scene above described were now passing before us, and the "staggered" infidel was leaving the field. Then up steps Mr. Woodward, of the M. E. Church, and with a bland smile says:—

"Gentlemen, let me read to you a page from my justly celebrated work entitled 'A check on Adventism.' In this you will find the most convincing proof that the ten commandments were given only to the Jews, and that our blessed Saviour set us free from that antiquated code. To be sure he 'reinstated' some parts of it, but as a code, as a whole, it has no place in this dispensation."

And Dr. Stratton, the urbane president of the "University of the Pacific," comes forward and assures the company that Mr. Woodward's arguments are "timely" and "cogent;" that they are well calculated to correct the "whimsey" of those who teach that the decalogue, just as Jehovah spoke it on Mount Sinai, is binding on us.

And the editor of the *California Christian Advocate* sedately assures the company that they will find that Mr. Woodward's pamphlet is "good reading;" he cheerfully recommends it to them for their consideration.

And now comes Dr. Nisbet, of the Baptist Church, and expresses his astonishment that any one should recommend a book on the ground of its containing the ten commandments. "I have sufficiently shown," says he, "in a little book that I have published, that as a document the ten commandments were 'Jewish and temporary.' When the Jewish covenant passed away, there passed away this ten word summary of it."

Dr. Frost says he has read Dr. Nisbet's work "with profit and delight." He appeals to the company in its behalf as "lovers of clear views and sound doctrine."

And Professor Le Conte, of the University of California, assures the company that he has found Dr. Nisbet's book "very interesting and profitable. It is clear, strong, conclusive."

Now all this is a great relief to our infidel friend, who was so "staggered" with the accusation that he was opposing the book that contained the ten commandments. Yet there was the Lord's prayer! while he is pondering over this, a learned minister approaches, and says:—

"Gentlemen, permit me to recommend to you this volume written by Alexander Campbell, one of the most learned men of the present century. His views are indorsed by thousands and thousands of Christians. In truth he has been the instrument of restoring 'primitive Christianity,' which had so long been lost to view. He abundantly proves that the kingdom of Christ was set up on the day of Pentecost, after his resurrection, as, indeed, most denominations acknowledge, and that there is no propriety in our using the Lord's prayer. It was quite suitable to be used before the kingdom of Christ had come, but not since that time."

He triumphantly looked round upon the company, with the remark that he would debate the question with any one who denied his proposition. No one dissented.

It is now the infidel's opportunity. "Gentlemen," says he, "your remarks are indeed 'timely' for me. They appear to be 'cogent,' 'clear,' 'forcible,' and I accept them with great pleasure. I was, indeed, staggered before the accusation of having opposed the ten commandments and the Lord's prayer. I know that all classes have recognized these as both fundamental and faultless. And in truth I was never able to discover anything assailable in them. But now that you have so satisfactorily disposed of them, I

think I can manage the prodigal son and the rest of the old book. True, there are many other confessedly good things in the Bible; but none coming so directly from the highest authority and taking hold so strongly of the life of all, and the worship of Christians. If these are so easily set aside, why not the rest? Permit me to thank you for your timely assistance; for the relief that you bring to me in my emergency. And now," continued he, turning to his reprover, "what have you to say to this? How will you answer these gentlemen?"

Alas, he is the "staggered" one now. Groaning in spirit he murmured: "If the foundations be destroyed, what can the righteous do?" Ps. 11:3.

"How Readest Thou?"

THERE has been of late quite an interest raised over the question in a recent Sabbath-school lesson, as to how old Abram was when his father died. Several letters have been written about it. We will therefore quote a portion of one letter from a brother who requests an answer through the SIGNS, and the answer to it will serve for all. He says:—

"The idea was conveyed in the Sabbath-school lesson in the SIGNS, a few weeks ago, that Abram was seventy-five years old when his father died, and the subject was brought up in the school at —, which caused some comment.

"As well as I remember, the SIGNS stated plainly that he was that age at the death of his father, and suppose the conclusion was gotten at in this way. In the last verse of Gen. 11 we have an account of the death of Terah, Abram's father, and the 12th chapter begins with what the Lord had told Abram in regard to leaving his father's house, etc., and says: 'So Abram departed as the Lord had spoken unto him; and Lot went with him; and Abram was seventy-five years old when he departed out of Haran,' and as his father had died before he departed, he must have been seventy-five when his father died."

The brother has the idea exactly, and when we had read his words we wondered that there could be any question in his mind. But the next few words of his letter show the cause of his difficulty. He continues:—

"But right here is where I think the mistake is. The Bible does not say that Terah died before Abram left Haran, but, on the other hand, conveys the idea very strongly that he did not. It is true that the last verse of chapter 11 gives an account of the death of Terah, and the first verse of chapter 12 gives an account of what the Lord told Abram about leaving his country, but it does not say that it was after his father's death that he told him this, or that he did not leave before his father's death."

And right here is where we would place several exclamation marks. It is strange that the brother should have forgotten or overlooked Acts 7:2-4, which was referred to in the same lesson, and which reads thus:—

"Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran [Haran], and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land wherein ye now dwell."

The question, then, is reduced to this simple proposition: Since Abram left Haran when his father died (Acts 7:2-4), and he was seventy-five years old when he left Haran (Gen. 12:4), how old was he when his father died? No great mathematical skill is required to solve this problem. This was about the order in which it was stated in the Sabbath-school lesson, if we remember correctly. We apprehend that the question concerning Abram's age at the death of his father, was raised in order to see if those studying the lessons were in the habit of comparing scripture with scripture, and noting the bearing of one upon the other. It seems that in this case many did not do so.

What has thrown so many off the track is this: They read in Gen. 11:26, "And Terah lived seventy

years, and begat Abram, Nahor, and Haran." And in Gen. 11:32 they read: "And the days of Terah were two hundred and five years; and Terah died in Haran." Putting these two together, they say, "Why, of course Abram was 135 years old when his father died. Thus they ignore the plain and positive statements of Gen. 12:4 and Acts 7:4, by which we must be guided. The record does not say that Abram was born when his father was seventy years old. There are two statements in Gen. 11:26; one is that Terah lived seventy years without children, and the other is that he begat Abram, Nahor, and Haran. We are not to suppose that these three sons were all born at the same time, any more than we are to suppose when we read (Gen. 5:7), "And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters," that all his sons and daughters were born at one time. Neither is it necessary to suppose that Abram was the first-born. The youngest son, if he was the most noted, is very often named first. Thus, "Ephraim and Manasseh" is the order in which Joseph's sons are usually named, although Ephraim was the younger. See Gen. 41:51, 52; 48:17-20.

For another illustration, see Gen. 5:32: "And Noah was five hundred years old; and Noah begat Shem, Ham, and Japheth." The casual reader might suppose that these sons were all born to Noah at one time, and he would certainly suppose that Shem was the eldest, and Japheth the youngest. But by comparing Gen. 9:22-24 with Gen. 10:21, we learn that Japheth was the eldest son, and Ham the youngest, and that therefore Shem was Noah's second son. He is mentioned first, because he is most worthy of note, as being the ancestor of Abraham. So it is in Gen. 11:26. Terah was seventy years old when the first of his sons was born; but this was not Abram, since he was not born until his father was 135 years old. (Compare the age of Abram at his father's death, with Gen. 11:32.) He is, however, named first, because he was the only one of note among the sons of Terah.

We have not devoted so much space to this question because we thought it a matter of great importance that all should know just how old Abraham was at his father's death, but to show the necessity of careful thought in studying the Scriptures. All the facts of any case do not always appear in a single passage, and different ones must be compared. One thing must always be borne in mind: Whenever a thing is plainly stated in any text, or must necessarily be concluded from a comparison of two or more positive statements, no seeming contradiction based on an inference, can be entertained. Incomplete statements, or inferences, must always be interpreted in harmony with positive declarations. By so doing we shall find perfect harmony in the Bible.

E. J. W.

Political "Christian Ideals."

