

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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CHILDLIKE TRUST.

"My soul is even as a weaned child." Ps. 131:2.

AS HELPLESS as a child who clings
Fast to his father's arm,
And casts his weakness on the strength
That keeps him safe from harm;
So I, my Father, cling to thee,
And thus I every hour
Would link my earthly feebleness
To thine almighty power.

As a trustful child who looks
Up in his mother's face,
And all his little griefs and fears
Forgets in her embrace;
So I, to thee, my Saviour, look,
And in thy face divine
Can read the love that will sustain
As weak a faith as mine.

As loving as a child who sits
Close by his parent's knee,
And knows no want while he can have
That sweetsociety;
So, sitting at thy feet, my heart
Would all its love outpour,
And pray that thou wouldst teach me, Lord,
To love thee more and more.

—J. D. Burns, in Sabbath Reading.

General Articles.

The Waldenses.

BY MRS. E. G. WHITE.

(Concluded.)

THE church of the Alps, in its purity and simplicity, resembled the church in the first centuries. The shepherds of the flock led their charge to the fountain of living waters,—the word of God. On the grassy slopes of the valleys, or in some sheltered glen among the hills, the people gathered about the servants of Christ to listen to the words of truth.

Here the youth received instruction. The Bible was their text-book. They studied and committed to memory the words of Holy Writ. A considerable portion of their time was spent, also, in reproducing copies of the Scriptures. Some manuscripts contained the whole Bible, others only brief selections, to which some simple explanations of the text were added by those who were able to expound the Scriptures. Thus were brought forth the treasures of truth so long concealed by those who sought to exalt themselves above God.

By patient, untiring labor, sometimes in the deep, dark caverns of the earth, by the light of torches, were the sacred Scriptures written out, verse by verse, chapter by chapter. Thus the work went on, the revealed will of God shining out like pure gold; how much brighter, clearer, and more powerful because of the trials undergone for its sake, only those could realize who were engaged in the work. Angels from Heaven surrounded these faithful workers.

When the Waldensian youth had spent some

time in their schools in the mountains, some of them were sent to complete their education in the great cities, where they could have a wider range for thought and observation than in their secluded homes. The youth thus sent forth were exposed to temptation, they witnessed vice, they encountered Satan's wily agents, who urged upon them the most subtle heresies and the most dangerous deceptions. But their education from childhood had been of a character to prepare them for all this.

In the schools whither they went, they were not to make confidants of any. Their garments were so prepared as to conceal their greatest treasure,—the precious manuscripts of the Scriptures. These, the fruit of months and years of toil, they carried with them, and whenever it could be done without exciting suspicion, they cautiously placed some portion in the way of those whose hearts seemed open to receive it. From their mother's knee the Waldensian youth had been trained with this purpose in view; they understood their work, and faithfully performed it. Converts to the true faith were won in these institutions of learning, and frequently its principles were found to be permeating the entire school; yet the papist leaders could not, by the closest inquiry, trace the so-called corrupting heresy to its source.

The Waldenses felt that God required more of them than merely to maintain the truth in their own mountains; that a solemn responsibility rested upon them to let their light shine forth to those who were in darkness; that by the mighty power of God's word, they were to break the bondage which Rome had imposed. It was a law among them that all who entered the ministry should, before taking charge of a church at home, serve three years in the missionary field. As the hands of the men of God were laid upon their heads, the youth saw before them, not the prospect of earthly wealth or glory, but possibly a martyr's fate. The missionaries began their labors in the plains and valleys at the foot of their own mountains, going forth two and two, as Jesus sent out his disciples. These co-laborers were not always together, but often met for prayer and counsel, thus strengthening each other in the faith.

To make known the nature of their mission would have insured its defeat; therefore they concealed their real character under the guise of some secular profession, most commonly that of merchants or peddlers. They offered for sale silks, jewelry, and other valuable articles, and were received as merchants where they would have been repulsed as missionaries. All the while their hearts were uplifted to God for wisdom to present a treasure more precious than gold or gems. They carried about with them portions of the Holy Scriptures concealed in their clothing or merchandise, and whenever they could do so with safety, they called the attention of the inmates of the dwelling to these manuscripts. When they saw that an interest was awakened, they left some portion with them as a gift.

With naked feet and in coarse garments, these missionaries passed through great cities, and traversed provinces far removed from their native valleys. Everywhere they scattered the precious seed. Churches sprung up in their path, and the blood of martyrs witnessed for the truth. The day of God will reveal a

rich harvest of souls garnered by the labors of these faithful men. Veiled and silent, the word of God was making its way through Christendom, and meeting a glad reception in the homes and hearts of men.

Eagerly did the Vaudois missionary unfold to the inquiring mind the precious truths of the gospel. Cautiously he produced the carefully written portions of the Scriptures. It was his greatest joy to give hope to the conscientious, sin-stricken soul, who could see only a God of vengeance, waiting to execute justice. With quivering lip and tearful eye did he, often on bended knees, open to his brethren the precious promises that reveal the sinner's only hope.

In secret places the word of God was thus brought forth and read, sometimes to a single soul, sometimes to a little company who were longing for light and truth. Often the entire night was spent in this manner. So great would be the wonder and admiration of the listeners that the messenger of mercy was not infrequently compelled to cease his reading until the understanding could grasp the tidings of salvation. Often would words like these be uttered: "Will God indeed accept my offering? Will he smile upon me? Will he pardon me?" The answer was read, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

Faith grasps the promise, and the glad response is heard, "No more long pilgrimages to make; no more painful journeys to holy shrines. I may come to Jesus just as I am, sinful and unholy, and he will not spurn the penitential prayer. 'Thy sins be forgiven thee.' Mine, even mine, may be forgiven."

A tide of sacred joy would fill the heart, and the name of Jesus would be magnified by praise and thanksgiving. Those happy souls returned to their homes to diffuse light, to repeat to others, as well as they could, their new experience; that they had found the true and living Way. There was a strange and solemn power in the words of Scripture that spoke directly to the hearts of those who were longing for the truth. It was the voice of God, and it carried conviction to those who heard.

The messenger of truth went on his way; but his appearance of humility, his sincerity, his earnestness and deep fervor, were subjects of frequent remark. In many instances his hearers had not asked him whence he came, or whither he went. They had been so overwhelmed, at first with surprise, and afterward with gratitude and joy, that they had not thought to question him. When they had urged him to accompany them to their homes, he had replied that he must visit the lost sheep of the flock. Could he have been an angel from Heaven? they queried.

In many cases the messenger of truth was seen no more. He had made his way to other lands, he was wearing out his life in some unknown dungeon, or perhaps his bones were whitening on the spot where he had witnessed for the truth. But the words he had left behind could not be destroyed. They were doing their work in the hearts of men; the blessed results will be fully known only in the Judgment.

The very existence of this people, holding the faith of the ancient church, was a constant testimony to Rome's apostasy, and therefore excited the most bitter hatred and persecution.

Their refusal to surrender the Scriptures was also an offense that Rome could not tolerate. She determined to blot them from the earth. Now began the most terrible crusades against God's people in their mountain homes. Inquisitors were put upon their track, and the scene of innocent Abel falling before the murderous Cain was often repeated.

Again and again were their fertile lands laid waste, their dwellings and chapels swept away, so that where once were flourishing fields and the homes of an innocent, industrious people, there remained only a desert. As the ravenous beast is rendered more furious by the taste of blood, so was the rage of the papists kindled to greater intensity by the sufferings of their victims. Many of these witnesses for a pure faith were pursued across the mountains, and hunted down in the valleys where they were hidden, shut in by mighty forests, and pinnacles of rock.

No charge could be brought against the moral character of this proscribed class. Even their enemies declared them to be a peaceable, quiet, pious people. Their grand offense was that they would not worship God according to the will of the pope. For this crime, every humiliation, insult, and torture that men or devils could invent was heaped upon them.

When Rome at one time determined to exterminate the hated sect, a bull was issued by the pope, condemning them as heretics, and delivering them to slaughter. They were not accused as idlers, or dishonest, or disorderly; but it was declared that they had an appearance of piety and sanctity that seduced "the sheep of the true fold." Therefore the pope ordered "that the malicious and abominable sect of malignants," if they refused to abjure, "be crushed like venomous snakes."

This bull invited all Catholics to take up the cross against the heretics. In order to stimulate them in this cruel work, it absolved them from all ecclesiastical pains and penalties; it released all who joined the crusade from any oaths they might have taken; it legalized their title to any property which they might have illegally acquired, and promised remission of all their sins to such as should kill any heretic. It annulled all contracts made in favor of the Vaudois, ordered their domestics to abandon them, forbade all persons to give them any aid whatever, and empowered all persons to take possession of their property.

The papal leaders would not conform their characters to the great standard of God's law, but erected a standard to suit themselves, and determined to compel all to conform to this because Rome willed it. The spirit that crucified Christ, and that slew the apostles, the same that moved the blood-thirsty Nero against the faithful in his day, was at work to rid the earth of those who were beloved of God.

The persecutions visited for many centuries upon this God-fearing people were endured by them with a patience and constancy that honored their Redeemer. Notwithstanding the crusades against them, and the inhuman butchery to which they were subjected, they continued to send out their missionaries to scatter the precious truth. They were hunted to the death; yet their blood watered the seed sown, and it failed not of yielding fruit. Thus the Waldenses witnessed for God, centuries before the birth of Luther. Scattered over many lands, they planted the seeds of the Reformation that began in the time of Wycliffe, grew broad and deep in the days of Luther, and is to be carried forward to the close of time by those who also are willing to suffer all things for "the word of God and for the testimony of Jesus Christ."

"TRUTH and righteousness may be found and practiced with half the pains that are often employed to 'search out iniquity' and establish error."

"Duty."

"So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." Luke 17:10.

My theme for this occasion is Duty. To some ears the word has a harsh sound. It is my ambition to make it musical to your ears. Duty wooes us with substantial charms. It rewards with fadeless crowns and enduring riches.

Perhaps there is occasion that we be at pains to understand this matter. A week ago, walking home from church, a gentleman, wholly devoid of narrow and bigoted notions of conduct, said to me that this is a frivolous age. Of course I think he is right in his view, for he agrees with me. It is also true that we may say good things, some most excellent things of this age. This friend and I are not soured in our sympathies, and do not look at things with refracted vision when we call this age frivolous. We see and freely acknowledge the seriousness, the earnestness, and the devotion which, while quieter and better behaved than frivolity, carry the world onward and upward. On the other hand, while we recognize with much delight the high merits of this age, we are not blind to its follies and its sins. Therefore we see and charge against it that one of its prominent characteristics is frivolousness. It would take much less than an hour to substantiate the charge with convincing proofs. But this is out of the present line of discussion. However it is because of this frivolousness that I think it proper to magnify duty and make it honorable in this educational age. Duty is inevitable. I will not say it is unavoidable, for it is easy to evade it. But evasion of it does not dethrone and remove it from our lives. It abides permanently in most regal authority and makes daily and hourly claim upon both thought and action. Duty is one of the truly heroic words. Every heroic age has been an age of duty-doing.

"Stern daughter of the voice of God," sings Wordsworth of duty, which is not any idle poetic fancy, but the everlasting truth. So Mazzini understood it when, struggling for the liberty of his country, he wrote that "every mission constitutes a pledge of duty. Every man is bound to consecrate his every faculty to its fulfillment. He will derive his rule of action from the profound conviction of that duty." In the vocabulary of duty belong such words as ought and ought not, obligation, responsibility, accountability, law, morals, right and wrong and conscience. Duty is only another term for moral science which floods and pervades the whole of life as the atmosphere covers the world, filling every void, bearing with steady pressure downward, outward, upward, at every point of every object, great and small alike. This pressure of atmosphere over the world exactly figures the pressure of duty in human life. In the world nothing is too small or too large to escape the atmosphere. So in life, every thought, every action, is within the kingdom of duty.

The tide of duty pervades the secrecies and privacies no less than the more social and public interests and activities. Duty floods our life. James Anthony Froude states it in this way: "In common things the law of sacrifice takes the form of positive duty." In these words the historian and essayist carries the thought to a higher plane than the preacher—he not only affirms duty in common things, but presses it to the pitch of sacrifice even in our least affairs. With such voluntary and unprofessional sanction you will not be so ready to accuse me of extravagance in asserting that duty is as all-embracing and all-pervading as atmosphere and tide. Let none of us draw back as if it were a hard saying. Duty is not hard. If it seems so there is danger. For we can easily reject its commands, but duty never forgets the violation.

I have read over and over this sentence till it lives in my memory: "He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause." That sentence is my key to many and many a failure. People want to succeed, but do not, and cannot understand it. They may whine and complain bitterly, or be angry and blame somebody severely, and only make matters worse. Few misfortunes are more melancholy and pathetic than failure on account of violated duty, when the offense has gone out of mind. Disappointment mingles gall in their cup of expected delight, and they wonder why it is so. It is violated duty's penalty. Transgressors have short memories, but because they forget is no sign that the deed disappears from the faithful record of their life. They may weave away, but the broken threads will show, and certainly discount the fabric in this market, where sooner or later duty determines value.

But it does not help matters when the transgressor does not forget the offense to duty that blights the after years. Of the many things I see as I go about, some one scene here and there impresses itself with peculiar distinctness. One of these scenes recurs to me in this connection. It was on the streets of our State capital. Because it is a sample of a not uncommon experience, I recite it. It was a young wife in company with an intoxicated husband. Her sensitiveness to the shame and degradation was probably what so vividly burned the scene into my memory. How she shrank from the beastly companionship! Her silent agony she could not conceal. There was no hiding of her deep humiliation. Her very heartache expressed itself in every feature and every action. Manifestly she was unused to such things. And at that time she had not seen it often enough to harden her nature into helpless and hopeless endurance. Though she had the heartache she was not as yet heart-broken. I do not know what has happened since. Since then heartache may have broken her heart altogether. She may now be in her grave, or worse, the living victim of a sot. But then she was proud-spirited and angry, and my hope has been that she got him home and flogged him sober, and made him sign the pledge under the lash.

But there is a far better article in my creed than that. I believe in a girl's queenly right not to fool with and marry a fast young man. She is false to her womanly duty in such occasions—she breaks not single threads, but the very woof of her life, so that the loom yields only shreds and tatters. Yes; but the young man is gay and stylish, and such good company. There's nothing poky about the fast young man—he just suits. Well, then, take him. I am not sure that ladies who think so deserve anything better. It's the best fortune that ever befalls the slow young man that he does not have much to do with the ladies who incline to the fast young man. If the latter just suits, then take him, but take with him any amount of neglect, shame, sorrow, misery, and ruin. For I know that duty denounces judgment with authority. And duty declares that women of character who associate with men without strict requirement as to character in them, are tripping gaily along in by-paths that hurry them out upon wide wastes of wretchedness from which I insist upon wholly divesting it of every syllable of law as applied to methods and processes in nature. We are to think now of law as prescribing and regulating intelligent, voluntary conduct.

And in this sense I desire to affirm that duty is the sole adequate ground of all rightful constitutional, enacted, and common law in the world. If there be no duty then all civil law is usurpation and has no right to be. Law is enacted and enforced on the grounded presumption of duty, and without duty there is not a valid law in any constitution, or statute-book,

or code in existence. And beyond this, if there is not duty, there is no right and wrong. Moral distinctions fail. Evil is good—good is evil. Things and actions and persons are all alike. We act the fool when we blame or praise. And just this confounding of good and evil has been going on, and is sweeping onward now with floodlike violence, because we have been increasingly false to duty. And in this line of thinking I am bringing you to a position where we can stand and touch the most appalling themes of time and destiny. Treachery and treason to duty are what make the coming judgment and perdition of ungodly men appear vague or improbable. In heroic eras when moral earnestness exalts and enthrones duty, men do not doubt or question the fearful visitation of retribution upon sin, and sinning, and sinners. If there is duty then there is right and wrong, and the difference between them is utterly infinite, and the gulf between is bridgeless and absolutely impassable in the nature of things which Almighty God could not change if he would.

