

# The Signs of the Times.

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

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## The Signs of the Times.

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### THE COMMUNION HYMN.

Matthew 26:30; Mark 14:26.

THEY sung a hymn—the solemn strain  
That floated on the hallowed air  
Soothed heavy hearts that beat in pain,  
And smoothed the ruffled brow of care.

They sung a hymn—who led the song?  
Whose voice, least tremulous of all,  
Rose clear, and sweet, and calm, and strong,  
Like some far-distant bugle call?

May we not, Master, think 'twas thine  
Who broke the bread and breathed the prayer;  
Who poured the consecrated wine  
And deigned the sacred feast to share?

They sung a hymn. Oh, that some pen  
Had traced each gently falling word!  
For ne'er before had ears of men  
A melody so tender heard.

They sung a hymn—not here below  
What hymn they sung will mortals know;  
But, whi pers soft the heavenly dove,  
Its theme was Christ's redeeming love.

—Mrs. Annie L. Angier, in Observer.

## General Articles.

### Persecution of the Early Church.

BY MRS. E. G. WHITE.

THE early Christians were indeed a peculiar people. Their blameless deportment and unswerving faith were a continual reproof that disturbed the sinner's peace. Though few in numbers, without wealth, position, or honorary titles, they were a terror to evil-doers wherever their character and doctrines were known. Therefore they were hated by the wicked, even as Abel was hated by the ungodly Cain.

The history of the early church testifies to the fulfillment of the Saviour's assurance that his followers must tread the same path of humiliation, reproach, and suffering which their Master trod. The enmity that burst forth against the world's Redeemer, would be manifested against all who should believe on his name. The powers of earth and hell would array themselves against Christ in the person of his followers. Paganism foresaw that should the gospel triumph, her temples and altars would be swept away; therefore she summoned her forces to destroy Christianity. The fires of persecution were kindled. Christians were stripped of their possessions, and driven from their homes. They "endured a great fight of afflictions." They "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment." Great numbers sealed their testimony with their blood. Noble and slave, rich and poor, learned and ignorant, were alike slain without mercy.

Wherever they sought refuge, the followers of Christ were hunted like beasts of prey. They were forced to seek concealment in deso-

late and solitary places. "Destitute, afflicted, tormented, of whom the world was not worthy, they wandered in deserts, and in mountains, and in dens and caves of the earth." The subterranean excavations connected with the city of Rome afforded shelter for thousands. Long galleries had been tunneled through earth and rock to procure material for the vast structures of the capital, and the dark and intricate network of passages extended for miles beyond the walls. In these underground retreats, many of the followers of Christ, when suspected and proscribed, found a home; and here also they buried their dead. When the Lifegiver shall awaken those who have fought the good fight, many a martyr for Christ's sake will come forth from those gloomy caverns.

Under the fiercest persecution, these witnesses for Jesus kept their faith unsullied. Though deprived of every comfort, shut away from the light of the sun, making their home in the dark but friendly bosom of the earth, they uttered no complaint. With words of faith, patience, and hope, they encouraged one another to endure privation and distress. The loss of every earthly blessing could not force them to renounce their belief in Christ. Trials and persecutions were but steps bringing them nearer their rest and their reward.

They called to mind the words of their Master, that when persecuted for Christ's sake they were to be exceeding glad; for great would be their reward in Heaven; for so had the prophets been persecuted before them. Like God's servants of old, they were "tortured, not accepting deliverance, that they might obtain a better resurrection." They rejoiced that they were accounted worthy to suffer for the truth, and songs of triumph ascended in the midst of crackling flames. Looking upward, by faith they saw Christ and angels leaning over the battlements of Heaven, gazing upon them with the deepest interest, and regarding their steadfastness with approval. A voice came down to them from the throne of God, "Be thou faithful unto death, and I will give thee a crown of life."

In vain were Satan's efforts to destroy the church of Christ by violence. Thousands were imprisoned and slain; but others sprung up to fill their places. And those who were martyred for their faith were secured to Christ, and accounted of him as conquerors. They had fought the good fight, and they were to receive the crown of glory when Christ should come. The great controversy in which they yielded up their lives did not cease when the faithful standard-bearers fell at their post. God's workmen were slain, but his work went steadily forward. The gospel continued to spread, and the number of its adherents to increase. It penetrated into regions that were inaccessible, even to the eagles of Rome. Said a Christian, expostulating with the heathen rulers who were urging forward the persecution: "You may torment, afflict, and vex us. Your wickedness puts our weakness to the test, but your cruelty is of no avail. It is but a stronger invitation to bring others to our persuasion. The more we are mowed down, the more we spring up again. The blood of the Christians is seed."

By defeat they conquered. The sufferings which they endured brought Christians nearer to one another and to their Redeemer. Their living example and dying testimony were a

constant witness for the truth; and, where least expected, the subjects of Satan were leaving his service, and enlisting under the banner of Christ.

The great adversary now endeavored to gain by artifice what he had failed to secure by force. Persecution ceased, and in its stead were substituted the dangerous allurements of temporal prosperity and worldly honor. Idolaters were led to receive a part of the Christian faith, while they rejected other essential truths. They professed to accept Jesus as the Son of God, and to believe in his death and resurrection; but they had no conviction of sin, and felt no need of repentance or of a change of heart. With some concessions on their part, they proposed that Christians should make concessions, that all might unite on the platform of belief in Christ.

Now was the church in fearful peril. Prison, torture, fire, and sword were blessings in comparison with this. Some of the Christians stood firm, declaring that they could make no compromise. Others reasoned that if they should yield or modify some features of their faith, and unite with those who had accepted a part of Christianity, it might be the means of their full conversion. That was a time of deep anguish to the faithful followers of Christ. Under a cloak of pretended Christianity, Satan was insinuating himself into the church, to corrupt their faith, and turn their minds from the word of truth.

At last the larger portion of the Christian company lowered their standard, and a union was formed between Christianity and paganism. Although the worshipers of idols professed to be converted, and united with the church, they still clung to their idolatry, only changing the objects of their worship to images of Jesus, and even of Mary and the saints. The foul leaven of idolatry, thus introduced into the church, continued its baleful work. Unsound doctrines, superstitious rites, and idolatrous ceremonies were incorporated into her faith and worship.

But there is no union between the Prince of light and the prince of darkness, and there can be no union between their followers. When Christians consented to unite with those who were but half converted from paganism, they entered upon a path that led farther and farther from the truth. Satan exulted that he had succeeded in deceiving so large a number of the followers of Christ. He then brought his power to bear more fully upon them, and inspired them to persecute those who remained true to God. None could so well understand how to oppose the true Christian faith as could those who had once been its defenders; and these apostate Christians, uniting with their half-pagan companions, directed their warfare against the most essential features of the doctrine of Christ.

It required a desperate struggle for those who would be faithful to stand firm against the deceptions and abominations which were disguised in sacerdotal garments and introduced into the church. The Bible was not accepted as the standard of faith. The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed.

After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that

separation was an absolute necessity if they would obey the word of God. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but if unity could be secured only by the compromise of truth and righteousness, they were ready to welcome difference, and even war.

The mysterious providence which permits the righteous to suffer persecution at the hand of the wicked, has been a cause of great perplexity to many who are weak in faith. Some are even ready to cast away their confidence in God because he suffers the basest of men to prosper, while the best and purest are afflicted and tormented by their cruel power. How, it is asked, can One who is just and merciful, and who is also infinite in power, tolerate such injustice and oppression? This is a question with which we have nothing to do. God has given us sufficient evidence of his love, and we are not to doubt his goodness because we cannot understand the workings of his providence.

There is another and more important question that should engage the attention of the churches of to-day. The apostle Paul declares that "all that will live godly in Christ Jesus shall suffer persecution." Why is it, then, that persecution seems in a great degree to slumber?—The only reason is, that the church has conformed to the world's standard, and therefore awakens no opposition. The religion current in our day is not of the pure and holy character which marked the Christian faith in the days of Christ and his apostles. It is only because of the spirit of compromise with sin, because the great truths of the word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular with the world. Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled.

#### Ends of Divine Worship.

WORSHIP as an elementary part of the services of the sanctuary needs no new vindication. Worship is, first of all, elementary, since by nothing else can the human creature come into a normal and thence a fit relation to the divine Creator. His word teaches that "whoso offereth praise," that is, worshipping homage, "glorifies" God. Such praise as this brings and places man in his truest attitude toward the Being who made him, and who in voice and aspiration and reverence has fashioned him for the service of devout song. Hence it is that the earliest annals of mankind, whether made known in the Bible or elsewhere, fail not to make due note of the vocalization of music. The birds of the air sing as if in some note of articulate praise, and man sings under an inborn impulse, all in a suggestive sense,—

"Hymning the praise of their great Creator."

Who will question that he who "formed the eye," and who formed the ear and the voice as well, who gave this inbred susceptibility for uplifting praise, designed in all that man the creature should adore and worship God the Creator.

It is, accordingly, that we find in the earlier Hebrew history, as in the case notably of Miriam, and Deborah, the prominence placed upon sacred song; as later on we find the same thing more minutely and elaborately formulated in the imposing musical ritual established by the psalmist-king in Jerusalem. The timbrel of Miriam, under this growth of the service of song, was supplemented by the harp, by an instrument of ten strings, by high-sounding cymbals, by the organ, that added to thousands of chorus voices, the challenge could be made loudly vocal and emphatic which calls on everything that hath breath to praise the Lord.

And the progressive growth of the Hebrew ritual in respect to divine worship, we note, has marked and marvelous extension under the Christian dispensation, so as to become, like its other institutes and appointments, all-comprehending and pervasive. So at the memorial supper, at which our Lord was the first administrator, it is tenderly recorded as its fitting close, "they sung a hymn and went out." So among other teachings addressed to the Christians of Ephesus, it is enjoined, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

The history of Christianity from its primitive age down to the present has not failed to record the prominence which the worship of God, especially in his sanctuary, asserts for itself. Within the current century, in an especial manner, has public religious worship, so called, along with a wonderful musical renaissance, witnessed a remarkable development. Whether all such development in the churches, especially in metropolitan and city churches, has been along the truest lines, admits of more than question.

Not a few of the more mature and thoughtful among us have been led increasingly, for years gone by, to raise the query whether, right here, there has not crept into too many Christian congregations a spirit of rampant, worldly conformity; whether the true and gracious ends of divine worship of "Father, Son, and Holy Ghost" are not in some cases, at least, so far obscured as to become lost sight of; whether there has not come to be the spectacular in voice and artistic execution, in what should be the most tender, the most uplifting, and the most helpful of the services of public worship, rather than performances suited to other places and to other occasions than the worship of the Most High in his "holy temple."

It recently fell to our lot to be present in a prominent church sanctuary in a New England city not far distant from Boston. While all the exercises (excepting the music), including a truly grand sermon, were impressive, nearly, if not quite, one-third of this morning service was a *performance*—doubtless deemed artistic—yet in quite an "unknown tongue," with hardly a sentence or word so articulated as to be understood. All that was gained from almost half an hour so given up to such a vocal exercise might have been gotten at any concert or operatic or other like occasion—anywhere else, too, than "in the courts of the Lord's house." We heard of the shrewd comment, not long ago, of a prominent gentleman contributing largely and liberally toward public worship in general, "We have to endure such music as this, and then pay for it besides!"

The case above referred to is not by any means anomalous. Who has not gone to the house of God, too often to find in the initial service of song—the opening hymn, and one that especially should quicken and uplift the mind and the heart of the worshiper—not one thing that was helpful to the ends of true praise, but the very contrary instead? Yet for such a performance, misnamed worship, there is liberal outlay of money made—even as in some churches, more or less missionary in their support, the outlay reaches, it is said, half, or much more than half, the no more than adequate salary given to the pastor! We beg to submit the inquiry whether the decay rather than the increase of spirituality in sundry churches may not be traced to the secular inroad here described? It would seem plain enough that such spirituality, truly exemplified, can never have taken away from it a true and a helpful worship.—*The Watchman.*

"O GIVE thanks unto the Lord, for he is good." Ps. 107: 1.

#### Spiritual Religion.

MAN has an unspiritual nature and tendency. We often hear of man's religious instincts, and such a one is said to be naturally religious, but the religion in all such cases is not a spiritual one. It is a mere sentimentality, the expression of *ennui* or weariness with earth's deceitful joys, a mere negation, or else it is a devotion to form and manner, to routine and ceremony. In neither case is there a particle of godliness in the religion. Man is by nature sinful and hates God. A religion to suit him must be a religion that degrades God to his own level and makes his worship a fraud; and that is a religion virtually without God. The Jews, with a perfect religion given them by God, with priests and prophets to remind them of a spiritual service, and with a written word from God demanding the homage of heart and life, perverted all this more and more until nothing but a form of religion remained, with all the spirit gone. It was the regular process of the human heart to hate, oppose, and crush out, all that is truly divine, and that because of sin, because the divine testifies against sin and brings it ever before the soul. Hence, when the gospel came to the Jews, instead of being prepared for it as they ought to have been, and would have been if they had rightly used Moses and the prophets, they rejected it with scorn and violence, persecuting its apostles after crucifying the Messiah himself. Paul, who for a time took part in this scorn and violence, but who through a deep experience was brought into the humble and energetic service of the Messiah he had himself persecuted, put the whole truth in a succinct sentence when he said, "The carnal mind is enmity against God."

This natural enmity to God and spiritual things will show itself in acts of opposition. It will develop as all feeling develops, into action, and it will attempt to justify itself by action corresponding to the feeling. In refined times and places, it will not take the rough form of bodily persecution. It may accommodate itself to all the requirements of polite society. But both the enmity and its activity are as potent in these circumstances as in those of the ruder peoples. A literature that makes light of spiritual religion, a philosophy that attacks it, a manner of life that wounds or corrupts it, are some of the forms of this enmity which prevail now among us in this nineteenth century, and in the countries most civilized and where Christianity is most thoroughly disseminated. The mob rushing on Paul could not do as much harm to the cause of truth as these polished assailants of spiritual religion, who wear a mask of friendship and courtesy in their onsets. They carry away many of our inexperienced youth, and give the fatal bias to their lives. The world's fashion is on the side of enmity to God, and into this fashion the mass of youth pours. On every side in this false society are the assaults upon truth made. In the name of art and literature everything is offered to excite the sensual passions, and in the name of business success everything is offered to promote the narrowest selfishness of the human heart. To remain outside of this maelstrom is to be peculiar and puritanic. He who has the courage to remain outside must incur ridicule, contempt, slander, and social ostracism. Blessed, indeed, of the Lord is he who cheerfully and happily thus takes up his cross to follow his Master! Blessed is he who by his singular life bears testimony against a godless world and the nominal Christianity that fraternizes with it!—*Howard Crosby, D. D.*

If the clergy wait till the popular mind is so agitated by a great reform that it will hear no conservative admonition, it is then too late for them to be a power of control. A preacher then seems to speak because he must speak.—*Sel.*

**Sing Praises.**

SINGING the praise of God is an important part of religious worship. We are not only required to pray, but also to "sing unto the Lord," and "make a joyful noise unto the Rock of our salvation." This is a duty to be performed not only in private, but also in public. We are to "praise God in the sanctuary," to "exalt him also in the congregation of the people, and praise him in the assembly of the elders." This is a duty which every one should endeavor to perform to the best of his ability. It is a duty which we must not transfer to another.