THE *Churchman* in urging the need of "Christian ideals" in politics, says: "The law of sacrifice, which lies at the basis of Christianity, is the eternal law in politics also, and the truth announced by Christ is indelible, that he who would be chief must make himself a servant." Oh, yes! And when the time comes that, to hold office in this Government, a man must accept the "Christian ideal" of the church, what masterly exemplars there will be of the law of sacrifice in politics! And how actively they will obey the truth, and make themselves servants that they may be chiefs! That is done in politics now and how much more then, when, by it, they can exemplify a "Christian ideal"! But when the law of sacrifice is followed for the sole purpose of getting into office, and when a man makes himself a servant for the express purpose of becoming chief, we have serious doubts of both the sacrifice and the servitude.

A. T. J.

The Missionary.

WORK ON.

DREAM not of ease; care not for age;
Fill up life's yet unwritten page
With manly purposes and deeds.
He liveth best, who most succeeds
In doing his Creator's will,—
In following the Master still.

He giveth his beloved rest:
This is the portion of the blest.
How soon or late that rest may be
Is not revealed to you or me;
Nor doth it matter, if at even
It only is the rest of Heaven.

—Henry S. Washburn.

Huss at Constance.

(Continued.)

Huss was not inactive during his imprisonment and trial. His letters, which were numerous, written at this time, breathed the same spirit of those of Paul when a prisoner at Rome. He writes to John de Chlum, "The Lord delivered Jonah from the whale's belly, Daniel from the lions' den, the three men from the fiery furnace, and he can deliver me too if it please him, for the glory of his name and the preaching of his word; but if the death comes which is precious in the eyes of the Lord, then let the name of the Lord be praised." To another he writes, "And by the grace of God my return to Prague is a thing not impossible still I have no desire for it unless it be according to the will of God in Heaven."

Huss was ever cheered and sustained by a kind of prophetic consciousness that whatever might happen to himself, truth would go on revealing itself ever more gloriously and mightily, and eventually triumph. He writes, "I hope that what I have spoken in secret will be proclaimed on the house-tops." One night he dreamed that the enemies had destroyed all the pictures of Christ on the walls of Bethlehem chapel. The next day he beheld many painters who were busy drawing more numerous and more beautiful pictures than those which had been defaced. As he gazed with rapture, the painters seemed to say, "Now let the bishops and priests come and destroy these pictures;" and as the multitude of the people rejoiced over it, he rejoiced with them, and amidst the laughter he awoke. He wrote to his friends the dream and was invited in return to interpret it.

Some suggested to him that he should not put too much stress upon dreams; but Huss in reply said, "Though the goose is now brought down by sickness, and may next be laid as a sacrifice on the altar, yet will she hereafter laugh, and hold them in derision who are destroyers of Christ's image." Huss returns a cheery answer to his friend whom he styles the doctor of Biberach. He says, "I have the hope that the life of Christ will be better transcribed by a greater number of better preachers than I am, to the joy of the people who love the life of Christ." For many years after the removal of Huss, preachers of like faith and spirit occupied the pulpit of Bethlehem chapel. Two centuries later, Bethlehem chapel was still standing with the very pulpit in which Huss had preached. On the right hand of the pulpit was the picture of Jerome bound to the stake. In the center appeared Huss, the flames kindling around him, while his bed, books, etc., are cast into the fire. On the left is another picture of Huss, with the executioner pouring blazing oil upon his head. The chapel is not now in existence.

No effort was spared by Huss to secure his coveted audience before the whole council, with freedom to make a full statement and defense of his position. But this he never had the privilege of doing. His enemies feared the influence of his eloquence. And it is probable

that with the class of hearers that was before him, could he have had the privilege of defending himself, the council would not have condemned him. There were ten noblemen of Bohemia, and the principal nobles of Moravia, who wrote to the emperor protesting against the execution of Huss. But Sigismund had not even the moral courage of Pilate when he openly declared the innocence of the Saviour. The influence thus brought to bear upon the emperor, although it had an effect, was not sufficient to enable him to publicly make an effort to rescue the reformer.

It is evident that Huss never fully embraced the doctrine of justification by faith as Luther did. He writes to his church at Prague, at this time, "I commend you to the merciful Lord Jesus Christ, our true God, and to the Son of the immaculate virgin Mary, who has redeemed us by his most bitter death, without all our merits, from eternal pains, from the thralldom of the devil, and from sin." The members of the council instinctively felt that Huss was not one of them; that although claiming to belong to the church which they constituted, he had in fact abandoned it, and renounced its authority. The two leading principles which he had embraced were subversive of their whole jurisdiction in both its branches, spiritual and temporal. The first and great authority with him was the Holy Scriptures; this struck at the foundation of the hierarchy; and as regards their temporal power, he undermined it by his doctrine touching ecclesiastical revenues and possessions. From these two positions neither sophistry nor threats could make him swerve.

In the judgment of the council he was in rebellion. He had transferred his allegiance from the church to God, speaking through his word. This was his great crime. It mattered little in the eyes of the assembled Fathers that he still shared in some of their common beliefs; he had broken the great bond of submission; he had become the worst of all heretics; he had rent from his conscience the shackles of infallibility; and he must needs, in process of time, become a more avowed and dangerous heretic than he was at that moment, and accordingly the mind of the council was made up, John Huss must meet the doom of the heretic. When the council arose, Huss was led out by his armed escort, and conducted back to prison. His trusty friend, John de Chlum, followed him, and, embracing him, bade him be of good cheer. "Oh, what a consolation to me, in the midst of my trials," said Huss in one of his letters, "to see that excellent nobleman, John de Chlum, stretch out the hand to me, miserable heretic, languishing in chains, and already condemned by every one."

Finally the crisis of the reformer's career was reached. This was between the second and third, or last time, he appeared before the council. No effort was spared on the part of the emperor and others to get him to abjure his faith. At last the matter was brought to this point, would he submit himself to the council? "If the council should tell you that you have but one eye, you would be obliged to agree with the council." "But as long as God keeps me in my senses I would not say such a thing, even though the whole world should require it; because I could not say it without wounding my conscience," was Huss's reply. This was as if the Fathers had said, "We shall say nothing of heresy, we specify no errors, only submit yourself implicitly to our authority as an infallible council. Burn this grain of incense on the altar in testimony of our corporate divinity. That is asking no great matter, surely."

How many would have yielded? How many have yielded under similar circumstances and been lost! Had Huss bowed his head before that body of infallibility, he could never have lifted it up again before his own conscience, before his own countrymen, before his own Saviour. Like Samson, he would have been shorn

of his strength. He would have escaped the stake which gave momentary suffering, but he would have missed the immortal crown that awaits the faithful. From that moment Huss had peace, deeper than he had ever before experienced. He writes to a friend, "I write this letter in prison, with my fettered hand, expecting my sentence of death to-morrow."

When with the assistance of Jesus Christ we shall meet again in the delicious peace of the future life, you will learn how mercifully God has shown himself towards me, how effectually he has supported me in my temptations and trials." S. N. H.

Save Your Old Papers for Ship Missions.

THE importance of our ship work has never been over-estimated. The forcible figure that Inspiration uses to show that the angel's proclamation was to go by land and by sea, is found in the following words: "And he set his right foot on the sea, and his left foot on the earth." This message does not cease until the warning of Rev. 14: 9-12 closes. God's providence brought before the mariners in the days of the apostles a knowledge of the gospel in various ways by the agencies he then used. There are many more traveling by sea at the present time than there were then. These men and women are to be warned of the approaching judgment, and of the day of God. Many who have become interested in present truth are instrumental in carrying the truth to many nations, and tongues, and people, where we have no other means whatever of reaching them. Some of these individuals are stewards of vessels, and those who do not feel that they can at present keep the Sabbath because of their situation, but believe it is truth. Believers who are observing the Sabbath are found in the interior of Africa, South America, British Guiana, and many other places that might be mentioned, where we cannot tell how they first obtained the reading matter. There is no nation but what has interested readers, who have received the publications that had been sent to some port by those who are interested in their distribution. Said one steward sailing from Boston, Mass., who has taken old periodicals by the half barrel to the West India Islands and other points: "I have taken my publications and distributed them among the people, until they would plead with tears in their eyes for more." At some of these islands they would come to the ship and wait for publications. Having received them from the same vessel before, they eagerly expected it would bring them reading matter again. Shall we withhold our efforts in furthering the cause in this respect, as though it were a waste of means and labor? We know that such is not the feeling of any of our brethren and sisters throughout the country, but that with one universal testimony they would say, "Go forward." Now if you do not use your own papers in the missionary work, which is far the better way, then we earnestly appeal to you to save all your old periodicals, and if you have no other use for them, send them to those parts of the country where there is a living tract society bordering upon the sea coast. They can use them in the ship missionary work.