It is not what anybody thinks to be right that is right. That only is right which is right independently of any man's thinking. It is our imperative business to find out what the right is; and the surest way is to do duty. As George Eliot says in "Daniel Deronda": "The reward of one duty is the power to fulfill another." Faithfulness to duty is the path that thus grows brighter and brighter unto the perfect sunrise of God's eternal day of reward.—*From a Baccalaureate Sermon, by President Ellis, of the Pacific University, Oregon.*

Outside Religion.

SOME persons pretend to a high degree of inward illumination. They claim a degree of internal spiritual light far beyond what is usually enjoyed by Christian believers. Internal illumination is very well, provided it is accompanied by a corresponding external illumination. Without this it amounts to very little. In ordinary life, persons do not light a candle or a lamp and put it in a place of concealment, but where it will shed its rays abroad, and give light to those around. A light-house that retains all the light within, is of no service to guide the poor tempest-tossed mariner in his course. Its light must be shed out on the troubled waves to do him any good. So God enlightens the minds of men by his Spirit, not that they may indulge in rhapsodies, but that they may let their light shine, and by their lives, conformed to the requirements of his word, glorify him, and bless humanity. Internal light and grace are necessary, but where they are really possessed, they will work to the surface, and demonstrate their presence by their effects on the life. Inside religion is a very necessary and enjoyable thing, but outside religion is no less important. Where the one really exists, the other is sure to be found. All true heart-religion is accompanied by real life-religion. The good tree brings forth good fruit, and "by their fruits ye shall know them."—*Methodist Recorder.*

THE opponents of Paul were nominally the people of God. And so it will be found that those who call themselves Christians are often the servants of Satan, the tempters to evil, the very foes against whom we must fight, and who, in the name of Christianity, will promote worldliness and formality—to yield to whom is to crucify the Son of God again and to put him to an open shame. Our position is not with all that calls itself Christian, but only with Christ himself.—*Sel.*

NO MAN who cannot, in his loyalty to truth, deliberately put all chance of promotion behind his back, will ever make a strong impression on the world as a moral teacher.—*Sel.*

Ideal Young Men.

THEIR TEMPTATIONS AT THE POPULAR COLLEGES AND UNIVERSITIES.

THE following discussion by the Congregational Club of San Francisco, we clip entire from the *Chronicle* of that city. It is a practical discussion of an eminently practical subject.

"The attendance at the Congregational Club was not as large as usual yesterday, some of the ministers being away on vacation, but the meeting was one of more than average interest. Rev. Dr. Dwinell presided and called upon Rev. Aaron Williams to open the discussion, which was upon the sort of young men needed and how to get them. Mr. Williams described a very high ideal of manliness and godliness combined, and expressed the opinion that pastors and teachers should take special pains to cultivate the moral virtues in young men. As it is now, few comparatively remain under their care and influence.

"Dr. Moor took no exception to the high standard set up for our young men by Mr. Williams, nor did Rev. John Kimball, who followed, but the latter expressed the opinion that the young men of San Francisco are somewhat fast and pleasure-loving and do not look on living as so serious a matter as they ought.

"Rev. George Morris observed that in order to have such high-minded, moral, and religious young men as had been described it was highly important that they should be surrounded by good influences. From reports which had come to him, and which he believed to be true, young men who were sent to our State University were not so surrounded. A case had come to his knowledge where a widow lady's three sons had graduated there, and while students had become gamblers and drunkards. Though there was a law of the State against it, liquor was sold in close proximity to the University, and even on the University grounds wine was made and stored up in cellars under the supervision of the University authorities. Under such circumstances he would not consider it morally safe to send a young man to Berkeley.

"Rev. Charles Savage, of Berkeley, replied that he hardly knew where Mr. Morris could send his son and have him perfectly free from temptation. It was true that students at Berkeley sometimes learned to drink and gamble, and so they did at some of the best of the New England colleges, but these were only exceptional cases. He did not think morals were worse or temptations to immorality greater at Berkeley than at other universities.

"In reply to a question of Rev. Mr. Morris whether liquor manufacturing was carried on in connection with any of the Eastern colleges or universities, Mr. Savage said he did not know that it was; and in answer to the inquiry whether the university professors were personal abstainers, Mr. Savage answered that he had never seen any of them drink wine or have it upon their tables.

"Dr. Moor observed that if they abstained altogether from wine they went further than some of the San Francisco ministers.

"Dr. Dwinell liked the high ideal of the young man we need, drawn by the opening speaker, and, though few would reach that standard, it was not too high to aim at. He was not disposed to be discouraged with regard to our educated young men. Some that were a little fast now would probably turn out well. The percentage of first-class men in our colleges and universities was increasing.

"Rev. Mr. Williams claimed his right to close the discussion. He wished to say that it was because he wanted to save young men from demoralizing influences that he had opposed the Young Men's Christian Association gymnasium when it was under the management of that notorious sport, Harry Maynard. He was

gone, to be sure, but the bowling alley remained, and young men went, he knew, from bowling there to bowling in the dives and gambling dens of this city. He considered it a great shame that such temptations should be thrown in the way of young men in connection with a professed Christian institution."

Reserve Force in Character.

IN the house of a well-known citizen of Boston there is an exquisite statue in marble representing the wise and foolish virgins. The wise is kneeling, in the act of trimming her lamp; and the foolish, with a face full of the most pathetic entreaty, seems begging from her a share of the oil which she is pouring in to feed the flame; but her sister, with a look of inexpressible sadness, and her hand uplifted, as if to guard her treasure, is as if she were saying, "Not so!" It is a touching rendering of the wonderful parable, and we were not surprised that as a well-known New England essayist looked at it, he said, "She should have given her the oil."

Who has not often sympathized with that feeling as he has read the parable? We are apt to think that the five sisters were a little stingy, and that their selfishness was not at all in keeping with the benevolence which the gospel enjoins. But to such an objection the answer made by the owner of the group to the man of genius is conclusive: "If," said he, "you and your neighbor have each signed a bill for a certain sum, to fall due on a certain date, and you by dint of energy, and perseverance, and economy, have been able to lay by just enough to meet your own obligation, while your neighbor, wasting his hours on trifles, has made no provision for the day of settlement; and if, on the morning on which the bills fall due, he should come beseeching you to give him some of your money to help pay his debt, would you give it him?" That is a pecuniary illustration, and there is no evading the force of the argument, even when it is so put.

But the parable treats of character, and the very pith and marrow of its teaching is that character is not transferable. You cannot give to another that reserve force which you have accumulated in yourself through God's grace in a long experience of holy living; neither can you receive from him any quality which days of trial and obedience have wrought out in him. As a thoughtful writer has said, "Every person represents something, stands for something; as was said of Bias, the wise Greek, 'Himself is the treasure that a whole life has gathered.' He stands for the wealth of being that a thousand struggles have contributed to form." Now, he cannot, if he would, give that away. He cannot, if he would, share that with another. Each one must make character for himself. How important, therefore, that we should make it after the pattern and on the principle of the Lord Jesus. Here is the plan: "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity."

Thus the faith is the first, and the love is the keystone. But the faith must itself rest on Christ. Let us begin with that, and go on after this plan; and let us be careful also to take the vessel of reserve. Let us draw deep out of the Scriptures; let us be habitual in our application to the mercy-seat; let us meet Christ as he comes to us in the events of every day. Thus, curiously enough, the longer our lamps burn, the larger too will our reserve of oil become, and in the end an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.—*Rev. W. M. Taylor, in the Quiver.*

"I WILL never forget thy precepts."

"Evolution" and Evolution.

(Concluded.)

Of those who have read, attentively, these articles on Evolution, and those on Geology which preceded these, no one can fail to see the striking similarity in the essential characteristics, and the manner of treatment, of the two so-called sciences, as drawn from the writings of their most eminent representatives. To carve this, as it were, in bold relief, on the brazen faces of these two sciences, we present the following:—

In the *Independent* of May 27, 1880, appeared an article by President Gregory, of Lake Forest University, Ill., on the question, "Is Evolution Science?" in which occurred the following quotation, and comment:—

"Take, as illustration of the quality of the so-called science, the well-known passage from Mr. Darwin: 'The early progenitors of man were, *no doubt*, covered with hair, both sexes having beards. Their ears were pointed and capable of movement, and their bodies were provided with a tail. . . . The foot . . . was prehensile, and our progenitors, *no doubt*, were arboreal in their habits, frequenting some warm, forest-clad land. . . . At an earlier period the progenitors of man *must have been* aquatic in their habits.'

"When men laud this as 'advanced science,' we have to say that it is a double 'no doubt,' and a 'must have been' resting on a hypothesis which is conceivable, but has not a fact to support it. We protest, in the name of sound thinking, against the almighty *must-be-ity* with which the evolutionist constructs his system; and we do it for the same reason that we protest against the equally patent *must-be-ity* and *per se-ity* of the speculative philosophers and theologians. . . . Let us have real science, and not sham science."

Now we present for comparison with the above from "Darwin's Descent of Man," an extract from Geikie's Geology, and see whether President Gregory's "protest" will not lie with equal weight against each.

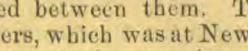
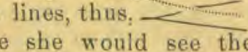
The third paragraph under Part III., Dynamical Geology, reads as follows:—

"At an early time in the earth's history, *anterior to any of the periods of which a record remains* in the visible rocks, the chief sources of geological action *probably* [italics ours] lay within the earth itself. The planet still retained a great store of its initial heat, and *in all likelihood*, was the theater of great chemical changes, giving rise, *perhaps*, to manifestations of volcanic energy somewhat like those which have so marvelously roughened the surface of the moon. As the outer layers of the globe cooled, and the disturbances due to internal heat and chemical action became less marked, the influence of the sun, which *must* always have operated, would then stand out more clearly, giving rise to that wide circle of superficial changes wherein variations of temperature and the circulation of air and water over the surface of the earth came into play."

So on this we too would say, "When men laud this as 'advanced science,' we have to say that it is simply" a "probability" linked with a "likelihood" and sustained by a "perhaps," and all supported by a "must have operated," with not a fact to underlie any of it, because it is all concerning periods of which there is no "visible record." In the words of President Gregory, "we protest, in the name of sound thinking, against the almighty 'probabilities,' and 'perhaps's,' and 'must have's,' with which the geologist, as well as the evolutionist, constructs his system." And with him we say, "Let us have real science, and not sham science."

We would not be understood as being, in the slightest degree, opposed to true science. On the contrary, we will yield to none in genuine admiration of science; but it must be "real sci-

ence, and not sham science,"—a science which, when it says "doubtless," means doubtless in its absolute sense of having removed all doubt by sound reasoning and demonstrative evidence; and not as it is used by the "falsely so-called" science of our day, simply to give expression to a whole system of doubt. The truth is, that the most charming book, the Bible always excepted, of course, that we have ever had the pleasure of reading, is the most profoundly scientific book that we ever read. That is, "Maury's Physical Geography of the Sea." He does not deal much in such terms, but when he *does* say "doubtless," it *is* doubtless. As an illustration of what we regard as genuine science, we give the following from Lieutenant Maury's treatise, sections 88-93:—

In December, 1853, the fine new steamship, *San Francisco*, sailed from New York bound for California with a regiment of United States troops on board. While crossing the Gulf Stream she was overtaken by a fearful gale, and by one single blow of a terrible sea, one hundred and seventy-nine persons,—officers and men,—were washed overboard and drowned, and the ship so crippled that she was simply adrift. The next day she was seen by a vessel, and again the next day by another; but neither of these could render any assistance, and so she was left still adrift. When these two ships reached the United States, they reported the matter; and vessels were sent out by the Government to search for and relieve the drifting ship. But the questions were, Which way should they go? and where should they look? Appeal was made to Maury, and he, sitting in the National Observatory, prepared a chart of the Gulf Stream for that time of year, and from a point where the disabled ship was last seen, he drew, as it were, upon the waters of the trackless ocean, two slightly diverging lines, thus,  and said that the ship had drifted between them. Then one of the relief cutters, which was at New London, Conn., was told to go along a dotted line between these two lines, thus,  to the last dot, and there she would see the object of her search. And right in sight of that very place the disabled ship was found. (For full particulars see the work referred to.)

That was science in the fullest sense. When evolution can show such accuracy as that, it may lay claim to being a science; but it is entitled to no such claim as long as "facts can in no way interfere with the theory." And yet Lieutenant Maury was so much a lover of God and the Bible that he saw God's greatness manifested in every and all of the winds, currents, and creatures of the air and the ocean, and constantly found the beautiful truths of the Bible, most beautifully demonstrated in the "wind in his circuits," and by the rivers which "run into the sea," as well as in the "sweet influences of Pleiades," and held his reverence for the Bible at such a height that in one instance at least, and which he has recorded, he actually gave up, entirely, a generally accepted theory, because, for one reason, as he himself says, "I found evidence in the Bible which seems to cast doubt upon it." And so, like the true scientist that he was, he gave up the human theory, adopted the view that the Bible seemed to present, and soon demonstrated it as a scientific truth, although it was in direct opposition to one of the most eminent geologists of the day. That is the kind of science that we love; because, being based on the truth of God, it is a part of the truth of God itself. And so, consequently, when men depart from the truth of God as recorded in nature, we can expect nothing else than, as we think is plainly shown by the evidence of this series of articles, that they will depart from the truth of God as recorded in revelation.

But as evolution, with all its "no doubts" and "must have been's" has never been able to give, as Mr. Darwin says, an explanation of

the "loss of the tail" by "man," so on the other hand, geology with all its "probabilities," etc., cannot tell whether its changes have been wrought by the means conjectured, or by other, and totally different means and at the same time much more rapidly than is allowed in any of the calculations of geologists. And therefore we, as evolutionists, are willing to admit as a "working hypothesis" that man, as man, was *created*, and created, *without a tail*. And as geologists, we will admit as a "working hypothesis" that "once upon a time" "the windows from on high were opened, and the fountains of the great deep were *broken up*," and that "a flood of waters covered the whole face of the earth." And the "probabilities" are, "no doubt," that, "in all likelihood," we, as evolutionists and geologists, "must be" just as near right about these things as "perhaps" are the evolutionists and geologists of the "advanced science" school.

But that geology and evolution are essentially alike, is not all. Evolution is absolutely dependent upon geology. Without geology, evolution can have no place. Proof:—

"The *high antiquity of man*, . . . is the *indispensable basis* for understanding his origin."—*Darwin, Descent of Man, Vol. 1, p. 3, Appleton's Edition of 1871.*

So geological science goes before and gives to the earth, all the way from *ten millions to ten thousand millions*, of years of growth and development, and thus the course is laid wide open, and the field entirely cleared, so that there is nothing to obstruct, in the slightest degree, the wildest flights of even the evolutionary imagination. Thus geological science furnishes to the full, the element of "high antiquity" which is demanded as "the indispensable basis" of evolution. Then evolutionary science follows after, and upon this "basis" builds up its atheistical structure. And thus the two "falsely so-called" sciences unite, not only to destroy faith in the word of God, but to rob the Creator of his prerogative and remove him from his throne.

Geological science goes before and upon the basis of its deductions demands that we give up the *first chapter of Genesis*. With this as its "indispensable basis" evolution follows after, and upon its deductions demands that we give up the *whole Bible*. But that Book, from beginning to end, has been given to us as being, what it is in truth, *the word of God*, and:—

"I charge thee *therefore* before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; **PREACH THE WORD.**" 2 Tim. 4:1, 2.