We can no more praise God by proxy than we can pray by proxy. If we cannot make much melody with our voices, we may make melody in our hearts unto the Lord. But as there are persons appointed to lead in the worship of God in other parts of the service, so it is entirely proper that there should be suitable persons appointed to lead the congregation in the service of song, that the people may sing not only with the spirit, but with the understanding also. But because there are suitable persons to lead in prayer, we are not to infer that the people are not to pray; and because there are suitable persons to lead in the praise of God, we are not to suppose that the congregation are not to sing.

While the preacher prays, all the people should unite with him in his petitions; while he leads them in discourse, every worshiper should follow him in thought; and while the choir leads in songs of Zion, the whole congregation should unite with them in singing the praise of God. The preacher should not do all the praying and thinking, neither should the choir do all the singing. Both are important in their place, as leaders of the people in the worship of the sanctuary, but while they lead, the people with heart and voice should follow. "Let the people praise thee, O God; let all the people praise thee."—*Sel.*

**Wise unto Sin.**

THERE is a great deal of wisdom in this world. It is wonderful that mankind, considering how foolish they are, should be so wise; and oh! it is wonderful that mankind, considering how wise they are, should be so foolish. There is a great deal of wisdom in the world, wisdom that commands the admiration of all who are fitted to appreciate it. Men are so wise about their business affairs! Just look at the great business schemes and the grand business combinations! How easily men discern the new openings for business which new inventions and discoveries offer them! How clearly we ordinary people see, after a while, what some extraordinary man saw years before, and seized upon it, and made himself one of the great business men of the time by his wisdom!

There is a great deal of wisdom in the world; and this makes it all the sadder to think how few, comparatively, seem to be wise unto salvation. Nay, these wonderful human endowments and energies of ours seem even to be directed toward wisdom unto sin. Men take their splendid powers and prostitute them in the service of wickedness. The longing to know evil is so intense in human nature! What is the early story in the dim light of the first history of mankind? . . . And ever since—why, it is just wonderful to watch your own children and see how early they show a keen relish for knowing about wrong things; how they will get off with some bad schoolmate, and get themselves told things that it would be so much better for them never to hear of. They do so want to know the bad things! The growing boys are so curious about places that are characteristically places of evil.

Wise unto sin! There are a great many things it is better never to know. There are things

about which ignorance is bliss; yea, and ignorance is wisdom. There are things of which those who know least are the wisest people, and those who know most are the most foolish people. It is a matter to be thankful for, and in a good sense proud of, if a man can say that, as to the popular forms of outbreaching vice, he never knew anything about them; that he never entered a place of debauchery; that he does not know the names of the instruments of gaming; that he does not know the taste of intoxicating liquors. Happy the man who can humbly declare to a friend such blessed ignorance, such wise ignorance as that.—*Prof. John A. Broadus.*

**THE GIFT OF GOD.**

EACH night is followed by its day,  
Each storm by fairer weather,  
While all the works of nature sing  
Their psalms of joy together.  
Then learn, O heart, their songs of hope!  
Cease, soul, thy thankless sorrow;  
For though the clouds be dark to-day,  
The sun shall shine to-morrow;  
Learn well, from bird and tree and rill,  
The sins of dark resentment;  
And know the greatest gift of God  
Is faith and sweet contentment.

—*T. Edgar Jones, in Boston Traveller.*

**Spirit of Negation.**

THE gospel encounters everywhere a cold, repellent, indifferent spirit of doubt, if not of denial. Mephistopheles called himself "the spirit of negation." Satan's master-device is to becloud the minds of men with the mists of vagueness and uncertainty. If he can hide the stars, and even the sun, behind a veil of mystery or even of *mist*, until in the despair of skepticism men cry out with Pilate, "What is truth?" he has gained a triumphant advantage. When the hope of finding the road out of the depths and darkness of a forest dies away, the traveler has reached practically the end of all effort. He resigns himself to death by starvation or by wild beasts. It is so in spiritual things. Men persuade themselves that there is no fixed moral standard, no absolute truth, right or wrong; that duty is another name for expediency, and honesty for policy; that if there be a God, he is unknown and unknowable; that if there be a soul, it is not distinguishable from matter; and if there be a future life, it is impossible to foresee any of its conditions. And so intelligent and thinking men resign themselves to a stoical apathy, and, folding about them the drapery of a careless indifference, often live, and sometimes die, with less impression made upon them by the blessed gospel of Jesus than is made by the sun upon a polar iceberg. They meet all argument with the sneer of ridicule or the smile of derision, as though all argument were sophistry; and they confront all testimony of experience with the condescension of a lofty pity, as though disciples were under some harmless delusion, or half crazy with their own misguided enthusiasm.

But the commonest obstacle to the converting power of the gospel is the hard heart, the perverse, rebellious will. It is still "the evil heart of unbelief" that departs from the living God. "Ye will not come unto me that ye might have life," is as true now as ever. Men love darkness rather than light, because their deeds are evil. There is abundance of light, but no disposition to receive it. The sinner fights against the truth and shuts his eyes to conviction of duty; and to the shut eye it is as though there were no sun shining; as Job said, long since, "They are of those who rebel against the light," and "the morning is to them even as the shadow of death." Selfishness and sensuality, avarice, appetite and ambition, evil habits and evil associates, the love of sin and the love of the world,—these leave men to be, at the best, only "almost persuaded." Under the mighty movings of the Spirit in times of reviv-

val, or under the softening influence of sorrow and suffering, or under the terrors of great judgments that compel men to consider, souls are drawn or driven as by some great wave of God's power toward Heaven, but, as by some returning wave of wickedness and worldliness, they are borne back to the depths of their old sins. Christ said to the scribe, "Thou art not far from the kingdom of God," but we have no reason to hope that he ever entered within. Thousands have come to the very vestibule of salvation, and stood upon the threshold of life eternal, only to turn away from the open door; and so many who are to-day "almost persuaded" will be wholly lost.—*Arthur T. Pierson, D. D.*

**To Save Sinners.**

"CHRIST JESUS came into the world to save sinners; of whom I am chief." And that is a faithful saying which is worthy of all acceptance—is it? Well, it certainly seems to hit you and me, to begin with. If the Lord Jesus had come into this world to visit angels, we should have no gain from his mission. If he had come here to receive to himself those who were pure and worthy, he would not have looked us up. If he had come to save those who were doing as well as they knew how, although they were not altogether sinless, you and I would still have been counted out from his purposes. But, as he came to save sinners, we are evidently included in his searching. And if even the very chiefest of all sinners is taken into his plans of love, neither you nor I can feel excluded. It may seem that not all of us can be chiefest of sinners; but each one of us is more of a sinner than anybody else—so far as he knows; for each one of us has a consciousness of his own sinfulness beyond all his knowledge of any one else's sinfulness. Yes, this is a faithful saying, and as comforting as it is faithful. There is no limit to its application. It takes us all in—all and each. Jesus Christ came to save me; for he came to save sinners. And whatever doubt I may have as to other qualifications, I am sure that I have this fitness for his reach; and as the chief of sinners is included, I am not shut out from hope.—*Sel.*

**Christian Boldness.**

PERSONAL fear or dislike to produce a commotion will cause many to permit an evil which, taken at the start, might be readily overcome. Worldliness in many forms enters, and godly people are silent until, used to the incongruity, they become actual abettors of the evil. We must remember that there is always in operation a tendency to bring down the church to a low, earthly level, and that every Christian must be a positive upholder of spirituality to counteract this tendency. This will require boldness, for such counteraction implies collision, and that often with those who ought to be friends. It often may array a house against itself, one's own blood assailing one's godly efforts with ridicule or severer opposition. We must be prepared for that. In the world we must have tribulation. We cannot keep the church in a spiritual sphere without this struggle with the carnalizing elements about us. And this struggle will never be in vain. God is in it. He will give the victory. He will make the opposition praise him. Our bruises will be the church's profit and progress. We can afford to bear them with such gain. This boldness is not to be confounded with rudeness and presumption, which are the characteristics of "cranks" and hypocrites. It is a boldness which is persistent, and yet modest; outspoken, but not self-seeking; firm, but regardful of all the proprieties of life; meeting assault not by vituperation, but by calm resolution and faithful testimony to the truth.—*Half Hours with the Lessons.*

### "Evolution" and Evolution.

(Continued.)

BUT now as evolution is so "directly antagonistic to the doctrine of creation," what do those persons, who pretend to hold to both evolution and the Bible, do with those scriptures which speak of the creation of the world, of man, etc.? Why, that is all set aside as "not historical," "not historically correct," etc. Wm. Hayes Ward, D. D., editor of the *Independent*, in his issue of February 26, 1880, says:—

"For reasons which almost, if not quite, compel their assent, one of which is the general acceptance of the doctrine of evolution, many believe as I do, that the story of the creation and fall of man, told in Genesis, is no more the record of actual occurrences than is the parable of the prodigal son [italics ours]. Dr. Dorner, the greatest among German evangelical theologians, whose name is honored here as in Germany, holds that this story is not to be accepted as history. So hold perhaps a quarter, perhaps a half, of the educated ministers in our leading evangelical denominations. When Dr. Boardman, of Philadelphia, repeated with great applause and then published a year ago his lectures on the Bible cosmogony, taking this view, I do not remember that a single Baptist paper in the North found any fault.

Nevertheless, Paul doubtless believed that the story of the fall was true historically, and used it as an illustration convenient and pertinent for the purpose he had in mind. But it cannot be proved that God might not properly allow Paul to use the illustration, which occurred to him as being to his purpose, even though it were not an actual verity." But ("be astonished, O ye heavens, at this"!) "we do know that a commandment given on Sinai assumes as a reason for working six days and resting on the seventh, that God made the heavens and the earth in six days and rested on the seventh; but we know that this statement is not historically correct. The world was not made in six days."

Now is it sufficient to say simply that evolution is antagonistic to creationism? Is it not antagonistic to the whole Bible, and even to the Creator himself, when in reply to the words of Jehovah, spoken with a voice that shook the earth, "In six days the Lord made the heavens and the earth," the evolutionist boldly asserts, "We know that the world was not made in six days"? It is sufficiently astonishing in itself, to realize that a man could be so boldly irreverent as to thus flatly contradict the living God in the only words ever written by his own hand; but our astonishment is increased when we realize that this same man claims to be a Christian, and not only that, but is a "Rev.," a "Doctor of Divinity;" and more, that he is only one of thousands of the same titled gentlemen who hold to the same views.

Again Dr. Ward says in an editorial:—

"But we are told that certain statements—for example, as to the origin, the early history and character, and the age of man—are made in the Bible, and that their acceptance as historical facts is binding upon any one who accepts the Christian system taught in the Bible. To this we have replied that if it is this true, Christianity is already gone, and to the educated mind the Bible is already gone, or very soon must go, because the scientific authorities, the only authorities on which we can depend, are now substantially agreed in holding and teaching certain theories about man's origin, as well enough established, which are quite inconsistent with the story in Genesis of the creation of man and woman. This we have stated as a fact, and have concluded that the friends of the Christianity which we so heartily believe in and support, must adopt a theory of the Bible which will not put God's word into direct contradiction with the teachings of our best

authorities in science. We have said that we, laymen in science, are compelled to allow the now well-nigh unanimous authority of our best teachers, that man was physically, at least, evolved from irrational animals, and has lived on the earth scores of thousands of years." (This is from the editorial before quoted, entitled, "Deliver Us from Our Friends.")

So, then, it appears from all this that the Bible is of no authority at all, but the "scientific authorities are the only authorities on which we can depend;" and to these "authorities," we all, and the Bible, and even the Lord himself, must bow in unquestioning credence; for, as is said in another place:—

"It is so generally taught that it is inevitable that our thinking and scholarly young men will generally accept it on the word of those whose business it is to study the matter."

And by this same token the "inevitable" result is that the word of man supplants the word of God. And right in the face of all this, we are gravely told that "this evolution is held and taught in harmony with Christian faith"!!

If all this can be held and taught in harmony with Christian faith, we should most intensely like to see that form of doctrine which cannot be held and taught in harmony with the Christian faith. And that it is not and cannot be so held and taught, is betrayed by Prof. Francis L. Patton, in an article on this subject originally published in the *Interior*, and quoted in the "Editorial Notes" of the *Independent*. He says:—

"Neither the preacher who cries 'infallible Bible' without showing that it is infallible, nor the priest who cries 'infallible church' without giving proof of her claims, will satisfy the man who, with all earnestness in his eye, and all uncertainty in his speech, asks, What must I do to be saved? The church must defend the doctrines she preaches. The pulpit must meet the skeptic with something better than assertion and something more satisfying than earnestness. And if the pulpit has not the time to do this work, and the existing societies have no interest in it or no means of carrying it on, it is not a day too soon for those who know the importance of the controversy to put their heads together to devise a scheme for the preparation of a literature suited to the wants of the doubters of the day." (Italics ours.)

Exactly! the literature of the Bible is not suited to the wants of the scientific doubters of the day, and therefore the evolutionists must devise a scheme to prepare something that will suit them. And what a blessed scheme that will be, of man's devising, and above all, when he is an evolutionist! It will suit though. And then when the man, not with all "earnestness" in his eye and "uncertainty" in his speech, but with all pride in his eye, and all arrogance in his speech, asks, What must I do to be saved? the answer comes from that splendid scheme, Believe in evolution; deny the plain statement of positive facts of the Bible; flatly contradict the words of the Lord, although spoken with his own voice, and written by his own blazing finger on tables of stone; and instead accept evolution "on the word of those whose business it is to study the matter," and hold them as "the only authorities on which you can depend," and thou shalt be saved. Yea, evolution and Darwinism shall be the stability of thy times and strength of salvation; and great shall be the peace—of the apes.

That will suit them every one and every time. And even if it should not, all that will be necessary is simply to "devise" another "scheme" "suited to the wants of the doubters" of this.

But not to treat them cavalierly, we will examine that other form of evolution known as "Theistic Evolution;" that is, a form of evolution which acknowledges God; and inquire where in the theory this acknowledgment comes

in, and why. It is plain from all that has gone before that this acknowledgment of God, especially as a Creator, does not lie at the beginning; because, as has been often stated, "evolution is opposed to creationism," is "directly antagonistic" to it. And as evolution is opposed to creation generally, or once for all, so biology, its chiefest handmaid, is opposed to special creations; i. e., of any interference of a creator after the process has started. And in this, evolution and biology are both plainly consistent, and reasonably so, too; because it is certainly a reasonable position before quoted from Prof. Huxley, that:—

"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."

Further he says:—

"If the hypothesis of evolution be true, living matter must have arisen from not-living matter; for by the hypothesis the condition of the globe was at one time such that living matter could not have existed in it."

Now surely, upon this basis, it is no more than reasonable and consistent, to suppose that if living matter could arise entirely of its own evolutionary power from not-living matter, and start onward in its progress without a creator, it certainly could keep itself a-going just as easily without him.

Then what is it that impels these other gentlemen to the adoption of theistic evolution, i. e., that God has interfered in a certain place? There is just one thing, and that alone, and herein is the pivot upon which turns the whole theistic process; and that one thing is, the immortality of the soul. Believing as these men do, in the immortality of the soul, it is impossible to adopt such an idea, or doctrine, as that immortality should be evolved from materiality, and therefore God must have interfered in the process just at the place where the immortal soul was bestowed upon man. But the moment that view is adopted, there appears the inconsistency also; for theistic evolution, holding, in common with evolution "straight," the antagonism to the doctrine of creationism; when it admits the interference of God in behalf of the immortal soul, it therein admits the doctrine of creation; for assuredly the bestowal of immortality upon that which has been evolved from apes and lower forms of animals is nothing short of a creative act, or volition, of God. And the inevitable consequence is, the doctrine is inconsistent with itself. A. T. J.