In this respect, New York City, the New England and the Pacific Conferences, have the advantage. Chicago and New Orleans furnish opportunities for sending the truth by sea. Every steamer on the Mississippi and Missouri Rivers should carry our periodicals, books, tracts, etc., for those interested to read. Now is the time to work. There will never be a more favorable opportunity than the present. Many publications can be sold to the officers and sailors; and there is scarcely a vessel that sails the ocean but would take an interest in placing our publications in different ports, if the matter were properly set before them. They

should have an opportunity of doing this wherever the disposition is manifested. Many have embraced the Sabbath, some on the islands of the Pacific Ocean, and others in the Atlantic Ocean, by this means alone.

To-day there is a company in British Guiana observing the Sabbath. The light was carried to them by a colporter from the West India Islands, who received the Sabbath by reading an old volume of the *Review* which was placed on board the ship at New Bedford, Mass., many years ago. It is the overruling providence of God that controls the work of sending the truth by land and sea. The truth and the work is God's, and he has said that "it shall go to every nation, and tongue, and people." The honest in heart everywhere will be reached by the rays of light of present truth; and while God has in his providence brought into existence this means of carrying the truth to the most distant lands, and raised friends to assist in this work who are not of our faith, it would be a sin for us to neglect such openings as present themselves.

S. N. H.

Liverpool, England.

ALTHOUGH I have not reported lately, it is not because we have done nothing. During January, February, and March, we sold \$300 worth (163,000 pages) of books, etc., to ships going to various parts of the world, and lately we have learned that some of these publications have fallen into the hands of missionaries in the places where the ships have gone. We receive many letters expressing gratitude for the truth.

Lately a Russian-Finland officer has so far embraced the truth as to make up his mind to give his time to the work as soon as he reaches Finland, which, it is expected, will be in about two and a half months. He is a noble soul and a good Bible Christian. He has visited us five times at our house, and I feel confident that the Lord will use him.

The mission work is very interesting, and our publications in a very short time encircle the world. Persons who have bought books in San Francisco, have come to us and bought more. I would mention particularly the case of the captain and chief officer of the ship *Gil Roy*, of Dundee. The captain bought "Thoughts on Daniel and the Revelation," at San Francisco, and some other reading matter was given him; he had carefully read it all, and was hungering for more. He said he was convinced on the Sabbath question and wanted to know more how the change was effected. We sold him the "Sanctuary," "Man's Nature and Destiny," "Life of Paul," Vol. 4 "Great Controversy," "History of the Sabbath," and five pamphlets. We also sold to his chief officer, "Thoughts on Daniel and the Revelation," "Sanctuary," and "The Way of Life."

I have been to the most important ports in the world, but never have I seen one equal to Liverpool. Three men could be employed here on ships alone, and our publications are highly respected. During the first three months of the present year we put, on board ships, 9,000 copies of *Signs*, *Review*, and *Instructor*, besides a large supply of *Good Health*, and have obtained several subscribers for *Good Health* and *Present Truth*. A sister from Switzerland is working in the city, from house to house.

Our hearts are filled with gratitude to God that war has been averted, and that peace is assured for a little while longer. We know that it cannot be long, but we pray that the angels may indeed hold the winds till the servants of God are sealed, and may the Lord's people be aroused to the importance of doing the work while there is peace. "Work while it is called to-day, for the night cometh when no man can work."

We are much pleased with the *Signs* every week. It is universally liked here, and finds a

welcome everywhere. If some of our dear California friends would send us some of Elder E. J. Waggoner's "Bible-readings," we could use them to double advantage,—we could sell them, and with the proceeds buy tracts for distribution. I always find that what people pay for they think more of than if it be given to them in a casual way. May the Lord bless the cause throughout the wide world.

GEO. R. DREW.

May 12, 1885.

New Orleans Mission.

THE idea of our leading brethren in starting this mission at the time they did, was to improve the advantage to be gained at the World's Exposition, of giving our literature a world-wide circulation. In this I think I can report that their plans have been fully met. Many persons from the Old World have received reading matter, even a prince of Poland. But it has been much more extensively circulated over the Southern States, the result of which the Judgment day will reveal.

As a result of Bible-readings, there are twenty-three rejoicing in the truth, and several others interested. May the Lord continue to bless these dear souls and the work in this city, is my prayer. The Exposition is now numbered with the things of the past; but not so with this mission. It is to be sustained, and I believe it will be, until all things earthly are no more. As we now return to Ohio, to assist in the work there, Brother G. K. Owen remains to take charge of the good cause here. May the Lord bless and sustain him.

The post-office address of the mission is No. 1270 St. Charles Street. H. W. COTTRELL.

May 28, 1885.

St. Louis Mission.

BROTHER N. W. ALLEE, who had charge of this mission during the past year, was obliged to relinquish it on account of failing health. During his stay here, much was done, and some embraced the truth. Our periodicals have been placed on the passenger boats, and the hotels have also been supplied with first-class reading matter. Some books have been sold, and subscriptions for our periodicals taken.

About the middle of April, myself and wife were invited to take charge of the mission, to relieve Brother Allee. Sisters A. Reaves and E. Neal have volunteered to assist in the work. Our visits to the steam-boats are well received, and the *Signs* which we leave on about thirty passenger steamers are being read till they are worn out. The officers accept them with gratitude. St. Louis has about 400,000 inhabitants, and so situated that reading matter placed on steam-boats here may find readers all the way up and down the Mississippi, up the Missouri, and up the Ohio rivers, with their large tributaries, and so can reach people from a large part of the Union. May the Lord prosper the work.

JOSEPH CLARKE.

The Mission Fleet.

THIS fleet now includes the *John Williams* in the South Seas; the *Ellangowan* and the *Mayri* at New Guinea; the *Good News* and the *Morning Star* of the London Society; on Lake Tanganyika; the *Peace* of the Baptist Society on the Congo; the *Day Spring* of the Free Church at New Hebrides; the *Henry Wright* on the south coast of Africa; the *Illala* on Lake Nyassa; the *John Brown* of the Mendi Mission of the Moravians; the *Morning Star* of the American Board in the Pacific Seas; and the *David Williamson* at Old Calabar. This is not a complete list. There remains to note, for example, a steamer provided by the late Mr. Thomas Coats, of Ferguslie, for the African mission founded by Alfred Saker.—*Christian at Work*.

The Waldensian Valleys.

I HAVE been asked to give a short account of a visit to these famous valleys. The history of the Waldensian Church is well known, so I will confine my remarks to what I saw and heard during my two-days' visit to this interesting land, that has been consecrated by the blood of martyrs, and has brought forth so much fruit to the praise and glory of God.

We (for I was one of a party of four) were most hospitably entertained by Madame Beckwith, widow of the great benefactor of the Vaudois. What struck me very much was the beautiful simplicity manifested in the self-denying lives of the pastors and professors. It is evident that to them "to live is Christ." Their work, whether in preaching the gospel, teaching the young, or training the youths for the ministry, is the great object of their lives.

The Orphanage is a model of what such an institution should be. The perfect order and cleanliness of the large, airy rooms, and the happy looks of the children, who sang two or three hymns very sweetly to us, testified that the Father of the fatherless had sealed with his blessing this refuge and provision for the orphans of the valleys. Of the hospital we saw sufficient to convince us that the sick and suffering are tenderly cared for.

Perhaps nothing interested us more than our visit to the training college. Here the young men, some almost boys, are well instructed in general knowledge and the necessary branches of a good sound education, including the Scriptures in the original. Above all, they are rooted and grounded in their most holy faith; taught the truths and doctrines of the Bible, so that they may be able to impart them to others, and also that it is a privilege to be set apart by God himself for the ministry of the word.

This institution is, obviously, second to none in importance; for were the supply of pastors to fail, who would feed the flock in the valleys? There is a burden now resting upon this ancient church in the shape of a heavy debt upon the training college. Little or nothing can be given by the people themselves. A subscription list has been opened, to which it was our privilege to add our names.

