

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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CHRIST IS COMING.

Christ is coming! let creation
From her groans and travail cease;
Let the glorious proclamation
Hope restore, and faith increase;
Christ is coming!
Come thou blessed Prince of peace.

Earth can now but tell the story
Of thy bitter cross and pain;
She shall yet behold thy glory
When thou comest back to reign.
Christ is coming!
Let each heart repeat the strain.

With this blessed hope before us,
Let no harp remain unstrung;
Let the mighty advent chorus
Onward roll, in every tongue.
Christ is coming!
Come, Lord Jesus, quickly come!

—Selected.

General Articles.

OBEDIENCE AND ITS REWARD.*

(Concluded.)

BY MRS. E. G. WHITE.

We should understand our obligations to the God of Heaven. We should honor our Creator in this life. We should keep his honor and glory in view every day. We must have an eye single to the glory of God. If all in this congregation who profess to be followers of Christ were to take the position of light-bearers to the world what a flood of light would be reflected from them to this world of darkness. Then why not let your hearts be uplifted to the God of Heaven for his grace that you may be imbued with his Spirit? Why not live as though you were pilgrims and strangers upon earth, looking for that better country and that heavenly city whose builder and maker is God?

That precious city you may gain; but not one of you will go there loaded down with self and the guilt of the transgression of God's law. You cannot take with you into the city of God the pleasures of this life, neither the riches of the world. All who enter that city will enter it as conquerors. If you will

sing the song of triumph and victory as overcomers, you must first learn here the art of conquering self and sin. And should you not do what you can in order to obtain the heavenly riches which can never be taken from you? to secure the heavenly land where there is no more poverty, no more sickness, no more pain, and no more death? But we shall not go to that holy Heaven as guilty, shamefaced, condemned criminals, but as joint heirs with Jesus Christ. You should keep Heaven before your eyes, and not allow the glitter and tinsel of this earth to eclipse its glory. The most beautiful places upon earth will soon be shaken down, the richest houses will fall, the gold and silver be cast to the moles and to the bats, but heavenly things will endure forever.

You may look upon the greatest riches and splendor which this earth possesses, you may look at the beauties of nature, which the great Master Artist has spread out before you in rich profusion, and yet we hear a voice saying, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." You may put your imagination to the highest stretch, and yet you cannot take in the glory of heavenly things. Then shall we not turn our attention to the future immortal life?

There is not one of you that will enter in through the gates into the city alone. If you give back to God in willing service the powers he has given you, not only will you save your own soul, but your influence will be to gather others. Everyone who takes his position steadfastly for the truth is bringing other souls to the same decision and to Heaven. In this work you can show that you love God with all your heart, and your neighbor as yourself. We are to feel a burden for the souls that are around us who are out of Christ. We should have a missionary spirit that will move us to try to help other feet to stand upon the platform of eternal truth.

We see that iniquity abounds everywhere, that the law of God is almost universally made void in our land. What insult is this to the God of Heaven that has given righteous laws and wise and merciful statutes to have them disregarded and trampled under foot. Then should not all who name the name of Christ depart from all iniquity, and give all their powers to his service? Should we not stand in defense of the truth, and think much less of our pleasure and our amusement, and a great deal more of Christ? The requirement is, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." You must come nearer to God

by repentance and confession of all your sins. If you are saved you must be found loyal and true subjects of the kingdom of Heaven. You cannot afford to meet the great Lawgiver over his broken law. Let every soul here to-day inquire, What road am I traveling? Am I in the road which has been at infinite cost cast up for the ransomed of the Lord to walk in, or am I in the broad road of Satan? Have I my eye single to the glory of God? Says Christ, "I come quickly; and my reward is with me, to give every man according as his work shall be." Angels of God are watching the development of character, and weighing moral worth. The record is kept in the books of Heaven of all the deeds of men. Your sins though hidden from mortal eyes are open before God. His eye sees every sin; but if you confess your sins then will he forgive them.

We have a precious loving Saviour. I wish I could present him to you just as he is. Many have Jesus so exalted in their minds that he seems far off and they have no communion with him. But Christ took upon himself human nature and was called the Son of man, because he was to become acquainted with all the trials, with all the sorrows, and with all the sufferings of humanity, that he might know how to succor those who are tempted. To the weeping ones he says, I have wept. I know how to sympathize with you. He is a Saviour that is in sympathy with the woes of man, a Saviour that is by our side to help, and strengthen, and succor us. You may take all your trials, all your troubles, all your sorrows to Jesus in prayer; you may feel that he is at hand to help you in every emergency, and you can tell him all about it and he will give you just the help you need. He wants us to have joy in him, and in order to do this we must come in close connection with him. We cannot dishonor him more than to distrust him. And we honor him when we believe in him and are obedient to all his commandments.

I have been for more than forty years engaged in labor to save souls for Jesus Christ, and I have had new and precious lessons to learn every day of my life. One of the most precious has been to commit the keeping of my soul to God as unto a faithful creator. If I was knowingly transgressing one of God's commandments because it was convenient for me to do so, then I could not trust God and believe that he would at last bring me into the haven of bliss. But when I seek to overcome to the best of my ability, when my will is swallowed up in the will of God; then it is my privilege to claim his promises and believe that God will do with me according to his loving-kindness.

I cannot describe to you this perfect trust. But I present before you a loving Saviour, that Saviour that wants to bring to your hearts

* Sermon delivered Sunday afternoon, June 20, 1886, at Orébro, Sweden.

joy and peace and love, that is inexpressible. He wants you to be happy and joyful in him. He says, "If any man thirst let him come unto me and drink," and he will be in him a well of water springing up into everlasting life. And if Christ is in you as a well of water, your words and influence will be a blessing to all around you. No one should live to himself; we are accountable to God for the influence we exert. Christ has made an infinite sacrifice, and all our powers should be given to him, and if we are faithful soldiers of the cross of Christ, the precious reward of a life that measures with the life of God will be granted to us.

I see matchless charms in Jesus, and I cannot have my affections placed upon anything that is earthly. My heart is drawn out in love for those out of Christ. I long to see them enter into the service of Christ, that they may have the blessing here and eternal life in the kingdom of God. Will you not take heed to your ways? Will you not compare your character with God's moral law, the ten commandments? And then seek to come into obedience to all of God's requirements. Says Christ, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Give me this precious reward, and you may take everything from me here upon earth.

Eternal interests are at stake. Jesus says, "My son give me thine heart;" he has bought it with his own blood. And when the pearly gates shall at last be swung open, and the nations who have kept the truth enter into the joy of their Lord, they will have that crown of glory which by faith Paul saw laid up for him, and not for him only but for all those who love his appearing. The saved will hear the benediction, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Let us think of these things; let us bring the Saviour into our lives every day; let us love him with all our hearts; and if we appreciate the preciousness of Heaven, we shall talk of Jesus, of Heaven, and of the glories to be revealed to the overcomers. Then let us place ourselves under the blood-stained banner of Prince Emanuel. Let us have a faith that takes right hold of Christ. Let the language of each soul be, He is my Saviour, he died for me, and I hang my helpless soul upon him. He is able to keep that which I have committed to his trust, against that day. This is the precious lesson that I am learning to-day, to do the very best I can according to the best light that shines upon my pathway, and then trust the rest to Jesus.

May the blessing of God rest upon this dear people. How many that are here present to-day shall I meet around the great white throne? How many will lift their voices in songs of triumph, and praise, to him that sitteth upon the throne, and unto the Lamb forever and ever. God grant that you may be there, saved, eternally saved, in the kingdom of glory.

ORTHODOX LIVES.

No man really believes any more than he practices. "Faith" is the most abused noun in the language, and "believe" the most abused verb. Men say they believe in Christ, who do not show the first quality of his temper. Women say they believe in love, who are exacting, selfish, vain, worldly, altogether unlovely. People are very orthodox in notions, who are the greatest of heretics in their lives. The Jews never became atheists or infidels; but if you want to know what they really be-

lieved, read the twenty-third chapter of Matthew.

In religion, only that is believed which is lived. There is no Christian faith unless it makes a man a Christian, and that not in the head, but in the heart. If you call yourself a believer, and want to know whether you are justified in so doing, ask yourself this question: "What kind of a man am I?" And remember, "If any man have not the Spirit of Christ, he is none of his."—*Presbyterian Observer.*

ASKING AND RECEIVING.

I MET Diarca Doubtem as I was going to town the other evening. He said, "Rusticus, what's the matter? Anybody sick, that you go to town this time of day?"

"No," I replied. "I am going to prayer-meeting."

"So you believe in praying do you? Well, I don't. I used to, but I gave it up some years ago. I hardly ever got what I asked for, and when I did it was something that I could have got without asking. So I made up my mind to take care of myself as well as I could, and to get by hard work, or my wits, all that I could. Then I would feel that what I got was my own, and that I was not beholden to anybody. The Bible says, 'Ask, and ye shall receive;' but I know that it isn't so, for I have tried it."

"Perhaps you did not try in the right way. When God says, 'Ask, and ye shall receive,' he speaks to us as a father speaks to his children. This we know, because he goes right on to tell how much better he is than human fathers. Well, a father likes to have his children ask him for what they want, but he does not always give them just what they ask for. The other day I took home with me a vial of arsenic to poison rats. My boy, Johnnie, saw it. He thought that it was sugar, and he asked me to give him some. Did I say 'Certainly, my dear boy, I love you and I cannot refuse you anything that you ask for?' Of course not. But did I therefore not regard and respond to Johnnie's prayer? No indeed, I took out a paper of candy that I had brought for him, gave it to him instead of the poison that he wanted. So God deals with us. When we ask for something that is not best for us to have, he answers by giving us something better."

"But when I asked for something that I knew was good, God did not give it to me."

"Perhaps the reason was that he saw that you would not make a good use of it, if he gave it to you. Johnnie came the other day, and asked me for a dime. I often give him small sums of money; for I want him to learn how to use money. But this time something in the boy's manner led me to ask him what he wanted the dime for. He replied that a boy in the school had a beautiful toy pistol, and the other boys all wanted it, but none of them had money enough to buy it. So the owner proposed that each boy should bring a dime, and then he would put all their names into a hat, and the boy whose name was drawn out first should have the coveted pistol. Poor unsophisticated Johnnie did not see that there was anything wrong in this. But I object to children having pistols and to their taking lessons in gambling. So to keep Johnnie from being led into temptation, I did not give him the dime. And God says to us, 'Ye ask and ye receive not, because ye ask amiss, that ye may consume it upon your lusts.' If you ask the Lord for a gallon of whisky to get drunk on, he would show his love for you by not giving it to you."

"All your stories don't touch my case. The last time that I prayed I asked the Lord

for that which is both good and useful—for a big crop of wheat. I wanted \$1,000 for a practical purpose. I ploughed that forty-acre field deep, and harrowed it until it was mellow, and sowed it just at the right time with good seed, and then I prayed every day that the Lord would give me thirty bushels to the acre, but I got only ten, and was \$1,000 poorer than I ought to have been."

"Then it was not really the wheat that you wanted, but the money that it would bring. May I ask what you intended to do with the \$1,000 if the Lord had given it to you?"

"Certainly. I had a grand speculation in view. Sam Steck I knew was in debt. His place which joins mine was mortgaged, and would have to be sold. Times were dull, and if it had come into the sheriff's hands just then, it would have been bid off for half of its value. I meant to be on hand with my \$1,000, and get that piece of land."

"And so you asked the Lord to give you a first-rate wheat crop so that you might get money to take advantage of your neighbor's embarrassment, and buy his property at less than half its value! And you are angry with the Lord because he did not furnish that money in answer to your prayer? If he had done so he would have been a party to your plan for oppressing the poor. I don't wonder that the Lord didn't hear your prayer!"

Diarca had not seen the matter in that light before, and was taken aback by being compelled to admit that he wanted to get the Lord to help him turn another man out of house and home. But there are a good many people whose prayers are just as selfish and wicked as his, and yet they don't seem to know it, and wonder why the Lord don't answer them. The asking which has the promise of receiving, is that which honors God—which recognizes his wisdom, which says, even when making the most definite requests for things that we think we really and urgently need, "Not my will, but thine be done."—*"Rusticus," in Occident.*

PATIENCE.

PATIENCE is a characteristic of soul strength. In this life of excitement and haste, patience, in the majority of men, is a dormant power. This is especially true in regard to Americans. They live more for the present and the near future, and unless the evident fruit of their labors soon appears, they become impatient, and with the petulance of a child exclaim: "It is no use, I won't try any more." But this surface sixty-miles-an-hour life is detrimental to the higher development of man. And patience cannot necessarily be in harmony with it. A man who is accustomed to behold the results of an undertaking shortly after he has exerted himself in its performance, usually performs work of no lasting importance. Those who sow deep will not reap so soon as those who sow on the surface. And it is the man whose noble spirit leads him to work for eternity, who cultivates his patience most assiduously; men, whose noble impulses lead them to work for the future benefit of their fellows, must expect misunderstanding and disappointment to glare upon them in the walks of life. Such people can afford to wait in patience the return of the future years. So the nobler the work, the more this patience. And, in fact, the world jeers yet respects and fears, in its deeper feelings, the men of patience. They have been the world's best friends; those whom their contemporaries killed or persecuted, but whom succeeding generations appreciated and blessed. He, whom the world once despised and rejected, while dwelling

upon the earth, suffered all things with divine patience; for with almighty foresight he knew that his good labor would not be in vain. So when individuals strive for the right they can in patience wait for the time when well-earned rewards and just appreciation will be theirs.—*Selected.*

PROVE ALL THINGS.