It is more common to pray for strength to endure through times of adversity and suffering than for strength to endure through times of prosperity and gladness. Yet it is these latter times of buoyant self-reliance that are most full of peril. It is not in those perilous ways when every step gives fresh evidence that without our Leader we are lost, that we are most likely to turn away from Him. That supreme peril comes rather when we walk in the open plain, and have forgotten the serpents that lurk among the flowers. For every soul that is harmed by adversity, ten are harmed by prosperity. Yet you will find a hundred persons who pray against that adversity which so often brings men closer to God, where you will find one who prays against that pleasant prosperity which too often allures men away from God and from their own best future.—*S. S. Times*.

THE mission fund in a church is to a great extent a thermometer. It expands and contracts in exact ratio with the rise and fall of Christian interest and enthusiasm. It is an excellent test by which to measure the Christian character and tone of any church.—*Christian at Work*.

**Forsake Sin.**

EVERY man, be he boor or philosopher, skeptic or atheist even, will have a theology—that is to say, his views about religion. Felix had his. And, whether a man wishes it or not, he must be systematic in his theology. His views held on one point will shape his views upon the others. His opinion of sin will inevitably color his opinion of the atonement and of repentance, as truly as a man's belief whether it is going to rain or not will control his carrying an umbrella. True conviction of sin is only one feature of a proper self-knowledge—not a technical prescription of something to be suffered in the way of conversion, not a mere blind, excited fear, but an intelligent consciousness of facts in our own being that need to be acted upon. A painful consciousness no doubt at first, like the discovery of fire in your dwelling or a disease in your system, that must be known before the one can be extinguished or the other cured. Why should such multitudes fight off the conviction? or, what is just as bad and senseless, endure its suffering with no action for relief—no penitence, no prayer, no trust in the Redeemer?

We do not learn that Drusilla the Jewess trembled, though Felix the heathen did. But no life confronts the truth with stiffer resistance than one who has sinned against light and privilege. When Christ's gospel enters, as a general rule it makes disturbance. The peace he comes to bring—peace of conscience, peace with God—is a *conquered* peace, a victory over selfishness and sin. People who reject him may not be exceptionally bad—not nearly as bad as Felix. They are only determined, like him, to have no interference with their customs or their lives. Conscience makes cowards of them. The first impression of their case is disagreeable and alarming. They act on it as a tenant in a decayed building might shut out the inspector who came to report danger and counsel repairs—as a sick man might bolt his door against the doctor in fear of something nauseous in his prescriptions.

Christ cannot come to men and remain a mere ornamental appendage. He touches our life. He takes control. He and willing sin cannot live together. If he stays, the sin must vacate the premises. There is no help for it. Let the demons bestir themselves, for he comes to expel them. If they go not quietly, they must go with a battle. He knew what widespread disturbance firm standing by the truth would make; not the *truth's* fault, neither. The Jews used to call the disciples "those who turned the world upside down." They meant it for a calumny. Yet it was true, because the world was wrong side up, and Christ's gospel came to set it right. Many can endure religious teaching when it runs in the line of their views and habits, but when it corrects and criticises by divine authority, probes their consciences, counsels a new life, says "Thou art the man," they get vexed, and are sure to think the minister is going out of his sphere. They prefer such abstract religious truths and theological discussions as will allow their consciences to sleep, and feed them with soothing syrup, and put no hand upon their passions, and never touch their business relations, and send them away tranquilized and good-natured to their old tricks again. Our Master never preached like that, neither did his apostles. Some people like religion well enough as a plow upon the shelf. But when it does the work it was meant for, rips up the soil of their selfishness, opens to the light their refuges of unbelief for the planting of gospel seed, they had rather let their souls go fallow and fruitless to judgment than submit to the gracious processes of Christ's husbandry. When you pull down the shade in a dusty room, it *seems* cleaner when sunbeams are excluded. But it is only the *revelation* you shut out, not the *dust*. Don't try to pull down

a curtain over sins; it does no possible good to hide them. What God wants is confession, cleansing, not concealment.—*Charles S. Pomeroy, D. D.*

**The "Seven Churches."**

THE candles were long ago removed from the seven Asiatic candlesticks, and yet a few of the faithful are there, as was discovered by the venerable Dr. Somerville, of Glasgow, who continues his evangelistic labors in the East, where he has been visiting the sites of the "seven churches" of Asia. At Thyatira, we are told, the people attended a service in large numbers and were most attentive. Utter desolation and ruin prevail at Sardis, where only a few Mohammedan huts are to be seen. A meeting was, however, held in the house of the Sheik, attended by his wives and the neighbors, numbering twenty-six in all. Philadelphia is a thriving place, and a goodly number of the people was got together to hear the memorable epistle explained. The famous temple of Minerva, founded by Alexander the Great, was also visited. In the open air, on the floor of the temple, the people assembled. Sankey's hymns were sung in Greek, and "instead of the worship of the goddess of war," writes one who was present, "we had the gospel of the Prince of Peace." Dr. Somerville and his party passed along the road undoubtedly traversed by the Ephesian elders, when they went to meet Paul, leaving the isle of isles, Patmos, to the right. Colossæ has disappeared, and in vain they looked for any trace of Philemon's house or Epaphras's church. At Ephesus they saw the theater into which Paul wished to go to quell the infuriated mob. There was neither house nor hut even at Laodicea. Pergamos was the only site of the "seven churches" not visited, its distance being too great to suit the convenience of the party. Dr. Somerville's meetings in Smyrna have extended over several weeks, and efforts were being made to organize a Christian Ladies' Association there, also a Young Men's Christian Association.—*Sel.*

**The Social Idea in the Church.**

It has come to be asked often whether a church is "social;" and the meaning is that to merit this character it must be given to encouraging merry-making of one sort or another. These entertainments run through all grades, from the so-called "sociable"—which is generally anything but really social—to the dancing party or the full-fledged dramatic representation. Then there comes the fair for raising money, a device too often perilously near substituting gain for godliness, a combination of sham business and sham charity, which would be ridiculous if it were not sad.

The tendency of all this is to drive out the spirit of devotion. The desire for merry-making and the religious spirit cannot be successful partners in business. We do not mean to say that social life is not desirable, nor that social entertainments should not be sought. We do not deny that, within wise limits, the church may make a legitimate use of social forces. The church does not build its success upon a social foundation, but upon its religious worship and religious work. This is very different from expecting the church, as such, to furnish either distinctively social life or social amusements.

It is never found that amusements, or other forms of social life in a church, are much sought during a revival season. While this by no means stamps legitimate social pleasures as evil, it is clear evidence that the proper work of the church, and the work that should absorb its energies, is that which in one way or another tends to the promotion of religion. There are many ways of promoting the influences and the power of the church in a community, which are not yet by any means worked for what they

are worth. They might far better call out the energies of church people than the various entertainments which so often ask for so much labor to so little profit.

Another evil tendency here is to put into undue and unwise prominence the young when they ought to be learners, and the more light-minded and frivolous when they ought to be kept under the control and care of the wise and earnest.

Is it not about time we ceased running our churches distinctively in the interests of "the young people"? Let us not be misunderstood here. There is a plain difference between being interested in the young people, profoundly and absorbingly interested, and running the church simply with a view of keeping them engaged. The young are indeed the hope of the church; but it is only as they are grounded in the faith and set their faces toward active life with true principles as their motive and guide. The catering to their uninformed and youthful ideas does not tend to ground and settle them in principles which will stand the shock of life. They do not know as much as they will later. Their parents and elder friends have more wisdom than they, and ought to have more voice in the control of things.

To provide for their best possible development is a very different thing from submitting to the dictation of their immature judgments. The church will hold them best by doing for them that which is wise, and not necessarily that for which they may clamor. And this course will help to make men and women of them rather than overgrown children.

And is it not time that we recognize the fact that if the giddy and worldly are not attracted by the real graces and solid worth of religion, they are not likely to be captured by church entertainments? The offering of social entertainments as a bribe, "to make religion attractive," is too much like the gift of a chromo in a tea shop to every purchaser of a dollar's worth of goods. In the church and all that concerns it, let the full, strong throb of vital religion be felt, and then we shall not need to depend on entertainments for a meretricious display of prosperity and of false ideas of success.—*Presbyterian Review.*

THE Holy Ghost is, and always has been, the great teacher of spiritual truths. He it was who directed in the preparation of every type and symbol of Christ under the old dispensation. He it was who inspired the prophets to foresee and foretell the glory of the coming Messiah. He it was who gave power and wisdom to the apostles and evangelists of the early Christian church. He it is who alone can make clear to you and to me the teachings of the Old Testament and the New concerning Jesus Christ, the same yesterday, and to-day, and forever. "When he, the Spirit of truth, is come," said that same Jesus, "he will guide you into all truth. . . . He shall glorify me; for he shall receive of mine, and shall show it unto you." When we would know the meaning of a Bible lesson, we must look to the Holy Spirit to make its meaning clear to us. We ought to expect and to get more help in the explaining of the types and figures and the dark sayings of Scriptures from the Holy Ghost than from all the commentaries and lesson-helps together; for he who dictated the writing and directed the typifying can best tell what was signified thereby.—*H. Clay Trumbull.*

IN order to have faith we must be in communication with God. We must know what he says. Then we must accept it as true, not because we have discovered outside evidence corroborating it, but because he said it. Believers do not wait for the event to verify his word; his word is verified to them by their confidence in his absolute power and truth and love.—*Sel.*

## The Sabbath-School.

### LESSON FOR THE PACIFIC COAST—JULY 18.

#### Inheritance of the Saints.—Continued.

##### AN EARTHLY KING CHOSEN.

1. Give two proofs that the partial possession of Canaan by the Israelites was not the fulfillment of the promise.

2. If the possession of the land had been complete, would that have been a complete fulfillment of the promise?

"And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also." Rom. 4: 11.

3. When the Lord brought them from Egypt, what did he promise to make of them?

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel." Ex. 19: 5, 6.

4. How were they governed for many years after that time?

"After that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet." Acts 13: 20.

5. Who was the last of the judges?

"And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the Lord." 1 Sam. 7: 15-17.

6. In his days what did the Israelites demand?

"Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations." 1 Sam. 8: 4, 5.

7. What did the Lord say they had done in making this demand?

"And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them." 1 Sam. 8: 7.

8. Then under whose immediate authority must they have been up to this time?

9. What did the Lord say that Samuel should do?

"And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them." "Now therefore hearken unto their voice; howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them." "And the Lord said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city." 1 Sam. 8: 7, 9, 22.

10. Who was chosen as their first king?

"And afterwards they desired a king; and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years." Acts 13: 21.

"And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people." 1 Sam. 9: 17.

11. By whom was Saul chosen as king over Israel?

"Now the Lord had told Samuel in his ear a day before Saul came, saying, To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines; for I have looked upon my people, because their cry is come unto me." 1 Sam. 9: 15, 16.

12. Had the Lord, then, utterly rejected his people because of their rejection of him?

No; this is shown by the fact that he chose their king for them.

THERE is a seeming discrepancy between Acts 13: 20 and 1 Kings 6: 1. The latter text says that Solomon began to build the temple in the four hundred and eightieth year after the exode, which would not allow four hundred and fifty years of government by judges. The explanation which seems the simplest is that which connects Acts 13: 20 with the first part of the 17th verse of the same chapter, and regard the expression, "about the space of four hundred and fifty years," as explanatory of the words "and after that." Thus: The God of this people of Israel chose our fathers, . . . and about the space of four hundred and fifty years after that he gave unto them judges, until Samuel the prophet. E. J. W.

#### Blackboard Illustrations.

##### THEIR USES AND ABUSES.

THE legitimate uses of blackboard illustrations in Sabbath-school may be many and various, but the one all-important use is that of gaining and holding the attention to what the teacher is presenting. True, the teacher must rely mainly on word-pictures; yet a little timely assistance from the crayon or the pencil is often valuable. Lessons for children, on whatever subject, should be mainly narrative. Children appreciate a truth much better when brought out in a narrative than they do when it is presented in any other way. Their love for story-telling is given them by a Creator who knows how to adapt means to an end. Hence it is that children receive more moral and spiritual culture from the *stories* of the Bible than they do from its *precepts*.

Curiosity and imagination are especially active in childhood; and whoever would hold the attention of a child must give room for the exercise of those faculties on the subject he is presenting, or they will immediately fall into employment on some other subject. A healthy child can be made to see, in imagination, all the scenes and surroundings of a narrative almost as clearly and vividly as though they were presented to him in vision. How important, then, that the first presentation of a subject be as nearly perfect as possible; since first impressions are lasting, and can seldom be effaced or changed. I would recommend, therefore, that a lesson for small children be first presented by the teacher, or by some person equally skillful, and studied afterward.

To this end the teacher might devote the first part of the time to the recitation of the lesson that had been studied during the week, and the last part of it to teaching the lesson that is to be studied during the coming week, and recited the next Sabbath. In some cases it might be better to take the time of "general exercise," and present the lesson to an entire division.

Teaching a lesson is very different from *hearing* a lesson. In teaching a lesson, the first thing is to get the *lead* of all the minds in your class,—to get them all to think and talk about some *one* thing, and then to follow you from one thing to another until you come directly upon the subject of the lesson. This is generally best done by means of questions, and does not usually require more than a minute or

two. Strike in somewhere, and ask a question that will be sure to bring an answer; let that answer determine what the next question shall be; and so on.

The drawing should proceed no faster than the story. Thus the curiosity of the class is all the while in exercise, not only to know what you are going to *tell* next but also to see what you are going to *make* next. In order not to take too much time, the drawing must necessarily be very rude; but the quick imagination of the children will make up great deficiencies. A lady who was teaching about the battle with the Amalekites, remarked, after having drawn Moses, Aaron, and Hur on the top of the hill, "Now the armies fought on this plain, but there were so many men that I cannot make them," when the children at once cried out, "We'll help you; straight marks will do well enough for men." So the little hands went to work, and in a few seconds the plain was covered with men "armed to the teeth, and ready for fight." When she came to tell how the Amalekites were beaten, and fled, she said, "We cannot make these men run," when one of the children immediately replied, "Rub 'em out, and that'll show that they've gone!"

Be careful not to draw too much; just enough to keep the attention, and stimulate the imagination. Remember that the object to be gained is to cause the children to *see* the events as though they were *really taking place* before their eyes at the moment. Thus when you come to review, a series of pictures, or rather *scenes*, will present themselves in succession, until by and by the learner can call up the entire drama of sacred history from Genesis to Revelation.

No picture made beforehand, be it ever so fine, can so well answer the purpose as this off-hand work; for in that case the child's curiosity is at once satisfied, and his imagination, if it works at all, will be employed on plans reaching beyond your present purpose, and foreign to what you wish to teach. Sometimes, however, the principal features of a landscape may be drawn beforehand, and the events to be represented upon it be illustrated while teaching the lesson.

The necessary skill on the part of the teacher will soon be acquired by those who are earnest and enthusiastic in the work. Success depends more upon invention than upon execution. Those who are original and inventive soon learn to execute.

Be careful not to let your drawing take the place of talking. Remember that you must depend mainly upon the tongue, rather than the hand. The latter must serve the former. Crayon marks are a poor substitute for the subtle power of language, which cannot only make the strongest pictures, but at the same time give them a coloring that will move the affections and touch the hidden springs of action. Do not, then, give up talking for the sake of drawing, but use the latter to allure wandering minds, and bring them where your words may take full effect.

With reference to the abuses, or *misuses*, of illustrations, it may be sufficient to say that whenever they serve merely to excite curiosity or admiration; whenever they serve to draw the attention to the skill of the performer, or his aptness in getting curious combinations of words or figures; or whenever they tend in any way to divert the mind from the leading theme of the lesson, they seem to be turned from their natural use; and there is danger that while they accomplish a small good, they will do a greater harm.—G. H. B., in *S. S. Worker*.