Limited space forbids my dwelling upon our visit to one of the romantic little parishes upon the mountain side, or to the delightful meeting convened by our kind hostess the evening before we left, when between thirty and forty, including pastors, professors, students, and girls from the Superior School, were invited to meet us. We sang the praises of Him who had made us one by the blood of the cross, and we knelt at his footstool as one family, redeemed from among men, and fellow-heirs of the kingdom, where we shall be "glorified together."—*Anna D. Atkinson, in the Missionary*.

"No MAN is worth his salt who makes no enemies," is a common saying in which there is an element of truth. No man is worth that name who lets himself be prevented from doing what he knows to be his duty by the fear that others will object, and perhaps even will hate him. But it is not necessary to incur enmity as often as some suppose. He who clearly is determined to do right at all hazards, yet who evidently takes pains to be considerate of others, thwarts their plans as little as possible, and shows a gentle spirit, even when most firmly insisting upon his own course—he may even retain the friendship, as he surely will keep the respect, of the very persons whom he opposes. It is as discreditable to make enemies needlessly as it is to shrink from thorough loyalty to truth and duty for fear of making them; and he who by rude and evil behavior causes others to dislike him and then comforts himself with the notion that it is merely because he is right and they wrong, makes one of the worst of errors.—*Congregationalist*.

The Home Circle.

BE THOU CONTENT.

Why art thou full of anxious fear
How thou shalt be sustained and fed?
He who hath made and placed thee here
Will give thee needful daily bread.
Canst thou not trust His rich and bounteous hand,
Who feeds all living things on sea and land?
Be thou content.

He who doth teach the little birds
To find their meat in field and wood,
Who gives the countless flocks and herds,
Each day, their needful drink and food,
Thy hunger, too, will surely satisfy,
And all thy wants in His good time supply.
Be thou content.

—Paul Gerhardt, 1670.

Thy Brother's Keeper.

It had been an unusually busy day with Mr. Archer, of Archer, Ames & Co. As a rule, he, as senior member of a wealthy firm, was spared most of the business details, and his life, though by no means an idle one, was not crowded with care; but as he climbed the steps of his brown-stone mansion, at the same time feeling for his pass-key, there was a worried look upon his face, which did not escape his wife's eyes.

"I have not seen you look so tired in a long time. Has anything happened?" she asked, as soon as the servants had left them alone.

"Yes, I have decided to turn off one of our clerks. He has not been with us long—not over a year; but it is the first time one of our fellows has disgraced himself, and it has upset me. Then they've elected me as one of the trustees of that new Home for Disabled Clerks, and I had to attend a meeting to-day. The fact of the matter is I can't think how such a fine fellow as Clark could have done it."

"Done what, dear?"

"Oh, didn't I tell you? Come to the office drunk. Not a little under the influence of liquor, but drunk."

"And he was always steady?"

"Perfectly so, since I met him. He came well recommended, and gave good satisfaction; so good that we were thinking of raising his salary."

"How old a man is he?"

"Anywhere between thirty and forty."

"Married?"

"I don't know—yes, come to think of it, he is, for he lost a child awhile ago."

Mrs. Archer had her own notions of the relations between employers and employed, but her husband, when she hinted at them, always told her they were most unbusiness-like. "Never let business and charity interfere," he would say, "I am always glad to aid any good cause, to help any struggling man or woman, but it must be outside of business. My clerks are mere machines to me; if they run well, I retain them; if not, they go."

Yet, being a warm-hearted man, Mr. Archer was not quite consistent, and it grieved him deeply to turn away a clerk in disgrace. "A quick fellow. Such a good correspondent! Isn't one in the office writes a hand like he!" he kept muttering, as he sat sipping his coffee and peeling fruit for his wife.

The front door-bell rang just as Mr. Archer was refusing a second cup of coffee, and John announced, "A lady on business, sir."

"Ask her name, John; I am tired, and unless it is something important, I shall see no one."

"Mrs. Clark, and she dislikes troubling you, but the matter is important."

"His wife!" exclaimed Mrs. Archer, while her husband frowned almost angrily. "Let her come in here, dear. She may not have come to tease you, only to explain. Don't send her off without a hearing. Do you mind my being in the next room while you see her?"

"No, indeed; and if you were not so soft-hearted, I would engage you to come in at the right moment to send her off. I can't stand a woman's tears." Then stepping to the door, Mr. Archer added, "Show the lady in here, John."

A moment more, and a young woman came in. Her dress was most severely simple, but it was such as only a lady would have devised, and her manner, though nervous, was of one accustomed to move among cultivated people.

"I beg pardon, Mr. Archer, for calling at this hour, but I could not wait through a long night."

The voice was so sweet and low, and the eyes that were raised to his so full of patient endurance and quiet determination, that Mr. Archer said to himself, "Confound the fellow! How could he do it with such a wife?" But he was not a man of ready speech, and, though feeling more kindly to his guest, did not say a word to help her on.

"My husband will not explain matters to you; he thinks you might fancy he was excusing himself, and he and I both know that no man has any real excuse, though"—her voice broke a little, but she recovered herself, and began again.

"I will tell you the exact truth—the story of our married life, though I hardly hope that it will make any difference to us, it may be the means of your saving others; at least, I have felt impelled to come and tell it. We were very happy the first year or two; but my husband, through the failure of the firm he was with, lost his position. He was offered another clerkship, but a relative of mine was willing to take him into business as a partner, and it was tempting—he accepted. This relative was unmarried; and after six months, tiring of the business, he sold out; and as affairs had been carelessly arranged with my husband, he was again cast loose without any means of support. I believe that he then began to drink—not much, but I never suspected it; only enough to 'give him courage,' as he said afterward."

"I will not weary you with an account of the next three years. It was in the panic times, and better men than he had nothing to do. He was often from morning to night without food, and when a friend would ask him to step in and take a drink, I cannot wonder that he, little suspecting danger, would accept. As he has said since, many a friend will offer a man a glass, but not one in ten will ask him to lunch. The habit of drinking grew upon him, till when he did get a position he could not keep it. He sank very low. Not that he drank hard, but liquor made him unfit for business, and affected him very quickly. He had been out of business six months when a friend of ours told him that he could get him a position in your office if he would solemnly swear not to touch liquor. He had been so steady for some months that I felt sure, with encouragement, he would be a changed man."

"He was accepted by the firm just about a year ago. I remember so well my anxiety that night; for our friend had told us that the last correspondent had eighteen hundred a year, and I felt that if he could be raised above real anxiety, he would be so much safer. He came home very happy, for he was accepted. His salary was one thousand dollars; but he felt sure, if he did his best, he would soon have it increased. He was very happy and hopeful, and though I knew that we had debts that must be paid at once, and that we could no longer live with our relatives, I tried to keep up a brave heart."

"I am sure you did," Mr. Archer said, involuntarily, and his kind tones encouraged the wife to go on with her story.

"You see my husband was always so generous when he had money—so hopeful that he would have more—that though he brought me all his salary, only paying for his monthly commutation ticket, and reserving ten cents a day for his

lunch, I found it a very hard matter to pay rent and keep the house on his salary, besides trying to pay the debts that now began to trouble him. We had four children"—the mother's voice would break in spite of her strong will, but she kept the tears back—"perhaps you know that we buried our little six-year-old a year ago? The eldest had to be sent to a good school, for our children will have a better position by and by, and must be fitted for it. Still, even though we had great anxiety and struggles, if we had been fortunate in choosing our home in a healthy place, I think all might have been well. Unfortunately, we were tempted by the cheap rents to hire in a little village in Jersey. They assured us chills were unknown there, but at the end of three months we were all ill. The doctor's bills and the quinine crushed us, Mr. Archer."

"My husband went to business, time and again, sick with malarial fever. He gave entire satisfaction, for more work was piled upon him—he wrote such a good hand; but no hint was given him of raising his salary. He says it is a mere matter of business—that the firm never knows how many children a man has, nor whether he can live on his salary. If he can't, they can get one who can."

"At last the fever got such a hold of our little Robbie that he died. I had lost all fear of my husband's drinking, for he had gone again and again to business, distressed and half sick, and had not tasted a drop; so I thought him cured. But he told me to-day that ever since Robbie went he has been tempted. He has felt so discouraged, so hopeless. This morning an old comrade met him. He was weak and depressed—he had given up hope of getting out of debt and educating his children properly, and he took the offered drink!"