THE Catholic Church teaches that one of the most heinous sins is for any of its devotees to attend any other church or to listen to any other preaching than its own. The policy of this, in a church as corrupt and ungodly as the Catholic Church, is easily seen; for, if Catholics were allowed to attend other religious meetings they would be induced to study the Bible, and where the Bible is honestly studied, Catholicism vanishes. But the Catholic priests are not alone in this policy, many professed Christian ministers do the same. When the truths of the "Third Angel's Message" are being preached, it is not uncommon to hear that the ministers have warned—nay, forbidden the people from attending the meetings. They say it is wrong to listen to error. This spirit is not merely confined to ministers but others that have any authority do the same. One such case occurred recently in a California town where a camp-meeting was being held. It happened one day that some sort of a festival or circus was being held in the town and the school children were given a holiday to join in the fun. Several children, however, attended the religious meeting, and were present at a baptism. When this came to the ears of the pedagogue-in-chief, he punished those children and made them an example before the school, who were duly warned that a worse thing might come upon them if they ever attended such meetings.

It is evident that such men as these are taking too much upon themselves, and are shouldering a responsibility that they will have to meet in the Judgment. Men have no right to condemn anything without they know what they are condemning; and by prejudicing other minds they are doing wrong. The words of Paul in the second chapter of Romans are very applicable to these men. "Therefore thou art inexcusable, O man, who-soever thou art that judgest; for wherein thou judgest another, thou condemnest thyself." This is exactly what these men do. They claim to discriminate between error and truth, and the only way of doing that is by the Bible. They must therefore take the Bible as their guide, this of course they pretend to do. But by taking such a course as before stated they directly violate their own standard of right, and so condemn themselves. This is easily shown.

Paul writes to the Thessalonians: "Prove all things, hold fast to that which is good." This is a direct command. When Paul wrote that, there were a great many false ideas and theories abroad. John testifies that many false prophets had gone out into the world. In the same epistle, Paul says "the mystery of iniquity doth already work," and many Jews followed Paul in his travels with the design to teach error, and there were busy-bodies among this very church (2 Thess. 3:11). Yet, knowing all this, Paul admonishes them to "prove all things." Now to prove, means "to ascertain some unknown quality or truth by an experiment or by a test or standard;" "to evince truth by argument, induction, or reasoning." See Webster. That is, Paul told the Thessalonians, (and he also tells us) to carefully analyze and compare all things with the Scriptures. It is for this reason, we are told, that the Bereans "were more noble than those in Thessalonica,

in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so." Acts 17:11. If this candor to examine and prove all things produces nobility, the action of many ministers of to-day must produce the opposite.

Of course, there being in the world such a multitude of different sects and beliefs, there must be a great deal of error. This was so in Paul's day, but did he tell his converts to avoid and condemn everything that differed from them? Not at all, on the contrary, he prayed that they might have more knowledge and judgment that they might "try things that differ" that they might "be sincere and without offense till the day of Christ." Phil. 2:10 (margin). And John even says: "Try the spirits." Thus men who take upon themselves to warn honest souls from investigating Bible doctrines have no right to do so whatever, and being condemned by their own system of ethics have absolutely no cloak for their sin, but in the day of God will be found with their garments stained with the blood of souls.

FRANK HOPE.

"AT EVENING TIME IT SHALL BE LIGHT."
ZECH. 14:7.

BY ELDER J. W. SCOLES.

To us is not at all times given the power
To comprehend the purposes of God;
Nor is it often in affliction's hour
That we can bless the hand that holds the rod.
We bear our burdens through the gathering darkness—
Our brightest moments tinged with sadness seem,
While in our onward march we pause to question,
Is this life all, and is it but a dream?

How tenderly and truly floats the answer
Down from the dewy years of olden time!
How sweet upon our ears the words of promise!
How bright, by faith, the future scene sublime!
And though our waiting hearts grow faint with longing,
We catch, amid the gloom, this promise bright
As bow of peace upon the storm-cloud's bosom—
God says: "At evening time it shall be light."

Earth's fairest joys at best are only fleeting;
The brightest flowers bloom but to decay;
With chill foreboding in our hearts at greeting,
We part to meet no more on earth for aye.
But though we know not what may lie before us,
We know God surely doeth all things right;
We'll trust him for his guidance ever o'er us,
And sing, "At evening time it shall be light."

What matter then though we at times grow weary,
Why should we shrink from duty's post away?
What should we care though earth seems dark and dreary?
There's rest and peace beyond the gates of day.
The shadows of this earthly day of sorrow
Are falling fast; the near approaching night
Proclaims the ushering in of that glad morrow,
And then, "At evening time it shall be light!"
—*Spokane Falls, Washington Territory.*

A SIGNIFICANT WORD.

It is a small word, a word of only one syllable, and that consisting of but two letters. And yet, in its connection, it expresses a world of meaning. I know of no word more expressive, whether in the Bible, or in any other book. It is the simple word "so," a word insignificant in itself, but, as we find it in one of the Saviour's declarations, big with import. To Nicodemus, a ruler of the Jews, who came to Jesus by night, he said: "God 'so' loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Had he simply said that "God loved the world," this sinful race of man, it would have been something wonderful. But that little word "so" tells us how he loved it. He so loved it that he gave for it his only-begotten Son.

Was there ever heard another declaration

so amazing? Did ever angels, did ever the inhabitants of any world listen to anything so wonderful? Think of the world that God loved, a world of sinners in rebellion against him. Think of what he gave for them. Not the richest mines of gold and silver, and all the cattle on a thousand hills, as he might have done, for they were all his. Not the highest and the holiest angel that bows before his throne, but an "unspeakable gift," the most costly gift in his power to bestow; nothing less than his only-begotten Son, infinitely dear to him, from eternity dwelling in the bosom of the Father. And think to what he gave him. It was to unparalleled humiliation and sufferings. It was to become a man like unto ourselves, sin excepted. Emanuel, God with us. And it was to suffer all sorts of indignity and abuse, and to die the ignominious and painful death of the cross. It was to suffer the malice of wicked men and devils; and, more than that, it was to be smitten even of the loving Father, whom it pleased to bruise him, and to put him to grief. It was he who said: "Awake, O sword, against my Shepherd, and against the man that is my fellow." So did he love this world of sinners. So did he manifest his interest in our salvation. And so did he make it consistent with justice to save all that believe on his Son.—*New York Observer.*

"CLASHING VOICES."

It is eminently proper that the National Reformers should have a department known as "Clashing Voices" in their official organ, the *Christian Statesman*; for they have the faculty of presenting some of the most absurd ideas, in making their voices clash with those who happen to differ with them. But this is not strange; for it seems to be impossible for the men who take the lead in this "reform" movement to keep their voices from clashing with their own statements. Sometimes they will write something that is sound and logical; then when they happen to have a different object in view, they will flatly contradict it—never seeming to realize the absurd position in which they place themselves. In the entire history of National Reform, this has seemed to be a characteristic of the movement.

The Sabbath question might be taken to illustrate. In their resolutions, memorials, to legislative bodies, and in their public writings, the Sabbath question takes a leading, if not the leading, position. Taking their authority, as they claim, from the ten commandments for the observance of Sunday, they make some excellent and incontrovertible arguments on the perpetuity of the divine law. They claim that the Sabbath of the law of God is as unchangeable as God himself. They urge in the strongest terms the importance of the fourth commandment, that is, when they are attempting to show the necessity for a Sunday law, or, as they style it, a Sabbath law. The following is from a report adopted by the Synod of the Reformed Presbyterian Church, 1887, and is quite in harmony with the teachings of the word of God:—

"The Sabbath was instituted before the rise of the Jewish nation; is coeval with man. Adam and Eve knew the Sabbath law; observed it in the garden; transmitted it to their children. The Sabbath is a permanent institution for mankind. The Sabbath law is a law of nature; therefore universal and permanent. Man must have a rest of one day in seven. This is an eternal law. As a sanitary institution, the Sabbath can be no more Jewish than Gentile, no more necessary for the days of Moses than of Gladstone. Also, the Sabbath law is a moral law; therefore universal and permanent. A moral law is unchange-

able, as unchangeable as physical law, as God himself. No change of dispensation can lessen its bearings on man. Of this moral nature the Sabbath partakes; it can never die, must live throughout all the generations of morals. This institution was loved dearly by Christ Jesus. Though he attacked most bitterly the counterfeit Sabbath of the Pharisees, he respected most highly the real Sabbath of Sinai. He spent the day chiefly in the synagogues, unfolding the Scriptures. He taught his disciples to revere the institution. See Mary Magdalene and the other women restraining their burning feelings, coming not to the Joseph tomb on the seventh day, waiting for the dawn-breaking of the first. Why? The Lord had taught them by his life, "Remember the Sabbath day to keep it holy."

Rev. M. A. Gault, who edits "Clashing Voices" in the *Christian Statesman*, was on the committee that drafted the report. But when the question arises in regard to which day is the Sabbath, he "reasons" in a manner that is extremely absurd, and directly contradicts the argument laid down above, as may be plainly seen by the following from his pen, as published in the *Christian Statesman* sometime since:—

"To show you why most people believe the Sabbath was changed to the first-day, we say:

"1. This change was prophesied in Eze. 43: 27."

The absurdity of using this text as it is used by Rev. M. A. Gault (and not only by him but by many others, even in a work published by the Presbyterian Board of Publication), is apparent to anyone who will read Eze. 43: 18-27. Notwithstanding the National Reform party teaches that *the Sabbath cannot be changed*, they teach that the following is a *prophecy of its change!* "These are the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon. . . . Seven days shall they purge the altar and purify it; and they shall consecrate themselves. And when these days [the seven days of sanctification] are expired, it shall be, *that upon the eighth day, and so forward*, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord God." Eze. 43: 18, 27, 28.

Such proof is the best that can be obtained from the Bible; hence they use it; but that is none at all. To continue he draws a conclusion which is also entirely false. He says:

"2. In accordance with this fact [?] the first-day was kept as the Sabbath by the apostles, as is evident from the six or seven times when they met for the celebration of the Lord's Supper and other Sabbath observances."

But the truth is that there is no record of "six or seven times when they met for the celebration of the Lord's Supper and other Sabbath observances." Nor is there a record of the apostles themselves meeting *even once* for any religious purpose whatever; although Paul closed a week's stay at Troas, with the Lord's Supper on the evening of the first-day (Saturday evening). This meeting excepted, *there is not a single instance* in the New Testament of a *religious meeting* on the first-day of the week.

Since in the above instance the only apostle was Paul, the "six or seven times" the apostles met must be *the one meeting* they had on the day of his resurrection. There are three accounts of this meeting, and by some who observe Sunday it is supposed that this meeting was in honor of Christ's resurrection, and is an example for us. The reason why they were gathered together was because they had a common dwelling-place (Acts 1:13); but that they had not met in honor of Christ's

resurrection is evident, *for they did not believe that he had risen*. When the two disciples returned from Emmaus and told the eleven, who were already gathered together in this "meeting," that Christ had risen, they believed it not (Mark 16:12, 13), though they had been told before. Mark 16:9-13. And finally, when Christ himself appeared, one would think that they would have greeted him with joy; "but they were terrified and affrighted, and supposed that they had seen a spirit." Luke 24:37. But even if they had met for the celebration of the Lord's Supper (which they had not) that would not be, as Mr. Gault calls it, a "Sabbath observance;" for the Bible says: "As often [not specifying the day] as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

I quote again:—

"3. Paul says (Col. 2:16), that we are not bound to observe any of the Jewish sabbaths; therefore the first day of the week must be binding because none of the ten commandments can ever be abrogated."

Wonderful argument! Wonderful conclusion! But, as quoted in the beginning of this article, Mr. Gault says, "The Sabbath law . . . is as *unchangeable* as physical law, as *God himself*." He also says "the Sabbath was instituted before the rise of the Jewish nation;" but in the argument above he places the observance of the seventh day with "the Jewish sabbaths," and actually *blots it out*. For Col. 2:16, 17, says: "Let no man therefore judge you . . . in respect . . . of the sabbath days; *which are a shadow of things to come*." But why does Paul say this? Because verse 14 says that *Christ blotted out the handwriting of ordinances* which enforced their observance. So if the Sabbath of the Lord was among those ceremonial sabbaths, it would be blotted out altogether, as they were, which position, I think, even the vacillating Mr. Gault would not care to take. Still he quotes verse 16 to prove that the seventh day is not binding! He continues to reason thus, but I only quote these as specimens of how their voices "clash."

Hence in their writings they not only make their voices clash with opinions of others, but also with their own statements, and, that which is the most to their discredit, with the plain statements of the word of God. It is a shame that professors of Christianity will take the Scripture and deliberately twist some of the plainest passages, not only to their own destruction, but also to the destruction of those who have confidence in them, and reject the truth upon the strength of what "our minister says." W. A. BLAKELY.

JASPER.

AMONG the precious stones often referred to in the Bible we find the jasper, a stone clear as crystal, or rather of a crystal hue. It was the last of the twelve inserted in the breast-plate of the high priest, and the first of the twelve used in the foundations of the New Jerusalem. It is also mentioned among the stones that adorned the king of Tyre. John says that "one sat on the throne; and he that sat was to look upon like a jasper and a sardine stone."

It is spoken of as a stone most precious, and as we infer of a brilliant and transparent light. It is said that the stone that we call jasper is not the same, as that is an "opaque species of quartz, of a red, yellow, green or mixed brownish-yellow hue, sometimes striped and sometimes spotted, in no respect presenting the characteristics of the crystal. The only feature that at all accords with the scriptural account is that it admits of a high pol-

ish." A writer thinks that the diamond would more adequately answer to the description in the Book of Revelation, and that the term rendered "diamond" in Ex. 28:18 refers to the emerald.

How glorious it will be to see "that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal" —when we shall serve God, and see him not as through a glass, not with our finite eyes that are so often dimmed with tears, not with our heads aching with the cares of this life, but, bless God! we shall see him face to face.—*Christian at Work.*

THE SAME FAITH.

IN Ps. 51:17 we read: "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." And this language not only expresses an important truth *now*, but it was equally true when first uttered by the penitent psalmist more than twenty-nine hundred years ago. The impression is quite general that in the "former dispensations" religion was little more than a mere form; that men brought their offerings and presented them according to a certain ritual, and that having done so they were accepted of God whether their act was one of faith or not. But this view, though so very common, is manifestly an error, for it was not a *new* but an *old* truth which the apostle stated when he said: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him; for without faith it is impossible to please him."