"SPEAKING the truth in love" is a duty enjoined upon us by the apostle. There are some unpleasant truths that sometimes must be told, but they should not be rendered still more unpleasant by the manner of telling them.—*Sel.*

**The Good Game—2 Tim. 4:7, 8.**

THE "fight," not a battle, but a game or public contest. "I have striven in the good game" would be a nearly literal rendering of the clause. The apostle had in mind the Greek games, which comprised foot-races, chariot-races, wrestling, boxing, and the *pancratium* or rough-and-tumble contest. The Olympian games were a spectacle for the whole Greek nation. Only freemen were allowed to be present, and of these only those who had not been branded with dishonor by the State, and who had not incurred the wrath of the gods. In addition, those who were about to contend, had to prove that they were of pure Greek blood, and had undergone the prescribed training. The contest was one in which there was a free field and no favor. The competitors were arranged by lot, and when the contest commenced, each man knew that the eyes of all free-born Greece were upon him, and that the silent, purple-robed judges were watching every success and every failure. The signal to commence was given by the judges, after an address in which they exhorted each competitor to struggle nobly and manfully.

The only prize given to the victor was the crown of wild olive. Triumphant palms were also placed in his hands. But the victor won undying fame, in the records of Greece, not only for himself, but for his parents and his native place, whose names were proclaimed to all Greece. And when he returned home, he was welcomed with a triumphal procession, and with songs of victory.

Perhaps there is a touch of sarcasm in Paul's words: "A crown of righteousness." If we may trust Pausanias, competitors were often detected in attempts at bribery of fellow competitors, for the purpose of winning the crown for themselves. The crown which awaits Paul is not one gained in this manner. It is one which the just Judge shall give, who sees and knows all.—*Sel.*

**Sunday-Schools in Bohemia.**

It appears that Bohemia contained just one Protestant Sunday-school in the year 1861. In the next dozen years, nine more were opened; and it is only during the last four years that the schools have rapidly multiplied, until they now number 131, with 342 teachers and 4,000 children. The need of lesson helps for lesson-study is felt in Bohemia even more than elsewhere, because there the schools, being to an exceptional degree schools of the common people, taught by many who have had but slight education, and who are consequently in constant want of suggestion and instruction, lose in interest and power when the lesson papers cease to circulate. The Bohemian language is spoken by seven millions of people, yet it thus far contains no Bible dictionary, no Bible atlas, no Bible concordance, and only an antiquated and meager Bible commentary,—facts which again add to the importance of the lesson-periodicals, to which teachers must, of course, look for needed information, inaccessible elsewhere.—*Sel.*

DURING the year closing March 1, the missionaries of the American Sunday-school Union in the northwest district established 471 new Sunday-schools, and brought 1,796 teachers and 15,466 scholars into them. They also aided old schools in 1,378 cases, where there were 7,411 teachers and 68,447 scholars. They distributed 4,950 Bibles and Testaments, held 2,492 meetings, labored 8,121 days, traveled 143,259 miles, and visited 10,970 families. Four years ago there were sixteen mountain counties of Kentucky that contained but a single school; now there are in those sixteen counties 323 Sunday-schools, with several resultant churches, very largely due to the Union's work. The grand total of the American Sunday-school Union's

work for the three-score years of its activity, represents over seventy-six thousand Sunday-schools founded, into which 3,192,179 scholars have been gathered.—*Sel.*

**Knowing Your Scholars' Ignorance.**

TEACHERS who live in homes fragrant with the atmosphere of Christianity, where, with their earliest breath, they received religious impressions, find it difficult to realize the dense ignorance of pupils who have grown up without Christian teaching.

Some time ago, a lady took charge of a primary class in a mission school in New York. The children intrusted to her care were bright, quick-witted people, belonging to the tenement-house population, mostly of foreign origin, but, like all children in the city, talking English. But not one child in a class of forty-six could tell her who Jesus was, nor seemed to have the faintest idea concerning him, though questioned with the utmost care. They were not afraid of their teacher, and spoke with great willingness on many other subjects, but were utterly ignorant with regard to the Saviour. Finally, one little boy—a beautiful, curly-haired child—held up his hand and said, "Teacher, I know what Jesus is!"

"That is good," said the teacher. "I knew that some one could tell us. Well, what is Jesus?"

Said the little boy, "*It's swearing!*" The only use which he knew of that name was in an oath! The lady was so touched by his answer, and its revelation, that she could scarcely teach more on that day. The next week she tried to tell them about Jesus, and taught them to repeat, over and over again, this sentence, "Jesus came to save us from suffering and sin," until every child knew it. On the Sunday after, she asked, "What did Jesus come for?" and one little girl answered, "He came to cry for poor little children." That was the way she understood it, and that was *something*, to know that there was one who could feel for her.

This was more than a year ago. At Christmas time, not one of the children could tell her anything more about Christmas than "They hang up greens!" They did not know what the greens, nor the gifts, nor the star, were intended to symbolize. But they have learned all about it since, under the earnest instruction of that enthusiastic teacher. At last Christmas, every child not only received the symbol-gift of a star, but could tell the story of Bethlehem, and they knew well who Jesus is and for what he came.

We cannot place at too low a measure our estimate of many children's knowledge of sacred truths. We cannot be too careful nor too simple in telling the story of the gospel, nor can we repeat it too often.—*The Study.*

DISAPPOINTING as it may sound, the fact must be faced, nevertheless, that our reasoning faculties, wonderful as they are, break down completely before all problems concerning the origin of things. We may imagine, we may believe anything we like about the first man; we can know absolutely nothing. If we trace him back to a primeval cell, the primeval cell that could become a man is more mysterious by far than the man that was evolved from a cell. If we trace him back to a primeval pro-anthropos, the pro-anthropos is more unintelligible to us than even the anthropos would be. If we trace back the solar system to a rotating nebula, that wonderful nebula which by evolution and revolution could become an inhabitable universe is, again, far more mysterious than the universe itself. The lesson that there are limits to our knowledge is an old lesson, but it has to be taught again and again.—*Max Muller.*

"TEACH me good judgment and knowledge; for I have believed thy commandments."

**How Mothers May Help the Teacher.**

As I sat at my open window one spring day, I unconsciously left off studying my Sunday-school lesson to watch the down of the aspen trees, as it fell in a perpetual sheen of white flakes all about the yard. On a still day like this, it is one of the prettiest sights of the season; the motion downward of these shining, feathery notes seems the superlative of gentleness, and so light are they that the breath of a speaker, the wing of a bird, the slightest motion in the air, diverts them from their earthward course, and carries them off.

My heart and brain were filled with the lesson, its application to my particular class of little girls, the possibility (and sometimes the impossibility) of rooting the good seed in their careless young hearts, and it was natural that the scene before my eyes should suggest an illustration of my difficulty.

This lesson, I said to myself, is full of blessed influences, which might descend on those precious little souls in just such a soft shower as I see falling on my flower-beds; but oh! their gentle downward motion is so easily diverted, and, being diverted, is lost.

Then the little circle of faces seemed to rise before me, and I realized that my chief obstacle in gaining and holding their attention and interest was their own attire. I don't know what special device the devil has for preventing boys' classes from giving heed (some other teacher knows that), but this matter of dress is one that never seems to fail him, at any season of the year, on the girls' side of the room.

Of course, the tug of war between me and the enemy comes at the turn of the seasons. A teacher with any knowledge at all of the feminine heart must make allowances for the intense interest which each of the six little girls feels in the winter or summer outfit of the other five; that must be accepted.

But just as I get my class, as I hope, to a reasonable state of indifference, with regard to hats and dresses, some mother provides Jennie with a new costume, and for six successive Sundays, efforts are made by the other five after some variety in their own dress, and the precious lesson time is spent in speculation as to the effect of these changes; admiration, disapproval, or too often envy of the others; and in such a troubled atmosphere the white-winged blessings cannot settle.

I could describe an infinite variety of forms which this evil assumes, but I have already used up too much space, for I would fain reach the ear of the mothers with a plea for help.

And first, dress the little scholars simply; children are not keen critics of material, it may be rich and costly, if you choose, but not so showy or elaborate as to make the girl who sits by you (whose mother can barely manage to dress her decently) feel like the cinder maiden among her bedecked sisters. Surely the golden rule demands so much of you. And, pray, do not vary the costume in which she comes to Sunday-school any oftener than you must; save that friction as much as possible. And, lastly, let Nellie wear her new dress and hat elsewhere at least three times before she comes to Sunday-school in them.

Do these things seem too trivial? I raise my eyes again to the shower of the aspen-down; a tissue veil hangs carelessly upon a rose-bush, and flutters backwards and forwards in the gently stirring air; for a wide space around, the ground is bare of the summer snowflakes; they do not settle there, though the veil is a mere cobweb, and moves with so little force.

And shall we not give ourselves untiringly to the removal even of little stumbling-blocks from the little feet?—*Elizabeth P. Allan, in S. S. Times.*

"INCLINE my heart unto thy testimonies."

# The Signs of the Times.

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

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## Two Great Compromises.

IN order to appreciate the nature of the work of the enemy of righteousness in these last days, we must trace further the *influences* under which the last-day deceptions will be carried on.

In Matt. 24:24, in answering the question, "What shall be the sign of thy coming, and of the end of the world?" Jesus said: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

In like manner, Paul, speaking of the same subject, the coming of Christ, says: "Whose coming is after the working of Satan with all power and signs and lying wonders." 2 Thess 2:1-9.

Again in Rev. 13:11-14, the beast having two horns, does great miracles whereby he deceives them that dwell on the earth; miracles to deceive, or lying wonders. And that these are wrought just before the coming of Christ is shown in Rev. 14:9-14. The last angel's proclamation is based on the facts related in chapter 13:11-17, and located immediately before the coming of the Son of man to reap the harvest of the earth.

We are aware that the opinion *generally* given of 2 Thess. 2:9, differs from the view presented above. But we dissent from the general opinion for two reasons: (1) Another construction, namely, the one we give, is admissible; and (2) The one generally given is not at all in harmony with the sense of the context. Where two different constructions of the language are admissible, we insist that that one should be preferred which is in harmony with the evident meaning of the passage. The subject of chapter 1, and the first part of chapter 2, is that of "the coming of our Lord Jesus Christ, and by our gathering together unto him." It certainly seems harsh and unnatural to refer "his coming" in verse 8, to the Saviour, and the same words at the beginning of verse 9, to the lawless one, thus: "Shall destroy with the brightness of his coming; whose coming is after the working of Satan with all power," etc. The construction that we give is also strictly in harmony with all the other texts on the same subject, making it a question of *time*, as the definition of the word admits. See also the next text examined.

Rev. 16 gives a descriptive account of "the seven last plagues," in which "is filled up the wrath of God." Chap. 15:1. Here the same order *in time* is observed. The prophet says: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth," etc. Here again the coming of the Lord is placed just *after* the spirits of devils work miracles to deceive the nations and gather them to the battle of the coming great day.

An important point is stated in this last text, Rev. 16. These wonders are wrought by the spirits of devils, by the power of Satan, though through the mediumship of false Christs and false prophets, or "in them that perish." And, they are indorsed by the three controlling powers: the dragon, the

beast, and the false prophet. These powers have all been located. The dragon is identified in Rev. 12 (already noticed) as pagan Rome. The beast was a persecuting power, wearing out the saints and blaspheming the name of God; and to the beast the dragon gave his power, secular power, and his seat, the city of Rome, and great authority. The dragon himself moved from Rome and made his seat at Constantinople. The false prophet is the miracle-working beast with two horns, described in Rev. 13. This refers to the United States, where the miracles of Spiritualism arose in these last days, and where an image will be made to the first beast, namely, a union of church and State. That this power or beast is the false prophet is proved by a comparison of Rev. 13 with chapter 19. This is the description in chapter 13: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads;" etc.

Now with this compare Rev. 19:20: "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image." Here the identity is complete. The reference of the false prophet to Mahometanism, which has been made by some writers, is inadmissible, for Mahometanism never worked in concert with Catholicism, and never caused its people to worship the papal beast. But the United States, the only power which arose at the right time, outside of the dominion of the four beasts of Dan. 7 (compare Rev. 13:1, 2), the miracle or wonder-working power where Spiritualism took its rise, does and will to a greater extent cause them that dwell upon the earth to worship the first beast, in the observance of an institution of the beast which is opposed to one of the commandments of God, and is even now endeavoring to make an image to the beast in a union of church and State, this union being sought for the express purpose of enforcing that same institution of the papal beast.

These spirits of devils coming out of the mouth of the dragon, and the beast, and the false prophet, have the same object in view, namely, gathering the kings of the earth to the coming battle of Armageddon. This shows that the work of falsehood and deception is not confined to the United States, but that miracles, lying wonders, will be wrought throughout the world; that *the same work* which will be done in the United States will be done in the dominions of the dragon and the first beast. There will, of course, be this difference: in the United States the object will be accomplished by forming an *image to the beast*, and in this manner causing them that dwell on the earth to worship the beast and to receive his mark; while in the Old World there is no necessity for forming an image, as there they have *the beast himself*, and his worship and the receiving of his mark can be enforced directly.

In our exposition of the American compromise we gave evidence that it will be effected under the influence of Spiritualism—by the wonders wrought by false Christs and false prophets; that this false doctrine, or doctrine of falsehood, will be accepted as the true religion,—the religion for the time and the occasion,—which only has power to rescue the nation from its trials and perplexities. And we now

see that the work of deception in the Old World, indorsed by the dragon and the beast, is carried on by *the selfsame influence*. The work, its authors, its object, and its results, are identical wherever found.

At the present day Spiritualism is fully as popular in Europe as in America; perhaps more so. American mediums have been favorably received by the most learned, the most noble of the nations of Europe, and by rulers themselves. The coronation of the Czar, we are credibly informed, was conducted by direction of a medium. But we need not particularize; the fact we state is beyond dispute. It is to exert a controlling influence upon "the kings of earth and of the whole world." It will accommodate itself to any emergency to carry its points, for it is not scrupulous in regard to means.

Of the compromise in Europe, we say as we said of that in the United States: "It will not be without a struggle. Compromises are not made in times of quiet and peace. A compromise is the fruit of an emergency," and surely the times are ominous in Europe. The war cloud looms up dark and heavy. Who can foresee the consequences of a war between England and Russia? And if peace is insured for the present, it is but a respite. As a European statesman recently said: "It will come." The fate of Turkey will then come up for decision; and the Egyptian question is not yet settled. Nihilists, communists, anarchists, dynamiters hold riot and jubilee over the destruction of life and property which they are able to accomplish, and none are able to hinder. In all the world men's hearts are failing them for fear, and for looking after those things which are coming on the earth. Luke 21:26. We shall have to defer our concluding remarks to another number.

## Thoughts on the Third Psalm.

THIS psalm is said to be "a psalm of David, when he fled from Absalom his son." There is no reason to suppose that this inscription is not correct. Whether it was written during the flight, or was written afterwards, as expressing the feelings which he had on that occasion, is immaterial. Knowing the circumstances which called forth this psalm, we can enter more fully into the feelings of the psalmist. Those circumstances we find recorded in detail in 2 Sam. 15, 16, 17. With the incidents therein related fresh in our minds, let us examine the psalm, and see what there is in it which is profitable for us. See 2 Tim. 3:16, 17.