"The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth;" "but **THE WORD OF OUR GOD SHALL STAND FOREVER.**" A. T. J.

"He that lacketh these things is blind, seeing only what is near." Clear and correct eyesight is an exception in the world. Many are color-blind. Many are short-sighted. Many see imperfectly; their two eyes not seeing alike. Many, who suppose that their eyesight is good, have serious defects of vision. It is the same in the mental and moral world, as in the material. Many fail to see nice distinctions between right and wrong. Many get only a one-sided view of any truth they look at. Many cannot see a hand's-breadth ahead of them in their estimates of spiritual forces. Yet not all the morally short-sighted, and all the morally blear-eyed persons, even in the Christian church, are aware that their moral eyesight is defective. If more church-members would bring their eyes to the testing of this spiritual oculist, more of them would have evidence, beyond questioning, that they are more near-sighted, and nearer blind, than they had before suspected.—*H. C. Trumbull.*

Character.

THE last instrument through which to try to get a comprehensive idea of any large object is the microscope. It does not take more than the fractional part of such an object to cover the whole field of vision; and while the larger part of what you would see is wholly hidden, the single point that you do see is exaggerated into something thousands of times larger than it really is. Above all do not try to get a comprehensive view of a man through a microscope. To gain that, you must stand off at a sufficient distance to include the whole man in your range of vision, and to let every limb and every feature fall into due proportion. But if you turn your microscopic keenness of vision upon a single point in the man's make-up—some surface fault of habit, some slight defect of mind or spirit—you will find that that single point, enlarged beneath your microscopic examination, will fill your whole field of vision, and will shut out the whole and real man. You cannot come to know a man in that way. You may know the pathology of the mole on his cheek, and be learned in the history of the wart upon his hand, but to know the wart and the mole, however accurately, is not to know the man. And, after all, it does not argue either singular breadth of vision or singular depth of insight, to lose sight of the man in your view of the magnified wart which really bears as much relation to the whole man as the scratch on the precipice does to the whole mountain.—*S. S. Times.*

Typical Excellence.

IN purging Judah of abominable idolatries, and carrying forward other great and important reformations, King Josiah is said to have "turned not aside to the right hand or to the left." There was, in his times, a pressing demand for a straightforward reformer. The places and arrangements for idol-worship were abundant. Even in the Lord's temple were to be found "vessels made for Baal, and for the grove, and for all the hosts of heaven." Idolaters stood in the two courts of the Lord, and at the very doors were stabled "the horses that the kings of Judah had given to the sun." Incense was burned to the sun, and to the moon, and to the planets. Just beyond the eastern gate of the city were altars used for the worship of Ashtaroah, Chemosh, and Milcom, gods of the neighboring Zidonians, Moabites, and children of Ammon; while in the valley bounding the city on the south, the devotees of Moloch were offering their sons and daughters as bloody sacrifices upon the most horrible of all the altars of idolatrous worship.

To the work of thorough reformation, Josiah applied himself with unyielding resoluteness. Nothing could turn him aside from his determined purpose to abolish idolatry and restore the worship of God in the desecrated temple, and throughout the ungodly land. Though a young man of scarcely more than a score of years, he engaged in the most unpopular and unwelcome of all the undertakings of his degenerate times, with a zeal which could not be dampened, and an energy that could not be in the least abated. Nothing could turn him aside from the course upon which he had conscientiously entered in his endeavors to remove existing evils of appalling magnitude. His perseverance was truly heroic. All honor to those who, like him, keep right on in the path of duty, regardless of all obstructions, so as to have for their commendation the testimony which he had, that he "turned not to the right hand or to the left."

Certainly, if not obviously, more Josiahs are needed at the present time, to fearlessly do what is right in the sight of the Lord, if not of man, without turning aside to the right hand or to the left. Hardly need it be said that

churches are suffering deplorably for want of the Josiah type of piety, in the general prevalence of which, among professed Christians, there would soon be seen a new era in the cause of Christ. It would work as great a reformation in Christendom as was wrought in Judah when Josiah banished multiplied idols, repaired and beautified the temple of the Lord, and restored the neglected services of Jewish worship.

Piety of this stamp would introduce the most desirable changes into all religious movements, and give a new character to every Christian enterprise. Too evidently, there is not enough of unswerving devotion to the claims of Christian duty, but rather too much turning to either the right or the left, if not to both, in the discharge of the most imperative of all obligations; and thereby, religion suffers much reproach, and its prosperity is lamentably hindered. Of all worthy aims, none can properly be regarded as more worthy than that of doing right conscientiously and undeviatingly.—*Watchman.*

Preaching on Boston Common.

OUR New York brethren will be shocked, in common with all good people in Boston, to learn that the great preacher, Dr. A. J. Gordon, in whose character and services we have taken an honorable pride, has been brought as a criminal before our Municipal Court, and fined ten dollars for a breach of the peace. What can be expected of inmates of the slums when ministers of the highest standing are guilty of such gross offenses! But it is some relief to know that the city of Boston is at fault and not the preacher. One would not suppose it possible that in the nineteenth century, under the shadow of Bunker Hill, in the city that struck the first blow for independence, free speech can be a civil crime. But, with Catholic priests and Irish saloon keepers ruling our government, it is made a crime to preach the gospel on the Common, and for this mortal sin Dr. Gordon was arrested and fined. Patrick Henry ought to come from the grave to defend him, as the Baptist ministers of Virginia were defended a century ago, when indicted for the crime "of preaching the gospel of the blessed God." The great orator had only to read the indictment three times with his impressive utterance, when the judge, shuddering with a cold sweat, shouted, "Sheriff, release the prisoners at the bar," and all attempts to strangle free preaching in Virginia ended. Boston may see a new revolution if such an infamous law is sustained by the courts. An appeal was taken to a higher court, and all good citizens will await the decision with anxiety.—*New York Examiner.*

Self-Made Men.

WE sometimes hear a great deal about self-made men. The fact is, every man that amounts to anything, it matters not what his capabilities or opportunities, is a self-made man. Capacity and opportunity never made any man great or good. A man's capacity must be developed and his opportunities improved before either of these results can be attained, and this is a work that devolves upon himself. One man, it matters not what efforts he may make, cannot develop the talents and improve the opportunities of another. Every man must build up his own character, and determine his own destiny. He may be greatly assisted in this, but without his own efforts all assistance will be in vain. This is as true in the Christian life as it is in everything else. Hence the apostle exhorts us to build ourselves up on our most holy faith. Christ, the great author and finisher of our faith, is the only true foundation on which we must build; and, building on this foundation, in the faithful use of the means which God has ordained, we must cultivate all

the virtues and develop all the graces of the Christian character, if we would attain to the full stature of a man in Christ Jesus. Notwithstanding all the aids, human and divine, that may be afforded a man, the development of his Christian character ultimately devolves upon himself. Individual effort, individual responsibility, and individual destiny are inseparably connected. A man is usually influenced by his environments, but notwithstanding this, he is at last what he makes himself. He possesses a self-determining power that fixes his character and destiny. How important that this power be properly exercised.—*Methodist Recorder.*

Increase of Knowledge.

WE live in times of growth. In the mediæval years, the progress of knowledge and of civilization was so slow that a man might in his youth gain a fair knowledge of the whole science of his time, and then rest upon his laurels for the remainder of his life, knowing that the march of events would not leave him very far behind. Now, knowledge rushes on at a railway speed that leaves far in the distance him who ceases to follow her progress for ever so short a time. Our fathers might be excused for learning a thing once for all, and thereafter teaching it dogmatically—they knew so little; to us it is hardly permitted to be more than learners. We may to-day build up our laborious sciences out of dusty tomes, and fondly fancy that we have placed the crowning stone in our arch of knowledge; to-morrow, a chance discovery on the banks of the Nile the turning of a stone in the valley of the Euphrates, may make the whole laborious system as antiquated as the Ptolemaic astronomy; and half a column's news in a morning newspaper may supersede a dozen bulky volumes filled with the grave surmises of past generations of scholars. It is hard, isn't it, that one cannot learn a thing once for all, and be done with it? But perhaps God gave us to live in a time of growth that we might grow; and perhaps, though rest is pleasanter, growth is better, since God willed that it should be so.—*Sel.*

MANY persons join the preacher instead of the church. If the preacher pleases them they will support the church, and be regular in their attendance on the means of grace; but if they do not like the preacher, their places in the house of God are vacant, their contributions are withheld, and what influence they have is practically thrown against the church. Such persons are unstable as water, no reliance can be placed upon them, you never know when to trust them, and the more numerous they are, the worse it is for the cause. The church is greater than the preacher. If the preacher is not what we could desire, for the sake of the church we should be the more faithful, and endeavor, so far as we can, to make up for his lack. Preachers may come and go, but the church remains, and for her our tears should fall and our prayers should continually ascend. Whether you like the preacher or not, stand by the church.—*Selected.*

JUDGE STEWART, of Baltimore, in charging the grand jury in that city, referred to gambling at church fairs, and said: "The vice will probably continue until the people are educated up to the point that raffles at fairs will be considered an evil to be frowned upon, and chances in holiday presents as a thing to be avoided. The grosser forms of this vice are liable to punishment; and, when the business of gambling is carried on in violation of law, the duty to society requires that the offense should not be lightly passed over, but should be prosecuted." This is very wholesome talk, and all the better for coming from judicial lips.—*Independent.*

"Be thou exalted, O God, above the heavens."

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—AUG. 1.

Inheritance of the Saints.—Continued.

THE PROMISE TO DAVID.

1. Relate the circumstances which led to the rejection of Saul as king of Israel. See 1 Sam. 15.

2. Where is this narrative recorded? *Ib.*

3. When Samuel said that the Lord had taken the kingdom from Saul, to whom did he say it had been given?

"And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou." 1 Sam. 15: 28.

4. Who was this one whom the Lord chose in the place of Saul?

"And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul." 2 Sam. 12: 7.

5. From what occupation was David taken to be made king?

"Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel." 2 Sam. 7: 8.

6. Where do we have an account of the choosing and anointing of David?

"And the Lord said unto Samuel, . . . Fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite; for I have provided me a king among his sons. . . . And Samuel did that which the Lord spake. . . . And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him; for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah." 1 Sam. 16: 1-13.

7. When the Lord placed David over his people, what did he do for him?

"Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel; and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth." 2 Sam. 7: 8, 9.

8. What did he make him?

"And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name,

like unto the name of the great men that are in the earth." 2 Sam. 7: 9.

9. What did the Lord say he would yet do for David?

"Also the Lord telleth thee that he will make thee a house." 2 Sam. 7: 11, last clause.

10. To whom did the Lord say he would establish the kingdom?

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." 2 Sam. 7: 12.

11. For how long a time did the Lord say that David's house and kingdom should be established?

"And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." 2 Sam. 7: 16.

E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

JULY 12—1 KINGS 12: 25-33.

Idolatry Established.

"THEN Jeroboam built Shechem." He enlarged and fortified the city, and made it his capital. Shechem is one of the most noted places mentioned in the Bible. It was the first place at which Abraham stopped, when he departed out of Haran and came into the land of Canaan; there the Lord appeared to him and made him the promise of the land; and there he built his first altar in the land of Canaan. Gen. 12: 6, 7. When Jacob came out of Mesopotamia, on his journey back to his own land, he pitched his tent before the city, and "bought a parcel of a field, where he spread his tent." Gen. 33: 18, 19. In this "parcel" of ground at Shechem, the children of Israel buried the bones of Joseph, which they had brought out of Egypt. Josh. 24: 32. On each side of it, on Mts. Gerizim and Ebal, stood all the people after crossing over Jordan, when the blessings upon the obedient, and the curses upon the disobedient, were pronounced. Josh. 8: 33. Here all Israel assembled to make Rehoboam king; here they rebelled and chose Jeroboam; and thus it came that he made it his capital. It was near the town that the Saviour, "being wearied with his journey, sat thus" on Jacob's well, when the woman of Samaria came to draw water. See John 4: 1-42. Shechem was thirty-four miles north of Jerusalem.

"AND Jeroboam said in his heart, Now shall the kingdom return to the house of David; if this people go up to do sacrifice in the house of the Lord at Jerusalem." There probably was some truth in this observation. For, as all were to assemble in Jerusalem three times in the year especially, besides the many other important occasions of worship; and as the Levites that were in all the cities would have to go up from time to time to fill the order of their course in the temple service; the chief religious interest would be at Jerusalem, and therefore the interests of the whole nation would be centered there, and Jeroboam's rule would be to a certain extent only nominal. Even if all this were so, it could only be for the best interests of the nation in every way. But that was nothing to Jeroboam. Like every other professional politician, his own personal interests must take precedence of everything, even to the usurpation of the prerogatives which God had reserved to himself.

"WHEREUPON the king took counsel, and made two calves of gold." These calves were the images of the Egyptian gods. Jeroboam had learned about them and their worship, during his sojourn in Egypt, when he fled from Solomon. The worship was of the same degraded nature as that of the gods of the Am-

monites, Moabites, and Zidonians, with the exception of burning the children in the fire.

"AND he set the one in Bethel." It was, no doubt, an easy task to turn the people to Bethel instead of Jerusalem to worship, for there Abraham had built an altar and had worshiped, both before and after he went to Egypt (Gen. 12: 8; 13: 4); there the Lord appeared unto Jacob, and there Jacob set up a pillar, and called it God's house (Gen. 28: 10-22); there Jacob built an altar when he returned with all his substance from the house of Laban, and there the Lord appeared to him again, and renewed to him the promise made to Abraham and Isaac (Gen. 35: 6-15); in the troubled times of the judges there was the ark of the covenant, and there the people came to inquire of the Lord (Judges 20: 18-28); and there Samuel went in his circuit once a year to judge Israel. So when Jeroboam built an altar there, and established a system of worship, idolatrous though it was, he could appeal to them upon all these sacred memories, as against Jerusalem, and especially when by the cry, "These be thy gods, O Israel, which brought thee up out of the land of Egypt," he would palm off upon them the idols as simply representations of the God of their fathers.

"AND the other put he in Dan." Dan was already the place of an idolatrous worship by the tribe of Dan. When the tribe of Dan sought for an inheritance in the land, they first sent out five men, who, in their search, came to Laish, and found a place where there was "no want of anything that is in the earth," and returned and told their brethren. Then the tribe sent 600 armed men to take the place. As they were on the way, they came to the house of Micah of Mount Ephraim, and there they found a graven image, an ephod, a teraphim, and a molten image, and a Levite whom Micah had hired as his priest in the worship of these his gods, and the Danites took priest, idols, and all, and carried them with them to Laish. They attacked and destroyed Laish, and there they built a new city and called it Dan, and established their idolatrous worship there, and maintained it till the captivity of the ten tribes. It was easy enough, therefore, for Jeroboam to set up his golden calf at Dan, and to turn the people there to the worship of it, not only because the people were prone to idolatry, but because they were actually practicing it.

AND so with one place of worship in the northern, and another in the southern, part of his kingdom, he could present very forcibly his next appeal: "*It is too much for you to go up to Jerusalem.*" Yes, it is too much for you to go to the place that the Lord himself appointed, and to worship him as he has directed. It is too hard for you to obey the Lord, you can obey me, that will be much easier. It is too hard for you to travel away down to Jerusalem, here is a place to worship almost at your own doors as it were; this will be ever so much easier for you. These are thy gods, anyhow, that brought you out of Egypt. You worship the same gods here that they worship at Jerusalem, only in a little different way; but then everybody cannot see alike; there is unity in diversity; we are all only branches of the same church; we are only different departments of the same army; the Lord is the one great Commander! Yes; Jeroboam could thus offer them ease, and that is the one thing desirable with many who pretend to worship the Lord. They will willingly worship if they can only do it in their own way. But such people don't worship the Lord, they worship themselves.