The scriptures of the Old and New Testaments are a unit; they present not *two* systems of truth but *one*, Jesus Christ himself being the chief corner stone; and the theology that does not recognize that fact is not Bible theology. In his letter to the Hebrews the apostle Paul testifies that "by *faith* Abel offered unto God a more excellent sacrifice than Cain." The offering itself was nothing; God looked not alone at the burning wood, nor at the bleeding victim upon that ancient altar, but he looked back of those crude symbols and saw in the heart of Abel a vital, living faith in the promised Saviour whose death that an atonement might be made for sins was typified by the death of that firstling of righteous Abel's flock.

Every rite and ceremony in the whole Jewish ritual, except those which were merely sanitary, had some reference to the work of Christ; and those rites and ceremonies were valuable only as Christ was seen and recognized in them. When man fell, or shortly after man had fallen, the Saviour was promised, and God provided for the offering of sacrifices to show the faith of those who should put their trust in the promised Sacrifice; and this sacrificial system we can trace all the way down to the cross, where it ceased, and the Lord's Supper took its place; not as a sacrifice, as the Romanists teach, but as an outward manifestation of faith in the heart; and so we read: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

If there ever was a time when men were saved by the blood of bulls and of goats, then, doubtless, part of the throng of the redeemed will sing one song and part another; the "song of Moses and the Lamb" would be not one song but two, the song of Moses being for those who were saved through Jewish sacrifices, and the song of the Lamb for those who are saved through Christ. But such is not the teaching of the Scriptures; when in pro-

phetic vision John saw the great multitude of the saved from every nation, kindred, tongue, and people, they all, without exception, ascribed their salvation to the Lamb, the Lord Jesus Christ. The plan and the conditions of salvation have ever been the same, namely, "Repentance toward God, and faith toward our Lord Jesus Christ," or, as stated in Rev. 14:12, "The commandments of God, and the faith of Jesus." C. P. BOLLMAN.

"MY RELIGIOUS EXPERIENCE."

It is not true that the gospel offers to any man immunity from the consequences of past transgression on condition of repentance and faith. Such a promise would be a very dangerous one, and the granted boon one of more than doubtful value. Indeed, it would be difficult to conceive of anything more disastrous to the moral well-being of the race, than a provision by which a man might violate the moral laws of life and avoid the penalty of the violated laws by regret however sincere, or a new moral purpose however earnest. What the gospel promises is the help of God to any soul which finds itself enmeshed in evil habits, whether of outward conduct or of inward thought, which are the consequences of transgression, and who desires deliverance and an emancipated life. It is the revelation of a law of life setting free from the law of sin and death. No man can neglect the education of his intellectual powers in his youth, and acquire the fruits of culture in his manhood by experiencing knowledge. Neither can a man neglect the education of his morals and spiritual powers and acquire the fruits of moral and spiritual culture by experiencing religion. He may be born again, but if he is late born he must bear in the immaturity of his manhood experiences the consequences of his early fault.—*Christian Union*.

LET YOUR LIGHT SHINE.

THERE could hardly be a greater mistake than that of supposing that a Christian gains influence over those who are not Christians, by laxity rather than by strictness, in any matter of questionable or debatable propriety. The world's standard for Christians is higher than Christians' standard for Christians. A Christian is not so likely as a man of the world to judge a Christian severely because of his indulgence in theater-going, or card-playing, or dancing, or wine-drinking, or tobacco-using. Apart from the question whether these things are in themselves right or wrong, it is a fact that men of the world who practice them have a higher respect for a Christian who abjures them, than for a Christian who indulges in them.

Two Christian gentlemen were sitting with a gentleman who was not a professed Christian. The latter and one of the former were smoking, and when a cigar was proffered to and was declined by the third, the Christian smoker expressed regret that his companion did not smoke. "And I honor him the more for that," was the instant response of the man of the world. "His standard is clearly higher than ours."

An army chaplain thought to bring himself on better terms with his fellow-officers by sharing a simple game of whist with them. That course so lost him the respect of officers and men who were not Christians, that his usefulness as a chaplain was at an end.

On an ocean steamer, a clergyman and his young companion were the only total-abstainers at their cabin table. They were repeatedly urged to drink for their own good, and they were spoken of as unwisely strict in their

abstinence. But the very men who thus criticised them spoke with a contemptuous sneer of the course, in this line, of another clergyman at an adjoining table, who was supposed to take a glass of wine socially—although he really did not do so.

A young girl who had been brought up to dance and to go to the theater, and whose father seemed to have little interest in religious matters, connected herself with the church. Wishing not to seem a gloomy Christian, she continued in her old habits of social life. Yet her father told a clergyman friend that he should have a higher regard for his daughter's religion, if it kept her from dancing and theater-going.

And these incidents are but illustrative of the great sweep of popular feeling concerning personal habits of self-denial and constraint as a fruit of the Christian life. Whatever may be said in favor of these laxer social customs, it will have to be admitted that men of the world have a lower estimate of the Christian standard which tolerates them.—*S. S. Times*.

THE MILK OF THE WORD.

It seems to be a common impression that the "strong meat" of the gospel refers to its great evangelical doctrines, and that the "milk of the word" has reference to its duties. And this appears to be the idea, not only of ordinary readers of the New Testament, but of not a few intelligent and thoughtful divines and scholars. Quite recently the writer has seen articles from two prominent ministers, one of whom says, that as a safeguard against heresy, "our congregations need to be fed with the strong meat of the word—to be more thoroughly taught its great doctrines," while the other speaks of the preaching of doctrine as "giving strong meat to the people," both thus implying that "the milk of the word" has reference to the duties enjoined in the gospel. But is not the very reverse of this the fact? Does not the milk of the word refer to the great doctrines that lie at the very foundation of its duties, and without which duty cannot be known, and the strong meat to the duties which are so hard to be performed, even when they are fully known and understood? Let us look a moment and see.

The word "milk," referring to the teachings of the gospel, is found in the New Testament in only three instances. One is in 1 Peter 2:2, where it is not used in contrast to "strong meat," as it is in the epistles to the Corinthians and the Hebrews, but simply in reference to the nourishing quality of all the divine teachings as laying the foundation for Christian growth. In the other two cases (1 Cor. 3:2, and Heb. 5:12, 13), the "milk" is spoken of as in contrast to the "strong meat." In the former case the apostle presses on the Corinthians the duties of the Christian life, on the ground that he had previously taught them the great doctrines of Christ, feeding them with the latter as with the milk of the word. In the latter he makes plain that by the milk he meant the great doctrines of the gospel, for he expressly mentions, as the very foundation of the Christian life, the doctrines of repentance and faith, and the washings of baptism and regeneration, and the laying on of hands as conferring the gifts of the Holy Spirit, and the resurrection of the dead, and the final Judgment. And this order of thought is just what we might naturally expect, for the very foundation of Christian character is truth or doctrine, taught and believed, before it can have reared on it the superstructure of duty, and we cannot know what is duty till we first know the truth that lies at its foundation and indicates it to us. Duty not resting on doc-

trine is but mere worldly morality, and doctrine not issuing in duty is but a lifeless orthodoxy—a faith without works, being dead, like that of devils, who believe while they tremble.—*Tyron Edwards, D. D., in New York Observer*.

PREPARATION FOR THE PRAYER-MEETING.

THE nature of the prayer-meeting, as a gathering of God's children around "the throne of grace," with its purpose—that they "may obtain mercy, and find grace to help in time of need"—is understood; the necessity of preparation is admitted.

What is this preparation to be?

1. That of a course of life in harmony with God's requirements. "Wherewith shall I come before the Lord, and bow myself before the high God? . . . What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" To do each of these three things. Do not think you can walk humbly with God, yet not do justly and love mercy. God will have no such company. You cannot come from acts of injustice or from coldness of feeling toward your fellow-men during the day, and get a blessing in the prayer-meeting in the evening. You must be just in all things. You must "love mercy" out of the prayer-meeting to "obtain mercy" in it. You must also live in the spirit of loving intercourse with God. So that the preparation begins far back of the meeting. It is not subject to a summary call of will fifteen minutes before the appointed hour.

2. During the day make the meeting your aim. Think of yourself as on a journey, and of the meeting as your destination. In the early morning read the Scripture, and note the subject for the meeting. Let the subject be recalled through the day; your thought glancing toward and resting upon it, as your work may permit. Send up silent prayers for an evening blessing. In this wise bring yourself into the tone and spirit of the meeting, so that when it comes it shall be but as the climax to the whole day's tendency.

3. Go to the meeting in faith, fully expecting that the object of the meeting will be fulfilled to you. "Let us therefore come boldly unto the throne of grace," in reverent, humble confidence, assured that our coming shall be no doubtful experiment, but rich and satisfying in its results of good to our souls. "Good prayers never come weeping home," says an old English divine; "I am sure I shall receive either what I ask, or what I should ask." One element of a good prayer is hopefulness of answer.

4. Go with the purpose fully formed not simply "to be ministered unto but to minister," in the meeting. Go with your mind made up to take some part, so to give while you seek to "obtain." It is to the open soul, prompt and cheerful to contribute in such ways as may be possible to the spiritual good of others, that spiritual good is given.—*Golden Rule*.

GREAT harm comes to the church and public morality when preachers and other teachers hide themselves away from sight, become, in other words, recluses. But harm almost as great arises from their too prominent identification with affairs that do not properly belong to them. The latter difficulty is, perhaps, the present one, the many reforms and goodish movements of the period tempting them to help in their advancement. The middle ground is the right one, with a heavy leaning to the side of the gospel as a gospel of salvation.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 15, 1887.

"THAT THEY MAY ALL BE ONE."

THERE is no one thing to which Christians are exhorted more strenuously than they are to unity. Indeed it is the one thing essential. Without unity they have no means of proving to the world the truth of the religion which they profess. Christians are those who are united to Christ, and if they are united to Christ,—members of one body,—they must necessarily be united to one another. Therefore unity is the great test of Christianity.

But when we say this, we do not mean that all who profess Christianity must necessarily be united. We can conceive of union that would be far worse than dissension. We refer to a union upon something contrary to the commandments of God and the faith of Jesus. Such a union would be no evidence of Christianity, as anybody can see. It must be, therefore, that when our Saviour prayed that all his professed disciples might be one, he designed that their union should be a union upon the truth of God as revealed in his word. And this is still more evident from our Saviour's words in another part of that same prayer, where he said: "Sanctify them through thy truth; thy word is truth."

These thoughts were suggested by reading a letter which we recently received, in which the writer deplored the fact that some are keeping the seventh day of the week,—the Sabbath of the Lord,—while the majority of Christians observe the first day of the week. He wished that there might be unity in this respect, and hoped that the time would soon come when Christians should unite in bringing about the fulfillment of our Lord's prayer, "that they all may be one." Inasmuch as he pleaded quite strongly for Sunday observance, we conclude that he wants those who keep the seventh day to unite with the majority, and thus fulfill our Saviour's desire.

It is not an unfrequent thing for people to accuse seventh-day keepers of bringing in dissension, and of being the cause of there being a division among professed Christians. Now to us the case looks very much as follows: A teacher sends her score of pupils out to play, with instructions for them to keep within a certain inclosure, and an express injunction for them to keep together and be united in their play. Very soon they propose a game which if carried out would make it necessary for them to go outside the inclosure. They all start over the fence, except two who refuse to disobey their teacher. The others beg them to come along, stating that the teacher will not care, because so many of them have already gone outside, and then they remind the two of the teacher's injunction that they should keep together. But still the two refuse to go outside, and so the play is hindered, and the good feeling with which they all started out is marred. The teacher, hearing the dispute, goes out to see what is the matter, and is told by the majority that all the trouble is caused by those two obstinate ones, who refuse to act in harmony with them. Now we think that almost anyone will say that the two are all right, and that the trouble is all caused by the majority who refuse to obey the simple command of the teacher. The teacher also would say that when she enjoined them to keep together, she meant that they should keep together in the place marked out for them. No one would say that the eighteen ought to be praised for being united in an act of disobedience.

Well, God has enjoined upon all who profess to be learners from him, that they should be one; but when he tells them that, he expects that they will

be one in obeying his law. It would be too much to suppose that he would reward them for being united, if they were united in disobedience. Indeed, he has said that union in disobedience is displeasing to him, for we read: "Though hand join in hand, the wicked shall not be unpunished; but the seed of the righteous shall be delivered." Prov. 11:21. Numbers do not make a sin respectable in the eyes of God. He had more pleasure in Noah than in all the antediluvian world besides. In fact, Noah was the only one with whom he was pleased, and the reason is given thus: "For thee have I seen righteous before me in this generation." Doubtless Noah was accused of being a disturber of the people; but it was better to be a disturber on the side of right than to be joined to the multitude in error.

In later times, when the Jewish nation had nearly all gone into idolatry, there was one faithful man, who refused to join their iniquitous union. The Israelites were a very united people at that time, and did not want to have any disturbing element among them. And so when Elijah came to warn them again, Ahab said to him, "Art thou he that troubleth Israel?" Elijah did not accept the accusation, but stated the matter in its true light, saying, "I have not troubled Israel; but thou, and thy father's house [have troubled Israel], in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings 18:17, 18.

We love union, but we hope that we may never accept of any union that will involve a violation of the plain precept of God. Rather would we stand in the law of the Lord, calling the multitude to return and walk in the old paths. w.

ONCE A SIN ALWAYS A SIN.

A FRIEND asks us concerning the curse in Deut. 27:23, against a man marrying his mother-in-law, wishing to know if that prohibition is still in force, or if it is part of the law that was nailed to the cross of Christ. He says, "Does all from the 14th verse to the end of the chapter stand good, except the 23d verse? If so, why?"