Verse 1. "Lord, how are they increased that trouble me! many are they that rise up against me." The same language may be used by every one who professes to follow Christ. To every one the warning is given, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. 5:8. He is at the head of a host, so that we have, as the apostle says, to contend "against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." Eph. 6:12. Moreover, Christians are informed that in the world they shall have tribulation; Satan is the "god of this world," and since he is the enemy of all righteousness we would naturally expect that the world would not be friendly to the Christian. So we read, "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." John 15:19. It is often said that the world is now becoming friendly to Christians and Christianity. To this we would simply repeat the text above quoted, and others of a similar nature. The world persecuted Christ, and he says: "The servant is not greater than his lord. If they have persecuted me, they will also persecute you. . . . But all these things will they do unto you for my

name's sake, because they know not him that sent me." John 15:20, 21. James wrote, as a truth for all times, that "the friendship of the world is enmity with God, whosoever therefore will be a friend of the world is the enemy of God." James 4:4. When, therefore, we hear men speak of Christians whom the world loves, we must conclude that their Christianity is worldliness; that instead of being followers of God, they are enemies.

Besides the devil and the world, each one has his own self, the worst enemy of all, to contend against. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Surely we may well say, as did David, "Lord, how are they increased that trouble me! many are they that rise up against me."

Verse 2. "Many there be which say of my soul, There is no help for him in God." David's enemies thought that his overthrow was complete. One of them said, tauntingly, "The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son; and, behold, thou art taken in thy mischief because thou art a bloody man." 2 Sam. 16:8. Even so the world, looking at the faults of Christians, will say, "They are no better than others; they do things that are just as bad as the things that we do; there is no more hope for them than for us." And the Christian himself, who, more than any one else, has a vivid sense of his own shortcomings, too often gives way to the same desponding thoughts. How often people say: "I have so many sins to overcome, and am so weak, that it doesn't seem of much use for me to try." What is this but saying of one's own soul, "There is no help for him in God"?

Notice the use of the word "soul," in this verse. Some imagine that the term soul invariably refers to an "immaterial substance," to something which has unending existence, yet which is not an entity. But David, speaking of foes who were seeking his life, said, "Many there be which say of my soul, There is no help for him in God."

Verses 3, 4. "But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill." No portion of the Scriptures was written without a purpose. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. When we read in the Old Testament, how wonderfully God delivered his people in time of battle, it is that we may take courage. Not that we are to engage in physical warfare, in which God will fight for us, but that we may know God's power to help all who are in trouble. In the 20th chapter of 2 Chronicles we find an interesting account of the deliverance of the Jews from their enemies, who greatly outnumbered them. This was done because the people believed and trusted in the Lord. The case of Gideon and his army (Judges 6 and 7) is a similar one. These were visible proofs of God's power to deliver, and serve to give us confidence in such promises as the following:—

"The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him." Nahum 1:7.

"But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

The fifth verse shows God's continual care for his people: "I laid me down and slept; I awaked; for the Lord sustained me." How many of us are there who remember as they arise in the morning that "it

is of the Lord's mercies that we are not consumed, because his compassions fail not" (Lam. 3:22), and that "they are new every morning"? The adversary of souls would destroy us. As a roaring lion he walks about, seeking whom he may devour, and this he would do with us physically as well as spiritually; for if he could cut short our lives, while we are unprepared for the Judgment, he would thereby most effectually devour us, and bring us to eternal ruin. That he does not do this, is because of the continual watchfulness of God. "Behold, he that keepeth Israel shall neither slumber nor sleep." Ps. 121:4.

It is remarkable that when driven from his throne by traitors, who cared for nothing but to take his life, David could peacefully lie down and sleep. The source of this peace is found in Isa. 26:3, 4: "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Having one's mind stayed on God is equivalent to delighting in and obeying his law (Ps. 1:1-3), as we read, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18. The Bible abounds in statements concerning the peace and blessedness of those who obey God.

But it will be objected that David had not kept the law, and that his present distress was the direct consequence of his sins. That is true, and this is why many said of his soul that there was no help for him in God. We are often tempted, as before stated, to say the same thing of ourselves, when for some cause we are brought to a vivid sense of our sinfulness. In such times we forget, what David remembered, that although no man could stand before God if he were held to answer for his conduct, there is forgiveness with God, that he may be feared. Ps. 130:3, 4. David had sinned, but he had repented, and believing God's promise (see Isa. 55:7), he could rest as peacefully as though he had never committed a sin.

Why should we not thus rise above the temptations of the enemy? Paul says: "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth." Rom. 8:31-33.

With these facts before us, we need not wonder at David's boldness, as indicated in verse 6: "I will not be afraid of ten thousands of people, that have set themselves against me round about." There are two reasons why people may not fear an invading army: 1. Because they are in league with the enemy, or intend to yield without resistance. 2. Because they are strongly fortified and protected, and are confident that with the help which they have they can make a successful resistance. David's boldness was of the second class. Many persons think it an indication of virtue to invite temptation, that they may show how they can resist it. In the case before us we see that boldness is not always inconsistent with flight. David was fleeing from his pursuers, yet he felt fearless in the Lord. So we, while we are to resist the devil, that he may flee from us, are not to seek opportunities to resist him. Our prayer is to be, "Lead us not into temptation;" we are to shun the place of evil, but when the enemy comes to us, we are to vigorously resist him. We may be sure that he will not allow us to lack opportunities to put forth all the strength we can muster.

In the 7th verse David states as already accomplished, what the Lord will do for all his people. He will save them, and discomfit their enemies. Comparing the enemies to ravenous beasts, who would be disabled by having their teeth broken, he says: "Thou hast smitten all mine enemies on the cheek

bone; thou hast broken the teeth of the ungodly." The psalm then appropriately closes with an acknowledgment of God as the author of both present and future, complete salvation. "Salvation belongeth unto [or, is of] the Lord; thy blessing is upon thy people." E. J. W.

### How Shall We Plan for God's Cause?

If we move in harmony with the mind of the Spirit of God, we shall lay our plans wisely and expect great things from his hands. The Bible contains many instances where God has wrought in a wonderful manner for his people. It was not because his people were worthy, but that he might vindicate his own work and the promises he had given them. If we follow his opening providence and lay our plans in harmony with his will, he will always bring deliverance. The dividing of the Red Sea and the parting of the River Jordan, strikingly show that nothing in nature would prevent the fulfillment of his promises in delivering his people. The opening of the earth and the swallowing up of Korah and his company, the raining of great hailstones from heaven and destroying his enemies, also show that the laws governing nature are his resources and that he uses them to vindicate the right. The treasures of snow and hail God has reserved against the time of trouble and the day of battle and war.

There has been no age of the world in which God was more willing to vindicate his truth and favor his people than the present. Our existence as a people, scattered as we are, and in many instances having no privileges of meeting with others of like faith, is a standing miracle. Could our eyes be opened and we see the extent that the publications which advocate the law of God have gone throughout the world, we would be led to exclaim, See what God hath wrought! From a very small beginning, less than forty years since, the truths which relate to God's law, and the special judgments to follow their proclamation, have gone to earth's remotest bounds. There are no people who have greater reason for encouragement than those who believe in the solemn warning found recorded in Rev. 14:9-12. He has raised up men to proclaim this truth, and has prepared the way for its promulgation. Hearts have been prepared for its reception, and as the rays of the light of truth have found their way to men, they have joyfully accepted it. We have now reached the most important era that has existed since this special work commenced.

God calls men to enter the field as canvassers, colporters, Bible-readers, and heralds of the cross, in any manner that will give the truth to those whose hearts the angels of God have prepared for its reception. There should be twenty laborers in the field where there is one to-day. It should be the prayer of every loyal heart for the Lord of the harvest to raise up laborers to enter the great harvest-field. It is God who gives his Spirit and prepares hearts, but he has committed the carrying forward of his work to his people. We should lay our plans and provide the means as though we expected that God would do great things in a brief period of time. To the disciples he said: "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." And again, "Whatsoever ye shall ask the Father in my name, he will give it you." He assured the disciples that he would be with them "even unto the end of the world;" that he is more willing to give them of his Holy Spirit than parents are to give good things to their children. But he does not bestow his gifts upon men to consume on their lusts.

He longs to pour out his Spirit and magnify his name in advancing his precious cause. He invites all to come and share in the fitting up to accomplish his design in the earth. He has made the spirit of

sacrifice the test of the fellowship of his Spirit. When we were lost without any hope, Christ gave his life that we might be saved. This is the chief corner-stone of salvation. The first religious act of Adam was to make an offering to God. It was a sacrifice that expressed his faith in Christ, the world's Redeemer. If we are unwilling to sacrifice for his sake, we prove ourselves unworthy of his Spirit, and consequently we lose eternal life. But upon this point Satan will deceive thousands who now believe in the truth of God. They will feel that they are willing to make any sacrifice, and at the same time they will have their plans laid just *how* they will make the sacrifice. If God does not see fit to open the way before them according to their own ideas, then they will flatter themselves that they were willing, but God's providence did not open the way before them. We are to make circumstances, and not permit circumstances to control us. Those who do not do this will find that they have made a fatal mistake. God's ways are not our ways any more than his thoughts are our thoughts. God will test his people not according as we might arrange the test, but in that way that infinite wisdom sees is best for us.

The time has fully come when we should awake and prepare for the coming conflict. We should look and expect that he will do for us when we do the best that we can. We should lay our plans with the expectation that God will co-operate with every unselfish act. The wisdom that comes from above is first pure, then peaceable, and easy to be entreated. New fields are to be entered; new victories gained. The truth of God is to be planted not only in the isles of the sea, but in every nation under heaven. The heralds of the cross of Christ are to go forth with the word of God into the hardest, as well as the easiest fields. Plans should be laid accordingly and more active steps taken to fill the commission to preach the everlasting gospel to every nation, and kindred, and tongue, and people. When the Saviour gave the great commission, he assured the disciples that "all power is given unto me in Heaven and in earth;" and it was upon this fact that he based the broad commission, "Go ye therefore into all the world."

He has servants to whom he has entrusted means to sustain those who thus go forth. If such individuals fail to fulfill their commission in sustaining the work of God, he will set them one side and let the mantle of his Spirit fall upon others. All Heaven is interested in the carrying out of the divine purpose of sending the truth to all parts of the civilized world. The work is not ours; it is God's. He permits us to be instruments in his hands to carry out his designs. Nothing can be more honorable than this work. To be permitted to co-operate with the Saviour of mankind in the salvation of the human family, is the most elevated calling that can be given to man. All should be thankful that we have the privilege even at the eleventh hour of probation, of being connected with so honorable a work.

Soon the work will close and then will come the great reckoning day. To those who have been faithful and earnest to act their part in lifting at the great wheel of reform as far as it lay in their power, especially when help was most needed, it will be said: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." As long as God's resources are infinite; as long as the cattle upon a thousand hills are his; as long as the silver and the gold belong to him; and as long as he has willing servants, we say, Lay plans for the advancement of the truth, large and broad, then work to them. Work in faith, in hope, in courage, and we shall see the salvation of God.

S. N. H.

PLEASE read carefully and ponder Jer. 48 : 10.

## The Missionary.

### The Sandwich Islands.

WE arrived at this place at 12:30 A. M. We procured a hack and went directly to the International Tract and Missionary rooms. Here we found Brethren Scott and LaRue well located in a building of five rooms nicely arranged for the purposes designed. Our stay being but three hours we made all the inquiry possible, to gain what information we could concerning the work on this island (Oahu), and the others which surround it. This is the principal island of the group, and while on some of the others there are a goodly number of inhabitants, the most of them are natives. There are a few individuals on these islands who have come from other parts, who gladly receive the truth. These having some influence among the natives, are avenues through which some of the better part of the natives can be reached.

It is very expensive traveling from one island to another. But these islands have been visited by Brother Scott, and the above facts are gathered from his actual experience with the people. At Kauai there is a Government school. One teacher is keeping the Sabbath. The most hopeful island in all the group and where labor can be put forth with a hope of accomplishing the most good, is Oahu, the one on which is the city of Honolulu. If the truth could be established here, from this place it would find its way to all parts of the islands, as there are commercial relations between Honolulu and all the other islands. The mail goes from here, and this is the headquarters of all missionary operations. Thirteen have embraced the Sabbath, and others are interested. These are intelligent half-natives, Germans, and others. They are individuals who either have friends or some financial interests in many of the islands. The people here are, as a rule, a church-going people, and what they have learned from former missionaries has been in the regular method of preaching. There are about 2,000 white people upon this island. It is evident the work has reached a point where a series of meetings would establish the truth; and should meetings not be held there will be great danger that the work which has been so well begun may ravel out.

We are satisfied from our conversation with our brethren here that a tent-meeting would be productive of great good. The people of this city are intelligent, and it needs a laborer who is able to hold a city audience. If such an effort could be made this season here in Honolulu, we see no reason why the work could not be well established. Then those laborers who have been so successful here, might remove to a new field of like character.

Should a church be organized here, and proper instruction given to those who shall have embraced the truth, they would become a light to this group of islands, and by an occasional visit of experienced laborers, this part of the world could be warned of the approaching Judgment. I do not know when we have felt more deeply for any one place than for this, when our brethren related the particular circumstances connected with the work here. Where are the laborers who will come here and pitch a tent this present season? A hall could be secured for a nominal sum, but a tent would be better. The work is already well opened up. It has been in progress for about one year, and the entire place of 15,000 inhabitants has been canvassed.

One class of gifts has done this work. It has been at an expense of about \$1,000, and now shall this work suffer because we fail to add a further small outlay which will accomplish far more than has yet been done? Shall this effort be left to finally come to naught for want of additional labor to complete the work?

The beginning of a mission is the most laborious part. Help at the proper time not only saves what has been done, but places the cause upon a footing where it can accomplish the design of God. We appeal to our brethren on the Pacific Coast not to neglect this field. We do not say Pacific Coast because other parts of the country should not feel the same interest, but because that coast is nearer this field. The General Conference will be ready to assist in this mission.

There have been many fields in the States where the interest has been allowed to run down for want of proper attention, but this is different from fields in the States, for there, influences can be brought to bear upon the same people at some subsequent time. But this is a country by itself. If the work ceases here there is no prospect of its ever being started again. Judging from appearance, the present gifts have carried the work about as far as they can without help. In behalf of the cause of present truth, we appeal for a further effort to be put forth here.

Our past experience and the voice of the Spirit of God have been appealing to us not to neglect the work which has been so well begun. In many instances in the past the work has been well started, means have been expended, the hardest of the battle fought, and then by neglect it has been left for Satan to triumph and destroy the good beginning. This is not wise generalship. We should use more wisdom, especially as we near the end. God will hold us responsible for his work on the earth.

These individuals of experience should be left free to go into new fields, and we want scores of young men and women who will enter new fields and begin the work as it has been begun here. Then our preachers should come in and by a combination of the various gifts establish the work in the islands of the sea, and in all such places where the truth has not gone. May God give his people a true burden of the work. There is no one man, nor one class of men, that are perfect in themselves. God can use them to do a certain work; but the church is composed of various gifts, all of which are necessary to successfully carry forward the work. Those who have embraced the truth want to be baptized, and there are many other reasons why a minister should come, but I cannot now mention them.

S. N. H.

Honolulu, H. I., May 18, 1885.

### From San Francisco to Australia.

ON Sunday morning, May 10, our company, consisting of Elder Haskell, Elder Israel and family, Brother Henry Scott, Brother Wm. Arnold, and the writer and his family, embarked on the Royal Mail Steamship *Australia*, for Sydney, Australia. The same afternoon, at a little past two o'clock, the steamer left her moorings at the foot of Brannan Street, San Francisco, and steamed along the city front toward the Golden Gate. Numerous friends, who accompanied us to the ship, stood on the wharf and waved their adieus as long as we were in sight. Soon, however, our noble ship rounded a point of land and passed out through the "gate" to the broad ocean beyond. The motion of the ship soon drove most of our company to their berths, where they seemed perfectly satisfied to remain for a number of days.