BUT was Jeroboam the last one who ever held out to the people such inducements? Hardly. We need not go very far to find the same thing to-day. When the Sabbath of the

Lord, and the coming of Christ, are now presented to the people, and their holy claims urged upon them, there are plenty of would-be leaders, who, like Jeroboam, will appeal to their love of ease. "Oh," say they, "it is not necessary for you to keep the Sabbath. Just think, you will lose your position, and your standing in society and in your church. And oh, worse than all, those people who keep the Sabbath, and are looking for the Lord, don't have any church fairs, nor festivals, nor "mum" socials, nor fish-ponds, nor grab-bags, nor sleeping-beauties, nor kissing-bees, nor gambling—why you cannot even put up your young ladies at public auction, and sell them to the highest bidder! And that is "too much for you," just stay where you are. We worship the same God that they do, only in a different way. Of course we don't do as he has commanded, but all cannot see alike, you know."

BUT in all this as in that of old, "*This thing became a sin.*" It is not the service of God at all. All such are "lovers of pleasure more than lovers of God," and he commands, "From such turn away." This is what was done by a great many in that time, for we read: "And the priests and the Levites that were in all Israel resorted to him [Jeroboam] out of all their coasts. And after them, out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers." 2 Chron. 11: 13, 16.

"AND he made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made; and he placed in Bethel the priests of the high places which he had made. So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel; and he offered upon the altar, and burnt incense." 1 Kings 12: 31-33. "And he [God] shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin."

AND from that day forward neither Jeroboam, nor Israel, ever knew safety. What he and they supposed the easiest way proved the hardest possible way. So it has ever been, and so will it ever be with every one who chooses his own way. Man's way leads direct to perdition; the Lord's way leads straight to paradise. Man's way is the hardest way; the Lord's way is the easiest of all ways. Christ said, "My yoke is easy." And the only easy way is to deny self, take up the cross and follow him. There is no other.

A. T. J.

Your Own Method.

IMITATION in education is as objectionable as elsewhere. Indeed, with many teachers imitation has become almost a vice. The tendency to imitate rather than to originate, create, or develop, is a natural one, but it should be resisted. Our methods and practices should be individual, peculiar to ourselves, else they are of little value. The imitator is essentially an automaton. His models may be good—but his copies, lacking the spirit and appropriateness of the original, are deficient in every essential quality. Hence the servile following of even good methods often leads to ridiculous results. Hence the periodical crazes in various directions, because they generate nothing but foolish imitation, soon die out, and give place to others. The remedy is plain. In all things grasp the idea, seize the underlying principle—assimilate it, make it your own. Then whatever you do

will be natural, reasonable, sagacious. Your methods then will be suitable, adapted to both time and circumstance—your work spontaneous. In a word, possess your methods, do not be possessed by them.—*Sel.*

Primary Classes: What Shall We Teach?

IN the very texture of some kinds of writing paper, as it is held up to the light, may be seen letters and figures that were evidently stamped there during its manufacture. This is called the "water-mark." It is made while the paper is in a liquid state, and constitutes the trade-mark, or brand, of the paper. Metallic and glass articles often have trade-marks of some kind thus wrought into them while in the process of making. When the material is in a liquid state, these impressions are very easily made; but once hardened, the mark can never be effaced so long as the article exists. It is a part of its very substance.

So it is with the mind in childhood. It receives impressions as these materials do when in a liquid state, and such impressions are apt to be as lasting as any trade-mark. How important that the principles inwrought in the child's character be such as shall fit him for life and lead him to Heaven!

To this fact the public mind has been quite thoroughly aroused for a number of years. There are, no doubt, many individual cases of neglect, but in general, the theme of educating children has become as popular as could be desired. Never before did children receive such flattering attention as they do at present. Never before did the world hear of so many enterprises set on foot for their special benefit,—children's picnics, children's parties, children's concerts, children's meetings, and even children's sermons. The shelves of the book-store groan with children's books; children's magazines and papers abound, and scarcely a paper for grown-up people is without its "Children's Column." The land is full of fine school-houses furnished with every convenience for their instruction; and no church would think of being without a Sabbath-school or a Sunday-school.

In the face of all this, perhaps few will be ready to accept the statement that the present tendency of children's teaching is toward the superficial. This is even more noticeable in the Sunday-school than in the day-school. Children are taught to read, write, and cipher in a far more rational way than they are taught the Bible, which is to be the guide of their life. The fact is that in most Sunday-schools very little effort is made to really teach children the Bible itself, but simply some of the principles of goodness and morality which it contains. This is the popular idea, and as such meets the minds of people in general.

Now our course in teaching children must depend largely upon the object which we have in mind to accomplish. Shall we accept this popular theory? or shall we reach higher? We claim as a people to have taken advance steps in our religious views and practices; why should the Sabbath-school be an exception? We may get many good ideas from Sunday-school workers; but the sooner we unpin our skirts from theirs, the better it will be for our work. We have not the same aims, and cannot adopt their plans with any success. We cannot build upon their foundations, nor measure ourselves by them. Did they set out to do our work, they would doubtless be far-sighted enough to pursue a very different course than with their present object in view.

But what should be our aim? To amuse the child innocently for an hour, and watch our chance to impress some good moral lesson upon his mind? This may be the only thing that can be done under some circumstances; for instance, in the large mission Sunday-schools, which are now so common in the great cities.

They take children from the lowest slums of life, and cannot depend on any regular attendance or study. The best that could be done, is to make some good impressions, sow a little good seed which may spring up and bear fruit amidst the sin and ignorance which surround these poor children. But in our church schools, where the children of intelligent, Christian parents come from week to week to receive instruction, we may attempt more, may aim higher.

Here we may undertake to teach thoroughly the history of the people of God, beginning with the creation, following down through the time of the patriarchs; the flood; the calling of Abraham; the vicissitudes of his descendants, the Hebrew nation, through their prosperity, their captivity, and their restoration; the work of the prophets; the coming of Christ, his life and teachings; the spread of the Christian religion through the work of his apostles; the history of the early Christian church; the papacy and its work; the Reformation; the messages; and the yet unfulfilled prophecies up to the second coming of Christ, and on to the bringing back of the earth to its Eden glory, where the people of God, their trials and wanderings at last forever ended, shall live to all eternity with Christ as their king.

It should be remembered that those who begin this course of study as little children are growing older as they study. Their minds, by the discipline which they receive, are becoming as capable of grasping the more difficult subjects which come in the latter part of this history, as they were of understanding the simple narrative of its beginning. Such a natural course of study can scarcely fail to make the lessons learned from week to week as much a part of the child's very being, as the "water-mark" is of the substance of the paper. Bible facts and doctrines learned in this way must have a greater power to instill faith in God, and hold young people to a belief and practice of the truth, than can any desultory study, however well the lessons may be taught and impressed at the time.

The apostle Paul, after speaking at some length of the experiences of "our fathers," says, "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." And how better can our children obtain a definite knowledge of "these things" than by a thorough and systematic study of this history of the Lord's people from the creation down to the present time? It was written out by men called of God to the sacred work; it has been preserved through fire and blood, and handed down to us. Amid the mountain fastnesses, in the dens and caves of the earth, by the light of dim tapers, men and women have read with hushed voices and bated breath the history of God's dealings with man. These records gave them confidence in the God whom they served, and strength to meet persecution, torture, and death for his sake. Do you think they would have recanted from that portion of the Bible any sooner than the rest?

Let us be careful that in acting as shepherds over the lambs of God's flock, we do not set our own wisdom above his. He has furnished boundless stores of food for them; but we shall need to use great care lest in its preparation we take away its nourishing qualities.—*E. B. G., in S. S. Worker.*

WHEN anybody starts to raise money for some worthy cause, the answer is often given, "Yes, it is a good object but not a favorable time; wait." The prophet Haggai met the same objection: "The time is not come, the time that the Lord's house should be built." Read his answer, and Daniel's: "The street shall be built again and the wall, even in troublous times." The whole question ought to be, Does God call for this? If so, go ahead.—*Sel.*

The Signs of the Times.

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

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

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Knowledge versus Pretense.

POPE said that "A little learning is a dangerous thing." We never could discover any real wisdom in the saying. A little learning may be much better than none at all. "Knowledge is power;" and, as any other power, may be beneficial or injurious, according to the manner in which it is used. Paul said: "Knowledge puffeth up," and where this is the case it works injury, whether it be much or little.

The best vindication of the expression of "Pope's Essay" is found in the fact that some people with a little learning think they know much,—so much that it seems to them there is not much more to know. But if the delusive spell be broken, and their knowledge is extended, they see a wide field opening before them, and learn to think that they really know but little.

This conceit is most common over a smattering of Bible knowledge, because the freedom accorded in religious matters permits people to assume the position of teachers who are as deficient in knowledge as they are overstocked with conceit. But of this we make no complaint; it is only what may be expected from the conditions. And as to the conditions, we rejoice in the freedom which all enjoy; because freedom, even though it be sometimes abused, is better than tyranny and slavery. "The word of God is not bound," says the apostle. Bondage (of mind) is not a condition suitable to a Christian. Better that some should be pretenders than that all should be slaves.

We were led to this train of thought by reading an article, to which our attention was called by a friend, in which the writer (J. C. Smith) attempts to criticise certain positions held by Seventh-day Adventists. We will notice only what he says in regard to our views of the atonement. He quotes this expression: "And this atonement is made for the righteous dead as well as for the righteous living;" and on this he says:—

"Does Jesus make an atonement for the dead? Where do we find such a statement in God's revelation? If not, then is it not a vain vision?"

And again in regard to the same idea he says:—

"Paul said, when he wrote to the Romans, that 'we have now received the atonement.' Rom. 5:11."

There is much less said in the New Testament in regard to the order or method of making the atonement, than is said in the Old Testament. But what is said in the New confirms, in every respect, what is said in the Old. We will notice a few points which, to a Bible student, we need not stop to prove, they are so well known.

1. The priest was the appointed one, the only one, to make an atonement.

2. The atonement was made with blood—"not without blood."

3. It was made in the sanctuary, in the presence of the glory of the Most High.

4. And therefore the atonement was not made in the act of, or by, slaying the sacrificial offering, but with the blood of the sacrifice which had been slain.

5. And, the atonement was not made in the place where the sacrifice was slain. For proof on these points, see Lev. 4, and especially 16:14-19; and many other scriptures.

In accordance with these facts we find in the New Testament

1. That we, in the new covenant, have a priest—a high priest, the Son of God.

2. That he also ministers in a sanctuary, which is in Heaven. Heb. 8:1-5.

3. That in this sanctuary he enters, into the presence of God, by his own blood. Heb. 9:12, 22-24.

4. But as a sacrifice he did not die where he ministers as a priest, as Paul further shows, as follows: "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. 13:11, 12.

5. And again this is proved by the fact that the priesthood of Christ is *entirely in the sanctuary in Heaven*, for Paul says: "If he were on earth he should not be a priest," because the priests on earth were of the tribe of Levi, and Jesus was of the tribe of Judah. Heb. 7.

Now all this is proof positive that the death of Christ did not make the atonement; it furnished the blood with which atonement is made in the sanctuary in Heaven. The fact that Christ died for us will not save us; else all were saved, for he died for all. But his death *makes salvation possible for all*, but only actual for all those who are reconciled through him. As the apostle says: "For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." Rom. 5:10.

And this brings us to the text given in the quotation we made from the article. All who have carefully noted the scriptures on this subject have readily distinguished between reconciliation and the atonement. If we are reconciled by the death of the Son of God, we shall be saved by his life, that is, by his priesthood, since his death and resurrection and ascension to Heaven. But if we are not reconciled by his death we shall not be saved by his life; that is, he will not, as a priest, make atonement for those who are not reconciled to God by his death. "And not only so," continues Paul, "but we also joy in God through our Lord Jesus Christ, by whom we have now received the reconciliation." Verse 11.

The Authorized Version rendered this "atonement," and placed "reconciliation" in the margin. But the "Revision" properly renders it "reconciliation," and gives no marginal reading. The original justifies this. Reconciliation is the subject of the apostle's discourse; see verse 10. There is harmony in his argument with this rendering, and it is in harmony with all revelation on this great subject. But we are compelled to believe that Mr. Smith is ignorant of all these things.

In regard to making an atonement for the dead, he surely ought not to be ignorant that it is taught—plainly taught "in God's revelation." We say he ought not to be ignorant on the subject, for he is one of that large and increasing class who believes that those who died in the former ages, and under the first covenant, are sleeping, and will sleep until the coming of Christ and the resurrection. He believes that they will not receive their reward until the Judgment. He does not believe that they are rewarded and afterward judged. But he does believe that they will be rewarded when Jesus comes; Rev. 22:12; that they will be recompensed at the resurrection of the just; Luke 14:14. He believes that the faithful will receive immortality, eternal life, when the trumpet sounds and the dead are raised incorruptible. And if he *truly* believes that the Judgment comes before the reward, then he believes that the judgment of the righteous, dead and living, is completed before Jesus comes; before "the resurrection of the just" takes place.

Now to the question of the atonement for the dead. We have no dispute with him in regard to the condition of the ancient saints until their resurrection. They "died in faith, not having received the promises." Heb. 11:13. *Was the atone-*

ment made for them before they died? If so, how, and by whom? We know that they had a system of priesthood and sacrifices, but these were only "the shadow and example of heavenly things." "For it is not possible that the blood of bulls and of goats should take away sins." Heb. 8:5; 10:4. If the blood that the priests of their age offered did not take away their sins, how shall they be taken away? Paul fully explains this. After stating that the blood of Christ (only) will cleanse or purge the conscience, he says: "And for this cause he is the mediator of the new testament, that by means of death, *for the redemption of the transgressions that were under the first testament*, they which are called might receive the promise of eternal inheritance." Heb. 9:15.

Here we learn that the redemption of the transgressions of those who lived in former dispensations is effected *by the death and mediation of Christ*. They were reconciled to God by faith in Christ, even as we are; for we are children of Abraham, having the faith of Abraham, if we are Christ's. Gal. 3. They died in faith; they rest in hope. And *we believe* that Christ makes atonement for them—not while they lived; not before they died—but through his mediation in the new covenant, and by his blood shed for them, *all while they are dead*. Did not Christ shed his blood while they were dead? Yes. Did he not enter into Heaven itself, by his own blood, to appear in the presence of God for us, and for them, while they were dead? Yes. Is not his priesthood on the throne of his Father, altogether and entirely while they are dead? Yes. For when he leaves that throne, he comes, not as a mediator, but to redeem his saints and to take vengeance on his enemies. 2 Thess. 1:6-10.

This view is not "a vain vision," but the everlasting truth of God. And we intreat those who mock at these things to examine them with candor; lay aside foolish prejudice. And if they have a *reason* for denying these things, we ask to see it. Show us *how*, and *by whom*, or *by what means* an atonement was made for Abraham, and Moses, and David, and others of their dispensations, *before they died*. Have they any other name by which men must be saved, but that of Jesus? Have they any other blood but his which cleanses from sin? Have they any other priest but him to make atonement for sin? Is his mediation at any time or place but under the new covenant? "Bring forth your strong reasons."

But if these things are so, and cannot be overthrown; if they who deny have no substantial reason to offer for their denial, then we ask them to act "as they that must give account." Do not resist the truth; do not resist the Holy Spirit, by which the truth is revealed, who made known the way of salvation in the sanctuary work. See Heb. 9:8, 14, etc. Now in this day, in this accepted time, receive the warning which he is giving to the world, and fulfill the obligation which he lays upon "the remnant," that, when he comes to reap the harvest of the earth, you may be gathered into the garner of the Lord. Rev. 14:6-14.