We say most emphatically, None of it has passed away. The words at the close of the chapter: "Cursed be he that confirmeth not all the words of this law to do them," apply to all the precepts therein recorded, without exception. There is no more reason for saying that verse 23 does not apply now, than there is for saying that the 15th verse is out of date. To say that these verses are part of that which Christ took out of the way, nailing them to his cross, is equivalent to saying that Christ is the minister of sin. For even heathen nations recognize the fact that to set light by one's father or his mother (see verse 16) is a sin. If this law is done away, then it would follow that it is all right for one to smite his neighbor, provided he does it in such a way as not to be found out. See verse 24. No; these curses are in full force to-day, and it is as surely a sin for one to marry his mother-in-law, as it is to make a graven image to worship, to smite a man secretly, or to take a reward to slay an innocent person.

The curses recorded in Deut. 27:15-26, are all for violation of some one or other of the ten commandments. This can be seen by an examination of the passage itself and also by comparing verses 11-14 with Deut. 11:26-29. The latter passage reads thus: "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal." Now by reading Deut. 27:11-14, we find that the curses which follow were to be pronounced in harmony with the above injunction, and with the statement that God set a curse before those who should transgress his commandments.

The simple fact is, and it should be remembered by all, that no man can be blessed now for doing what would once have brought him under the curse of God. God's will is ever the same. He never pronounced a curse upon anything except sin, and no one was ever cursed except for sin. And since God cannot change, the standard of right and wrong must ever be the same. Whatever would bring a man under the curse of God four thousand years ago, will bring one under that same curse to-day. Wherever in the Bible you find a curse attached to the performance of a certain thing, be assured that thing is to be always and forever avoided by the children of men.

"THEY OVERPASS THE DEEDS OF THE WICKED."

THESE words were used by the inspired prophet (Jer. 5:28) concerning the professed people of the Lord in ancient Jerusalem. The careful reader of the context, however, will readily see that their sole application is not to the ancient Jews, but that Jeremiah, while looking at the Jews, saw in prophetic vision far beyond them, and beheld another people in the last days walking in the same path. That the prophecy concerning Jerusalem has equal reference to the church in the last days, may be seen by reading from the beginning of the fourth chapter, and especially verses 19-31 of that chapter.

If anything more were needed to prove that the iniquity which brought destruction upon ancient Jerusalem will be duplicated in the last days, we have only to quote the plain language of the apostle Paul, in 2 Tim. 3:1-5:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

The last sentence shows that these things will be seen among those who profess to be followers of God. Within the past three weeks, three different things have come under our notice, which vividly illustrate some of the things mentioned by the apostle as characteristic of the last days. First of all, as illustrating the phrase, "lovers of pleasures more than lovers of God," we quote the following which appeared in the column of church news in the Oakland Tribune of September 3:—

"A CHURCH ENTERTAINMENT."

"Yesterday afternoon was devoted by the ladies of the Church of the Advent, East Oakland, to the selling of fancy work, toys, candy, and other useful or ornamental articles at a bazar open in Washington Hall. In the evening a short literary programme was given, after which dancing was indulged in until 11 o'clock. Refreshments were served during the afternoon and evening. About 11 o'clock the company was called together to attend an auction of cakes. W. S. Goodfellow acted as auctioneer, and succeeded in getting a goodly sum of money into the church treasury by the sale of the delectable merchandise."

Lest some should by any possibility get a wrong impression, we will explain that the "Church of the Advent" is the name of an Episcopal house of worship, and has no reference whatever to Adventists. In regard to the above notice, some may say, "It shows, to be sure, that they are lovers of pleasures, but how does it show that they are 'lovers of pleasures more than lovers of God'?" Just this way: Although professedly for the cause of Christ, the pleasures indulged in were such as are utterly incompatible with love to God. It was pleasure which is only of the world. Now John says: "If any man love the world, the love of the Father is not in him." 1 John 2:15. Therefore the indulgence in such amusements at all, at any time or for any purpose, is evidence of absence of love to God. But such things are common nowadays, and we pass to another phase.

In the *New York Observer* of September 1, we find the following item:—

"Strange things are done in the name of charity. The 'champion' prize-fighter of America, whom Boston delights to honor, recently gave an exhibition of his skill in the fistic art for the benefit of a Roman Catholic benevolent society in Rhode Island. Some charitably disposed persons in Paris, France, have improved upon the Sullivan scheme by instituting a grand cock-fight for the benefit of the poor."

Certainly nothing more than this is needed to prove the correctness of the appellation, "fierce," to those who in the last days are content with only a form of godliness. To be sure the prize-fight in Rhode Island was under the auspices of the Catholics, but they are now, by the most of the so-called Protestants, recognized as a "branch of the Christian Church."

But all these acts of wickedness and worldly pleasures are overpassed by a thing which was done in Illinois about a month ago. It was a "crazy supper" given by the ladies of the Methodist Church. No description could do justice to it, and so we give below as nearly as possible a fac-simile, reduced in size of course, of the hand-bill which announced it:—

The Magic MOO
N is BREAKING, Like a conquer
or from THE east, THE waiting wo
rld awaking, To A golden, fairy feast—shakeSPEARE.

The LADIES of the M.E. Church, assisted
by their many friends, will give a

CRAZY SUPPER

at the **ARMORY,**

SULLIVAN, ILLINOIS,

WEDNESDAY EVE., AUG. 3, 1887

Beginning at 5:30 o'clock, P. m. and

"We won't go home 'till mornin'."

Is it not Written, "Every vacuum must be filled?"
"Let no guilty man escape?" So come along.
Hear the words of the Prophet

Jerry My Oh,

"The young MAN and HIS girl can't live on dry bread alone." So the crazy, maizy MENU will consist, among other things, of Tongue, Chicken Salad, and just Everyday Chicken, Ham, Pickles, Jelly, Cake, Ice cream, Tea, Coffee, etc., and will be served in many crazy, maizy, hazy waze. "And the light shone down on brave women and fair men."—Barns. Give ear, Oh ye inhabitants of Sullivan and vicinity, to the voice of DAVE, the SWEET RINGER, "make a joyful sound on the Psalter-y and the Butter-y, the TIN horn and the Cob Pipe," such excellent music will be furnished.

ADMISSION AND SUPPER, 25 CTS.

Friends, Romans, Countrymen, WE come not here to talk, but to invite YOU to eat, drink and be merry.

THE JOHN L. SULLIVAN NEWS PRINT.

One of the original bills, of which the above is an exact copy, is in our possession, having been sent us by our friend Elder A. O. Tait, who was holding meetings in the town of Sullivan when the crazy revel took place. The shape of the hand-bill we cannot reproduce, but it is sufficient to say that it is fantastic, and fully in keeping with the matter which it contains, giving evidence that those who got it up were eminently qualified to conduct a "crazy" supper.

But while the bill shows the church people who got it up to be "lovers of their own selves," and "lovers of pleasures more than lovers of God," it proves to a demonstration that the epithet "blasphemers" is fully merited by these last-day professors. Passing by the extracts from the drunkard's song, "We won't go home 'till morning," which shows that their revel, beginning at 5:30 P. M., was to last all night, we call attention to the abominable caricature of the language of sacred Scriptures. Isaiah's prophecy of the forerunner of the Messiah, in which are found the words, "Every valley shall be exalted," (Isa. 40:3, 4), is distorted into "Every vacuum shall be filled," and made to apply to the

filling of the stomachs of unholy gormandizers. The name of that holy man who before his birth was designated as a prophet of God, is caricatured as "Jerry My Oh," and then to him are attributed the words, "The young man and his girl can't live on dry bread alone." And then, worst of all, if we can mark degrees in such blasphemy, is the parody on the name of the psalmist, and of the language of the Psalms, in the sentence: "Give ear, Oh ye inhabitants of Sullivan and vicinity, to the voice of Dave the Sweet Ringer, 'make a joyful sound on the Psalter-y and the Butter-y, the tin horn and the Cob Pipe.'"

We venture the assertion that there is not an infidel club in the United States that would dare put forth such a blasphemous caricature of sacred things. Truly the words of the prophet whom they have ridiculed apply to them: "For among my people are found wicked men; they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich. They are waxen fat, they shine; yea, they overpass the deeds of the wicked." Jer. 5:26-28.

It is not because we take pleasure in exposing the evil deeds of others, that we give such prominence to these matters, but that we may fulfill the injunction of Isa. 58:1, and if possible to arouse those who are not wholly given over to such abominations, to the fact that the end cannot be far off. There is another point also, that we would make. When we say that the passage of a Sunday law would result in the persecution of those who conscientiously observe the seventh day, we are told that that cannot be, because Christians will not persecute, and worldlings will have no interest in the matter. Leaving "worldlings" aside, what clemency, we ask, can humble commandment-keepers expect from "Christians," who have no sense of the sacredness of the Bible? What better are such professors than "worldlings"? And when the matter comes to the test, no more zealous advocates for a rigid Sunday law can be found than these same ones who walk in "lusts, . . . revelings, banquetings, and abominable idolatries." Having no real godliness in themselves, they will think to make up for it by excessive zeal for a form thereof.

Further, Solomon says, "They that forsake the law praise the wicked" (Prov. 28:4); and they who praise the wicked must, as a necessary consequence, despise the good; therefore it is as clear as the noon-day sun that professors who are guilty of such blasphemies as these which we have noticed, or who suffer them without stern rebuke, will, when the power is placed in their hands, be foremost in persecuting those whose godly lives and teaching condemn their course.

When the Saviour was on earth he drove from the temple those who made it a place of merchandise. Soon he is coming again, and terrible will be the fate of those who do abominable deeds under the garb of religion. The prevalence of these things of which we have spoken should serve simply to cause the servants of God to humble themselves, to seek righteousness, and meekness, that they might be hid in the day of the Lord's anger. "Hear the word of the Lord, ye that tremble at his word: Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." Isa. 66:5.

Therefore, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34. w.

SOMEONE writes: "What is the use of prayer? I get no answers, and it is just the same whether I pray or not." Possibly an answer may be found in the article on the second page of this issue. It may be, too, that the questioner is unacquainted with the language of Heaven, and does not understand the answer when it is received. It is a great mercy to most people that all their prayers are not answered.

"WHITHER I GO YE CANNOT COME."

In the Bible School at Northfield, last month, Mr. Moody preached one Sunday on the second coming of Christ, arguing that Christ will come to earth in bodily form as he left it, and that it is a duty of the Christian to watch for his coming and to expect to meet him when he comes. But to Mr. Moody's argument some of the attendants at the school made answer:—

"We expect to meet Christ in death and be with him. What difference can it make in our Christian life and work whether we are always on the tiptoe of expectation to meet him thus, or go to him. In other words, what difference does it make whether we go to a friend or he comes to us, provided we are with our friend?"

With such an expectation for the premise, then that argument is sound, and as Mr. Moody accepts the premise he could not avoid the conclusion, and therefore in defense of his sermon he could only reply to this that, "we should get great encouragement in our evangelical work by the thought that at any moment Christ may come to help us in that work." Thus by admitting one error as a premise, Mr. Moody became involved in a dilemma where he had to commit another error to get out.

Did Mr. Moody teach those young men whom he was there training for evangelical work, that they were to go forward and engage in that work without the help of Christ, and to be constantly on the watch and waiting for Christ, and that their encouragement should be the thought that at any moment he may come and help them in their work? Not at all. Mr. Moody knows the "Great Commission," and he knows that when Christ gave that Commission, he said to every soul who should ever engage in evangelistic work, "Lo, I am with you always, even to the end of the world." And that is the only way in which Christ has ever promised to be with anybody to help them in their evangelistic work. When he comes to earth in bodily form, that is, when he comes in his second advent, he does not come to help anybody in "evangelical work," but to take his people unto himself. When he comes, all evangelical work is done, and he comes to reward the workers and to take vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ. Rev. 22:12; 2 Thess. 1:7. He comes then, not as a priest making reconciliation for the people, but as King of kings and Lord of lords. He comes not then as a Saviour of sinners, but as the Judge of all men, and the Saviour of saints. Therefore, Mr. Moody in answering his young men as he did only set them on further in their erroneous course. Because the very idea of their answer to his statement in the first place is erroneous, that the Lord will come to earth in bodily form.

They argued, We expect to go to him at death. Then what difference does it make whether we are always watching for and expecting him to come to us or whether we go to him? In other words, what is the difference whether Jesus comes again or not? We say again that that is a valid argument, provided the expectation is correct. But the expectation is a deception. It is directly contrary to the plainly expressed word of Christ. In that last night, just after the Last Supper, Jesus said to his disciples, "Whither I go, ye cannot come." John 13:33. And that there might be no mistake about it, he said, "As I said unto the Jews, Whither I go, ye cannot come." And what he said to the Jews on this subject was this, Ye "shall die in your sins: whither I go ye cannot come." John 8:21. We suppose it would be considered by Mr. Moody and these same young men at Northfield, a most presumptuous thing for a man who was about to die in his sins to say, "I expect to meet Christ in death and be with him. I expect to go to him." And yet it would be no more presumptuous so far as the fact is concerned, than it was or is for these young students at Northfield to say it. For to the men who die in their sins, Jesus says, "Whither I go ye cannot come" and to his disciples Jesus says the same thing, "Whither I go ye cannot come." "As I said unto" them, "so now I say to you."

Now why didn't Mr. Moody answer these young men in the words of Christ, "Whither I go ye cannot come?" Then they could have seen the necessity of the Saviour's coming again, and the beauty of the doctrine. For when his disciples were troubled at this saying, Jesus said "Let not your heart be troubled: ye believe in God, believe also in me. . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." This is Christ's own word and doctrine on that subject. And the only way in which his children can ever be with him, is by his coming to receive them unto himself. And in that coming "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so [in this way, by this means] shall we ever be with the Lord." 1 Thess. 4:16, 17.

But instead of believing the plain word of Christ, these young men have their minds full of the doctrine of the immortality of the soul, and so according to Satan's promise at the beginning they expect to be gods as soon as they die, and expect to go to Jesus when they die, although he has told them as plainly as he could possibly do so, that they can do no such thing. And Mr. Moody is wrapped up in the same delusion, and so when his own sermon is disputed from the standpoint of this erroneous expectation, all he can do is to confirm the young men in their delusion, and to add to it another error, by teaching them to expect the coming of Jesus in bodily form only to help them in their evangelical work. If there is any doctrine that was ever taught in this world, that is more thoroughly subversive of the word of God than is the doctrine of the immortality of the soul, we have never heard of it, and we do not think we ever shall hear of one such. And that is the kind of training that young men get nowadays in theological training-schools. Even in Mr. Moody's which is undoubtedly the best in the nation.