Outside of the "heads," the pilot took his leave of us, and our ship was soon on her "course" for the Hawaiian Islands, her first stopping-place. Although there is a regular line of steamers between San Francisco and Honolulu, the Australian steamers always have occasion to call at that port. Sometimes they have freight to that point, but always the mails, and some passengers. On this trip we had no freight for Honolulu, but had some

first-class passengers, and sixty Chinese in the steerage.

Our good vessel plowed her way steadily from day to day through the blue waters, with little variation in either speed or incident, until Sunday, May 17, when we discerned in the distance the first faint outlines of land. In appearance, this was like a cloud just rising above the horizon; but as we came nearer, it gradually took definite shape until the hills, and even the lowlands of the country, were spread out before us like a beautiful panorama. It was not long before we passed inside the coral-reefs, and into the snug harbor of Honolulu, and alongside the wharf. Here we met Brethren Scott and LaRue, and went with them to the mission rooms. We enjoyed a very precious season with these brethren, and only regretted the rapid flight of time that called us to separate from them so early. We were very soon reminded, however, that the time of the ship's departure was at hand, and in a short time we were on board again, ready to resume our journey to the far southwest.

Staying so short a time at the islands we were not afforded all the opportunity we could have desired to visit places of interest. We will, however, note a few observations and statistics. The Hawaiian, or, as they are more commonly called, Sandwich Islands, are a group of fifteen islands, eight of which are inhabited. The area of these islands is 7,629 square miles, and their population something over 50,000. The active volcanoes on the island of Hawaii have converted its surface into a vast lava-bed. The highest of these is Mauna Loa, which is 13,760 feet above the sea. The uplands of these islands are better adapted to grazing than to agriculture, though, it is said that some fine wheat is produced on them. In the valleys, however, coffee, sugar, cotton, tobacco, cacao, arrowroot, mulberries, yams, sweet potatoes, and taro grow plentifully.

The island of Oahu, of which Honolulu is the metropolis, is situated a little north of the center of the group, and is third in size, having an area of 600 square miles. Its highest altitude is 4,000 feet. Honolulu itself is a quaint old city of some 16,000 inhabitants. In the primitive portion of the town, lots are laid out in many curious forms—octagon, pentagon, curves, and triangles, with narrow streets or lanes adapted to each angle and curve. On each side of these roadways are massive old trees, whose interlacing branches shade the most picturesque walks and drives, and ancient looking cottages peep out from amidst a wealth of shrubs and flowering vines, whose tropical beauty eclipses the most carefully cultivated gardens of the United States. The city (and I suppose other parts of the island also) is now in mourning for the loss of their dowager queen, who died in Honolulu, April 25, of an attack of apoplexy. Queen Emma was held in high esteem by all her subjects. She was, undoubtedly, a woman of eminent virtues.

In our next, we will speak of some points of interest that we have not time to mention in this imperfectly written letter. This leaves our entire company well and in good spirits.

J. O. CORLISS.

SOME things must be in the man before the best things can go down in his record. The quality of doing depends upon the quality of being. What we are decides what we shall achieve. Faith and action, humility and courage, tenderness and conscientiousness, are the beautiful and balancing traits that must shine in us before our record shall greatly shine. Every man is the artificer of his own fortune, because every man is the builder of his own character. If this work of the interior be right, the work of external achievement will be right also.—*Sel.*

Was It Right?

WHEN God took his people by the hand to bring them out of the land of Egypt, he gave them instruction which, if they had heeded, would have made them the wisest people upon the earth; they would have enjoyed the most perfect health of any, and been the most noble. They had laws that were wise and humane in every particular. God had said that they should be "the head and not the tail." They were to be the "light of the world." From them light and knowledge were to emanate to the heathen; but if they did not give heed to the instructions which God gave them, it would be the reverse of this. They would be afflicted with sickness, and every evil would come upon them. Some of these requirements were, to all appearances, directly opposed to their temporal prosperity as individuals. Here is one that must have come close to the covetous. It is found in Lev. 25:16: "According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it; for according to the number of the years of the fruits doth he sell unto thee."

This was a law pertaining to the jubilee. The Jews were permitted to sell their possessions to their brethren, or purchase of them, if they wished to do so; but in this they were to regard their wants if in any way they had become poor. The land thus transferred was to come back to the original owner at the end of a term of years. In the jubilee which came every fifty years each family and each tribe was to come into possession of its own land which God originally gave it. This had the effect to prevent any land monopoly. At the close of every fifty years, there was a distribution of the land, and God regulated the price of it accordingly. When there were many years to elapse before the jubilee, the price was to be proportionately large, and as they approached that time the price was to diminish. It mattered not how much improvement they made in their land, the real value was in the length of time they were to possess it. If for but one year it was worth only one-fiftieth as much as for fifty years. This principle was established so that no one might oppress another. The covetous man could not reason that his property was in a good condition, that he had previously been offered more for it, or that it had special attractions that made it superior to other places to him, so that he must have his price, and that unless he did have it he would hold to his property. These considerations were not to govern the price, but the value was to be estimated at what it would be to the purchaser. Thus a proper and just value would be placed upon property.

Many of our friends are considering the propriety of selling property and investing in the cause of God. This is a wise and good resolution. Any investment for the salvation of souls for whom Christ died brings us into close relation and sympathy with him. All the glory which he had with the Father and the holy angels, all that he endured while upon the earth, his shameful death upon the tree, he invested in man's salvation. When his estate was settled, for settled it was, he had but one suit of clothes. His entire all was given to the enterprise he had undertaken. But how shall we estimate the value of property? That is the question. Is it right for us to take less than we have been offered for it in the past? At present it is a hard time to sell, and shall we wait until we can get our price? or shall we make some discount on it? This will be determined by the amount of faith the person has in the truth, and his interest in the cause of our divine Redeemer.

If we really believe that the coming of the Lord "draweth nigh," and that the cause of present truth is worth more than any earthly

enterprise, we shall act accordingly. We are led to believe that men usually act the faith which they have. We are not urging men to give away their property; this is not necessary; but all Heaven is interested to see how much faith we have in the cause of our divine Lord, the one who has done so much for us. Wisdom from Heaven is needed, and an earnestness begotten of the Holy Spirit. Satan will not permit us to sail into Heaven without meeting contrary winds. This is self-evident. The question for us to decide is, Is it right for those who believe that the end of all things is near, to act as though they believed it? The Judgment will reveal who are the earnest, confiding ones that prize the truth of God. S. N. H.

Washington, D. C.

WHEN I came to this city, one year ago, but few of the people knew anything of Seventh-day Adventists, but since then the Third Angel's Message has gradually spread until now thousands have some idea of present truth. We take 100 copies of the SIGNS each week, and place them in families, as far as they will reach.

From our experience here, I have learned that it is best to work according to some decided system in the distribution of these valuable periodicals. The way we have done here is to leave the papers for the people to read, and have them preserved with the expectation that we will call for them. Then when we call for these we can leave others, and so continue till they subscribe, or state that they do not wish to read the paper any longer.

In this way the same papers, when carefully kept, can be made to do service in two or three places, besides, by repeated calls, we can get somewhat acquainted with the readers and have opportunity to converse with them on portions of the truth. Of the 100 copies of the SIGNS we have now more than 300 readers. Of course some of the older ones drop off each week, but new ones are found to fill their places. We do not always get our papers back, because of frequent instances where those who have read them wish to send them to their friends; but we are always glad to have them used in that way.

Nearly every night we have Bible-readings in some part of the city. We visit, on an average, about sixty families a day. Many precious souls are becoming interested, and anxious to learn more. For some time we have been holding Bible-readings, twice a week, at the house of a M. E. minister. He and his wife are both very much interested. He has frequently stated that he never saw things so plain and harmonious in the Bible as he now does. We are of good courage, and hope that many souls shall be gathered from this city to "keep the commandments of God and the faith of Jesus," and so be prepared to meet our Saviour when he comes in the clouds of heaven.

J. W. S. MILLER.

Freshwater, Humboldt County, Cal.

I COMMENCED meetings in this place May 20, and have held eighteen meetings to date. God has impressed hearts, and, as a result, ten adults have commenced to keep the Sabbath, and a Sabbath-school of twenty members has been organized.

Brethren, may I still have your prayers that God may bless the proclamation of his truth here?

FRANK T. LAMB.

June 7, 1885.

IN proportion to their numbers, the poor are less criminal than the rich. They are more unselfish, more generous, more industrious, in proportion to their numbers, than the rich. A man's integrity cannot be predicated in any degree upon his financial condition.—*Sel.*

## The Home Circle.

### TOO LATE.

WHAT silence we keep year after year,  
With those who are most near to us and dear;  
We live beside each other day by day,  
And speak of myriad things, but seldom say  
The full, sweet word that lies just in our reach,  
Beneath the commonplace of common speech.

Then out of sight and out of reach they go—  
Those close familiar friends, who loved us so;  
And, sitting in the shadow they have left,  
Alone with loneliness, and sore bereft,  
We think with vain regret of some fond word  
That once we might have said and they have heard.

For weak and poor the love that we expressed  
Now seems beside the vast, sweet unexpressed,  
And slight the deeds we did, to those undone,  
And small the service spent, to treasure won,  
And undeserved the praise, for word and deed  
That should have overflowed the simple need.

This is the cruel cross of life, to be  
Full visioned only when the ministry  
Of death has been fulfilled and in the place  
Of some dear presence is but empty space.  
What recollected services can then  
Give consolation for the *might have been!*  
—Nora Perry, in *Independent*.

### A Charming Girl.

Was she charming? I cannot tell you, for I do not know enough about her to be sure. All girls are charming by right of their youth, by right of the fresh bloom and dainty brightness which are youth's dower and distinction, by right of the world's suffrage which lays honors at their feet. But some girls are more charming than others. I have my ideal and you, I presume, have yours. My ideal girl has good health, a good complexion, and gay spirits; she likes a brisk walk over city pavements, a merry canter up hill and down dale; a row on the lake does not exhaust her strength; nor does the vagrant bat or beetle, or the predatory mouse stealing across the floor, so frighten her that she screams. Indeed, my ideal girl never shrieks in an emergency, for she has cultivated presence of mind till it has become a second nature. She eats with appetite and sleeps without nightmare horrors. She has a cool head, a gentle hand with a clasp which means cordiality and confidence; her tones are low, her accents clear-cut as coins newly dropped from the mint; her laugh is a chime of bells, and her ready helpfulness is due to a wholesome interest in her fellow-creatures, to a healthful spirit, as to a body free from aches and pains.

I have known girls who were not possessed of high health and tempered nerves, who had been handicapped from their birth by inherited defects, or whom over-indulgent parents had done their best to spoil, through the period of childhood, by all sorts of indiscretion in the way of dress, diet, and amusements, letting them go to parties, when they ought to have been in bed, arraying them in silks and jewelry and bidding them sit still like dolls, when they ought to have been romping out-doors in plain prints and stout shoes; and giving them false standards of duty and artificial gauges for pleasure through the formative years of early life. Darling girls were some of these unfortunates; but they had not been started well, and they were lovable in spite of their training; not lovely because of it.

My ideal girl is unselfish, though she may not make a victim of herself to gratify the caprices of everybody around her. She is capable of real self-denial, and will at any time put aside her own plans and accept interruptions cheerfully, if she can thus oblige her parents or friends. I have known her to stay at home from a matinee, that her tired mother might go for a drive, it being impossible for both to leave home at the same time. I have seen her slip

quietly away to Mrs. Smith's, at church time, when the day was fine and her pastor was preaching on a very attractive topic, and, not going herself to church, she stayed in Mrs. Smith's nursery and cared for a teething baby while the little mother went to the house of prayer.

I have known, not from her own sounding of trumpets, but on good authority, that she has given the price of a new pair of gloves to buy her brother the book which he has longed for, and which made the evening lamp and the home circle enchanting to him for a week. I have known her to repress the resentful word when annoyed, have heard her answer jest with repartee, and have seen how her very coming in at the door was as the entrance of sunbeams into a shadowy place. I could go on for the next hour describing her, and you, if you are as fortunate as I in the girls of your acquaintance, would be saying: "Why, this is Florence and that is Susie, or it is Trix or Mabel." For there are many delightful girls who tread softly where there are aged people or invalids, who never hurt your feelings, who come when you want them and go when you wish they would depart, and, somehow, oil the hinges and smooth the angles and take the sharp edges away from the intercourse of the family and society. They are peace-keepers as well as peace-makers.

What of the girl I began with? Pardon Aunt Marjorie if she grows garrulous and forgets where she started.

This girl was described by a relative in these words: "She never makes any trouble; she is never too hot nor too cold; she can sit or stand, or be alone or in company, or, wherever she is, she is happy and pleased."

The description spoke to me very suggestively. Perhaps the young lady was naturally amiable. It is a blessed thing to be born with an amiable disposition, to be free from fretfulness by that grace of God which conferred a sweet temperament and elastic hopefulness on one in the cradle. It is a more blessed thing to have attained through self-control the exercise of Christian endeavor and the discipline of every-day life, to that state of mind in which self is in the background and loving regard for others is always unconsciously in the front.

Nobody is ever charming who is merely negative, merely passive. Don't tell me that a person is not this, not that, if you desire to win for her my admiration. An admired person must have positive traits, must have excellences which are apparent. Still, when I hear of a girl who never dwells on any passing discomforts, who is never irritated or peevish, I fancy that she is not a mollusk, else her friends would not be enthusiastic in her behalf. I am reasonably certain that she has learned the golden rule of love and life—to be sympathetic, to have leisure for others' perplexities and tangles, to smile when smiles are expected, and to be gently pitiful in the house of mourning.

The girl I think charming is not weakly dependent. She will never be a dead-weight nor a drag on any man, be he her father, her brother, or her husband. A help, not a hindrance, a blessing, not a bane, this charming girl will develop into a charming woman, who will make her mark wherever she may be.

She will never be contented to vegetate, getting precisely the joy out of existence which the placid cow, ruminating in the meadow, considers the height of felicity. Every day, bringing to her its duties, will also bring its pleasures, and she will disdain to greet the dawn of day with a blasé indifference or a languid *ennui*. Progressive, because conscientious, she will not waste her energies on a round of frivolity nor spend herself in the pursuit of fashionable success. She will "keep up" her studies, will read, think, and talk, to some purpose. Conversation may be a lost art in some houses, but it is not beneath the attention of our charming girl to cultivate it as an accomplishment worth having,

a graceful gift, second neither to beauty nor to youth. The really good talker, who can listen as well, is sure of a welcome in any circle.

The crowning charm of any girl's character is, I say this reverently, in its consecration to the highest and the best. It is the basest ingratitude in woman in a Christian land not to devote herself to Jesus, who has so elevated and rounded her life, so filled it with a sweetness, so dignified its environment, and so thronged it with opportunities and privileges. No woman, old or young, who lacks Christian consecration can be truly winning. We love the rose for its perfume, and piety is the perfume of womanly character.—*Aunt Marjorie, in the Intelligencer*.

### Kiss Me, Too, Papa.

"HAND me that collar-button!" cried George Wellsby, turning with an annoyed air toward his little girl. "Learn to let things alone, will you? There, now, tune up and howl!"

"George, please don't speak to the child in that way," said Mrs. Wellsby, depositing a shirt for him on a chair.

"Well, why can't she behave herself? Every time she sees that I am getting ready to go any place, she makes a point of hindering me. Let that cravat alone!"