There is another point, also, to which we would call their attention. The fact that Jesus is mediator for the transgressors under the first covenant, proves that *the law* which they transgressed is that in regard to which he is the mediator. They were moral agents, as we are; there was then a moral law, "perfect," containing "the whole duty of man." And there was actual sin, always odious in the sight of God. But there was no means of removing that sin. They had to look by faith to the Son of God who was yet to come. At the end of the two thousand and three hundred days of Dan. 8:14 the sanctuary was to be cleansed, or, atonement was to be made. Cf. Lev. 16. But this occurs at the *close*, not at the beginning, of his ministration in the sanctuary in Heaven. Accordingly under the sev-

enth trumpet and the third woe, just before the dispensation closes, the temple of God is opened in Heaven, and there is seen in his temple the ark of his testament, or testimony. Rev. 11:14-19. This is a vast and important subject, and may not be put away by sneers and scoffings. May the Lord give the opposers of the truth wisdom, and a measure of his Spirit, to save them from rejecting his word to their destruction.

The Church. No. 11.

It is impossible to cover, in our remarks, every difficulty that may arise in the administration of discipline, because it is impossible to describe every phase of the working of the human mind. The Bible itself does not attempt to deal with every circumstance in life, or point out every circumstantial duty. Were this attempted we might well say that "the world itself could not contain the books that should be written." The Scriptures lay down many principles where it would not be possible to point out all the occasions of their application. When the Saviour commanded to "beware of false prophets," he did not *name them*. To do so would require a voluminous list, covering all the centuries, too long for any to con over. But he gave *rules* by which we may determine who are such, and we are held responsible to apply the rules properly.

There is one more phase which must be considered because it is often met. Individuals frequently wish to *drop out* without any action of the church; without any administration of discipline. Many times our churches have received requests to this intent: "Please drop my name; it is not necessary to take any action in my case; just strike my name from the church book." Recently we were shown a letter which a church received from a refractory member, with a request to "withdraw my name from the church book," in which were the following words: "I strictly command the elder of the church to appoint no committee, as I will not see any one hereafter."

The writer of these words certainly "spoke as one having authority," but not as one having much wisdom or judgment. A little consideration would convince any one that relations of such importance are not so easily severed; that responsibilities so great are not so easily evaded—not to be lightly thrown aside. But, unfortunately, people who go so far astray as any one must to send such a message to the church, do not consider; they do not carefully examine their own positions, and honestly weigh the reasons for and against their positions. And, indeed, we cannot expect that they should; we cannot expect that they who are in deep darkness should walk as they who are in the light.

And this brings us to the fulfillment of our promise to notice again the words of our Saviour in Matt. 18. The words which we have already noticed are prefaced with some weighty considerations. "For the Son of man is come to save that which was lost." Verse 11. This teaches us that, though we may consider a person "lost," we have no warrant to stop our efforts in his behalf. We can seldom—very seldom—*know* that any one is *utterly lost* until the Judgment has decided his destiny. In whatever light we may be inclined to view matters, it is certain that the words of our Saviour not only warrant us to make efforts for those whom we consider lost, but they teach us that we cannot be his followers in truth, co-workers with him, unless we endeavor to seek and save the lost. Then follows the parable of the one sheep that went astray, and the care of the shepherd who leaves the ninety and nine to seek the lost one. And when it is found, there is more rejoicing over that one than over the ninety and nine which went not astray.

This does not by any means teach that the Lord puts a premium on sin; that he loves to have his

people go astray for the joy it gives him to recover them. It is a truth which can never be reversed, that "to obey is better than sacrifice." Paul sets the seal of the gospel to the condemnation of those who "sin that grace may abound." He says, of those who claim the privilege to do evil that good may come, "whose damnation is just." Antinomianism is heretical according to both Testaments. It is not because the Lord loves sin that he rejoices over the returning prodigal; it is because he abhors sin, and rejoices that the erring one returns to loyalty and obedience. "Even so it is not the will of your Father who is in Heaven, that one of these little ones should perish." Who shall say, in the light of these words, what is the limit of God's compassion for the straying? Who shall measure the bounds of that love that led the Father to give his Son, and led the Son to consent to die for such a world as this,—for such creatures as we are? But we must not presume on his mercy and his love, for the Scriptures show that the incorrigible will receive punishment according to the greatness of the grace which they abuse. Heb. 2:2, 3; 10:26-30.

Then follow, in our Saviour's instructions, the rules which we are to observe in our endeavors to reclaim the erring. The directions are explicit, positive. They are not our rules, but the laws of our Master, to whom all power is committed. They are not optional,—not a matter of choice, to be obeyed or neglected at pleasure,—they are imperative, to be neglected only at the peril of receiving the condemnation of our Lord. Circumstances may render it unpleasant to follow these rules; but the Lord says, "Go." The offender may not want to receive the witnesses sent; there the order stands: "Go." If he will not listen to the persons called to visit him, what then? The Lord says: "Tell it unto the church." But if he refuse to hear the church, as the Revised Version renders it, what then? Your responsibility is ended in that matter. He is no longer to be counted one of the household of faith. "Let him be unto thee as an heathen man and a publican."

The course of a persistently erring one,—of one who is in darkness,—is almost invariably a course of self-justification. If the church obeys the requirement of the Lord, he considers that he is persecuted; followed to his injury; and if he loses all his light, and betakes himself to the ways of the world, he *comforts himself* with the excuse that if he is lost it is the fault of the church—not of himself. Vain excuse! "If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it." Prov. 9:12. Jesus says of his followers: "They shall never perish, neither shall any pluck them out of my hand." John 10:28. It is only by a failure to bear fruit that any one becomes a withered branch, cast into the fire to be burned. John 15:1-6. There is no power in the universe, outside of ourselves, that can "separate us from the love of Christ."

Now when the church has done all that is required in Matt. 18, they have followed the Lord's way, not their own; they have done the work of the Lord, not their own. They have not gone without being sent; they have acted as the servants of the Lord; they have borne his message to one who is turning away from his grace. Would it be reasonable, would it be just, for the Lord to leave them to bear the responsibility of the action under such circumstances? Surely not; and he will not. Their decision in the case is but the declaration of his will concerning the transaction, and he adds: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in Heaven; and whatsoever ye shall loose on earth shall be loosed in Heaven." This cannot mean that the decisions of the church, in all things and under all circumstances, shall be ratified. This is the papistical view. But the church is liable to err in judgment

and in its decisions; though we should not lightly regard its decisions in any matter. But it does mean that, when the Lord lays down a rule of action and the church follows that rule, that the Lord will ratify the action. It cannot mean less than this. And this shows that where complaint is made against the action of the church in such cases, it is really a *complaint against God*, whose word they have followed, and whose work they have done.

No individual can be compelled to become a member of the church. Of course all are responsible to God for their actions, and their every work will be brought into judgment, whether or not they belong to the church. But in regard to religious matters they are not responsible to man or to any human tribunal, until they unite themselves with the church. This is a voluntary action; but this action brings into new relations and places under new obligations, both the individual and the church. But neither the individual nor the church originated these relations or these obligations. They are from the Lord; he has them under his own notice, in his own care and keeping. They cannot be disregarded or thrown aside at the pleasure of any man or any community of men. The will of their author must be consulted. Except according to his own word they cannot be dissolved by any means.

And they cannot be dissolved *by any means whatever* with safety to the individual. The Lord does not deal in that manner with those who have been in rebellion against him. He does not enlist his soldiers "on time." It is a complete surrender for life, or nothing. He grants no furloughs. The only means of quitting his service is *by desertion*. And a deserter's fate awaits all such at last.

We wish we could succeed in impressing upon the minds of all the great importance of church membership, and the great responsibility which it brings. It is the misfortune—we might say, the curse—of our churches, that so many hold this relation so lightly. We have noticed only one respect in which this error, oftentimes so fatal, is shown. We shall notice others when we come to speak of other duties of the church.

Bringing the Millennium.

A MISSIONARY in an Eastern city (all cities are Eastern from here), writes as follows concerning his field:—

"Lager beer, tobacco, and Roman Catholicism are eating out the morals of society in this city. The Y. M. C. Association is going to bring on the millennium by uniting with all sects. So papists and Protestants work hand in hand here, and woe to Father Chiniquy or Pastor Seguin if they come here to slander the Jesuits! The churches as a body here think the pope has lost his teeth, and that popery is no longer a foe to liberty, but its friend. Still we hope to find some here who are not defiled by these abominations."

If Catholicism is a friend to *religious liberty* it is because she has radically changed since Pius IX. published his "Syllabus of Errors" in 1864. And we say just the same if she believes in *civil liberty*, uncontrolled by the Roman church, for Pius IX. condemned such liberty as not to be tolerated. But all the world is still wondering after the beast, Rev. 13:3, and the Protestantism of the United States, as well as that of England, has started on a pilgrimage to Rome.

We do not give the name of the city, because it might be injurious to our brother's work there; and the description will answer for more than that one.

CHRIST was delivered for our offenses; he was raised for our justification; he comes again for our salvation. By his death we are reconciled to God; by his resurrection and appearance in the presence of God we are justified; by his second coming we shall be saved. Without his death there could be no reconciliation; without his resurrection there could be no justification; without his second coming there can be no salvation.

The Missionary.

Huss Condemned and Burned.

AFTER thirty days' confinement, Huss was brought forth to receive his sentence provided that he would not recant. His long confinement in the damp prison and fetid air had told upon his health. The principal men of Europe had come together in the council. Wylie thus describes the assembly: "There sat the emperor; there were the princes, the deputies of the sovereigns, the patriarchs, archbishops, bishops, and priests; and there, too, was a vast concourse, which the spectacle, that day was to witness, had brought together."

"It was meet that a stage should be erected worthy of the act to be done upon it, that when the first champion in the great struggle that was just opening should yield up his life, all Christendom might see and bear witness to the fact." At length Huss was brought in by the archbishop of Rigi. Mass was being said as they came to the door of the council room. They remained outside, as it was not proper to hold religious services in the presence of so bad a heretic. As he was brought to the platform prepared for him, he kneeled down and remained for some time in silent prayer. The bishop of Lodi had been selected to deliver a sermon fitting the occasion. He took these words for his text: "That the body of sin might be destroyed."

To give a synopsis of the sermon would be too lengthy for this article. He bewailed the condition of the Christian church. Heresies, he said, had destroyed its peace and harmony, and God had chosen the emperor to rid the church of the dreadful schism that existed. Heresies must be put down at the expense of our dearest interests. The sword, the fagot, and other measures were to be employed. The sentiments expressed were in contrast to the teachings of our Saviour, who commands us to forgive our enemies, and to pray for them who despitefully use us. At the close of the discourse the decree was read by which the council enjoined silence. It first condemned Wycliffe and his writings, and afterward presented a long list of charges against Huss and his preaching. To many of them he attempted a reply, but was forced to desist only as he would from time to time deny them. One of the concluding articles was that Huss claimed to be the fourth person in the Trinity, one having been added.

Many of the charges were equally false, having originated in the brain of the one who drew up the articles. One accusation was that Huss had appealed to God as the supreme Judge. Whereupon Huss replied: "Most blessed Jesus, behold how this council holds as error, and reprobates, thine own deed, and the law which thou didst prescribe; when thou, thyself, overwhelmed by enemies, didst commend thy cause to thy Father, God, the most holy Judge, leaving us an example in our woe and weakness, that, with prayer for aid, we should suppliantly flee in our wrongs to the most righteous Judge." For a moment he paused, and then added: "But I say confidently that the surest and safest of all appeals is to the Master, Christ. For he it is whom no one can sway from the right, by any bribes, nor deceive by false testimony, nor snare in any sophistry, since to each he gives his own reward."

Then Huss gave his final refusal to abjure. This he accompanied with a brief recapitulation of his proceedings since the commencement of the matter, ending by saying that he had come to this council of his own free will, confiding in the safe-conduct of the emperor there present. As he uttered these last words, he looked full at Sigismund, on whose brow the crimson of a deep blush was seen by the whole assembly. The gaze of all present was at this instant turned toward his majesty, and the cir-

cumstance made a lasting impression on Germany. It was about one hundred years later when Luther was summoned to Worms, and his enemies importuned Charles V. to have the Reformer seized, notwithstanding the safe-conduct he had given him. "No," replied the emperor, "I should not like to blush like Sigismund."

But Huss did not blush. His countenance was cheerful, and he was happy in God. He felt that the power of the Highest upheld him, and that the peace of God was in his heart. The sentence of condemnation was now passed on Huss as a heretic. Then followed the ceremony of condemnation and degradation from the priesthood. This ordeal brought no blush to the brow of the martyr. One after another of the priestly vestments was produced and put upon him until he stood before them in the attire of an officiating priest. They put into his hands the chalice as though he were to celebrate mass.

They asked him if now he was willing to abjure. He replied, "With what face then should I behold the heavens? How should I look on those multitudes of men to whom I have given the pure gospel? No! I esteem their salvation more than this poor body, now appointed unto death." They took from him the chalice, saying, "O accursed Judas, who, having abandoned the councils of peace, hast taken a part in that of the Jews, we take from you this cup filled with the blood of Jesus Christ." "I hope this very day I shall drink of this cup in his own kingdom; and in one hundred years you shall answer before God and before me." There was a dispute among them whether they should use a razor or shears in cutting his hair, so as to obliterate the mark of the crown. He, turning to the emperor, smilingly said: "They cannot agree among themselves how to insult me." They placed upon his head a pyramidal crown made of paper, upon which the figures of demons were painted. "Most joyfully," said Huss, "will I wear this crown of shame for thy sake, O Jesus, who for me didst wear a crown of thorns."

When thus attired, the prelates said: "Now, we devote thy soul to the devil." "And I," said John Huss, lifting up his eyes toward heaven, "do commit my spirit into thy hands, O Lord Jesus, for thou hast redeemed me." They took him past a pile of books that was being consumed, and informed him that they were his books that were being burned. He smiled at this futile attempt to extinguish the light that he foresaw would one day light up all Germany. As he came to the spot where he was to be consumed, he kneeled down, and prayed, and repeated penitential psalms. Many who saw him said, We know not what his life has been, but he prays after a godly fashion. While engaged in prayer, his paper crown fell off. One replaced it, saying that he must be burned with the devils he had served. Huss smiled.

He was first bound facing the east. Some thought that this was not the proper position in which to burn a heretic; he was turned to face the west, and made fast to a beam, by a chain around his neck. He exclaimed: "It is thus that you silence the goose, but a hundred years hence there will arise a swan whose singing you shall not be able to silence." After the fagots were piled around him to his neck, he was once more asked to confess his errors. His last words to man were, "What errors shall I renounce? I know myself guilty of none. I call God to witness that all I have preached has been with the view of saving souls from sin and perdition; and therefore most joyfully will I confirm with my blood, that truth which I have written and preached."

The fire was rekindled twice. The second time the fire went out, his heart was found entire amid the ashes. Finally, all being consumed in the fire, the ashes, and even the soil was dug

up to a great depth, and all were thrown into the Rhine, so that his very name might perish from among the faithful. From the stake of Huss, blessings have flowed to the world, and from the moment that he expired, his name became a power for truth and light. The martyr is dead, but the truth he confessed lives. Within one hundred years was fulfilled his prediction that the truth would triumph.

S. N. H.

Incidents by the Way. No. 2.

HONOLULU.