J.

APOSTOLIC EXAMPLE.

Of all the arguments that are made in support of the first day of the week as the Sabbath or Lord's day, the one which above all is the most thoroughly sophistical and deceptive is the argument that proposes to rest its obligation upon "the example of the apostles." We want to look into this thing a little and see what the claim is worth.

First we will examine the claim of apostolic example upon its own merits. "The example of the apostles." What is it? and where shall it be found? The phrase must refer to the actions of the apostles, and what these actions were must be gathered from the New Testament, of course, because that is the only record there is of the apostles or their actions. Very well, then, to the record let us turn. How many apostles were there? Fourteen, at least. Well then, have we fourteen examples? Is each one of them an exemplar to be followed by all? and do the actions of each one form an example for all to copy? Or does it take all fourteen of them to make up the one "example of the apostles" which is to be obligatory upon all men? In either case it is essential of course that we know what the apostles did, and what is the example which they set. What example, then, did the apostles set in the matter of keeping the first day of the week?

The day the Saviour arose from the dead there were eleven apostles. That day was past before they believed he was risen from the dead. For,—

1. The first person to whom he appeared was Mary Magdalene, "And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not." Mark 16:9-11.

2. "After that he appeared in another form unto two of them, as they walked, and went into the country" (Mark 16:12), and even they did not believe he was risen until they had reached Emmaus

and were sitting at supper with him, the day being "far spent." Then and there "he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him." Luke 24: 10, 11, 13, 28-31.

3. "And they rose up the same hour, and returned to Jerusalem, and" "the same day at evening" "found the eleven gathered together, and them that were with them," "as they sat at meat," "saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread," "neither believed they them." "And as they thus spake," "when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." "But they were terrified and affrighted, and supposed that they had seen a spirit. And he" "upbraided them with their unbelief and hardness of heart, because they had not believed them which had seen him after he was risen," and "said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet," "and his side. Then were the disciples glad when they saw the Lord." "And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and a honeycomb. And he took it, and did eat before them." Luke 24:33-43; Mark 16:13, 14; John 20: 19, 20.

It is certain, therefore, that so far as that day is concerned there is no apostolic example for keeping the first day of the week, because it was in the very last moments of the day before they believed that Jesus was risen from the dead. Even though apostolic example were claimed upon the actions of the apostles on that day, the claim would be defective for a further reason, and that is, because Thomas was not there, when Jesus came, and even refused to believe upon the testimony of all of them. And so, any way the thing may be fixed, there is neither truth nor justice in claiming apostolic example for the observance of the first day of the week, based upon the actions of the disciples on the day of the resurrection of the Saviour.

After that night when Jesus made himself and his resurrection known to the disciples, there is no record in all the New Testament that the eleven or the twelve or the fourteen apostles, were ever together again on the first day of the week. Therefore we must follow them individually if we would know what was their example after that. After Jesus had ascended to Heaven, Matthias was chosen by lot in the place of Judas Iscariot, "and he was numbered with the eleven apostles." Acts 1:23-26. Then the twelve apostles were these: Peter and James, and John; Andrew, Philip, and Thomas; Bartholomew, and Matthew; James the son of Alphaeus, Simon Zelotes, Thaddæus, and Matthias. Afterward Barnabas and Paul were called, thus making the fourteen apostles.

Now as Thaddæus and Simon Zelotes, James the son of Alphaeus, and Matthew, Bartholomew, and Thomas, and Andrew, and Philip, and Matthias, are not mentioned again in all the New Testament, not one of them even being named, and as the only mention that is made of James the brother of John is that Herod killed him with the sword (Acts 12:2), all these must be dropped bodily and forever from all calculations upon "the example of the apostles" either in regard to the first day of the week or anything else. Therefore, whatever apostolic example there may be, will have to be such without the example of these ten.

Barnabas is first mentioned in Acts 4:36. He sold his land and laid the money at the apostles' feet. And when Paul came from Damascus to Jerusalem, and all the disciples were afraid of him, not believing that he was a disciple, Barnabas "took him and brought him to the apostles," and persuaded them to receive him (Acts 9:27). When tidings came to Jerusalem that the Gentiles at Antioch had

received the gospel, the church sent forth Barnabas to Antioch. From Antioch he went "to Tarsus, for to seek Saul; and when he had found him, he brought him unto Antioch," and there they taught, "a whole year." Then, as they, with others, "ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." "So they, being sent forth by the Holy Ghost," traveled together a long while and to many places, till at last they fell into that dispute about whether John Mark should go with them or not, "And the contention was so sharp between them, that they departed asunder one from the other," and so far as the record goes, we know not whether they ever saw one another again (Acts 15:36-41). And that closes the record about Barnabas; and in all that is said of him, there is not one word nor a hint about the first day of the week; so Barnabas, too, must be left out of the calculations in regard to "the example of the apostles" for keeping Sunday. Therefore if there be any apostolic example for it it must be such without the example of eleven of the apostles.

John was with Peter at the beautiful gate of the temple when the lame man was healed, and was imprisoned with Peter and was released with him. He and Peter were sent by the apostles to Samaria together, when they heard of the work of Philip there, and they "preached in many villages of the Samaritans." And that is all that is said about John in the book of Acts; Paul mentions him in Galatians 2:9; but in all that is said about him there is nothing about the first day of the week. Besides the gospel, whose statements we have already noticed, John wrote three epistles and the book of Revelation, and in not one of them is there a word said about the first day of the week, much less is anything said about the example of the apostles in favor of keeping it. He did say, however, "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6. So John, too, must be left out of all calculations upon "the example of the apostles" for Sunday keeping, and if there be any such example it must be such without the example of twelve of the apostles.

Peter preached the Pentecostal sermon, and again when the lame man was healed, got into prison several times, preached in Samaria, was sent for by the angel to preach the gospel to Cornelius and his house, and was put into prison by Herod and was brought out by an angel. That is the last that is said of him in Acts, but in all that is said about Peter and his work there is not one word about the first day of the week; much less is there named any example of the apostles for keeping it. Paul merely mentions him in first and second Corinthians, and in Galatians 2 he says of him, "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed;" he dissembled, "and the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation." And "I saw that they walked not uprightly according to the truth of the gospel." Peter wrote two epistles, but in neither of them does he say a word about the first day of the week, nor about any apostolic example for keeping it. But he does say that Christ left "us an example, that ye should follow his steps" (1 Pet. 2:21); not the example of the apostles. Therefore Peter also must be left out of all calculations based upon "the example of the apostles" for keeping the first day of the week.

This makes now thirteen of the fourteen apostles who have to be dropped and left entirely out of the count in looking for "the example of the apostles" for keeping the first day of the week. So far as these thirteen are concerned there is not a word in all the New Testament that gives any room whatever upon which to base any kind of apostolic example for keeping the first day of the week. And as there remains but one more apostle to be noticed, it is bound to be that if there is any such thing at all, instead of it being the example of the apostles, it will have to be the example of the apostle.

Paul alone, then, is the one person in whom must be summed up the whole subject of "the example of

the apostles" for keeping the first day of the week. If there is any such thing at all it will have to be found in him and in him alone. And here at last we find a meeting on the first day of the week mentioned in connection with the name of an apostle, the only instance in all the book, after they believed the Saviour was risen from the dead. The record in which is found this "example of the apostle" is as follows:—

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted. And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene." Acts 20:7-14.

There is the complete inspired record of the events of the only first day of the week upon which there is any shadow of a chance to base any "example of the apostle" in favor of its observance. What example then, is here set by the apostle?

1. There was a meeting on the first day of the week.

2. The meeting was at night, because, "When the disciples came together . . . there were many lights in the upper chamber where they were gathered together."

3. "Paul preached unto them."

4. He preached all night, because, "he continued his speech until midnight. . . . And talked a long while, even till break of day."

5. Therefore this was an all-night meeting.

6. At break of day "he departed" "afoot" for Assos, about twenty miles, and his companions "went before to ship and sailed unto Assos, for so had he appointed." And when he met them at Assos he went aboard and sailed on to Mitylene.

Such is the "example" of the only apostle, on the only first day of the week, that can by any right enter into the question. But of all those who profess to keep the first day of the week, how many follow the example? Not one. How many of them even attempt to follow it? Not one. Notice, the example was a meeting at night on the first day of the week; they profess to follow the example by meeting in the daytime. The example was a meeting *all night*; they profess to follow it by having a meeting of perhaps two hours in the daytime. In the example the bread was broken shortly after *midnight*; those who profess to follow the example do it by breaking the bread about *midday*. "The example of the apostle" is that he preached in the night "until midnight" and then, shortly after, talked "a long while, even till break of day;" they profess to follow the example by preaching in the daytime from a half an hour to an hour. The example of the apostle is, that in the daytime on this exemplary first day of the week, "he appointed" the sailing of a ship, and he himself "departed" "afoot," on a long journey; they propose to follow "the example of the apostle" by refusing, themselves, to journey, and prohibiting by law all others from journeying at all on that day. In short, they propose to follow the example by going directly contrary to it. But if a rule is not to be followed according to its terms, then what is the use of a rule at all? If a problem is not to be solved according to the example, then what is the use of the example? Now, on the part of those who keep Sunday, "the example of the apostle" is their own chosen rule, in fact it is at once both their rule and their example, and yet in solving the

problem of Christian duty as they themselves have chosen it, they go directly contrary to the terms of the rule which they themselves have chosen. Then what is the use of their rule? By what right do they claim the authority of the example of the apostle for their practice, and then in their practice go directly contrary to the record in the only instance there is in existence upon which to base their claim?

If this rule of apostolic example be binding in any one of its terms, it must be equally binding in every one of its terms. If not, why not? If it binds men to meet on the first day of the week, it certainly must be equally binding upon them to meet in the night of the first day of the week, for that is according to the example. If this example binds the minister to preach on the first day of the week any more than at any other time, then it certainly must be that it binds him to preach in the night, and all night too, of the first day of the week, for that is according to the example of the apostle. In fact there is no shadow of anything upon which to base a claim of apostolic example for holding meeting at all *in the daytime* on the first day of the week, for in all the apostolic record there is no instance of a meeting *in the daytime* on the first day of the week, after they believed that Jesus was risen from the dead. Therefore, when in pretense Sunday is kept on the authority of "the example of the apostles," and that of only one apostle, and then in practice it is kept in a manner directly contrary to the example which they claim as authority, that is but practically to deny the authority which they in pretense claim. It is only to say that there is no such thing as apostolic example for their practice. And that is the truth in the case. As a matter of fact, the sum of it all is that the claim of "the example of the apostles" for Sunday-keeping is nothing but a pretense by which those who make the claim seek to justify themselves in their transgression of the commandment of God in refusing to keep the Sabbath of the Lord.

Next week, if the Lord will, we shall show that in matters of moral obligation there is no such thing as apostolic example. J.

The Missionary.

PERSECUTION OF WICLIFFE.

(Continued.)

WHILE the bulls which were meant to crush the reformer were still on their way to England, the Parliament unequivocally showed the confidence it had in his wisdom and integrity, by submitting the following question to him: "Whether the kingdom of England might not lawfully, in case of necessity, detain and keep back the treasure of the kingdom for its defense, that it be not carried away to foreign and strange nations, the Pope himself demanding and requiring the same, under pain of censure."

This appears a very plain matter to us, but our ancestors of the fourteenth century found it encompassed with great difficulties. The best and bravest of England at that day were scared by the ghostly threat with which the Pope accompanied his demand, and they durst not refuse it till assured by Wicliffe that it was a matter in which the Pope had no right to command, and in which they incurred no sin and no danger by disobedience. Nothing could better show the thralldom in which our fathers were held, and the slow and laborious steps by which they found their way out of the house of their bondage.

But out of what matter did the question now put to Wicliffe arise? It related to an affair which must have been peculiarly irritating to Englishmen. The Popes were then enduring their "Babylonish captivity," as they called their residence at Avignon. All through the reign of Edward III., the Papacy, banished

from Rome, had made its abode on the banks of the Rhone. One result of this was that each time the Papal chair became vacant it was filled with a Frenchman. The sympathies of the French Pope were, of course, with his native country, in the war now waging between France and England, and it was natural to suppose that part at least of the treasure which the Popes received from England went to the support of the war on the French side. Not only was the country drained of its wealth, but that wealth was turned against the country from which it was taken. Should this be longer endured? It was generally believed that at that moment the Pope's collectors had a large sum in their hands ready to send to Avignon, to be employed, like that sent already to the same quarter, in paying soldiers to fight against England. Had they not better keep this gold at home? Wicliffe's reply was in the affirmative, and the grounds of his opinion were briefly and plainly stated. He did not argue the point on the canon law, or on the law of England, but on that of nature and the Bible. God, he said, had given to every society the power of self-preservation; and any power given by God to any society or nation may, without doubt, be used for the end for which it was given. This gold was England's own, and might unquestionably be retained for England's use and defense. But it might be objected, Was not the Pope, as God's viceroy, supreme proprietor of all the temporalities, of all the sees and religious corporations in Christendom? It was on the ground of his temporal supremacy that he demanded this money, and challenged England at its peril to retain it. But who, replied the reformer, gave the Pope this temporal supremacy? I do not find it in the Bible. The apostle Peter could give the Pope only what he himself possessed, and Peter possessed no temporal lordship. The Pope, argued Wicliffe, must choose between the apostleship and the kingship; if he prefers to be a king, then he can claim nothing of us in the character of an apostle; or should he abide by his apostleship, even then he cannot claim this money, for neither Peter nor any one of the apostles ever imposed a tax upon Christians; they were supported by the free-will offerings of those to whom they ministered. What England gave to the Papacy she gave not as a tribute, but as alms. But alms could not be righteously demanded unless when the claimant was necessitous. Was the Papacy so? Were not its coffers overflowing? Was not England the poorer of the two? Her necessities were great, occasioned by a two-fold drain, the exactions of the Popes and burdens of the war. Let charity, then, begin at home and let England, instead of sending her money to these poor men of Avignon, who are clothed in purple and fare sumptuously every day, keep her own gold for her own uses. Thus did the reformer lead on his countrymen, step by step, as they were able to follow.