"Put down papa's cravat, darling," said the mother. "She's too young to know any better, George."

"No, she isn't! Other people's children know better. I am tempted sometimes to wish she had never been born."

"O George," exclaimed his wife, "I wouldn't say that!"

"Confound it! she worries me so. I haven't more than time to catch the train," he responded, hurriedly kissing his wife.

"Kiss me, too, papa!"

"I ought not; you are so bad," but he stooped and kissed her. "Good-by; I'll be back in three or four days."

Mr. Wellsby is a commercial traveler, a kind and tender-hearted man, but subject at times to nervousness. Seated with several vivacious acquaintances speeding over the country, a little voice would steal in between the merry peals of laughter, saying, "Kiss me, too, papa."

In the sample-room of the village hotel, between the inquiries of purchasers, he could hear the voice; and when he laid down at night he could see the little hands reaching toward him, and could hear, "Kiss me, too, papa."

At morning, when the sunbeams fell across his bed, he thought of the bright little face at home, and said, "God forgive me for wishing that she had never been born!"

On a night train, going home, he could see the little hands, and hear the "Kiss me, too, papa."

"What's the news?" he asked a friend as he stepped upon the platform and called a hackman.

"Nothing, I believe; everything is quiet."

"No scarlet fever or diphtheria raging, is there?"

"No; none that I have heard of."

The familiar scenes brought rest to his mind. He looked back upon his trip with a shudder, as one wakes and contemplates a nightmare through which he has just passed.

"Good-night," he said, paying the hackman.

"A light burning! Julia is expecting me," he mused, ascending the steps.

A ghastly face met him at the door. A voice in agony whispered, "O George, our little girl is dead!"—*Sel.*

PEOPLE who can waste time and affection in petting and caressing poodle dogs are generally lacking in the larger and nobler affection and sympathy that seeks for its object the children of the suffering poor, many of whom could be made happy if given half the comforts wasted on poodles.—*Sel.*

**A True Daughter.**

An intelligent girl of our acquaintance half wished, not long since, when she came home from the boarding-school in which she had been well trained in all the "ologies," that she did not know the English language any better than her parents.

"If he hain't got nothin' of his own," were the words she heard. How they jarred upon her ear! They made her hot and cold at once. Had her father's language always been as bad as this? Of course it must have been, only she did not notice it before those years at boarding-school, during which she had made friends with the queen's English. "If he hain't got nothin' of his own," her father was saying, with reference to a young man who aspired to be his son-in-law.

"He has, at least, a good education," Margaret suggested, with some spirit.

"Yes, yes; but eddication ain't all. I've known college-learnt men that had hard pullin' to get their bread and butter. But ef you like him, Peggy, why, I hain't worked all my life without gettin' somethin' ahead to help you along, ef a pinch comes."

Margaret's heart reproached her, then. She looked at the two true-hearted old people who were her parents, and who sat there before her. Yes, that *was* what they had been doing all their lives. They might have read and have given time and have become more intelligent—only they had chosen this other thing: chosen to work for her, that she might have what they had lacked in their young days; that she might be well taught, and wear soft raiment, and keep her hands white and shapely!

And she—she who had never sacrificed one thing for anybody; who had grown like a fruitless flower in the warm sunshine—*she*, indeed, had been impatient with their verbs, and scornful of their double negatives, and secretly ashamed of them before her school-fellows.

Something seemed to choke her at the thought, and with moistened eyes she went up to them and tenderly kissed first one and then the other, and said, gently, "It shall be as you say, father. If you think Harry and I ought not to marry without more money, we will wait. It shall be just as you wish."

"No, I don't want that," he replied. "I guess you'll have your way now; you pretty much always have; but you're a good girl, Peggy, and I'm willin' to please you."

And so he was; and it is right that parents should make life larger and better for the children God has given them, but oh the pity of it, when to grow in knowledge must be to grow away from home!—*Youth's Companion.*

**The True Gentleman's Portrait.**

THE following sketch is called, "The Portrait of the True Gentleman." It was in an old manor house in Gloucestershire, England, written and framed, and hung over the mantle-piece of a sitting-room: "The true gentleman is God's servant, the world's master, and his own man. Virtue is his business, study his recreation, contentment his rest, and happiness his reward. God is his Father, Jesus Christ his Saviour, the saints his brethren, and all that need him his friends. Devotion is his chaplain, Chastity his chamberlain, Sobriety his butler, Temperance his cook, Hospitality his house-keeper, Providence his steward, Charity his treasurer, Piety his mistress of the house, and Discretion his porter to let in or out, as most fit. Thus is his whole family made up of virtue, and he is the true master of the house. He is necessitated to take the world on his way to Heaven, and he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him in two words,—a man and a Christian."—*Christian at Work.*

**Health and Temperance.****Early Treatment of Cholera.**

If cholera should appear in your dwelling, the first thing to do is to isolate the patient; put him in a comfortable room without carpets and with as little furniture as is consistent with comfort; disinfect immediately all discharges from the body, and either burn or bury them; do not throw them into either privy or cesspool to poison your family or your neighbors; see that the patient has medical attendance promptly; do not wait ten or twelve hours to see if he will get better—delay in cholera means death. Cholera always gives warning of its approach by premonitory diarrhoea; this is the favorable opportunity to arrest the disease; the attack is then under the control of medicine judiciously chosen and administered; a few hours' delay, and it will have passed from comparative safety into extreme danger, perhaps beyond the power of remedies to save; act, then, promptly and intelligently, and a valuable life may be rescued from a fatal illness.

If there is no medical man within easy call, and a person be attacked with premonitory diarrhoea, place him in bed at once, apply warmth to the feet, a mustard poultice over the abdomen, and give a teaspoonful of paregoric (which is to be found in every family), every hour until your medical attendant arrives. Do not give indiscriminately, stimulants,—brandy, red pepper, camphor, ginger, etc., advised by busy-bodies; wait for skilled medical advice—more people are killed by quackery and meddlesome trifling than by disease.

If traveling, avoid as much as possible using urinals or water-closets at railway stations; they are constant sources of infection, if not properly taken care of and daily disinfected.

Remember that cholera is always, in this country, imported; it seeks crowds, and follows, as a rule, the line of travel; railway companies and lines of transportation generally, should see that all urinals, water-closets, and baggage-rooms belonging to the company, or about their premises, are daily cleansed, purified, and disinfected.—*California State Board of Health.*

**What Do You Think of It?**

MY father, whose name is Donald Fraser, and his neighbor, William Fraser, were very intimate, and as much together as was consistent with their occupation, they being both industrious farmers. My father was nearly seventy years of age, and his friend William was several years his senior. Both were Highland Scotchmen from Invernesshire, and, as is the case with so many of their countrymen, both were devotees of the pipe and the tobacco-quad from their youth up. A quarter of a century before, they had both, from conscientious motives, given up their dram, as they called it, my father leading in that movement and persuading his friend to follow. They never were what would be called intemperate; but from that time forth they were total abstainers from all intoxicants. They were both godly men, and most of their conversation was on topics of religious experience.

One night, at my father's house, during their chatting they commenced filling their pipes, and William Fraser, turning thoughtfully to my father and tapping the bowl of his pipe with the handle of his tobacco knife, exclaimed, "Donald, what do you think of this smoking and chewing business?"

My father shrewdly answered by asking another question, and said, "What do you think of it yourself, William?"

William replied, "Donald, we say we are Christians, and, if we are Christians, we are 'free men in Christ Jesus.' Now, Donald, when

we are doing this thing, and we can nae quit it, are we free?"

"Do you think yourself we are?" replied my father.

"I am nae sure o' it," said William, who retained much more of the Scotch dialect than my father.

"And see here," said my father, "what we spit around and burn into smoke, of this nasty stuff, costs us nearly as much money as we give to the Master's cause. Is this right?"

"Do you think, Donald," says William, "that if we should quit it, we could do more for Christ?"

Both then with one impulse, suiting the action to the words, said, "Let us put the things up, then;" and both, rising to their feet, laid the pipes and the tobacco on the mantle-piece, where they lay for many a long day.

These two men of God never smoked nor chewed again. William Fraser has gone to his rest; my father still lives, in his eighty-sixth year, a free man.—*Monthly Record.*

**Passover Wine.**

A MEMBER of the editorial staff of the *Methodist Times* (London), in the issue of that paper for April 10, gives a very interesting account of what he saw and heard at a modern celebration of the Jewish passover, at the house of an orthodox Jew, to which he had been invited on the occasion. The account is too long to be inserted here, but we give the closing paragraph. The writer says: "Supper being ended, I said, amongst other things, to an intelligent and affable Rabbi, who sat next to me, 'May I ask with what *kind* of wine you have celebrated the passover this evening?' 'With a non-intoxicating wine,' he promptly replied. Jews never use fermented wine in their synagogue services, and must not use it on the passover, either for synagogue or home purposes. Fermented liquor of any kind comes under the category of 'leaven,' which is proscribed in so many well-known places in the Old Testament. The wine which is used by Jews during the week of passover is supplied to the community by those licensed by the Chief Rabbi's Board, and by those only. Each bottle is sealed in the presence of a representative of the ecclesiastical authorities. The bottle standing yonder on the sideboard, from which the wine used to-night was taken, was thus sealed. I may also mention that poor Jews who cannot afford to buy this wine, make an unfermented wine of their own, which is nothing else but an infusion of Valencia or Muscatel raisins. I have recently read the passage in Matthew in which the paschal supper is described. There can be no doubt whatever that the wine used upon that occasion was unfermented. Jesus as an observant Jew would not only not have drunk fermented wine on the passover, but would not have celebrated the passover in any house from which everything fermented had not been removed. I may mention that the wine I use in the service at the synagogue is an infusion of raisins. You will allow me, perhaps, to express my surprise that Christians, who profess to be followers of Jesus of Nazareth, can take what he could not possibly have taken as a Jew—intoxicating wine, at so sacred a service as the sacrament of the Lord's supper."—*Methodist Recorder.*

A CORRESPONDENT thinks tobacco as well as rum is a common nuisance. So do we. He also thinks that churches ought to pronounce both common nuisances, and allow them no longer to defile their courts. So do we.—*Independent.*

"DANIEL purposed in his heart that he would not defile himself with . . . the king's meat, nor with the wine which he drank."

A MODERATE use of things that are in themselves hurtful is not temperance.

## Home-Made Filters.

THERE are various forms of house filters, some of which are cheap and valuable. Flannel tied on the faucet of the water pipe will greatly improve the appearance of drinking water, and will strain out much organic matter. A tube or box with sponge in it will also be satisfactory in clarifying turbid water, and it is easily and quickly washed and replaced. A sheet of filtering paper as used by druggists, and a glass or tin funnel, furnishes a good means of filtering water on a small scale. A fresh sheet of filtering paper will be generally needed each day. Granulated animal charcoal, in boxes or vessels where the water can filter slowly through it, improves its appearance and quality. The chief idea of a filter is well illustrated thus:—

Take any common vessel perforated below, such as a flowerpot, and put a small, clean piece of sponge over the hole. Fill the lower portion with gravel stones, over which place a layer of fine gravel and on these a layer of clean, coarse sand, the proportion of each being about the same.

On the top of this place a lid of unglazed clay, either very porous or perforated with small holes, and on this a stratum three or four inches thick of well-burned, pounded animal charcoal. A filter thus formed will last for a long time, is easily cleaned, and will be found to act both by mechanical and chemical purification.

Another form of filtering, as suggested in the last report of the State geologist, is as follows:

"The most practical form of filter for household use, and one that will easily filter a pitcher full of water in a short space of time, can be made out of a bottle. The best form is the long kind in which sweet oil is sold, although almost any kind of glass or earthenware bottle will answer. The bottom of the bottle is cracked off, and the sharp edge removed by rasping with a file. The cracking can be done by taking a thin, soft string, soaked in turpentine, around the place where it is intended to crack, leaving as small a knot as possible, then setting fire to the turpentine, holding the bottom up. After allowing the oil to burn for an instant, the end of the bottle is placed quickly in cold water, when, if the operation has been rightly conducted, an even crack will be produced, and the bottom of the bottle will come off easily.

"A layer of cotton is now placed in the bottle. The cotton must be worked in water, preferably warm water, in order to remove the adhering air, and to wet it well. A wad of the wet cotton is dropped into the bottle and covers the mouth of the neck. Other pieces are dropped in, care being taken to build the layer up evenly, and to add the cotton in rather small pieces. After dropping them in, they should be pressed down and arranged by means of a rod. In this way a layer is made that should be from two to three inches thick. It should not be pressed down too tightly, else it may filter too slowly; neither should it be too light, or water may form channels through it. After a little use the plug generally adapts itself. Particular care should be taken to be sure that the cotton is snug against both sides, since the water is liable to escape there. The plugs, however, are easy to make, and a few attempts will soon teach one all the necessary manipulations.

"This bottle can be suspended or supported in any convenient way. Perhaps the simplest support is a block of wood having an auger hole bored through the center, and the edges of the hole reamed out. In this hole the bottle sits securely, and the bevel of the hole catches the shoulder of the bottle, thus holding it upright."—*Sci.*

WELL ventilated bedrooms will prevent morning headaches and lassitude.

## News and Notes.

- Cholera has broken out in Madrid, Spain.
- Sorghum is said to be poisonous to grasshoppers.
- The Japanese Government is making copper coins out of old copper cannon.
- A new process of making steel, called the Basic Process, has been invented.
- A cyclone struck Aden in Arabia, June 3, and destroyed property valued at £50,000.
- The capstone on the Washington monument has been slightly damaged by lightning.
- London produces 50,000 tons of soot per annum, which is worth \$200,000, used as a fertilizer.
- The present indications are that the wheat crop in Oregon will be much larger than ever before.
- The Mahdi has issued a proclamation to the faithful that he proposes to invade both Egypt and Arabia.
- After an absence of seventeen years, swarms of locusts again appear in the vicinity of Chattanooga, Tennessee.
- An artesian well on a desert section of Kern County, Cal., produces 1,575,000 gallons of water in twenty-four hours.
- At last New York has obtained control of the grounds on the United State's side of the Niagara Falls, for a public park.
- At New York City, about 400 new recruits to the Mormon church arrived recently; most of the party were from England.
- Grasshoppers in large swarms are doing much damage to gardens, grain-fields, and orchards near Santa Rosa and St. Helena, Cal.
- Consul Beckford Mackey, of Rio Grande do Sul, Brazil, has been acquitted by a jury, of the charges against him for shooting the editor of a paper there.
- The rivers of Alaska Territory are said to abound in salmon, while the waters of Behring Sea, off the coast of Alaska, are swarming with codfish.
- A fearful storm passed over Iowa, June 12, killing a number of persons, injuring many more, carrying freight cars from the track, and doing much damage generally.
- Gladstone was defeated in the House of Commons, June 8, by twelve votes. He resigned, and the queen has summoned the Marquis of Salisbury to form another cabinet.
- A wild mob vented itself at Springvale, Maine, by breaking windows, and shooting into the buildings of those who had been instrumental in enforcing the prohibitory laws.
- Miss Brackett, who has been testifying in ex-senator Sharon's case, says she was induced to testify to a falsehood by the offer of \$10,000 and a trunk full of new dresses.
- The Apaches, recently in Guadalupe Cañon, Arizona Territory, surprised a party of seven soldiers left in charge of provision wagons, scalped four, and helped themselves to provisions.
- General Kelton, of the presidio, near San Francisco, says of the Apaches: "The Indians have all crossed over into Mexico, and are now virtually out of the reach of our military interference."
- About twenty persons, living in and near Branchville, South Carolina, were badly poisoned by eating wild honey impregnated with poison from yellow jasmine. Four of the unfortunates died.
- Joseph Speakman, who now lies in St. Luke's Hospital, San Francisco, receives food through a rubber tube inserted into a hole cut into his stomach—he being unable to take food in any other way.
- A disastrous water-spout burst near Lagos, Mexico, on the 6th inst., destroying much property and drowning over 200 persons. At Pueblo Cuarantas, the water rose in a few minutes to the height of twenty-five feet.
- The Catholic *Standard*, published at Philadelphia, says that O'Connell, when about to die, "sent his heart to Rome, his body to Ireland, and his soul to God." We wonder what O'Connell did with himself.
- On May 10, a keel, bound from Grimsby to Leeds, England, was driven against a sand-bank and capsized. As a steam-tug was passing, a noise of thumping on the cabin end of the keel was heard, and the tug concluded some one must be in there. A hole was made, and the captain's wife, Mrs. Snowden, and one of her children were rescued alive, after an imprisonment of nearly seventeen hours.