WE arrived off this harbor at 12:30 A. M.; a rocket was sent up from the ship; then a blue light was burned at the bow; and these signals were answered by a pilot, who took us safely into the harbor. Soon the news spread through the city of 15,000 people. We took a hack and in a short time were brought to the International Society Rooms, and Brethren Scott and LaRue were aroused from their slumbers. While they were dressing, we took the liberty of looking over their house, which contains five rooms: a library, sitting-room, bedroom, kitchen, and store-room. While in the kitchen, we saw a centipede running over the table. We were about to kill him, knowing that in southern California their bite is very poisonous; but Brother Scott quietly said that the centipedes, and tarantulas (a spider as large as your hand) were their family pets—harmless things, he said. Well, we suppose there is nothing like getting used to a thing. I noticed that a netting firmly inclosed their beds as a safeguard against mosquitoes.

These two brethren have been there nine months, and as the result there are thirteen keeping the Sabbath; these are living in different parts of the city. A little exertion on the part of one of their number aroused the others, and before the vessel left we had the privilege of seeing them on board the ship. Our interview with them was pleasant. They are intelligent looking people. There were four nationalities represented,—German, Spanish, Hawaiian, and American. One of them we learned was about to leave for San Francisco, much to the regret of Brethren Scott and LaRue. The brethren, although poor, made us donations to the amount of \$8.00 for the Australian Mission. Others presented us with bunches of bananas. These things showed that the same missionary spirit that characterized our friends in America had also touched their hearts. These tokens of generosity served to unite our hearts with theirs. A number of them are awaiting baptism when an opportunity presents itself.

By the labors of these brethren the truth has been planted on other islands. There are eight inhabited islands in the Hawaiian group. From Honolulu they all receive their intelligence from the outer world. This makes Oahu the principal island; although Hawaii is the largest in extent of territory, it has the largest active volcano in the world, and is therefore mostly covered with lava. There are a few plantations on it which are principally owned by one man, and are worked by the natives. Another island has a Government school, and one of the teachers has embraced the Sabbath. Thus by various means the seeds of truth which have been sown in the different islands are taking root. As our ship was about to leave, we heard a splash, and a cry, "A man overboard." It proved to be the wharf master. By a misstep he took a sudden bath. He was soon rescued by a rope and continued to give orders as though nothing had happened.

Thursday morning, May 21, is as beautiful a morning as ever dawned. The sea is smooth and the weather warm and sultry. Those on board the ship come out in their thin summer clothes. Occasionally we have showers. Then the wind rises and blows the sea into a rage. It foams and roars, and lashes the sides of the

vessel furiously. But the sea does not rise up in its strength; if it did I suppose we would quail before it. We have the feeling of security that God, who made the sea, is at the helm. And we are forcibly reminded of two verses that come together in Isaiah 40: "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"

To-day we found a gentleman from Nova Scotia, who has become interested in reading our publications. We trust that the time of this voyage will not be lost even though we be out to sea so long. Each day reveals to us some new item of interest. This morning we listened attentively to a lady on board arguing with a clergyman in favor of the Sabbath. She does not keep it herself but says that she believes it.

She knew of us before we met her. A number have inquired with apparent candor into what we believe and as to our mission. We are treated with all respect by both officers and passengers.

S. N. H.

Upper Columbia Conference Proceedings.

THE sixth annual session of the Upper Columbia Conference was held in connection with the camp-meeting at Milton, Or., beginning June 3, 1885. The first meeting was called by the president, June 4, at 9 A. M. Prayer by Elder H. W. Decker.

The secretary, Elder G. W. Colcord, being absent, E. G. Winkler was elected secretary *pro tem*. The following churches were represented by delegate: Walla Walla, Milton, Dayton, Farmington, and Echo; Pataha, Goldendale, and Lostine were represented by letter.

After the reading of the minutes of the last session, the chair appointed committees as follows:—

On Nominations: J. Bartlett, Wm. McCoy, S. T. Page; on Credentials and Licenses: Wm. Russel, I. M. Johns, Wm. Semple; on Resolutions: Elders H. W. Decker, E. J. Waggoner, and Wm. Raymond; on Auditing: E. G. Winkler, S. T. Page, T. Chabot, Wm. Nichols, I. M. Johns, G. W. Reese.

The president stated the necessity of adopting a new constitution, and read, for the consideration of the members, the constitution recommended by the General Conference.

SECOND MEETING, JUNE 5, 1885.

Prayer by Elder J. Bartlett. After the minutes of the last meeting were read, the Committee on Nominations presented the following report:—

For President, Elder H. W. Decker; Secretary, E. G. Winkler; Treasurer, B. F. Winkler; Executive Committee, H. W. Decker, Wm. Raymond, I. M. Johns. After some remarks the persons above named were elected.

The State constitution recommended by the General Conference was then considered, section by section, and with a few verbal alterations, was adopted as the constitution of the Upper Columbia Conference.

THIRD MEETING, JUNE 7, 1885.

Prayer by Elder E. J. Waggoner. Minutes of preceding meeting read and approved. The Committee on Credentials and Licenses recommended that Elders H. W. Decker, J. J. Smith, Wm. Raymond, and J. Bartlett, receive credentials from the Conference. Credentials were granted.

The following resolutions were presented:—

WHEREAS, We consider it the duty of all our people to become familiar with the evidences of our faith, and,

WHEREAS, The "Biblical Institute" held on this camp-ground has proved to be a decided success,

and one of the best means of imparting the needed instruction, therefore,

Resolved, That we request that such means of instruction be provided for us as often as is practicable, and that we recommend a general attendance of our people, if another such privilege should be offered.

Resolved, That the thanks of this Conference are due and are hereby tendered to the General Conference for kindly and freely furnishing the instruction that has been given in this "Biblical Institute."

Favorable remarks were made by Elders Loughborough and Decker, and the above resolutions were adopted. The congregation also showed their approval by a rising vote.

The fourth meeting, held June 8, at 9 A. M., was mainly devoted to hearing reports from the field.

FIFTH MEETING, JUNE 9, 9 A. M.

After the reading of the minutes, and remarks by the president on the financial condition of the Conference, the following resolutions were presented and adopted:—

WHEREAS, The report of the Auditing Committee shows that there is a debt on the Conference for labor performed, and,

WHEREAS, The work is greatly crippled for want of means, therefore,

Resolved, That we request the ministers of this Conference to labor to bring all the churches up to their full duty in the matter of paying tithes.

Resolved, That we heartily thank the California Conference for the kind offer to pay the expenses, and for the time, of one laborer in this Conference this year.

WHEREAS, Many churches and small companies become weakened because leading brethren move away, therefore,

Resolved, That we consider it the duty of persons before moving away from churches, to consult with the Conference Committee.

On recommendation of the Nominating Committee, Wm. Nichols, Wm. Russel, Wm. Goodwin, Charles Hughes, and Noah Miller were elected as camp-meeting committee.

Adjourned *sine die*.

J. N. LOUGHBOROUGH, Pres.

E. G. WINKLER, Sec. *pro tem*.

Norfolk, Nebraska, Camp-Meeting.

THE attendance at this meeting was not more than one-fifth what it should have been. It was held in the northern part of the State for the accommodation of those living north of the Platte River, but there were only a few that seemed to appreciate the pains that was taken for their benefit. Even some of the churches nearest the place of meeting were very poorly represented. Notwithstanding the small attendance, the meeting was an excellent one; some said it was the best meeting they ever attended. Elder Cook, of Kansas, was with us, and rendered valuable aid.

The grounds were pleasantly located one-half mile from the business center of the town, on a piece of fine meadow, with a beautiful grove and stream just back of the camp. The grove afforded a pleasant retreat for prayers and secret devotion, and as there was no business connected with the meeting, much time was spent by individuals alone, and companies of two or three, seeking God for special blessings. God's ear was not closed to the prayers of his people, and many were greatly strengthened and better prepared to return home and again engage in the struggles and battles of life. There were several present who had never attended a meeting of this kind before; they seemed to enjoy it very much.

There were four baptized. It rained every day of the meeting, but as we were all supplied with good tents, and the ground was sandy, we suffered but very little inconvenience from the rain. The greatest difficulty with which we had to contend was the wind. Friday evening the wind blew so hard that large circus tents in a town near us were all blown down, but our tents passed through the storm without

damage. Sunday night the wind blew still harder, the gale lasting about three hours. We had difficulty in keeping our tents up. We lowered the large tent, and only one small tent blew down. No one was hurt. When we heard the next day of the immense amount of damage done in surrounding towns, the number of lives lost and buildings wrecked, we all felt like praising and thanking God for his protecting care over us. "The angel of the Lord encampeth round about them that fear him, and delivereth them." A. J. CUDNEY.

Fremont, Neb., June 20, 1885.

Columbus, Ohio, Mission.

THE work in this mission is onward, and we have many evidences that God is willing to bless missionary efforts put forth in his fear.

Since our camp-meeting in this city last fall, Brethren Van Horn and Randall have labored here almost constantly in canvassing and giving Bible-readings. During the winter and spring I held meetings here for a few weeks. About the first of May we rented a large hall in the city, near the capitol, where we have our State depository, reading-room, and meeting-room all on the same floor.

As the result of labors here, there are from fifty to sixty in attendance at our Sabbath-meetings, including old and young, and new ones are constantly being found who are interested. Last Sabbath, June 13, we went out of the city to a beautiful stream and buried six dear souls in baptism. Several more will be baptized in the near future. Another whom we visited a few days ago promised to keep the next Sabbath. Brother Van Horn speaks to the people each Sunday night, and his meetings are well attended by interested hearers.

We feel sure that the proper way to reach our cities is by personal effort in canvassing and holding Bible-readings. In our Columbus experience it is demonstrated that well directed labor will produce good fruits. We need scores of consecrated men and women who will go into our towns and cities in Ohio and give the precious truth to perishing souls.

E. H. GATES.

Six Months and a Half.

FROM October 22, last, myself and wife and uncle were engaged in the canvassing work in southern Kentucky, and notwithstanding the interest in the presidential election last fall, the exceptionally cold and stormy winter, and the close times in money matters, we delivered as follows: 215 copies of "Thoughts on Daniel and the Revelation," (mostly library binding), 272 "Sunshine at Home;" obtained 131 subscribers for the SIGNS OF THE TIMES, for short term, 235 "Sunshine" and SIGNS for three months, 54 "Sunshine" and SIGNS for six months, five persons took the SIGNS one year without "Sunshine;" 33 took *Good Health* one year, with premium; sold 3 "Man's Nature and Destiny," 3 Vol. 4 "Great Controversy," and 2 "Early Writings," and a few dollars' worth of pamphlets and tracts. Another brother delivered in ten weeks, this spring, 300 "Sunshine," accompanied with that number of SIGNS for three months. All are especially interested in Sister White's pieces from the first. Truly the Lord is ready to bless and do a great work with our publications in Kentucky.

We now expect to pitch two tents in Hopkins County—the second county in which we canvassed. May the Lord bless the seed sown is our prayer. We are of good courage.

W. H. SAXBY.

THEY that love Christ, love to think of him, love to hear of him, and love to read of him. They love to speak of him, for him, to him. They love his presence, his yoke, his name.—N. Y. Observer.

The Home Circle.

THE LESSON OF THE RIPPLES.

I WALKED at evening by the lake;
The air was hushed, and all was still.
I could not hear a ripple break,
Or leaf stir on the wooded hill.

My heart was sad with long desire,
With aims it could not realize.
Hope seemed to fade like sunset fire
Upon the borders of the skies.

I took a pebble, round and white,
And idly cast it from the shore.
It vanished, wavering out of sight,
And I could see its gleam no more.

"Such are the deeds which I have done—
All lost in life's great deep!" I cried.
"I cast them, round and white, each one,
And they have vanished in the tide."

But, even as I spoke, there came
A silv'ry rhythm at my feet,
And, looking down, I saw with shame
The ripples on the white stones beat!

And then I looked into the sky,
And one bright shining star was there,
Like angel presence waiting nigh
To fly to Heaven with a prayer.

"I thank thee, God in Heaven!" I cried,
"For the sweet lesson thou hast sent.
Help me henceforth thy times to bide,
Striving and waiting with content." —*Sel.*

The Claims of Children upon Parents.

It is an oft-repeated formula that nothing is imperative but duty, and as all human relations and obligations grow out of parentage, parental duty must be most imperative of all. The social, the moral, the religious, the political are rooted and grounded in the family life, around and in which is supposed to cluster every holy affection, out of which is supposed to spring every lofty ambition and aspiration. But what if parental duty is neglected or shirked or set aside for something more inviting or desirable? What if outside affiliations, the delights of society, the pleasures of the club-room overpower the sense of obligation to the lives they have invoked, and the shrine of affection is neglected and the fire dies out measurably upon the home altar? Aye, what then?

I think there is one property of parental affection that has scarcely been acknowledged—certainly not by parents themselves, for they seem utterly unconscious of it—and that is a sublime egotism that looks upon its own as scarcely lower than the angels; as not to be corrupted by evil associations or in any way to be defiled by impure surroundings. We have seen mothers flush with indignation at the mere intimation that their boys might be going wrong, or that such and such associations might not be quite safe for their daughters, and refuse to see or hear until the young feet had strayed far away. Fathers manifest the most serene indifference to their boys' whereabouts and companionship and would feel insulted by a word of warning. It seems strange this should be so, when we are all so human and the *own* of the best of us all so impressible. Why, the young mind is like the snow, catching and retaining everything that stains.

We have been led into this train of thought by the oft-repeated accounts of juvenile depravity. Scarcely a paper comes to hand that does not detail some story of youthful or boyish crime.

Where are the respectable parents who do not supervise their reading, who do not know where and how their boys are occupied and the associations they are forming during the many hours they must inevitably be away from home? Perhaps they would say they are so engrossed in business or household cares or in work for society they have no time to be watchful. But that will not do, for the children's

claim to a pure guidance stands first, and, besides, they might bear a part in the business or the household cares, and as for society, why, the children are society themselves and are to make the society of the future, and will the parents lead them so truly that they will be its bulwarks and strength, or will they leave them to become its sappers and miners?

It is probably this class of young people denominated "respectable" who fall by the way, furnishing a large percentage of the elopements, the premature and ill-assorted marriages, divorces and suicides, as well as the depredating bands we so often hear of. It is all the result of sheer indulgence that submits everything to the choice of the child, which, not having been born with a mature judgment, is more than likely to go wrong. Now we do not believe in rods over the mantel-piece, nor in a long code of rules and regulations with penalties attached for the governance of children, but we do believe in parental authority that rules, not arbitrarily, but lovingly and wisely; in a watchfulness that knows unmistakably where the boy or girl is every hour of the day or night, and especially the night—that wins the love and confidence of the children into a quiet and willing obedience, that furnishes attractive occupation and that keeps something good and elevating, or at the very least innocent before the children's mind, instead of leaving them to find or make for themselves pastimes that are often reprehensible and debasing.

Now it seems that if this influx of juvenile depravity is to be checked—and unless it is checked what of the future?—it must be by the parents; for if we can believe what we read, theology is shorn of its creedal terrors, our civil liberty is largely construed into license, the prison and the gallows have lost—if they ever had any—their deterrent force, the schools are futile to keep men honest, since our penitentiaries are full of educated men, and the law apparently connives at crime, or at least condones it, for the sake of emolument, so that the chances of genuine reform are very small. "An ounce of prevention is worth a pound of cure," and though the ounce of prevention involves an eternal vigilance, it is the only security. And what as to the fathers? Has the Creator, think you, made the mistake of throwing upon the "weaker vessel" the entire responsibility of child-rearing? Is fatherhood an unconsecrated office? Can men afford to forego all self-sacrifice, that elevating and purifying force that crowns every woman who patiently accepts it with new grace and dignity? No, a thousand times no; and we believe every true man and father will so recognize it.