Meanwhile, the three bulls of the Pope had arrived in England. The one addressed to the king found Edward in his grave. That sent to the university was but coldly welcomed. Not in vain had Wicliffe taught so many years in its halls. Oxford, moreover, had too great a regard for its own fame to extinguish the brightest luminary it contained. But the bull addressed to the bishops found them in a different mood. Alarm and rage possessed these prelates. Mainly by the instrumentality of Wicliffe had England been rescued from sheer vassalage to the Papal See. It was he, too, who had put an extinguisher upon the Papal nominations, thereby vindicating the independence of the English Church. He had next defended the right of

turned out to die. Therefore we find that the centurion was not only favorable to the true religion, but he had a compassionate heart.

BUT notwithstanding this, or, rather because of this, the centurion felt himself very unworthy. This was not a characteristic trait of the Romans. When they prayed to their gods, they demanded what they wished, as something which they had a right to expect. The centurion was humble, consequently he had faith. Says the prophet, "Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." Hab. 2:4. A proud man never exercises faith. Faith and pride are antagonistic. "Everyone that is proud in heart is an abomination to the Lord" (Prov. 16:5), because pride is wickedness. But faith and true humility are inseparable companions. And faith and humility constitute the only real goodness. So we find that the centurion was indeed worthy, not because of his good deeds, but because of his humble faith. Good deeds do not recommend a man to the favor of God, but simple faith. The only worthiness which God looks for in the sinner who wishes pardon, is *faith*. "Abraham believed God, and *it* [his faith] was counted to him for righteousness."

THE centurion showed his faith (1) by remaining at home and sending messengers, although the case was very urgent; (2) by his belief that it was not necessary for Christ to come to his house in order to heal his servant. His words, "Say in a word, and my servant shall be healed; for I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant. Do this, and he doeth it," show that he had the true idea of Christ's power. He grasped the idea that Christ was a divine being, and not simply a prophet, as he was regarded by most of those who believed in him. His words show that he had a knowledge of the power which Jesus had, which he expressed when he said in the garden: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? Matt. 26:53. He knew that Christ could at his will summon and send heavenly angels, who are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1:14. He knew that just as his well-disciplined soldiers would obey his slightest order, so that he could accomplish anything that he desired, without moving from his place, so Jesus, into whose hands the Father had committed all things, could command the invisible forces, and they would instantly accomplish his will, no matter what the distance.

THIS was a higher conception of the true character of Jesus than any of the Jews had gained. Jesus testified to this, when he said, "Verily I say unto you, I have not found so great faith, no, not in Israel." It was indeed a marvelous thing. Jesus took advantage of it to utter a prophecy: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." Matt. 8:11, 12. He knew that many of the despised Gentiles, sunk though they might have been in vice, would gain the kingdom of Heaven, and be fit associates for Abraham, Isaac, and Jacob, because that like those

patriarchs, they would feel their helplessness, and would exercise simple faith in God. But "the children of the kingdom,"—the literal seed of Abraham,—puffed up because of their supposed superiority, would not stoop to the simplicity of faith, and would therefore be shut out. The lesson for us is, that if we would be inheritors of that everlasting kingdom,—that kingdom which cannot be moved,—we must seek grace whereby we may serve God with reverence and godly fear—that is, with faith and humility. w.

FOR WHAT SHOULD WE PRAY?

(Sabbath, September 24.)

1. For what does David pray in Psalms 25:11?

"For thy name's sake, O Lord, pardon mine iniquity; for it is great."

2. What is implied by the last words of this verse?—*That David had a deep sense of his own sinfulness.*

3. In what words does Job pray for the convicting power of the Spirit of God?

"How many are mine iniquities and sins? make me to know my transgression and my sin." Job 13:23.

4. As David saw himself a sinner, and entangled in the net of Satan, to whom did he look for deliverance?

"Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net." Ps. 25:15.

5. How does he describe his feelings?

"Turn thee unto me, and have mercy upon me; for I am desolate and afflicted." Verse 16.

6. Was he so cast down by outward troubles, or was it troubles of the heart?

"The troubles of my heart are enlarged; O bring thou me out of my distresses." Verse 17.

7. How did he expect to be delivered from this state of misery?

"Look upon mine affliction and my pain; and forgive all my sins." Verse 18.

8. How far back do David's convictions take him?

"Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me for thy goodness' sake, O Lord." Verse 7.

9. Of what depths of sin did he confess himself guilty?

"Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness." Ps. 51:14.

10. In what words did he plead for the mercy of God?

"Have mercy upon me, O God, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions." Ps. 50:1.

11. Unto what state did he hope to be brought?

"Make me to hear joy and gladness; that the bones which thou hast broken may rejoice." Verse 8.

12. How did he hope to be brought into this state of rejoicing?

"Hide thy face from my sins, and blot out all mine iniquities." Verse 9.

13. How are the longings of the Christian heart set forth in Psalms. 85:7?

"Shew us thy mercy, O Lord, and grant us thy salvation."

14. In whose name did David pray for salvation?

"Save me, O God, by thy name, and judge me by thy strength." Ps. 54:1.

15. In whose name do we now plead for the same?

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of

you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:10-12; John 14:6; 1 Tim 2:5.

16. What is the sentiment of every penitent heart?

"Wash me thoroughly from mine iniquity, and cleanse me from my sin." Ps. 51:2.

17. If the petitioner would receive an answer to such prayer, how should he be prepared for making his petition?

"For I acknowledge my transgressions; and my sin is ever before me." Verse 3.

18. What state of purity should we pray for?

"Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Verse 7.

19. How did David pray for the regenerating power of God to be exercised upon him?

"Create in me a clean heart, O God; and renew a right spirit within me." Verse 10.

20. When God has forgiven our sins, what should be our prayer?

"Lead me in thy truth, and teach me; for thou art the God of my salvation; on thee do I wait all the day." Ps. 25:5.

21. With what determination should such a prayer be made?

"Teach me thy way, O Lord; I will walk in thy truth; unite my heart to fear thy name." Ps. 86:11.

22. With what view should we pray for an understanding of God's word?

"Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart." Ps. 119:33, 34.

23. How does David show that he felt the need of God's help in understanding his commandments?

"Thy hands have made me and fashioned me; give me understanding, that I may learn thy commandments." "I am thy servant; give me understanding, that I may know thy testimonies." Verses 73, 125.

24. What did David pray God to teach him by his good Spirit?

"Teach me to do thy will; for thou art my God; thy Spirit is good; lead me into the land of uprightness." Ps. 143:10.

25. How far did he expect to be led by that Spirit?—*Into the land of uprightness.* Last part of same verse.

26. What assurance have we that God will give true wisdom to those who ask for it in sincerity?

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

MANY persons imagine that to become religious would be to give up all pleasure in life, and become a sad and dejected creature, without enjoyment. Nothing can be more untrue than this. The service of God is a pleasant and delightful service. Christ says, "My yoke is easy and my burden is light." Everyone who has willingly borne his yoke will testify to the truth of this declaration. His ways, indeed, are pleasant ways, and all his paths are paths of peace. The pleasures of the world are not to be compared with the pleasures of religion. They are empty and fleeting, and leave a sting behind. But the peace of God that possesses the Christian's heart is unspeakable and full of glory. God requires nothing of us but what is calculated to promote our true happiness; and he prohibits nothing but what is calculated, in its own nature, to injure us, and to make us miserable. If you would be truly happy, give your heart to God and devote your life to his service.

BE not wise in thine own eyes. Prov. 3:7.

The Home Circle.

HE DIED FOR ME.

WHEN time seems short, and death is near,
And I am pressed with doubt and fear,
And sins, an overflowing tide,
Assail my peace on every side,
This thought my refuge still shall be,
I know the Saviour died for me!

His name is Jesus, and he died—
For guilty sinners crucified;
Content to die that he might win
Their ransom from the death of sin;
No sinner worse than I, can be,
Therefore I know he died for me.

If grace were bought, I could not buy;
If grace were coined, no wealth have I;
By grace alone I draw my breath,
Held up from everlasting death.
Yet since I know his grace is free,
I know the Saviour died for me.

I read God's holy word, and find
Great truths which far transcend my mind;
And little do I know beside
Of thought so high, so deep, and wide.
This is my best theology,
I know the Saviour died for me.

My faith is weak, but 'tis thy gift,
My helpless soul by thee uplift;
And say, "Thy bonds of death are riven,
Thy sins, by me are all forgiven,
And thou shalt live, from guilt set free,
For I, thy Saviour, died for thee."

—Dr. Bethune.

A SUCCESSFUL SUBSTITUTE.

"It is the lady that lives in the nice little cottage upon the hill, ma'am, the pretty lady. She wants to see Mr. Norton."

"You needn't speak to him, Betty," said the minister's wife, after a moment's deliberation. "I'll see if it is really necessary first."

And so saying she transferred the baby from her arms to the maid's, and hastened to the parlor where in the darkest corner the guest had ensconced herself.

"Mrs. Ostrander, I believe," said the minister's wife, extending her hand cordially. "You asked for my husband, I know, but, as he is unusually late in getting to work this morning, I thought I would see if I might not act as his substitute."

The tones were gentle and sweet, and the lady's manner had that subtle charm which true unselfish kindness alone can give.

"Mrs. Norton," said the visitor, stifling a sob, and making a brave effort to rally, "I came here to see your husband because I didn't know what else to do. I am a member of his church, and I felt that I ought to let him know that I had no business there. I have grown to be a very wicked woman, Mrs. Norton, and I don't believe in anything."

"You have been very ill, I believe, Mrs. Ostrander?" said her companion, to all appearance not much shocked by this terrible revelation.

"Yes, I've had malarial fever; but that has nothing whatever to do with the change I spoke of," was the desperate response.

"And you have not yet recovered your strength," the minister's wife resumed. "Now I want you to take off your hat and rest yourself awhile," she went on cheerily; and without waiting for an answer she untied her neighbor's veil, chatting pleasantly all the while, and then excusing herself for a moment returned with a small tray of refreshments.

"I had some cordial sent me awhile ago which did me a world of good, and here are some of Betty's special oatmeal cookies. She is delighted to think there is a probability of your trying them."

"O Mrs. Norton, you mean to be kind, I know," said the visitor in a tone of anguish. "But you are under the impression that I am imagining or exaggerating. But I assure you I am not. I tell you that I am so wicked that I loathe all my duties, that at times I almost hate my own children. I haven't the slightest faith in prayer, and there is nothing in the universe to me but cruelty, and all I want is annihilation."

A bright red spot burnt on the speaker's hitherto pallid cheeks, the large expressive black eyes grew preternaturally brilliant, and the poor little hands trembled so that her companion covered them with one of her own, and with the other placed the cordial to her lips.

"You shall talk it all out after you have taken a little refreshment," said Mrs. Norton, soothingly.

"I know your husband would disapprove of your treating me this way," said the visitor, with an impulsive pressure of the warm, firm hand that held hers so steadily.

"If my husband knew how you were suffering, Mrs. Ostrander, he would wish that the parsonage was a hospital where you could stay and be nursed back to health and peace," was the sweet answer. "And, moreover, my dear, my husband could never be induced to listen to your confessions of unbelief while you were in such a delicate state of health. He would say to you, 'If, when you are well, you still continue in this frame of mind, we will see what can be done.' You couldn't induce him to-day to hang you or shoot you, or even scold you," the speaker added playfully.

Mrs. Norton broke off a piece of the crisp cake, and handed her companion as one might wait upon a fretful child. She was not unacquainted with the main points of the history of her visitor. A brilliant graduate of one of our foremost colleges, she had married a refined, ambitious, and moderately wealthy young man, whom everybody respected and spoke well of. It was certainly a love match, and for a few years nothing occurred to mar the harmony of their relations. Then there were some imprudent investments on the part of Mr. Ostrander, and this trouble was followed by a long illness, and then there were other and more serious losses; and at last it came to pass that the cultured and delicate young wife was not only compelled to practice all sorts of small economies, but to take care of her three children and to do her own housework, including the washing and ironing. She had neither the training nor the strength necessary for the performance of such work, and the result was a complete nervous breakdown. The effect upon the husband had been quite as serious. This case seemed peculiarly out of the reach of human sympathy, or rather human aid. Financial alleviation seemed the only practical basis of help, and that was out of the question. Mr. Ostrander would not even accept a loan from his own brother, so morbidly sensitive was he in regard to the mistakes he had made in the disposition of his own snug little fortune.

Mrs. Ostrander nibbled the cake, and occasionally sipped tiny draughts of the cordial, in obedience to the command of her hostess. The tense, drawn look left the pretty, delicate face, and a little more normal and comfortable expression took its place.

"Mrs. Norton, what is religion good for, if it cannot sustain us in dark hours?" the visitor inquired, after a thoughtful pause of a moment or two.

"You might as well ask what health is good for, if it cannot keep us from being ill," her companion replied. "At present, Mrs. Ostrander, you are an invalid, and because your vitality is low, and your nervous system

shattered and demoralized, your spiritual and intellectual forces are also impaired. You need a skillful physician, a kind nurse, and a good sensible friend. To blame yourself at such a crisis for a low religious state is just about as sensible as it would be to expect a man with inflammatory rheumatism to get up and walk off like other men. He has legs, and he ought to walk. You have what you call religion, and it ought to keep you firm, and unmoved in fire and flood, and answer in every emergency in place of health and strength. Now religion can't wash your dishes, or make your children's clothes, and if these exceedingly necessary tasks are not performed, the consequences are hard to bear, as I presume no housekeeper knows better than yourself. But," as her visitor was about to interrupt, "don't imagine that I underrate the power of a true religious life. The value of religion in your case, would consist in its power to ameliorate your condition by teaching you first, last, and always that God does not require impossibilities from his creatures. I know something of your history, Mrs. Ostrander, and I know that it is you and not God who have been the hard taskmaster."