—Some peculiar relics of the cave dwellers were lately found in a cave in San Martin Mountains, Los Angeles County, Cal. They consisted of baskets, some kind of a peculiar musical instrument, wedges of horn, and some implements of war.

—James Bee, whom we reported a week ago as having been arrested for incendiarism at and near San Jose, Cal., has confessed to having set fire to the various ware-houses, mills, houses, and the depot, that were fired on the nights of May 31 and June 1.

—A balloon for military use has been constructed, and it has been recommended by the Ordnance Board of the U. S. Army, which is intended to sail over an opposing army, or squadron, and drop huge bombs filled with dynamite. "Destruction upon destruction is cried."

—A colored camp-meeting held near Yorkville, South Carolina, ended in a murderous row between town and country people, in which razors, pistols, and like instruments were used, resulting in one man killed, two mortally wounded, and twenty more or less seriously injured.

—At a banquet of the National Club held in Montreal lately, the toast for the evening was: "The Independence of Canada," to which the mayor of Montreal responded with enthusiasm. Six mayors of the cities in the province were present, and took part in the response.

—Cashmere, a small kingdom situated in a fold of the Himalayas in the northern part of India, has recently experienced another earthquake, diminishing its already declining population. A century ago its population numbered 1,000,000 of people while now it has but about half that number.

—At Theirs, a town in France, as a large crowd were leaving the Court House, the staircase fell, its immense mass of masonry came crashing down upon the struggling people, grinding and mangling them in a fearful manner. The number injured was 163, of whom twenty were taken out dead, and a number have died since.

—Commissioner Sparks of the General Land Office has recently submitted to Secretary Lamar a report of the official proceedings leading to the famous Maxwell land grant in New Mexico and Arizona, whereby nearly 2,000,000 acres of land were given to this one man despite the many actual settlers, Indians, and others, whom it would ruin.

—In Ohio, the Bell Telephone Company has about 12,000 complete sets of instruments in use, the total cost being about \$40,000. Yet the company receives over \$200,000 a year just for the rent, really receiving \$200,000 yearly interest on the investment of \$40,000. A committee of the Legislature has recommended that the company be restricted by legislation.

—At the Wine-growers' Convention held in San Jose, Cal., last month, it was claimed that there is no danger of overproduction of wine in California, and France was cited as an example in proof. It was said "that the consumption of wine increases with its production." We do not doubt this last assertion in the least, but we doubt the propriety of following France.

—A lunatic by the name of Louis Reaume, en route from Denver, Colorado, to Detroit, Michigan, took possession of the train, and with a revolver and plenty of ammunition successfully resisted all attempts at capture until he reached Chicago, where, after a desperate struggle in which he shot and killed one policeman, and received two shots in his own body, he was overpowered.

—The French free-thinkers showed their animosity to the cross in preparing the Pantheon for the reception of Victor Hugo's body. By order of the Government the arms of the cross which surmounted the main entrance were sawed off. The *San Francisco Chronicle* rightly says: "Americans, whatever their opinions may be, will view this operation with contempt. . . . What is the good of following the example of barbarous ages?"

—Postmaster Isaac Hibbs, of Lewiston, Idaho, who left that section of the country last May, has been practicing a rather novel system of robbery. As Lewiston is a mail distributing point, Hibbs took advantage of this to draw money-orders for a fictitious name, payable to a bank selected; he would then mail the order to the banker with the request for the money to be kept on deposit pending his arrival, following this with a second letter, directing that a check for the amount be sent by registered letter to the fictitious name used in the transaction, always giving the address of some office whose mail was distributed there. On the arrival of the registered letter, he took possession of it.

**Obituary.**

**CRUEY.**—Died in St. Helena, Cal., May 31, 1885, of consumption, Libbie May Cruey, aged 17 years, 3 months, and 26 days.

Sister May had always been a member of the St. Helena Sabbath-school, to which she was much attached. She was baptized at the Oakland camp-meeting last September, and united with the Seventh-day Adventist Church at St. Helena. She has led a devoted and exemplary life since. The bereaved parents and church have to cheer them the clear evidence that all is well with her. Words of counsel and hope were spoken by the writer, to an overflowing house. Text, Matt. 9:24.

J. D. RICE.

**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.

**Canada Camp-Meeting.**

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.**

**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.

**Northern Maine Camp-Meeting.**

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.

**Special Notice for Kansas.**

I AM very anxious to know the whereabouts of all the scattered Sabbath-keepers in the State of Kansas, especially in the western part. That part of the State is rapidly settling up, and Sabbath-keepers are moving in from other States. I wish all such to correspond with me at once. I contemplate making a brief tour in search of the scattered Sabbath-keepers, hence I wish to know where you are. Please give me the number of Sabbath-keepers in your vicinity, and the prospects for holding meeting; whether you have school-houses in which meeting could be held, etc. Address me at Ft. Scott, Kansas, box 69. J. H. COOK.

**Minnesota Camp-Meeting.**

THIS meeting will be held on Sibley Mound, Mankato, Minn., July 1 to 7. The meeting will be located on the grounds of the Southwestern Minnesota Fair and Live Stock Association, and is the most beautiful site for a gathering of this nature to be found in the State. Sibley Mound furnishes an elegant amphitheater, and the Blue Earth River, running along the south side of the grounds, makes it a most enticing place. Ample provision will be made for all who come. A well supplied provision stand will be on the ground; lodging tents in abundance; hay and grain for horses, etc., and all at reasonable prices. No pains will be spared to meet the wants of all who come.

Reduced rates have been secured on the Chicago & Northwestern, Chicago, St. Paul, Minneapolis & Omaha, and Chicago, Milwaukee & St. Paul Railroads.

The public is cordially invited to attend.

CONFERENCE COMMITTEE.

**Publishers' Department.**

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

**OUR GENERAL AGENTS.**

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

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

North Pacific—Mrs. C. L. Boyd, East Portland, Oregon.

England—*The Present Truth*, 72 Heneage Street, Great Grimsby, Eng.

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

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

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

**June and July.**

SUBSCRIBERS whose time expires in June or July will please renew their subscription at once. Only \$2.00 per year for the best paper published in the United States.

**RECEIPTS.**

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

CALIFORNIA CONFERENCE FUND.—Healdsburg church \$202.55, Napa \$5.

AUSTRALIAN MISSION.—Fannie J Keller \$10.

HEALDSBURG COLLEGE.—C. H. Ward \$25.

CASH RECEIVED ON ACCOUNT.—Kansas T and M Society \$153.25, W A Young \$5.70.

**ORDERS FORWARDED.**

BOOKS SENT BY FREIGHT.—C Maynard.  
BOOKS SENT BY EXPRESS.—F H Butcher, Mrs E T Palmer, C A Carey, Gilbert C Jenkins, Mrs A J Hutchins, Frank Butcher.

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**Assorted Package No. 1. Price, 10c.**

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Address, SIGNS OF THE TIMES, Oakland, Cal.

# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 18, 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

BROTHER CUDNEY writes from Nebraska, saying: "Three tents are running in this State, and all report a fair interest."

A NOTE from Brother St. John says they have commenced meetings in Santa Barbara City, but feel the lack of missionary labor in the city, none having preceded the tent meeting. With the experience of our workers, and in the present state of the work, it is a serious mistake to make no provision for canvassing and colporting before a tent meeting.

Brethren Smith and Owen are holding meetings in a tent in Santa Maria, Santa Barbara Co. They are of good courage.

## Catholic Baptism.

CATHOLIC baptism did not have altogether a smooth sea before the Presbyterian General Assembly. Dr. Schaff's resolution was vigorously opposed by some. *The Converted Catholic*, whose editor understands the Romish church from its foundation up, is of course strong in opposition to the idea of giving validity to Romish ordinances. In our next we will give a selection from its columns on this subject.

## "Pacific Health Journal and Temperance Advocate."

THE first number of this journal will be in the mail at the same time as the present number of the SIGNS. As previously announced, it has 24 pages, issued bi-monthly, 50 cents a year. It will be the constant effort to make it *useful*; and no pains will be spared to improve it in this respect. We believe that many will see their need of it, and both take and read it and send it to their friends. Every number will contain important information in regard to right methods of living, and the responsibility resting upon us to so live as to bear the burdens and discharge the duties of life successfully.

They who receive specimen copies are requested to use them where they will do the most good.

## Country Sabbath-Schools.

THERE is no doubt that a large Sabbath-school has some advantages over a small one. It has more material from which to select officers and teachers; it has better opportunities for profitable teachers' meetings; and it has the benefit of consultations of a greater number of experienced workers. But, in our visits to other schools, we have become strongly impressed that the smaller schools are not doing themselves justice; they are not generally doing as well as they might do. They should,

1. Select for superintendent one whose heart is in the Sabbath-school work.

2. It should be known that he will *study the lessons*, so that he may be familiar with the work of the classes.

3. The teachers should take some time to confer together, to talk over their lessons and their work, even if they cannot hold regular teachers' meetings. If they would at first have meetings of the teachers and officers at the time of their quarterly meetings they would prove of great benefit, and lead to greater efforts in this direction.

4. The officers and teachers should all read, yes

*study, the Sabbath-School Worker.* It will prove a great help to them.

5. If the school be arranged in "divisions," each division should have its review, or "general exercise." These are often of more real profit than the class exercises.

We have suggested to our school in Oakland that we might do something to aid the weaker schools by visiting them, and helping them to raise the standard of their work. If any school desires such help, and will send a request, we will try to have an experienced worker visit them. And some of the brethren laboring in the field are Sabbath-school workers; they ought to consider it a material part of their mission to instruct the people in this branch of the work.

## Impressive Reminder.

THE readers of our periodicals are well acquainted with Brother R. F. Cottrell through his writings. In this manner he has greatly helped the cause of truth. Though aged and infirm enough to be "superannuated," his interest in the truth is not abated, and his labors do not cease. Lately our heart was caused to "burn within us" by receiving the following note from him:—

"DEAR BROTHER: All things conspire to tell us that the work of the gospel will soon be finished. The winds will be held a little longer for the servants of God to be sealed [Rev. 7:1-3], while the last message is spreading over the earth. You and I belong to 'this generation,' and it may be our lot to witness the closing scene, terrible as it will be. We have believed the Lord's work these many years, have loved it, I trust, in a measure at least, and if faithful may see its consummation. At all events I hope to be found with you at the post of duty while life on earth shall last; and finally, when all God's people are gathered and changed to immortality that we may be found of the number who have washed their robes and made them white in the blood of the Lamb. Yours to meet there,  
"R. F. COTTRELL."

Yes, that will be a "terrible" day; unspeakably terrible to those who are compelled to "drink of the wrath of God, which is poured out without mixture into the cup of his indignation;" to those who have no refuge, but vainly call upon the rocks and mountains to fall on them, and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb. That day will be the culmination of all the terrors which have been suffered by the impenitent in the time of trouble, in the plagues of God's wrath, or which have been threatened since man first fell from the favor of God.

But that day will have no terror for the "little flock" who have the assurance that Jesus is coming for their redemption. All their terror, their fears, their struggles and sufferings, will forever pass away in that day. But "who shall it be?" That is a question that presses upon us with great weight, as "we see the day approaching." God grant in mercy (for it will be all of mercy), dear Brother C., that we may be steadfast in the "patience of hope, and the labor of love," faithful in duty until that day shall dawn in terror and in glory—all glory for "the remnant."

## Seventh-Day Adventists.

THE following we clip from the San Francisco *Chronicle*, being an extract from a letter in that paper from its correspondent, noticing various points in Russian River Valley.

"Healdsburg—which should have been named Sotoyome—is perhaps the only town on the coast where two Sundays, or rest days, are observed. Perhaps one-fifth of the population is of what is known as Seventh-day Adventists. These people observe Saturday, or rather from sundown Friday to sunset Saturday. During this time they abstain from all secular pursuits and attend church in their college building. This building and the boarding-house and dormitory are the most conspicuous buildings in town. The grounds are spacious and well

laid out, and the college is well attended. Old gray-haired and bearded men, youths, and children may be seen every day, with books in hand, wending their way to the college building. The school is not exclusive, but open to all creeds and sexes. As these people do not observe the Sunday of the Christians, one's ears are greeted on that day with the sound of the hammer and saw, farmers plowing, women washing and decorating clothes lines. One would think a bitter feeling would exist between the different creeds, but such is not the case. One soon becomes accustomed to seeing no day observed exclusively, and accepts it as a matter of course. As a class the Adventists are good citizens, but somewhat against the interests of the section in which they reside, being opposed to raising grapes for wine purposes. In a country adapted to the growth of the vine, this appears somewhat anomalous. They never attend balls, parties, theaters, or church festivals of other denominations, hold none in their own, and are perhaps just a little too exclusive for this world.  
G. M."

We find no fault at all with this notice. Our people are willing to stand accused of being "somewhat against the interests of the section in which they reside" as far as the wine interest is concerned. But we do not believe it is to the interest of any country to make wine; we do believe that the industry of the people may be turned into a channel which will better, far better, meet the wants of the human kind. And as for exclusiveness, there is nothing from which they exclude themselves that ought to be considered of any value to Christians. It is enough for us if we are found at last in fellowship with those of all ages who "confessed that they were strangers and pilgrims on the earth." Heb. 11:13.

## Competent Teachers Wanted.

IN a late number of the San Francisco *Chronicle* we find the following good point, and very pertinent inquiry:—

"We are in receipt of a letter signed 'Several Students of the State Normal School,' complaining of the alleged incompetency of the instructor in drawing. The writer says with this single exception all the tutors are thoroughly efficient. We are afraid that 'Several Students' is not a competent judge, and that a teacher of spelling would fill a long-felt want, in her case at least. Any one who adopts such unique modes of spelling as 'compitent,' 'dischargeing,' and 'three-forths' needs a spelling-book and not a drawing teacher. Can it be possible that any of our high schools send such bad spellers to the State Normal School as this letter would seem to indicate?"

It certainly is "possible," for "Several Students" is certainly there; we have indubitable evidence that she is a "bad speller;" and how could she get into the normal school without being sent, perhaps graduated (?) from the high school? Unless California high schools are an exception among the high schools of this country, it is highly probable that just such bad spellers are sent to the State Normal School. We have not the least idea that it would be at all difficult to find bad spelling in any normal school in the United States. Nor is it confined to the normal schools; even the colleges are not free from it. Indeed, bad spelling appears to be considered an accomplishment, for it is not infrequently found in those who have been graduated from somewhere, and who consequently have a smattering of Latin, French, drawing, etc., and a thorough knowledge of bad spelling, and so are "compitent" to write complaints of the incompetency of their teachers.

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