Here the poor tired wife burst into tears. In a moment Mrs. Archer was by her side, soothing her with loving words, and promising a hundred possible things, talking between whiles to her husband, who sat conscience stricken, unable to defend himself against her indignation.

"This is what comes of keeping business and benevolence apart. This comes of looking upon your employees as mere machines. If the poor fellow had been in one of the institutions you uphold, his family would have been helped, and he would have been carefully guarded and guided. But here is a man who tries to retrieve himself; who, run down, and living in an unhealthy atmosphere, needed for his salvation an adequate income, and you hardly knew he was a married man! Henry, Henry! who was it asked God scornfully, 'Am I my brother's keeper?'"

By this time Mrs. Clark had grown composed, and was listening in undisguised astonishment, and even horror, to her new champion. She had had the same thoughts, but such things could not be said.

"O Mrs. Archer," she said hurriedly, "my husband has said again and again there is not a firm in the city that is more noted for its large donations—"

"Donations!" put in Mrs. Archer impatiently.

"And if a clerk is ill, his place is kept for him, and his salary goes on."

"To be sure it does; that is mere decent treatment. Every well-to-do house does that, my dear Mrs. Clark. What I complain of is that so many men and women who are good and kind and generous, like Mr. Archer, yet employ men and women without taking any interest in their lives, without feeling that, as children of a common Father, as fellow-pilgrims to a better home, we must take a warm personal interest in those whom we employ."

"How many ladies know the private history of their servants, take an interest in the mother in the old country, or the brother who has been a little wild, but who is trying to mend, and ought to be invited to Mary's warm kitchen, evenings,

and so kept from bad companions? And with gentlemen it is even worse; for their clerks are educated gentlemen like themselves, sometimes better educated than themselves; and yet the heads of a firm seldom or ever care whether their clerks are able to educate their children, or can afford to save a delicate wife by giving her change of air and rest from anxiety."

"It is very true," said Mr. Archer, slowly; "and for my part, whatever Ames or Hancock may think of it, things must be looked after down at the office. I will see your husband myself, to-morrow," he added, taking Mrs. Clark's hand in his, "and I ask you to forgive a fellow-sinner—a fellow-Christian. Let Clark be at his desk as usual, and now that we do know one of our clerk's wives, we mean to keep up the acquaintance, don't we, wife?"

"Indeed we do! But Mrs. Clark has come all the way from Jersey, and I don't believe she's dined!"

There was a ringing of bells and hurried orders, and soon Mrs. Clark was seated between her new friends, who had to play at eating a second dinner to keep her in countenance. Then Mr. Archer, tired as he was, decided he would go out to the little Jersey home that very night, and have a talk with Mr. Clark. Mrs. Archer could see by the happy look in the wife's eyes that that was just what she most wanted. So the carriage was ordered, and soon the brave woman who had mounted those steps two hours before with such fear, was running lightly down, sure that she was carrying a true friend to her husband, who would help him to lead a new life.

What passed between the wealthy merchant and his wife that night is only known to them; but there were mutual confessions; both felt humbled and penitent, and the morrow began a new life with each.

We need not follow them further. Would that this story, founded on fact, might arouse other noble men to a sense of their duty—to an acknowledgment that they are their brothers' keepers, under God.—*Christian Weekly*.

Fame Purely Local.

FAME is only local. There is no such thing as universal celebrity. When the hostler begged the bishop to shake hands with the bruiser in the stable-yard ("he'll let yer") the worthy man simply gave expression to the relative opinions regarding prelates and prize-fighters held in his circle. When Victor Hugo witnessed a marriage at a *mairie* recently the registrar nearly brought on an apoplectic fit by mildly asking the "maitre" whether he spelled his name with or without a "t." He was unconscious of the existence of the poet. A couple of pious pilgrims from New England once visited the house of Cullen Bryant, reverentially examining every hole and corner, greatly to the delight of the poet, but went away very wrathful when they discovered that they had mistaken the place. They wanted to see the home of "Billy Bryant, the negro minstrel." None of the farmers close to Tennyson's house could tell an American tourist anything more about him than that they "heard as 'ow he wrote poetry-books for the queen." When the pedestrian asked the rustic for Shakespeare's house he was asked who he was; and so little do the Norwich innkeepers appreciate the fame of Sir Thomas Browne that when a recent visitor inquired for the house said to be his he was referred to the local directory, which "contains the names of all the resident gentry."—*London World*.

If men were as ready to commend what they approve as they are to condemn what they disapprove, life would be rendered much more pleasant, and many thorns that now pierce men's hearts would never enter them.—*Sel.*

Health and Temperance.

Food and Intemperance.

IN the conflicting theories of temperance agitators, and the hot disputes of prohibitionists and non-prohibitionists, essential facts at times slip out of sight. With an evil so enormous there seems to be no remedy save in striking at the root—the root being taken to be always the existence of facilities for obtaining the stimulant. The desire for such stimulant is regarded by a large proportion of workers in this field as only another manifestation of that total depravity of mankind which can find no salvation save in, first, the grace of God, and, second, the abolition of the saloon.

For some of more ardent faith, the man who swears off, if honest and believing, is proof against even the saloon, conversion having rendered temptation innocuous; and now and then a case occurs which seems to bear out this theory. But for the most part it is understood that indulgence has created a craving, excited often to madness by the sight or smell of liquor, and that one of the first essentials in common-sense work is to remove temptation, and thus prevent the possibility of relapse.

This, and much more in the same line of thought, is all true, but it seems seldom to occur to even the most ardent worker that, though cure of an existing appetite is now the prime consideration, prevention might have taken its place. The appetite is there, and apparently an instinct; and for many this is the fact. Inheritance has given generation after generation the craving, and made perpetual battle the only safeguard against it. And so, in every home where the curse has found resting place, women are weeping and praying and planning—now indignant at the weakness and shameful fall of those for whom they pray; now melting into pity, and gathering all forces for a fresh fight and perhaps a fresh defeat. The proportion of drinkers increases, and with it the ever-increasing percentage of paupers, criminals, idiots, lunatics, made so by this liquor fiend which threatens every home, and, directly or indirectly, has power in every home. No blue ribbon bars the way so completely that admittance cannot be had; no prayer has power enough to stay the fall that may at any moment be the fate of the most earnest struggler.

For one who looks for other than surface reasons it soon becomes apparent that there is some cause not yet reached, nor likely to be reached, by present methods. A little investigation shows that the drinker of the more common stimulants,—whisky, gin, or beer,—is usually in the class fed on coarse food, improperly prepared. Exactly what connection this food has with a morbid thirst is not asked. There is a general feeling that the poor man in large cities must have better lodging, better air, and better food, before he can fight his propensity successfully; but better food is taken to mean, generally, not greater variety, but meat in one form or another, in larger amount, and at every meal. What the direct effect of a preponderance of animal food may be is never asked, and the one question of diet is considered only in Inebriate Homes or under special treatment. It is known that the stomach of the confirmed drinker is weakened, and rendered almost incapable of digestion, but the restoration of power is supposed to come with signing the pledge; and that long waiting and utmost care are necessary never occurs.

For the masses who must deal with intemperance there is but the smallest understanding, often none at all, of what part food plays in repressing or creating the dreaded appetite. And even the most ardent student of laws, has small faith in any laws that govern the body. Unaccountable tendencies must be beyond our

own control. They are simply mysterious dispensations of Providence, and intemperance part of the general perversity of mankind, never to be accounted for by any natural cause.

In the limits assigned it is impossible to go into the history of food or of national dietaries and their effects. Yet it is certain that national food has created national tendencies ever since the story of food began. The speculative and mystical tendencies of all East Indian races are the direct result of an abstinence which leaves the brain unclouded by any fumes of food. In fact, there is not substance enough in the favorite food to give full body either to life or thought, for as the dietary enlarges, thought grows with it, a varied diet proving itself essential to complex and sustained thought. But whenever the food is too strongly stimulating—and this occurs whenever meat is used too freely—there is felt at once, as the inevitable consequence, an abnormal and craving thirst.