There is too much talk of what is expected of the mother, and too much blame accorded her oftentimes when she strives hard to do her part, yet is cast down by the want of the needed moral support of her husband. This is not a matter of imagination, as some may suppose. It is but a few days since the writer heard the mother of a fine family express regret that her husband took no interest in the welfare of the children. He liked them while they were playthings, but after that seemed to forget that they needed his watch and care.

Go out upon the street of an evening where the little boys are playing; listen a few moments, and if you do not hear profanity and vulgarity you are fortunate. There is where the father is needed, with a restraining and guiding influence, or the boys should be at home. Fathers would find it for their own interest to share the evening sports of their young boys, and while they keep the lads pure, will grow better themselves. There is no society this side of Heaven so good as that of little children, the pool-room, and the club-room, and political headquarters to the contrary notwithstanding; and if there is any business in life worth pursuing it is that of growing better and making the world better.

Can we do anything to make the world better more effectively than by guarding the children from corrupting influences, and especially from the mischievous miasm of sensational literature? But the trouble is, too many parents like the sensational newspaper, and they are quite as corrupting as the dime novels, though they come in a different guise. Now we owe it to society, to the citizenship of the future, to discourage pernicious reading, and we urge it upon all parents to look well to their children's reading and whereabouts. "Take trouble for your children or they will make trouble for you," said Mrs. Harriet Beecher Stowe, and we think she was right. There is plenty of good literature to be had at little more expense, and once a good taste is acquired the sensational will not be attractive.

The writer remembers the lady with whom we boarded—and she was a lady every inch, though a hard-working woman—used to gather other children into her kitchen, and with her own boys let them litter with scissors and paper, blocks and knives, until it looked like a work-shop, and she would take time to read some instructive and entertaining story, which perhaps would delay her own work into the night. Then when the play or the storm was over and time to go home, they were invited to sweep and put the room in order, and in time she taught some of the mothers it was better to cultivate the best that was in their boys, instead of selfishly sending them away from the fireside. Her own boys were taught to be helpers in the house, in kitchen and dining-room, and to take care of their rooms. Another thing she did which was wise, and which all mothers do not do, she gave them as pleasant a chamber as she gave her daughters, and then put them on their good behavior towards appointments, and never regretted it.

Is it not time that parents, and particularly fathers, waked up to a sense of their duties to citizenship? There is a great deal of society work which is merely decorative. Is it wise only to adorn the topmost arches of the superstructure while you leave the foundations to dampness and decay?

Build to-day, then, strong and sure,
With a firm and ample base,
And, ascending and secure,
Will to-morrow find its place.

—*Mrs. A. M. Worden, in Christian at Work.*

Sovereigns of Europe.

THE following concise statement concerning the countries of Europe, showing what is the form of Government in each; the name of the sovereign; the date of his birth and of his accession to the throne; the name, relation to the sovereign, and the date of the birth of the heir apparent; and the number of people over whom the sovereign rules. The list will be found a useful one to preserve, inasmuch as only one of the monarchs named is under the age of thirty years, and as the average age of all the sovereigns in the list is fifty-one and a half years.

Austria-Hungary, monarchy, Franz Josef I., emperor, born August 18, 1830; succeeded December 2, 1848. Heir, his son, Rudolph, crown-prince, born August 21, 1858. Population (1880), 37,786,346.

Belgium, kingdom, Leopold II., king, born April 9, 1835; succeeded December 10, 1865. Heir, his younger brother, Philippe, born March 24, 1837. Population (1880), 5,520,009.

Denmark, kingdom, Christian IX., king, born April 8, 1818; succeeded November 15, 1863. Heir, his son, Prince Frederick, born June 3, 1843. Population of Denmark (1880), 1,964,039; of colonies, 127,122.

France, republic, Jules Grevy, president, born August 15, 1813; elected (for seven years) January 30, 1879. Population of France (1881), 37,672,048; of colonies, about 9,250,000.

Germany, empire, Wilhelm I., emperor, born

March 22, 1797; proclaimed January 18, 1871. Heir, his son, Friedrich Wilhelm, imperial crown-prince, born October 18, 1831. Population (1880), 45,234,061. Germany comprises (1) Prussia, kingdom, Wilhelm I., king, succeeded January 2, 1861; (2) Bavaria, kingdom, Ludwig II., king, born August 25, 1845; succeeded March 10, 1864. Heir, his brother, Prince Otto, born April 27, 1848; (3) Wurtemberg, kingdom, Karl I., king, born March 6, 1823; succeeded June 25, 1864; (4) Saxony, kingdom, Albert I., king, born April 23, 1828; succeeded October 29, 1873; and many grand duchies and duchies.

Great Britain, kingdom, Victoria I., queen, born May 24, 1819; succeeded June 20, 1837. Heir, her son, Albert Edward, Prince of Wales, born November 9, 1841. Population of United Kingdom (1881), 35,241,482; of colonies and dependencies, about 222,000,000.

Greece, kingdom, Georgios I., king, born December 24, 1845; elected March 30, 1863. Heir, his son, Prince Konstantinos, Duke of Sparta, born August 2, 1868. Population (1879), 1,979,305.

Italy, kingdom, Umberto I., king, born March 14, 1844; succeeded January 9, 1878. Heir, his son, Vittorio Emanuele, Prince of Naples, born November 11, 1869. Population (1881), 28,459,451.

Montenegro, principality, Nicholas I., prince, born October 7, 1841; succeeded August 14, 1860. Heir, his son, Danilo Alexander, born June 29, 1871. Population, about 250,000.

Netherlands, kingdom, Willem III., king, born February 19, 1817; succeeded March 17, 1849. Heiress, his daughter, Princess Wilhelmina, born August 31, 1880. Population of Netherlands (1883), 4,172,971; of colonies (1881), 26,841,597.

Portugal, kingdom, Luis I., king, born October 31, 1838; succeeded November 11, 1861. Heir, his son, Prince Carlo, Duke of Braganza, born September 28, 1863. Population of Portugal and islands (1881), 4,708,178; of colonies, 3,333,700.

Romania, kingdom, Carol I., king, born April 20, 1839; elected April 20, 1866. Heir, his nephew, Prince Ferdinand, of Hohenzollern-Sigmaringen, born August 24, 1865. Population (estimated), 5,376,000.

Russia, empire, Alexandria III., emperor, born March 10, 1845; succeeded March 13, 1881. Heir, his son, Grand Duke Nicholas, born May 18, 1868. Population (estimated, 1882), 100,372,553.

Servia, kingdom, Milan I., king, born August 22, 1854; succeeded August 22, 1872. Heir, his son, Alexander, born August 14, 1876. Population (estimated, 1882), 1,820,000.

Spain, kingdom, Alfonso XII., king, born November 28, 1857; succeeded December 31, 1874. Heiress, his sister, Infanta Isabel, born December 20, 1851. Population (estimated, 1883), 16,858,721.

Sweden and Norway, kingdom, Oscar II., king, born January 21, 1821; succeeded September 18, 1872. Heir, his son, Prince Gustaf, Duke of Wermeland, born June 16, 1858. Population of Sweden (1882), 4,579,115; of Norway (1875), 1,806,900.

Switzerland, republic, Charles Schenck, president (1885) for one year. Population (1880), 2,846,102.

Turkey, empire, Abdul Hamid II., born September 22, 1842; succeeded August 31, 1876. Heir, his brother, Mehmed-Reshad, born November 3, 1844. Population (estimated, 1883) of Turkey in Europe, including semi-independent States, 8,600,000; Turkey in Asia, 16,200,000; of Egypt and Tripoli, 17,400,000; total, 42,200,000.—*Youth's Companion*.

Be truthful, avoid exaggeration, if you mean a mile say a mile; if you mean one say one, not a dozen.

Health and Temperance.

Preachers and Tobacco.

ONE reason why there are so many the victims of this habit is because there are so many ministers of religion who smoke and chew. They smoke until they get the bronchitis, and the dear people have to pay their expenses to Europe. They smoke until the nervous system breaks down. They smoke themselves to death. I could name three eminent clergymen who died of cancer in the mouth; and in every case the physician said it was tobacco. There has been many a clergyman whose tombstone was all covered up with eulogy, which ought to have had the honest epitaph: "Killed by Too Much Cavendish." Some of them smoke until the room is blue, and their spirits are blue, and the world is blue, and everything is blue. Time was when God passed by such sins; but it becomes now the duty of the American clergy who indulge in this narcotic to repent.

How can a man preach temperance to the people when he is himself indulging in an appetite like that? I have seen a cuspidor in a pulpit, where the minister should drop his quid before he gets up to read, "Blessed are the pure in heart," and to read about "rolling sin as a sweet morsel under the tongue," and in Leviticus to read about the unclean animals that chew the cud. I have known presbyteries and general assemblies and general synods where there was a room set apart for the ministers to smoke. Oh, it is a sorry spectacle, a consecrated man, a holy man of God, looking around for something which you take to be looking for a larger field of usefulness. He is not looking for that at all. He is only looking for some place where he can discharge a mouthful of tobacco juice.

I am glad the Methodist Church of the United States in nearly all of their conferences have passed resolutions against this habit; and it is time we had an anti-tobacco reform in the Presbyterian Church and the Episcopal Church and the Baptist Church and the Congregational Church. About sixty years ago, a young man graduated from Andover Theological Seminary into the ministry. He went straight to the front. He had an eloquence and personal magnetism before which nothing could stand; but he was soon thrown into the insane asylum for twenty years; and the doctor said it was tobacco that sent him there. According to the custom then in vogue, he was allowed a small portion of tobacco every day. After he had been there nearly twenty years, walking the floor one day, he had a sudden return of reason, and he realized what was the matter. He threw the plug of tobacco through the iron gates, and said: "What brought me here? What keeps me here? Why am I here? Tobacco! Tobacco! O God, help! Help, and I'll never use it again." He was restored. He was brought forth. For ten years more he successfully preached the gospel of Jesus Christ.

There are ministers of religion to-day indulging in narcotics, dying by inches; and they do not know what is the matter with them. I might, in a word, give my own experience. It took ten cigars to make a sermon. I got very nervous. One day I awakened to the outrage I was inflicting upon myself. I was about to change settlements, and a generous wholesale tobacconist in Philadelphia said if I would only come to Philadelphia he would all the rest of my life provide me with cigars free of charge. I said to myself: If, in these war times, when cigars are so costly and my salary is small, I smoke more than I ought to, what would I do if I had gratuitous and illimited supply? And then and there, twenty-four years ago, I quit once and forever. It made a new man of me; and though I have since then done as much hard work as any one, I think I have had the

best health God ever blessed a man with. A minister of religion cannot afford to smoke. Put into my hand the moneys wasted in tobacco in Brooklyn, and I will support three orphan asylums as grand and as beautiful as those already established. Put into my hand the moneys wasted in tobacco in the United States of America, and I will clothe, feed, and shelter all the suffering poor on this continent. The American church gives \$1,000,000 a year for the evangelization of the heathen, and American Christians spend \$5,000,000 in tobacco.—*Talmage*.

Dress of School Girls.

A LITTLE fairy in white embroidered dress, pink sash, pink kid shoes, and with flaxen ringlets hanging over her shoulders, stood looking at a sturdy miss of her own age, whose face was rosy and sunburned, whose locks were short and disheveled, and whose dress was of stout gingham, plainly made, and whose feet were bare.

"Your dress ain't a bit pretty," said the fairy. "I don't care," answered the little rustic, "I can climb in it."

"You haven't got any sash," continued the fairy.

"I don't want one," replied the rustic, "it would only get caught on the fence."

"See my pretty shoes; your feet are bare," and her face and tone expressed horror at such defiance of propriety.

"I don't care. You can't wade in your shoes and I can in my feet."

"Your hair don't curl like mine," persisted the fairy.

"I wouldn't have curls," stoutly rejoined the rustic, "they pull too much when they are combed. I'm going to wear short hair as long as I live."

"Have you got a pretty pink parasol?" queried the fairy.

"Parasol!" sniffed the rustic, "what'd I want of a parasol—a digging in the sand, or a-fishing with Jim?"

"Don't you like pretty things?" insisted the fairy, who was not to be bluffed off.

"Yes, I like nice sunsets and flowers and I like to look at you, but I wouldn't like to be tied up, even if the ribbons were pretty. If I had all those nice things I'd have to sit still, and my mamma would be all the time saying, 'Now, Katie, be quiet or you'll tear your dress,' and that would just worry me to death."

Here is a picture from real life, a miniature lady contrasted with a real child. What sadder sight can there be than a merry, fun-loving little maid restricted to decorous and lady-like amusements on account of fine dress? No wonder that the instincts of the child, perverted from natural channels, should turn in after years toward the gauds to which her childish liberty was sacrificed, as towards idols to be worshiped and still to demand sacrifice.

Dress the girls, then, from infancy upward, in strong, plain, inexpensive clothing, and let them play; never let them feel that wool or cotton is more valuable than flesh and blood. Let their ideas of fine dress be a simple, pretty garment with which to honor God's holy day, and their idea of adornment be clean hands and a pure heart. A girl who has not been fettered with dress in childhood will not be apt to be led into undue devotion to dress in after years. A child's love of beauty need not be sacrificed; plain dresses can be made prettily, even if simply, and the beauty of utility and of fitness be taught, rather than that of profuse ornamentation, without regard to congruity between the dress and the occasions on which it is to be worn.

"Susie is most twelve years old," said a fond mother, "don't you think I had better put corsets on her? She does not want to wear them. She says they hurt her, but I am afraid she

will not have a good figure if she does not put them on soon."

"Never let her have it to say that her mother put corsets on her," said I.

"But she will grow all out of shape, and get round shoulders. She is as large around her waist now as she is under the arms."

"Thank God for that," said I.

Mrs. Y. looked shocked. I continued: "You are a Christian, Mrs. Y. Don't you think the Lord made Susie's body, and that the figure she has is moulded by divine wisdom? I say, reverently, thank God if a girl of twelve has a waist of natural form and size. She has a better future before her than one who has a slender, compressed waist. Did you worry about Tommy's figure, and put corsets on him?"

"Why, no; but he is a boy."

"Must I infer, then, that the Lord knows better how to make boys than girls?"

Mrs. Y. looked as if she thought me a little deranged, and I presume did not heed my suggestions, and yet I believe they are correct. The clothes of the girl ought from the very first, to be so loose that the mother's hand can be inserted between them and the body of the child, even around the waist. All skirts, drawers, and even stockings, should be suspended from the shoulders. I would rather use the old-fashioned garter than to suspend the hose from a band around the waist. The under-clothing should be equally distributed over the whole body, arms and legs receiving as many thicknesses as the trunk. The combination under-wear is the best that has yet been invented. With these, fewer skirts are needed, the extra clothing being added in a suit that covers the whole body, like the layer of an onion. One petticoat will then be enough, and this can be sewed to a waist. Dresses of the princess pattern are the most healthful, as they have no belts. Sailor dresses are objectionable, because they must have a tight belt to keep the blouse in place. So, while they look loose and pretty, they are in fact unhealthy, because constricting the waist.

If a skirt and basque, or polonaise, is worn, the skirt should be suspended by a waist or straps. Even the weight of that one skirt is enough to tire out the physical strength, and worry the girl, who cannot understand why she feels so dragged down. An experiment will prove the truth of this statement. Under-waists can be made to fit beautifully, without being tight at any point, and the girl who has never felt the constraint of corset bones will find them instruments of torture. Not long since I was in a room where a delicate girl was taking a lesson in singing. She felt faint, and went to lie down upon the sofa. I followed her to loosen her clothing, and when she recovered I could not refrain from saying, "My dear, your dress is too tight."

"Oh, no, it is not tight at all."

"Now" said I, "your dress is unfastened, see if, after taking a deep breath, and while holding the air in your lungs, you can fasten it." Of course she could not.