"But, Mrs. Norton, as you see the moment ago, dishes must be washed and clothes made. Who would do these things in my house if I did not?" the guest inquired earnestly.

"What I was getting at is this," was the pleasant response: "Starting fair in adversity with true religious convictions, good common sense, and good health, one would immediately cast about to see how the work of an establishment like yours could be best adapted to the strength of the mistress. Now, my dear," and the minister's wife smiled archly, and gave her companion's hand a loving pressure, "my husband could not talk to you about tucks and frills and starched dresses, and sewing-machine labor, and heavy washes and agonizing ironings, and the mending and making of fine little garments that night after night keep you sewing and stitching when you should be in bed and asleep!"

"But how do you know?" the lady interrupted.

"Because I have seen and carefully observed your lovely little children, and I am perfectly aware that such care as is given to them is more than one delicate woman ought to give. Excuse me, but this department of labor should be reduced two-thirds. Plain dresses, frill-less skirts, and sensible gingham aprons for six days in the week are all that you ought to attempt. To put it all in a nutshell, your first duty is to get well, your next to cut down your work at least one-half. You cannot be a happy woman if you have no time to read. You cannot be a healthy woman if you do not have your full complement of sleep. And if you are not healthy and happy, you cannot be truly religious; and if you are not healthy and contented, you cannot be a good mother to your children, a good wife to your husband. You have been doing the work of three women in your family. In future it is your duty to do the work of one woman if you can, and let the rest go."

"I shouldn't know where to begin," was the perplexed response. "Why, I haven't left my house in six months," she added, "as long as this, and it would not be possible now, only my mother is with me for a while."

"Let us plan a little," said the minister's wife. "I am going to visit my mother in the country for a couple of weeks, and if you will accompany me I will promise to help you plan, and perhaps perform a little when we return. Take your youngest child, and leave the others with your mother. What do you say? I believe I can bring you home almost

News and Notes.

RELIGIOUS.

—The Lutheran Presbyterian Church has 150,308 members, and 2,236 churches.

—In fourteen years 700 Protestant chapels have been built in Madagascar, making the number now 1,200.

—Portions of the Bible have already been printed for the blind in 249 languages, using Dr. Moon's invention.

—The Catholic Church Congress which met at Leige, September 10, concluded by affirming that the principle of the temporal power of the Pope was necessary to the welfare of society.

—The Methodists are running a mission tent in Ireland. It is well received, and its novelty has attracted many worshippers. May the time soon come when a tent carrying the Third Angel's Message will be seen in Ireland.

—Several Nonconformist laymen of London, Eng., have held a preliminary meeting to take steps against the intrusion of politics into the pulpit. It would be a good thing if several laymen would do the same in this country, and protest against the iniquity of National Reform.

—An important gathering of Catholic priests was held at Baltimore, September 7, to discuss the plans for the new Catholic University. Washington City was selected for the site. Rev. Dr. Kean, Bishop of Richmond, was elected first rector of the university. The building will require \$8,000,000, of which \$700,000 has already been secured. A long letter from the Pope was promulgated at the meeting.

—One hears a great deal about the wonderful conversions of Mr. Moody, but an event has occurred right in Mr. Moody's own church, Chicago, that gives an insight into the spirituality of some converts. It happened that Mr. Goss, the pastor, touched too close upon some of the sins of his congregation, for which offense he was given notice to quit. On this the *Christian at Work* says: "Probably for the first time in the history of the city, a minister has been literally driven from his pulpit because he trod on the business errors of some of his influential church supporters. It is generally conceded, and it is admitted by Mr. Goss himself, that his recent sermon on 'Chicago's Toiling Girls,' in which he drew a vivid picture of the deplorable condition of working girls in that city, and the temptations to which they are exposed in their daily life of toil, went home too close to several of his communicants, who came to the conclusion that this was dangerous teaching, and that he would have to go." Are not these the class of people of whom Paul says, 'For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears'?"

SECULAR.

—Montreal is to build new fortifications to the amount of \$1,000,000.

—The German Catholic Society had a large meeting at Chicago, September 4.

—The cholera is still at Malta. September 8, there were 10 new cases and 4 deaths.

—Prince Ferdinand has forbidden Bulgarian officers to act as newspaper correspondents.

—The skeleton of a mastodon was recently unearthed in a swamp in Shelby County, Ohio.

—It is said that 31,328 deaths occurred from cholera in Oude, India, during the month of May.

—A railroad collision occurred near Afton, Ia., September 7. One person was killed and many severely injured.

—Reports have been received from Chili to the effect that the cholera is rapidly spreading in that country.

—Many of the Socialistic societies are starting a new labor party in New York in opposition to Henry George.

—News comes from Hungary that the town of Yeszprim has been burned. Over 200 houses have been reduced to ashes.

—The schooner *Niagara* foundered in a gale off Whitefish Point, Lake Superior, September 8. Her crew of twelve was lost.

—The ship *Falls of Bruar*, of Glasgow, foundered off Yarmouth, England, September 4, the cargo having shifted, five of the crew were rescued and twenty-four drowned.

—An extensive Anarchist plot has been discovered in Spain. Several of the plotters have been arrested in Madrid, Salamanca, and Cadiz.

—It is said that the coming session of the Reichstag will be made lively by a renewal of activity in favor of the extension of Catholic rights.

—While a big gun was being cast in Sheffield, England, September 6, it exploded, killing five men instantly, and fatally injuring three others.

—A band of Cuban filibusters routed a company of 300 Spanish soldiers at Matanzas, September 8. Three men were killed and several wounded.

—Great damage is being done in Egypt by the floods. The crops have been ruined by the rise of the Nile, and a famine is said to be imminent.

—A severe cyclone visited the New Jersey coast September 9. The waves rose to a great height, and many houses on the shore were washed away.

—A large tannery and five dwelling-houses were burned at Montreal September 10. Twenty-six families are said to be homeless. Loss estimated at \$200,000.

—Very violent storms have visited New York State. At Saratago hailstones fell measuring over an inch in diameter. Great damage has been done to crops.

—An explosion occurred at Boston, September 7, on board the schooner *War Eagle*, loaded with naphtha. Two men lost their lives and six were badly burned.

—A new torpedo boat has been built in England for the Spanish Government. It is the fastest boat of its kind afloat; on a trial trip it made 32½ statute miles per hour.

—The open air meeting at Michelstown, Ireland, ended in a fatal riot in which the police were defeated. The officers fired a volley into the crowd, killing two men and wounding two others.

—A revolutionary force, under Bahona, surprised and took Port La Union, San Salvador, September 6. The garrison was betrayed by two officers, and the fight was very severe. General commotion is feared.

—A desperate fight occurred at Hazelton, Pa., September 6, between some Irish and Italian laborers, in which the women of both nationalities joined freely. More than a dozen of the combatants were very severely wounded.

—There was a riot at Pittsburg, September 7, growing out of a strike in a tobacco factory. Three hundred female employees (strikers) expelled the police and fortified the building. Troops have been summoned to dislodge them.

—The storm at Newfoundland, August 26, resulted in several marine disasters. Several large vessels went ashore on Dog Island, near St. Pierre, and in many cases became total wrecks. Ten local schooners are also missing.

—An association in Paris of six married ladies, all well known and having titles, have discarded the conventional dress of their sex and donned male attire. They wear short hair and drive dog-carts (a vehicle used by sporting men in Europe) in the Bois.

—The *World's* Winnipeg special of September 7, says: "It has leaked out that Sir John A. Macdonald has written to prominent Conservatives in this province, threatening that if the province continues its opposition to the Federal Government he will certainly go to the extreme limit and send in troops to quell those whom he is pleased to call rebels."

—The prohibited Nationalist meeting was held at Bollycoree, County Clare, September 4. It was addressed by several members of Parliament who asserted the right of free speech. Everything passed off peaceably notwithstanding the strong force of police and large detachment of soldiers who ominously brought with them a supply of ambulance wagons and an hospital corps.

—The Theater Royal at Exeter, Eng. was burned September 5. As usual in such cases the audience rushed *en masse* for the doors, where many were wedged in an immovable mass, and the flames overtaking them, roasted them to death. One hundred and thirty bodies have been recovered. A number were also rescued more or less injured, more than twenty of whom died a short while after being taken to the hospital.

—The tornado which visited Toledo, September 6, did considerable damage before reaching that place. It first struck the village of Sylvania, leveling all the tall trees. One farmer had fifty acres of fine timber blown down. The brick school-house at Michie was destroyed. The track of the storm is from 100 to 200 yards wide; no fences or tall trees are standing in this track, and houses and barns are unroofed for miles. The spoke-stack of a locomotive was also twisted off.

Obituary.

CHRISTONSON.—Died of malaria fever, after an illness of about ten days, near Red Bluff, Cal., Aug. 31, 1887, Andrew Christonson, aged 45 years. Brother Christonson began to keep the Sabbath about twenty years ago, since which time he has been an earnest Christian. A wife and three daughters mourn their loss. The funeral services were conducted by the writer.
PHILIP KENT.

Appointments.

CALIFORNIA S. S. ASSOCIATION.

THE tenth annual session of the California State Sabbath-school Association for the election of officers, and the transaction of other business, will be held at Oakland, Cal., in connection with the camp-meeting, October 6-17.

We hope that every school in the State will be represented at this meeting, as matters of special importance will come up for consideration. Many new schools have been organized during the past year, and we urge all such to send delegates.

Special instruction will be given in the various branches of the Sabbath-school work.

The State Secretary will be present, and as far as possible, we would like to have the different schools bring their class record books and the secretary's record book for examination.

It will be remembered that every member of a Seventh-day Adventist Church in this Conference, in good standing is also a member of this Association, and entitled to participate in all its deliberations. No special election of delegates need be held.

Special lessons have been prepared for all except the senior division, which will be given out on the camp-ground. The senior division will recite the regular lessons in the *Instructor* for October 8 and 15.

We hope all will come to this meeting with an earnest desire to get all the good that they can, and to do all the good that they can, and thus be better able to assist those who may not have the privilege of attending.
C. H. JONES, President.

CALIFORNIA CONFERENCE.

THE sixteenth annual session of the California Conference of Seventh-day Adventists, will be held in connection with the State camp-meeting, to be held in Oakland, October 6-17, 1887.

Delegates should be elected in good season, according to the following ratio. Every church is entitled to one delegate without regard to the number of members, and one additional delegate for every ten members. Ministers holding credentials are delegates at large without election, and are proper representatives of unorganized companies. Churches should elect as delegates good reliable persons, and as far as possible those who will be present during the entire meeting. All delegates will please report to the secretary, E. A. Chapman, immediately after their arrival upon the camp-ground.

Church clerks are especially requested to bring their church books with them.

CONFERENCE COMMITTEE.

LOS ANGELES AND SANTA BARBARA CAMP-MEETINGS.

THE California Conference Committee, with whom was left the arranging of the time and place for these meetings, appoint as follows: The meeting for Los Angeles County will be held (D. V.) at Los Angeles City, commencing Wednesday evening, October 26, and closing Monday morning, November 7. The meeting for Santa Barbara County will be held at Arroyo Grande, San Luis Obispo County, commencing Thursday evening, November 10, and closing Wednesday morning, November 16.

CAL. CONF. COMMITTEE.

GENERAL MEETING FOR COLORADO.

SEPTEMBER 22-27 has been designated as a time for a general meeting at Silver Cliff, Colorado, to accommodate those who cannot attend the camp-meeting proper.
c.

OAKLAND.—House of worship, southeast corner of Jefferson and Thirteenth Streets. Sabbath-school every Sabbath at 9:30 A. M. Preaching at 11. Prayer and missionary meeting every Tuesday evening at 7:15. Seats free.

well, and then if you desire to be excommunicated, perhaps my husband will oblige you."

Mrs. Ostrander smiled for the first time now. She felt differently already. This sweet human sympathy, this disinterested sisterly advice, had eased the strain upon her long rasped nerves, but she hardly dared confess how much better she felt.

When Mr. Ostrander met his wife, an hour later, there was so new and bright a light in her eyes that he took the wan face in his hands, and inquired what had happened.

"I went to the minister to confess," she said, "and his wife wouldn't let me see him. But she took me in hand herself, John," she added, with a curious smile, "and I feel tonight, dear, as if we might have some comfort, even if we are poor. I am not going to do half as much work, and no fretting at all, if I can help it, and I am going to find time to read."

"And a little time to spend in making love to your husband," Mr. Ostrander interrupted, with a laugh that was nearer a sob.—*Eleanor Kirk, in Congregationalist.*

A GOOD JOKE.

Boys are often fond of playing practical jokes. Such may sometimes be done, but never to anyone's inconvenience. In one of our colleges a professor, who made himself very friendly with the students, was walking out with an intelligent scholar, when they saw an old man hoeing in a corn-field. He was advancing slowly with his work toward the road, by the side of which lay his shoes. As it was near sunset, the student proposed to play the old man a joke. "I will hide his shoes; we will conceal ourselves behind the bushes, and see what he will do."

"No," said the professor, "it would not be right. You have money enough; just put a dollar in the man's shoes; then we will hide behind the bushes, and see what he will do."

The student agreed to the proposal, and they concealed themselves accordingly.

When the laborer had finished his row of corn, he came out of the field to go home. He put on one shoe, felt something hard, took it off and found the dollar. He looked around him, but saw no one, and looked up gratefully toward heaven. He then put on the other shoe, and found another dollar. He looked at it, and looked all around him, but saw no one. He then knelt upon the ground and returned thanks to God for the blessings that had been conferred upon him. The listeners learned from the prayer that the old man's wife and one of his children were sick, and that they were very poor; so that the two dollars were a great relief sent to them from Heaven.