The ambition of the day-laborer in our cities is to have plenty of meat, and this is preferred as steak fried to a crisp, and swimming in fat. For the South, and much of the West, "hog and hominy" rule; the former as bacon, used three times a day, and also swimming in fat; the latter as pone, rank with saleratus. In each case there is far more heat-food than can possibly be assimilated. The result is an irritated stomach, overheated blood, and thus a drying of every tissue over which it passes, thirst being the natural consequence. True nourishment has not been given. The tissues are stimulated, but not fed. The stomach does its work as it can, sending on the half-digested mass, and ending, an hour after food has been taken, in a "goneness" and craving that only stimulant can satisfy.

Nothing appears to soothe and quiet such cravings so well as alcohol in some form. For the Southern or Western man it is likely to be whisky, made from the corn that has already proved his enemy in one form, and now turns to a still more deadly one in another. For the city laborer there are many forms, lager beer appearing always the most innocent, because so much is required to bring about any effect, the amount of alcohol in each glass being too small to afford much sense of stimulation. But the quantity taken must always increase. All natural craving for food ceases, a glass of something to whip up the stomach and incline it to work being the first thought of the morning. So the miserable course goes on, till constant thirst, impossible to quench or satisfy, is the self-induced state of every drinking man.

Whatever may be thought of stimulating the appetite of the exhausted brain-worker, for instance, by the use of a glass or so of light wine, in which there is but the smallest proportion of alcohol, it is certain that any cruder form in time destroys all susceptibility, and at last all power to work in natural ways. The effect of alcohol is shown in a passage from Dr. William Robert's lecture on "Digestion," in which he mentions certain facts in connection with the eating of raw oysters, a method preferable to any other, for reasons which he states as follows:

"The fawn-colored mass, which is the delicious portion of the fish, is its liver, and is simply a mass of glycogen. Associated with the glycogen, but withheld from actual contact with it during life, is its appropriate digestive ferment—the hepatic diastase. The mere crushing of the oyster between the teeth brings these two bodies together, and the glycogen is at once digested without any other help than the diastase. The raw, or merely warmed, oyster is self-digestive. But the advantage of this provision is wholly lost by cooking; for the heat immediately destroys the associated ferment, and a cooked oyster has to be digested, like any other food, by the eater's own digestive powers.

"My dear sir, do you want to ruin your digestion?" asked Professor Houghton, of Trinity

College, one day, of a friend who had ordered brandy and water with his oysters in a Dublin restaurant.

"Then he sent for a glass of brandy and a glass of Guinness's XX, and put an oyster in each. In a very short time there lay in the bottom of the glass of brandy a tough, leathery substance resembling the finger of a kid glove, while in the porter there was hardly a trace of the oyster to be found."

This "kid-glove" condition covers also the stomach steeped in alcohol, which responds more and more feebly to any demand upon its powers. Larger and larger doses become a necessity, and thus the evil effects are cumulative, and each glass a stronger reason for another.

Is the pledge any sufficient guarantee against the inevitable working out of natural laws? and can any ribbon hold power enough to quiet a craving increased at every meal, and which, unless there be a struggle horrible to all who must witness it, proves master in the end? Yet it is certain that in right food is the solution of the difficulty, and that for those in whom there is inherited tendency this is the only method of suppressing the insistent desire.—*Helen Campbell, in Christian Union.*

Physiological Happiness.

WAYLAND defined happiness as "pleasurable consciousness." The well-fed horse, the browsing cow, the gamboling colt, the playful kitten and its mother-cat fondly watching it, are filled with pleasurable consciousness. This is provided for on the normal action of the physical system.

The capering child is happy for the same reason. Ancient sages thought that the spheres were so arranged that their various motions made entrancing music. Happiness is the music of the physical system in its proper working. It is most perfect where the vitality is fullest and most vigorous.

This is quite different from the enjoyment of the appetites. The latter may be legitimate, but it is brief at best. He who lives for it destroys at length his power to enjoy.

That eminent scientist, B. W. Richardson, F. R. S., has gone a little further, and given us the particular seat of this pleasurable consciousness. He says, "The center is not in the brain; it is in the vital nervous system—in the great ganglia of the sympathetic, lying not in the cerebro-spinal cavities, but in the cavities of the body itself, near the stomach and in the heart. We know where the glow which indicates felicity is felt, and our poets have ever described it with perfect truthfulness as in the breast. It comes as a fire kindling there."

The London *Lancet* declares this to be a scientific truth, demonstrated by a man of genius. It adds, "In other words, felicity is a physical result of a brisk and healthy circulation of blood through the vessels supplying the ganglia of the great sympathetic system of nerves; and whatever quickens, and at the same time frees, the flow of blood in these vessels particularly, engenders the feeling we call happiness. This is the fact, and we believe it explains the action of many articles of food and medicine and medical appliances. . . . Everything in life and nature acts and reacts in a circle. Be happy, and your sympathetic ganglia will have the blood coursing through them with the bound of health; and this quickening of the pulse, if it be produced by good cheer, whether at the table or the mountain-side, will produce happiness."

Even intellectual enjoyment connects with the normal activity of the cerebral centers, and thus quickens the arterial flow through the sympathetic nervous system.

It will be seen that, other things being equal, that man will be happiest whose physical system is kept in the best working order.—*Youth's Companion.*

News and Notes.

RELIGIOUS.

—Over 100,000 copies of the Revised Old Testament were sold in New York City the day of its first issue.

—The *Independent* says: "The 'Westminster Confession' teaches as plainly as words could declare it, that some infants are left to perdition."

—In the Revised Old Testament, the psalms are divided into five books, the last four beginning respectively with the 42d, 73d, 90th, and 107th.

—The churches in Toronto have once a year an Inter-denominational Exchange Day, when Baptists, Methodists, and Presbyterians exchange pulpits.

—The American Tract Society issued 68,862,904 pages of publications last year. The receipts amounted to \$353,818.29, and expenditures \$352,141.76.

—Three new Quaker missionaries are reported to have arrived safely at the capital of Madagascar, and a second doctor has been appointed to assist Dr. Fox in the medical mission there.

—No less than 33 distinct missionary agencies are at work in Africa at the present time. In South Africa there are 450 Protestant missionaries, 95 native ministers, 40,000 communicants, 250,000 under instruction, and probably 1,000,000, more or less, under the influence of Christianity.

—Rev. A. J. Gordon, D. D., Rev. H. L. Hastings, and others, were arrested and fined ten dollars each for conducting religious services on Boston Common on Sunday, May 17, without a license. Upon which one of the secretaries of the American Missionary Board remarked that there is not a heathen city on the globe where such preaching would not be allowed. But then, Boston is "cultured," you know. Yes, it is.

—The *Christian at Work* says: "The conviction is deepening that there will have to be a revision of the New Testament Revision, unless the work is to be limited to students and scholars. Its use has been discontinued in many pulpits which first adopted it, and it certainly is making very slow headway into popular favor, its stiff literalism and unidiomatic English militating against its adaptability to popular use."

—The *Index* argued lately that Washington was a deist. The *Congregationalist* answered by quotations of Washington's words and acts in respect to Christ and his religion. The *Index* rejoined, that as, in our day, professors at Andover subscribe to creeds which they can accept, only by an interpretation of the language never designed by those who wrote the creeds, so Washington "in times less enlightened than these," may have said what he did about 'the divine Author of our blessed religion' without meaning anything in particular by it." To this the *Congregationalist* replies: "But, then, Washington seems to have had an exceptionally high standard of honor and right." That is all right so far as Washington is concerned, but it sets the Andover Professors in not a very enviable light as regards "honor and right."

SECULAR.

—Philadelphia has no public library.

—Cholera has broken out at Valencia, Spain.

—The prosecution of polygamists goes steadily on.

—The decrease of the public debt for May was \$4,225,000.

—The Indians in Alaska are causing the miners some trouble.

—The net debt of the United States has now gone below \$1,500,000,000.

—The Apaches of New Mexico and Arizona are still on the war-path.

—San Francisco, Cal., boasts of an increase of 5,000 school children in one year.

—During a storm at Chicago, June 2, three persons were killed by lightning.

—England's acceding to Russia's demands seems to be taken as a sign of weakness.

—Hay in Mason Valley, Nev., is reported to be selling at \$1.00 per ton in stack.

—The Hessian fly is doing a great deal of damage to the wheat crop in some parts of Kansas.

—Dr. Jamie Ferran, who has brought to light inoculation for cholera, is but thirty-three years of age.