"But I don't ever want to breathe that way," said the girl. And with an air of offended dignity she held her breath, and drew together the stiff corset steels. A premature grave, or a life of invalidism doubtless awaits her.

Girls, when by proper dressing and careful living you have attained an eminence of power and usefulness, no one will ask whether you wore homespun or silk in your girlhood. Be brave enough to defy fashion, and live for that day when you shall be able to do something in the world. Without health you can never be an active verb. Is it not better to do than merely to be, or to suffer?—*Congregationalist*.

A GENEROUS, wholesome diet is less expensive than doctors' bills; and less trouble than the care of the sick; and no money nor time spent in furnishing it is ever wasted.

News and Notes.

—Bees stung a cow to death at Haywards, Cal., recently.

—The coming crop of oranges in Florida is estimated at 1,000,000 boxes.

—Small-pox in virulent form is reported to have broken out at Fort Davis, Texas.

—The use of the German language has been made obligatory in the German Parliament.

—The average longevity of newspapers in France is said to be the same as that of man.

—By the explosion of fire-damp in a mine near Saarbruck, Germany, recently eighteen miners were killed.

—At Salt Lake, June 26, the grand jury presented nine indictments for polygamy and unlawful cohabitation.

—The Chinese are in quandary, as some of the torpedoes submerged near some of the ports have gone adrift.

—The American steamer, *City of Tokio*, has stranded near Yokohama, Japan, and is a total wreck. Loss, about 1,500,000.

—Mrs. Carl Myers, of Mohawk, N. Y., has invented a flying-machine upon which she has recently obtained letters patent.

—It is said that a rudimentary toy illustrating the principles of the modern telephone has been used in China for the past 2,000 years.

—In Persia, no Christian is permitted to enter the public baths; but in Turkey they can visit the baths but not bathe with the followers of the prophet.

—A valuable mine of gold has been found in Shasta Co., Cal. A seventy-dollar chunk was taken out of the rock, and a panful of the rock contained fully \$2,000.

—Among the so-called "insanities," bad spelling is now classed by an Eastern writer. If the kinds of insanity are extended much farther we shall all be "insane."

—Sir Charles Dilke, of the new English Ministry, announces that he proposes to devise a plan for the establishment of State Governments in Ireland, Scotland, and Wales.

—The depopulation of France has been receiving considerable attention of late. M. Levant proposes that parents having more than two children be exempted from taxation.

—Parnell has succeeded in getting his candidate, Dr. Walsh, appointed archbishop of Dublin. This appointment has caused almost unbounded joy among the nationalists.

—As a result of the recent explosion of the powder mill at Luca, Italy, very few of the employees escaped death. Up to June 24, twelve bodies were recovered from the ruins.

—A posse of officers and citizens on the border of Indian Territory and Texas recently gave chase to a large gang of horse thieves and succeeded in capturing and hanging fifteen of the gang.

—Before Gladstone retired from office, he raised Sir Nathan Rothschild to the dignity of a peer. The Jews are much elated in having a representative of their race in the House of Lords.

—Mrs. Emily C. Jump, who six years ago was the leading soprano in Mapleson's Italian Opera Company, was committed to jail by a New York City police court for being a common drunkard.

—Rebecca Samuels, in Barnesville, S. C., who is but twelve years old, has been convicted of the murder of a six-week's old infant she was nursing. This is the second child she has killed in two years.

—Charles A. Buddensick, the builder, whose row of buildings in New York fell in a heap and killed many people, April 13, has been justly sentenced to ten years' imprisonment and to pay a fine of \$500.

—An Italian ship has been sheathed with glass to take the place of copper sheathings. The advantages claimed for glass over copper are its insensibility to oxidation and its exemption from incrustation.

—The British House of Commons has voted 6,000 pounds sterling (about \$30,000) a year to Princess Beatrice while she lives. This makes about \$4,298,145 that Great Britain now pays each year for the support of the royal family. That looks like a very expensive luxury to the people, but probably they enjoy it, and there can be no shadow of doubt that royalty enjoys it hugely.

—Balfour, chief secretary of Ireland, who has been permitted by the present premier, Salisbury, to speak for him, in a recent speech, said: "He [Salisbury] desires to see Ireland governed by equal laws with England."

—"The German Government has discharged all women who were employed in its postal, telegraph, and railway service, and much suffering has ensued. The motive alleged is that women are unfit for such public service."

—A Syrian, who claims to have passed three months at the residence of the Mahdi after the fall of Khartoum, says that General Gordon was wounded, but that he has recovered and is held by the Mahdi as a prisoner.

—The *Chronicle* (S. F.) of June 27, says: "Whales are quite numerous off this port, and their spouting is plainly visible from Point Lobos, on a clear day. On Thursday last, several very large ones were bold enough to come inside the heads."

—A gentleman who remonstrated with the conductor on an Alabama train for expelling a colored clergyman and his wife from the train when they had paid full fare, was threatened with a revolver and finally beaten nearly to death.

—The San Francisco *Chronicle*, of June 23, gives a sketch, taken from the New York *Sun*, showing that the *eucalyptus*, the large tree of Australia, far exceeds in height our largest tree, the *sequoia*, some of the first being about 500 feet high.

—It is said of the cholera in Spain that, "while Madrid politicians are upsetting the ministers and squabbling over King Alfonso's wish to visit Murcia, loyal Spaniards are dying like flies, in the plague-stricken plains between Alicante and Castillon."

—June 22, a silk-reeling school was formally opened, at No. 21 Montgomery Avenue, San Francisco. The instruction is free for an eight weeks' course. All who prove to be adepts by the end of the term will be employed by the State Board of Silk Culture.

—The police of San Francisco recently gave chase to a couple of house thieves and succeeded in capturing one, but the other escaped to a room where they afterwards found eight ex-convicts, some of whom were smoking opium. The police took charge of the gang.

—June 22, Thomas Knott jumped from the middle of the Newport and Cincinnati Railroad bridge to the water, 105 feet below. He was unhurt and commenced immediately to swim for shore. He says he did not do it with intent to commit suicide, but from a sudden impulse.

—A circular issued by the Law and Order League of Portland, Me., where the Grand Army hold an encampment, has created considerable opposition from members of the Grand Army. The circular was to the effect that all liquors consigned to members of the Grand Army would be seized.

—The cholera scourge is working fearful havoc in parts of Spain. Already about 4,200 deaths have been reported, and the mortality is said to be about four out of every nine attacked. It has commenced so early that we may expect some parts of the country will be nearly depopulated by the plague before the summer passes.

—The Maxwell-Preller murder case of St. Louis, is exciting a good deal of comment. It seems that Preller's life was insured for a large sum of money in an English life insurance company, which sum the company refuses to pay until a thorough examination is had to determine whether or not the body found in the St. Louis coffin was a fraud.

—An extraordinary case of mistaken identity occurred in Paris, last month. A body at the morgue was identified by four children, two sons and two daughters, as their father. The children, after signing the papers of identification, went home, to find when he had been last seen, and behold, to their great surprise he was there, alive and well.

—Dr. Max Busch has just won a prize of 40,000 francs for discovering the following test for ascertaining whether a person is really dead: Hold the hand of the supposed dead person up to a strong light and if a scarlet tinge is observed between the fingers, the blood still circulates and the person is alive; but if the scarlet tinge does not appear, life is extinct.

—It is proposed to send forth an International Commission that will undertake the thorough examination of the Great Pyramid of Egypt. The Khedive has given permission to make all needed excavations that will not injure the pyramid, and also to preserve and carry away a portion of whatever relics may be discovered. Twenty thousand dollars has already been offered to the Commission.

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NEBRASKA (State Meeting), Lincoln, September—

THE last note written by Elder Haskell to the editor of the SIGNS, said: "This move to establish a mission in Australia is none too soon." So we think. It is a great work, and should receive the warm support of the people.

IN compliance with the resolution of the stockholders, at the last annual meeting, we hoped to issue the first number of the *American Sentinel* by July 1, 1885. But a heavy press of business prevented. It will probably be delayed till Sept. 1.

QUERY. Is there going to be a general effort made this year by the officers of all the Conferences to bring the people up to the duty of paying their tithes? If not, why not? Our cause cannot prosper as it should, because the churches will not be strong as they should be, until this is done.

ACCORDING to announcement, the *Pacific Health Journal and Temperance Advocate* is out for June, and mailed. Since it was printed we have procured some excellent cuts representing the "Rural Health Retreat" at Crystal Springs, St. Helena, Cal. With this addition to the advertisement, we shall print a large edition of the first number for wide circulation. Will the friends aid us in this effort?

NO PAPER will be issued from this office next week. No. 27 of the SIGNS will be dated July 16. This is not a "vacation" to us. But it will give us opportunity to do some other work which is pressing us sorely, and thus we shall be better prepared for future work on the paper. Very important historical subjects will soon be given in the SIGNS. This volume has already contained many papers which every reader ought to preserve.

DURING the month of June, the College year closed throughout the country, and Baccalaureate sermons were in order. The best one that we have seen, and indeed one of the best that we have ever seen, was delivered by President Ellis of Pacific University, Oregon, entitled "Duty." It is a masterly presentation. We give a portion of it in our second page article this week. We ask for it more than a simple reading. It will repay a diligent and thorough study. Those who wish the sermon in full can get it by sending for the weekly *Oregonian* of June 5, Portland, Oregon.

Eastward Bound.

MONDAY, July 13, I expect to leave Oakland, for the East. After spending a week in Battle Creek, Mich., and a few days in South Lancaster, Mass., I expect to visit our mission printing houses in England, Switzerland, and Norway. My address till July 27, will be Battle Creek, Mich.

W. C. WHITE.

The Congregational Club.

SEVERAL times we have noticed the sayings of the Congregational Ministers' Club of San Francisco. The following on the Millennium and the Advent we take from the report of a club meeting in the *San Francisco Chronicle*:—

"Rev. Charles Savage of Berkeley presided at the meeting of the Congregational Club yesterday, at which Rev. Mr. Tobey read a paper on the "Second Coming of Christ," reviewing an article on that subject recently published in an English magazine. Christians generally, he remarked, believed in the personal second coming of Christ. The great point

of difference was whether that coming was to be before or after the millennium. He agreed with the author of the article reviewed that Christ would come in person before the millennium; when, no one could say, but all should watch therefor. He did not think the world was ever to be converted by the preaching of the gospel. At the rate of progress made at present that would take ten millions of years, or more.

"In the general discussion which followed, none of the speakers supported the premillennial view. Rev. Mr. Dexter thought the second coming of Christ was spiritual, not personal, and Rev. Mr. Pond declared he had no faith in the second coming of Christ, and no desire for it.

"Rev. Dr. Beckwith remarked that the Irvingites, apostolic brethren and others who made the premillennial advent doctrine prominent in their preaching, had their Christian influence paralyzed thereby.

"Rev. Mr. Tobey observed in reply that he did not make a hobby of the doctrine, but believed it and occasionally preached it."

The Scriptures abundantly prove that Christ will come again; but if his coming is not personal it is because, as the minister in Chicago well said, they have no personal Saviour. To such, Jesus is mythical.

But the statement of "Rev. Mr. Pond" that he has no desire for the coming of Christ, places him in a bad light according to Paul's letter to Timothy. He says the crown of righteousness is laid up for all them that "love his appearing." And he also says that Christ will come "unto salvation" to them who look for him. Heb. 9:28. The "religion of the period," the "advanced church thought," is that which says, "My Lord delayeth his coming," and scoffingly asks, "Where is the promise of his coming?" We are not surprised to see this phase of religion come to the front; it has been "advertised" by Christ and his apostles.

But they who are acquainted with the efforts of those who really believe that "the coming of the Lord draweth nigh," and who have the present truth to proclaim, will be surprised at the statement of Dr. Beckwith that "Christian influence" is paralyzed thereby. But then it depends upon what is called Christian influence. We well remember the remark of one reputed to be "an earnest Christian worker," who regretted that we had held meetings in the place, as they had proved so injurious to religion; the church festivals were not nearly so well attended since those meetings began! Everybody said that more attention was paid to the Bible than before. But the Bible is a secondary matter in these times of "advanced Christian thought;" the interest in the festival is the measure of godliness. "Lord, how long?"

The Sailors' Home in San Francisco.

IF any one more than another needs the protection of the law, and the care of the benevolent, it is "Jack on shore." Often subjected to tyranny and cruelty on the seas, he is open to the worst abuses in port, partly because he comes suddenly into possession of money which he does not know how to use; partly because he feels nearly wild over his suddenly acquired freedom; and partly because there are combined against him a set of sharks as greedy and as void of conscience as any he ever saw on the ocean. The "Home" in San Francisco is a good institution; but of course the enemies of the sailor will be the enemy of any means devised for his protection, and have made efforts to injure the institution. The following extracts from the *Call* reports will give an idea of the case:—

"The Health and Police Committee of the Supervisors, last evening, resumed the investigation into the management of the Sailors' Home. Captain Ludwig testified that the sailor landlords, who bore the home no good will, were constantly circulating adverse reports; but Swannak had never used vulgar language to the men, that a change of management would not be beneficial. Captain George Naughton, the shipping agent, stated that the Sailors' Home had never received blood money. The

sailors there got the benefit in increased wages. The sailors from the home were a better class of men, and often received better wages on this account. John Fjern, clerk of the home, stated that the sailors were never drunk when they shipped. Sometimes they drank before going aboard the ship. Captain Soule explained the purposes of the Ladies' Seamen's Friend Society, in procuring the passage of the bill through Congress, allowing the old Marine Hospital to be used for a sailors' home, and he described briefly some of the excellent results accomplished under its management. The committee took the matter under advisement. . . . W. C. Burnett eloquently defended the management and strongly insisted that it should be conducted as at present. Nearly all the supervisors expressed the opinion that the charges of the Sailors' Union were not sustained, and it was decided to report accordingly."

Still Onward.

THE good work of getting people interested in the SIGNS and securing their names as new subscribers, still moves forward. Our list steadily increases week by week. The various agents throughout the United States seem to have taken hold of the SIGNS and "Sunshine" canvass with renewed vigor, and it is very encouraging to see the many orders coming in containing long lists of names as subscribers to our valuable pioneer missionary paper. The Lord's work never stands still; it never stops or falters, and his blessing surely attends this noble army of canvassers for the SIGNS, or they would not meet with the abundant success that they do in this branch of the work.

About the first of August "the popular edition" of "The Great Controversy" will be in the hands of the tract societies and general agents with which to follow up the recanvass for the SIGNS. Those who desire to engage in this work should write to the State agents for circulars, terms, etc. See State agents' directory on page 415.

B. R. NORDYKE.

The New Postal Law.

LET all remember that the new postal law went into effect July 1. The changes that are made by it are: *First*, A letter weighing an ounce, can be sent to any part of the United States or Canada, for the regular postage, —two cents. *Secondly*, Newspapers can be sent from the offices of publication and from agencies, at the rate of a pound for one cent. *Thirdly*, When you wish to send a letter, and have it delivered immediately on its arrival, ask the postmaster for a *special delivery stamp* (it costs ten cents), put it on your envelope, and that will insure its instant delivery from the office in any city of 4,000 inhabitants and upwards.

California Church Officers.

WE send you this week the usual blanks for church quarterly reports. Please fill up promptly after the quarterly meeting and return in inclosed envelope. Should any fail to receive said blanks in time, please write me immediately, and they will be forwarded. Let us have a full report from every one. Address J. D. RICE, St. Helena, Napa County, Cal.

NO PROVIDENCE preventing I will meet with the church at Santa Rosa, Cal., Sabbath, July 4.
E. R. JONES.

THE SIGNS OF THE TIMES,

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