"There," said the professor, "how much better this is than to have hidden the old man's shoes."—*Christian Advocate.*

THE vindictive spirit of anarchism toward capitalists is in this country mere hatred of labor and self-denial. There are a few capitalists who have more property than they honestly earned; but all but a very small fraction of the wealth of the country is in the hands of men who exchanged labor and self-privation for it. It is wealth that they have made, and which, if they had not made it, would have no existence. Beer-guzzlers and loafers and dreaming doctrinaires are not actuated by a hatred of capital, but by a hatred of the labor and self-denial which are required in the acquisition of capital. The short of it is that they hate to work, and are only imagining how they may obtain the proceeds of working people's work for nothing.—*Selected.*

Health and Temperance.

TOBACCO-USING A SIN.

EVERYONE must admit that a traffic as immense, and a use as great as that of tobacco, must and does involve moral character, and hence that it is a good or an evil, a virtue or a vice. If a virtue, it should be advocated and encouraged. The children should be taught to use it. Parents, ministers of the gospel, day and Sabbath-school teachers should instruct all, both old and young, to smoke, chew, and snuff tobacco. If a vice, it should be shunned and condemned by all, everywhere.

No one can say that there is anything clean in the common use of tobacco, nor that there is in its use any element of excellence, nor any trait of Christian character, nor any fruit of the Holy Spirit, leading upward to holiness and fitness for the heavenly kingdom. But all must concede that at least it is a filthy, bad, degrading habit, a mark of uncleanness, a fit characteristic of a sinner, a hurtful lust of the flesh, dragging downward to slavery, shame, poverty, and death. Any person given to this disgusting practice becomes more or less callous to all the pure, finer sensibilities of his nature, and hence often violates wholesome rules of propriety, and thus becomes obnoxious, and a nuisance to persons of unperverted tastes. And, therefore, if the prevalent practice of smoking, chewing, and snuffing tobacco, thus polluting the mouth, the breath, the clothes, and the whole person so using it, and befouling the atmosphere surrounding him, whether in company, the car, the waiting-room, the parlor, or whatever building wherever he may be, with the sickening stench of the filthy weed, is not a sin, and a dirty sin, too, what is?

If prostituting the delicate, innocent faculties God has given man to the vitiated, unnatural craving for this poisonous, nauseating, narcotic stimulant, which is abhorrent to the whole animal creation except the tobacco worm and two or three other creatures, is not a perversion of our pure nature, and therefore a sin against our own highest personal happiness, as well as that of others, what is?

Nor can any kind or amount of apologies or excuses justify this loathsome and hurtful practice. No matter who or how many use it, whether the vilest and most degraded person, or professor of religion, minister of the gospel, prince, president, or king, the inevitable pernicious result is always the same in each and every case. And nothing can change it.

I wonder why and how any human being can consent to sell himself to indulge in, and be guilty of, so foul an act. It is as mysterious as sin. Is it not an inexcusable insult to breathe its offensive exhalations in the presence of ladies? I do not see how any minister of Christ, or professor of religion can smoke, chew, or snuff tobacco, without hindering his own piety and usefulness as a preacher and pattern of righteousness, purity, and correct morals. Think you Christ, Paul, Peter, or John were, or would be, tobacco-users? Or that there will be tobacco-smokers in the heavenly kingdom? I regard the common use of tobacco not simply a bad habit, but a sin, and one of the most odious. And not only a sin *per se*, but that its inherent poison excites nervous irritability, and unnatural craving, injures the health, stifles the physical and moral sensibilities, quenches the Spirit, prepares the way for, and leads to, numerous other kindred sinful indulgencies, cancerous diseases, imbecility, and general wreck of its victims. It is an associate and companion with rum

and all other intoxicating drinks. Indeed its public use, fouling walks, steps, and floors with its loathsome spittle, and stenching rooms and dwellings with its sickening smoke, is in some respects a grosser evil than drunkenness. The drinking man addicted to its use finds it extremely difficult to abstain from his cup unless he quits his tobacco also, for the latter creates a thirst for the former. Indeed I know of sad instances of reformed, and even professedly converted, men who, unwilling to abandon their tobacco, have in consequence returned to their former sins and drunkenness. If all tobacco-users do not drink, all or nearly all drinkers use tobacco. And if all tobacco-dealers do not sell intoxicating drinks, all dealers in intoxicating drinks sell tobacco. And as liquor-dealers are held criminally responsible for the curse and sin of drunkenness, so cigar and tobacco-dealers are for the nuisance, curse, and sin of tobacco-using.

Again, it not only pollutes and degenerates its victims, leaving its sickening stain wherever practiced, but it is a profligate waste of money. From carefully prepared statistics, we believe nearly or quite as much money is spent for tobacco as for bread; and can any one say that all this needless waste is no crime? . . . In the United States, in 1885, there were 3,132,000,000 cigars smoked—58 for each person; also 972,000,000 cigarettes smoked, mainly by boys; and including that smoked in pipes, chewed, and snuffed, 502,611,158 pounds of tobacco were consumed, an increase of 5,000,000 pounds over 1884, at an estimated annual cost to consumers of over \$600,000,000. (Intoxicating drinks, \$900,000,000. Bread, \$505,000,000.) Three times as much money spent for tobacco and intoxicating drinks as for bread. What a frightful waste of money, health, and character. Read Isaiah 55:1-7.

I regard the prevalent use of cigarettes, so artfully spiced with cubebs, sweet ferns, and other aromatics to tickle the taste of unsuspecting youth, as one of the alarming and seductive devices of the enemy to ensnare and hurry them into the sinful use of tobacco, intoxicating drinks, and general dissipation.

Hence, I am persuaded that the common use of tobacco, besides being a filthy habit, is a sin against God—a violation of His holy law, even the first command in the decalogue, for it makes a god of a vitiated, craving appetite, and worships it, rather than the living Lord Jehovah. It defiles "the Temple of God" (If not what does?), and of such an one it is written, "Him shall God destroy." "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." "He that soweth to his flesh shall of the flesh reap corruption." So I believe that those addicted to this destructive and unholy practice are "carnal, sold unto sin," miserable slaves to their tyrannical lusts, and not the pure, joyful, free men of the Lord.

In conclusion, I would most kindly and earnestly advise and entreat everyone, old and young, in bondage to this vile passion, in the name and grace of Jesus Christ, the Merciful Deliverer, crucify the old man with all his deeds, break every yoke and chain of slavery to sin and Satan, and thus coming into the full liberty of the glorious gospel, enjoy a clean conscience in a clean body, and so secure a sure title to an inheritance among the sanctified in the everlasting kingdom of God.—*W. E. Benham, Meriden, Conn.*

It is not what men eat, but what they digest, that makes them strong; . . . not what men read, but what they remember, that makes them learned; and not what we profess, but what we practice, that makes us Christians.—*Bacon.*

Publishers' Department.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 15, 1887.

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CAMP-MEETINGS FOR 1887.

MISSOURI, Nevada,	Sept. 20-27
IOWA, Algona,	" 21-27
MINNESOTA, Fergus Falls,	" 21-27
MICHIGAN, Grand Rapids,	Sept. 27 to Oct. 4
IOWA, Winthrop,	" 28 " 4
INDIANA, Indianapolis,	Oct. 4-11
IOWA, Fairfield,	" 5-11
KANSAS, Hutchinson,	" 6-16
CALIFORNIA, State meeting, Oakland,	" 6-17
KENTUCKY, Elizabethtown,	" 11-18
TENNESSEE,	" 18-25

THE SIGNS of September 1 contained the appointment for a camp-meeting to be held near Caldwell, Idaho Territory, beginning September 13. We have just received word that the date has been changed. The meeting will be held one week later, September 20-25.

A WRITER in the *Evangelical Churchman*, of Canada, makes a strong plea for the Canadian Legislature at its next session to pass an Act authorizing the Governor-General "to issue a proclamation prohibiting all Sunday railway traffic throughout the entire dominion, at such a date as a similar Act shall come into operation in the United States." He says that "when the people of the United States know that Canada has passed an Act against Sunday railway traffic, which must remain inoperative until their own Congress passes a similar Act which in connection with the Canadian one would stop all Sabbath desecration by railway and steamboat companies, and when they are appealed to as they will be by pulpit and press, they will say, 'This thing must be done.'" This appeal by pulpit and press is even now being made, loud enough to be heard even to Canada. How long will it be before the thing shall be accomplished?

THE question is frequently asked. "Why did God make a devil?" The answer is, He did not. He never made any being who was not perfect and pure. Satan was the chief of the angels who "kept not their first estate" (Jude 6), but who sinned and were delivered into chains of darkness to be reserved unto Judgment. 2 Peter 2:4. Some unthinking person is likely to ask, "Why did God let him sin?" Simply because God made him an intelligent creature and not a machine. God does not delight in sin, and it is certain that he did not want Satan to sin, but when Satan determined to sin there was no way to prevent it without destroying his identity; for if by almighty power he had been restrained from open rebellion, the desire itself would have been sin all the same. The fact is, Satan sinned, and God's disapproval of the act has been shown ever since, and will yet be shown in the most marked manner possible, when Satan, with all his hosts, shall be destroyed.

IN answer to the question, "Has it ever been a doctrine of the Presbyterian Church that unbaptized infants were lost?" a correspondent of the *Interior* says: "It has never been. On the contrary, Presbyterians have protested always against the doctrine." Well, then, we should like to know why they baptize infants. It is very certain that adults are baptized in order that they may be saved; for whatever carping there may be about baptism as a saving ordinance, we have the declaration, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned;" also the command,

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." See also 1 Peter 3:21, 22. The command is imperative for all who believe to be baptized; there is no exception made. To say that men who neglect baptism stand an equal chance of being saved with those who are baptized, would be to deny the necessity of that ordinance. And so when Pedobaptists admit, what they cannot deny, that infants who are not "baptized" will be saved as well as those who undergo the ceremony, they admit that the ceremony is entirely unnecessary, and if unnecessary, it is wrong. The so-called baptism of infants, which is in reality no baptism at all in any sense of the word, is a gross perversion of a sacred ordinance, and a mockery which has about it none of the elements of solemnity.

WHAT SHALL BE DONE?

P. A. F. asks: "What is a woman who is a Seventh-day Adventist, and whose husband is an infidel, to do if he requests her to buy or sell on the Sabbath day? Will not sin be imputed to her if she complies? Also her young children desire to keep the Sabbath, but the father will not let them do it. What shall she do? If she should resolve to live apart, she would lose the children entirely."

We do not know everything, and cannot undertake to tell people what their duty is in special cases; but so far as we have any light, the woman's course seems plain, although not necessarily easy. 1. She should keep the Sabbath. Her husband is not in the place of God to the woman; God's plain command far outweighs her husband's request or even command. There is no human obligation which can set aside one's obligation to God. 2. Sin would most certainly be imputed to the woman, as well as to anybody else, if she violated the Sabbath. 3. She should do with her children the best she can, by precept and example. If the father will not allow them to keep the Sabbath as they wish, she cannot help the matter. If she should leave, her influence over them would be at an end. Moreover, she has no scriptural warrant for leaving, and to do so would be unjustifiable, and would bring reproach on the cause. A woman may not leave her husband simply because he is not a Christian. Possibly she herself cannot keep the Sabbath as well as she would if she were alone, but by her quiet, godly life, she may save her children, and possibly her husband too.

One thing ought always to be remembered: very often fierce lions appear in the path just ahead of us, making it seem impossible to advance; but when we push straight ahead, we find that they are chained. People are lost because of trials and dangers which they saw but were afraid to meet, rather than by those which they pass through. All of which is summed up in the words of the apostle Paul: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

TENTS FOR THE CAMP-MEETING IN OAKLAND.

THOSE who wish to rent tents for the annual State camp-meeting at Oakland, are requested to write immediately to C. H. Jones, Pacific Press, Oakland, Cal., stating size, etc. Tents so ordered will be pitched, ready for use when you arrive. The prices are the same as usual: 10x12, \$4.00; 12x14, \$6.00; 14x19, \$7.00; or the same size with partitions for two families \$8.00. These tents have a space of 7x19 in each apartment. Those who have tents of their own to pitch, will please notify the committee, stating the size. Space will then be allotted for the tent, thus saving delay and confusion when the people come upon the ground. We expect a large attendance and our space is limited. We can plan our grounds much better if we know about how many tents are to be erected. We urge all to attend to this matter promptly.

C. H. JONES.

REDUCTION OF FARE TO THE CALIFORNIA STATE CAMP-MEETING.

WE are able to announce that the Southern Pacific Company and the S. F. and N. P. Railroad have granted the same liberal reduction to those who wish to attend this meeting that was given us last year. But in order to secure this reduction, it will be necessary to carefully observe the following points:—

All those coming over the Southern Pacific Company's roads must purchase a first-class ticket to Oakland, paying the regular fare, and at the same time presenting a certificate which must be filled out and signed by the ticket agent. These certificates will be signed at the camp-ground by the secretary of the Conference, and they will then entitle the holder to a return ticket at *one-third* the regular rates at any time up to October 20. These certificates can be had in any quantity by addressing C. H. Jones, Pacific Press, Oakland, Cal.

Where several are coming from the same church or locality, it would be well to have some one individual send for what certificates will be required. Be sure to send for enough for all, as it will do no harm if some are left over, they will cost you nothing. This matter should be attended to *at once*.

It will be remembered that on the first of September, quite a reduction was made on all the lines of the Southern Pacific Company's roads so that in reality tickets will cost much less this year than they did last.

Those coming over the S. F. and N. P. Railroad will call for camp-meeting tickets, and will receive round-trip tickets to San Francisco at the following rates:—

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Petaluma " " " "	1 50

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SPECIAL MENTION.

IT is with pleasure that we make mention of Messrs. Bywater, Tanqueray & Co., who act as agents for many missionary societies at home and abroad. We opened correspondence with them last spring while in America, prior to starting for England with a party of sixteen *en route* for the continent and South Africa. They met us at the boat in Liverpool, and rendered valuable assistance in the transfer of our luggage, and aiding our friends who went as missionaries to various parts. Unlike some whom we have found, these gentlemen, we are glad to say, have helped us from the interest they have in the cause of Christ. They make no charges for counsel, or where actual expense is not incurred; and when it is, their charges are very moderate.

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