—Millions of grasshoppers are coming out of the sandy soil on the south side of the Arkansas River.

—At Pittsburg, Pa., several of the iron mills are stopped because of a strike among the workmen.

—It is estimated that the best beet lands will yield from 3,000 to 6,000 pounds of beet sugar per acre.

—England is likely to have trouble with Germany on account of German traders in Zanzibar, east Africa.

—Washington Territory farmers are now selling their last year's wheat at fifty-three cents per bushel.

—It is stated that Spain and Cuba have already spent \$700,000,000 in trying to put down the natives of Cuba.

—Washington, D. C., is now the eleventh city in size in the United States. In 1880 she was the fourteenth.

—Grasshoppers have appeared in Spanish Valley near St. Helena, Cal., and nearly destroyed every green thing.

—The ship *Sherwood*, when off the coast of New Zealand, March 14, experienced a terrific hurricane, which lasted eight hours.

—The New York *Times* says: "It now seems very clear that the wheat crop of 1885 will fall at least 125,000,000 bushels short of 1884."

—The mayor of Chicago has issued an order for the closing of all gambling rooms, and the police are to see that it is continually enforced.

—Talmage comes out in favor of cremation. He says: "I really think that resurrection is easier after incineration than after inhumation."

—Beecher's second sermon on evolution filled Plymouth Church. He accepts as an hypothesis that man came from the great family of apes.

—Beckford Mackay, United States Consul at Rio Grande do Sul, has gotten himself into trouble by shooting an editor. His trial will take place this week.

—The return of 129 Nez Perces Indians to Lewiston, I. T., is reported. The men were gaily apparelled in broadcloth, and the women and children had silk handkerchiefs and gold jewelry.

—Mutilated silver coin is to be purchased at the United States Mints at Philadelphia, San Francisco, and New Orleans, in sums of three dollars and upwards. The price paid is the same as for bullion.

—A new bill for hastening the abolition of slavery in Brazil has been brought before the senate. The slaves have decreased in number since 1871, under the law passed then, from 1,547,660 to 1,346,648.

—The school board in Lewiston, Me., having voted to pay the teachers of the St. Joseph Catholic parochial school, are now called on to do the same for the teachers of the French Catholic parish school.

—A fire broke out in the colliery at Durham, England, June 3, shutting in 350 miners. The later dispatches state that all have been rescued but twenty-two persons who were killed by the explosion.

—The United States steamer *Corwin*, which sailed for a cruise in the Arctic, last April, returned to San Francisco for repairs. The *Corwin* reports that the whaling bark *Rainbow* was crushed in the ice. No lives lost.

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

—Another tenement house, this time in Jersey City, N. J., has collapsed, killing four persons and wounding nine others, more or less seriously. How long will our American people allow this kind of criminal carelessness to go unpunished?

—At Astoria, Or., six of seven fishermen, convicted of rioting, asked that the seventh man, who was a married man, be allowed to go free, to care for his family, asserting their willingness to suffer his penalty for him if divided among them.

—Beaver Park reservoir, in South Sturain Cañon, Nevada, burst its banks, and a column of water 120 feet high came rushing down the cañon at a fearful rate, carrying away houses, barns, bridges, and destroying much property. No lives lost.

—In the fall of "Professor" Odum, as he jumped from Brooklyn bridge, the tremendous force with which his groin struck the water tore the skin, parted the spleen, tore off one kidney, ruptured the liver, broke five ribs, and almost every important internal organ was injured by the shock.

Obituary.

CUSHMAN.—Died of consumption, at St. Clair, Nev., May 24, 1885, Mary E. Cushman, aged 41 years, and 11 months.

Sister Cushman was born in Ohio, came West in her youth, and resided almost twenty years in the neighborhood where she died. Her disease dated back more than fifteen years before her decease. She embraced the present truth in the winter of 1877-78. Her sufferings at times were intense, but she told her friends to be anxious for themselves, and not for her. Her husband and two sons, with other relatives and friends, are bowed with grief; nevertheless they expect immortality to be given soon. Sermon by the writer from Num. 23:10.
G. W. COLCORD.

Appointments.

OAKLAND.—House of worship, northeast corner of Clay and Thirteenth Streets. Sabbath-school every Sabbath at 9:30 A. M. Preaching at 11 A. M. Prayer and missionary meeting every Tuesday evening at 7:00. Seats free.

SAN FRANCISCO.—House of worship, 912 Laguna Street, between McAllister and Tyler Streets. Sabbath-school every Sabbath at 9:45 A. M. Preaching at 11 A. M. Prayer and missionary meeting every Wednesday evening at 7:45. Preaching every Sunday evening at 7:30. Mission Reading-rooms at the church.

THE Seventh-day Adventists of Aroostook Co., Maine, will hold their spring camp-meeting at Houlton, beginning Thursday, June 25, 7:30 P. M., and continuing over two Sabbaths, closing Tuesday morning, July 7. Competent help has been secured. All are invited.
A. O. BURRILL.

THE Canada camp-meeting will be held at Lenoxville, P. Q., June 25-30. A desirable location has been secured for this annual gathering—a pleasant grove near the village. Lenoxville is a railroad center, an enterprising village, and only three miles from the city of Sherbrooke. A large attendance is anticipated. It is earnestly desired that every Sabbath-keeper in the Province of Quebec shall attend this meeting. Brethren from Vermont are cordially invited.
R. S. OWEN.

North Pacific Conference.

BIBLICAL INSTITUTE.

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

CAMP-MEETING.

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

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

CONFERENCE.

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

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

SABBATH-SCHOOL ASSOCIATION.

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

TRACT AND MISSIONARY SOCIETY.

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

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

CAMP-MEETING COMMITTEE.

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

CHAS. L. BOYD,

J. E. GRAHAM,

J. C. HALL,

Conference Committee.

Publishers' Department.

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OUR GENERAL AGENTS.

Michigan—Miss Hattie House, care *Review and Herald*, Battle Creek, Mich.

New England—Mrs. E. T. Palmer, N. E. Tract Repository, South Lancaster, Mass.

North Pacific—Mrs. C. L. Boyd, East Portland, Oregon. England—*The Present Truth*, 72 Heneage Street, Great Grimsby, Eng.

Norway—Eld. J. G. Matteson, Akersveren No. 2, Christiania, Norway.

Switzerland—Addie S. Bowen, Belchenstrasse 20, Bale, Suisse.

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

RECEIPTS.

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

CALIFORNIA CONFERENCE FUND.—S. W. Sedore (tithe) \$35.20, San Jose church \$13, Oakland church \$170.90, Petaluma church \$41.48.

CASH RECEIVED ON ACCOUNT.—Colorado T and M Society \$200, Texas T and M Society \$50, Ohio T and M Society \$73.70.

HEADSBERG COLLEGE.—B. R. Shekler \$65.

CALIFORNIA T AND M SOCIETY.—District 3, per Sara McEntier \$73.35, Josef Badescu \$1, John Bahler \$5, Mrs. E. Bryant \$7.50, Oia May Peoples \$2.25, Mrs. Sarah Belden \$3.

ORDERS FORWARDED.

BOOKS SENT BY FREIGHT.—Australian Mission, N. H. Drullard.

BOOKS SENT BY EXPRESS.—F. H. Butcher, Mary Heileson, N. C. McClure, H. A. Whittaker, G. H. Derrick, J. J. Bolton, Maria Huntley, J. G. Smith, E. A. Briggs.

TEMPERANCE PACKAGES.

We have put up in packages three different assortments of our health and temperance works which we will furnish, post-paid, at the prices named.

Ten Cent Package.

The smallest package contains 100 pages in thirteen tracts, as follows:—

True Temperance—Alcohol, What is it?—Our Nation's Curse—Cause and Cure of Intemperance—Effects of Intemperance—The Drunkard's Arguments Answered—Alcoholic Medication—Alcoholic Poison—Tobacco Poisoning—Tobacco—Using a Cause of Disease—Tobacco—Using a Relic of Barbarism—Evil Effects of Tea and Coffee—Ten Arguments on Tea and Coffee.

Forty Cent Package.

The second package, costing forty cents, post-paid, contains the above list and the following in addition:—

Pork, the Dangers of its Use—*Diphtheria*, its Causes, Prevention, and Proper Treatment. By J. H. Kellogg, M. D. This book should be in every household. Its instructions, if faithfully carried out, will save many a precious life.

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The third package, costing \$1.00, post-paid, contains in addition to the above:—

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Address, SIGNS OF THE TIMES, Oakland, Cal.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 11, 1885.

Camp-Meetings in 1885.

CANADA, Lenoxville, P. Q., June 25-30
 DAKOTA, Sioux Falls, " 25-30
 NORTH PACIFIC, Portland, June 24-July 1
 NORTHERN MAINE, Houlton, " 25- " 7
 MINNESOTA, Mankato, July 1-7
 TEXAS, July 24 to Aug. 4

Australia.

A TELEGRAM from Sydney says: "We have arrived and are all well. We had a very pleasant voyage. Address us at Melbourne."

Many prayers went with them, for their safe journey. And many prayers will follow them in the beginning of their work. Ps. 118:25.

For the information of all we state that the Australian mail left San Francisco June 6, and leaves every four weeks.

To England.

BY the *Review* just received as we prepare for the press, we learn that the company who went to England had a pleasant and profitable trip. They scattered the publications, held Bible-readings and preaching services, and formed a number of pleasing acquaintances. We hope soon to receive tidings of their work in the Old World.

Zealous, but Ignorant.

A MAN in Oshawa, Canada, writes a long communication to the *Weekly Globe and Canada Farmer*, giving an account of the work and "the death of Millerism." Somebody has kindly sent us a copy of the paper. A couple of points are sufficient to show the extent of his knowledge of the subject of which he writes. He rehearses as a fact the long-ago and oft-exploded story that the believers in Mr. Miller's theory prepared "ascension robes," declaring that the story is true; and we know it is not true. The other point which we will notice will show to the satisfaction of every one that he is entirely ignorant of the matters of which he speaks. He says that Millerism flourished until April 15, 1843, when it died; and that the proclamation of the coming end of the world was greatly aided by "the grandest meteoric shower Canada and the Northern States ever saw." And this he locates "on the 13th day of November, 1842." This date with him is not an error of the pen, or a mistake of the printer; he states it deliberately, and describes the hard winter of 1842, following the falling of the stars. Now the winter of 1842-43 was a hard winter, just as he describes it, similar to last winter, but the stars fell in 1833, nine years before! We advise him to inquire of somebody who knows the truth about these things before he attempts to write their history again.

Proud of Perjury.

THE prevalence of perjury in our courts is alarming, and makes it impossible to administer justice with any certainty. The "Sharon Divorce Case" developed an unusual amount, and the noted witness, Nellie Brackett, now comes into court, and without a blush or sign of regret, swears that all her evidence in the case was false. She was complimented by a lawyer on her powers as a liar, and coolly replied: "Well, I told a good many lies, and told them well; I am a success at it." A fifteen years' sentence to San Quentin might cool her ardor, and take away from her silly head the romance of false swearing. But there is so much of it done that it loses its vile character in the eyes of the world.

We would cheerfully make one suggestion, if it would do any good. Our public prosecutors ought to add perjury to the indictments of "defaulters," alias thieves, and others who serve themselves in offices at the public expense. Why administer an oath, making a man swear that he will faithfully discharge the duties of an office, and never take note of the perjury when he violates his trust? Nothing serves more to make the oath a farce than this practice. But we fear the current is set in too strong; it will scarcely be checked.

The Bad Boy.

WHEN we ride on the cars a volume is thrust into our faces, and we are invited to buy "Peck's Bad Boy." Walking the street, a card is handed to us with an invitation to go to the theater, to see the "Bad Boy" performed by a comedy company. We do not suppose our protest will do any good, but we do protest against this raid upon the public by "Peck's Bad Boy." To tell the naked truth, bad boys are no novelty in California. We do not have to read a book nor go to the theater to become acquainted with their ways. We only wish that Peck lived in San Francisco, and that he were obliged to walk a nightly round on "Tar Flat," or the "Barbary Coast," or "Bryant Street," and we feel assured that he would be glad to forget that bad boys have an existence.

And we believe that it would be to the interest of juvenile morality if Peck's bad book were entirely suppressed. There are plenty of boys, not only in San Francisco and Milwaukee, but all through the country, who think that it is funny and smart to become notorious as bad boys, and this demoralizing bad book of Peck's is not only strengthening them in their belief, but the patronage given to the book by those who ought to know better, is leading scores of tolerably good boys to believe that they have been losing youth's best opportunities in not developing into bad boys. In their efforts to be good they have entirely failed to become as popular as the bad boy; and most children love to be popular—they love to be admired, and what so pleasing to human nature as to be a bad boy if thereby one can be praised and admired? We hope that parents will consider well before they let copies of this pernicious book fall into the hands of their children. Religious papers ought to warn them against it. All children should be taught that "practical jokes" are both cruel and wicked.

We must be excused; we shall not buy the book, nor shall we go to the theater to see the pranks of any bad boy. We have no admiration for bad boys nor their ways. We see them on the streets only too frequently.

College Literature.

THE following from the *Churchman* we would commend to the consideration of the authors of a college production not a thousand miles from Oakland, as well as everywhere else. We are happy to state in this connection that the college papers of the Seventh-day Adventists are faithful exponents of the plan recommended. In proof of which we would call attention to the *Students' Workshop* of the Healdsburg College, Healdsburg, Cal.

"We notice with pleasure that the students in at least one of our great colleges are coming to be a little ashamed of the periodical literature which has heretofore been the chief literary exponent of collegiate life. They are beginning to see what their elders have seen with some impatience, that the triviality of college papers is of a dissipating character. No one objects to college fun, especially if it be the healthful outburst of animal life in momentary expression; but to print, week after week, the idle, foolish chatter of the college room, is to set before our fellows a very mean sort of literature. We do not expect collegians to be weighty in their wisdom, but they do themselves a wrong when they use the noble art of literature to give currency to twaddle,

or, worse still, to feeble satire upon college officers. Why should not the thought of collegians try for a more honorable expression? Let them make their papers exponents of their best thought, not of their idleness. The practice in literature which a college paper affords is not to be despised. It is only the malpractice which right-minded people condemn. Make your papers as light as you will, we say to these literary youngsters, if lightness is your best, but remember that the most genuine light literature is that which gives light."

Short Musical Notes.

THERE are two ideas of time in the execution of tunes: the first respects the relative length of sounds in the same tune; the second has respect to manner of executing the tune as a whole—whether slowly or rapidly. It is generally conceded that time is an important factor in all music, either vocal or instrumental, where a number of performers are required. There is really no music made by a choir or a congregation where time is not observed; there is only a medley of discordant sounds. This is one method of *murdering* (instead of *executing*) a tune.

The object of church music being to give expression to words, there must not only be a correspondence between the words and the music, but the time must be suitable to both. It is a great mistake to suppose that a tune sung slowly is necessarily "dragged," and it is a mistake to suppose that church music sung rapidly is necessarily "artistic." We remember hearing a piece of Sabbath-school music begun in quick time, and the leader cried "faster!" and he led the way in a gallop, so rapidly that it was not possible for the singers to distinctly articulate the words. Such singing is as far as can be from giving proper expression to the words. If there was any devotional feeling at the outset, it was dissipated before many lines were sung.

And it is an error to suppose that in order to be artistic a tune must be sung in *staccato* style. There is comparatively little church music that requires that style in a marked degree; while there is much that must be sung in a smooth, flowing style, to do it justice. No mere musician—that is, one who has studied music alone—is fit to lead in church music; he must be a student in *language*, in expression, to do justice to sacred verse. Even the different parts of a verse may require different styles as to time; but here another error must be guarded against: changes from fast to slow or slow to fast must not be too violently made.

And yet one more error we will notice. It is that of supposing that the same tune or the same words have a fixed time from which they cannot be varied. A quartette, or a company of six to ten singers, may sing a piece more rapidly than sixty or a hundred could sing the same piece. It would be quite proper for a few performers to sing a piece in the time which would utterly spoil that piece if sung by a large congregation. A leader must possess judgment, and understand the material he has to handle.

Speaking of tunes, we would remark that there are few tunes as *useful*—as capable of varied execution—as *Arlington*. A judicious leader with a sensible company of singers can make of it just what he pleases. He can suit it to a funeral or a jubilee. But this requires skill and taste.

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