

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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"LORD, CAREST THOU NOT THAT WE PERISH?"

O Lord, we perish! Dost thou, then, not care
That the wild waves should o'er thy children
sweep?

Oh, faithless hearts, was he not with you there,
And thought ye *He* could perish in the deep?

And, lo! he dwelleth with his loved ones still,
Though weak and erring oft they seem to be;
For well he knows all this world's boasted skill
Shall fail to guide them o'er life's stormy sea.

Oh, Christian! of one thing alone make sure,
That Christ is with thee; then speed on thy way;
Thy bark, though frail, shall every storm endure,
For *He* is there whom wind and wave obey.

—Selected.

General Articles.

THE LIGHT OF THE WORLD.

BY MRS. E. G. WHITE.

"YE are," says Christ, "the light of the world." As the sun goes forth upon its errand of mercy and love, as the golden beams of day flood the canopy of heaven and beautify forest and mountain, awakening the world by dispelling the darkness of night, so the followers of Christ should go forth upon their mission of love. Gathering divine rays of light from the great Light of the world, they should let them shine forth in good works upon those who are in the darkness of error.

Do you, my brethren and sisters, realize that you are the light of the world? Do you, in your words and deportment at home, leave a bright track heavenward? What is it to be the light of the world? It is to have God for your guide, to have the companionship of holy angels, and to reflect to others the light that shines upon you from above. But if you fail to exercise Christian courtesy, forbearance, and love in your families, God and holy angels are grieved away; and instead of being the light of the world, you are bodies of darkness.

It is possible, through the grace of Christ, to have control over yourselves at all times. If a dear friend, one whose good opinion you greatly desired, should come into your home, you would not be found fretting and scolding; but you would control your words and actions,

and would seek in every way to so conduct yourselves as to gain his respect and confidence. Shall we take more care in the presence of a comparative stranger than in the presence of those who are dear to us by the ties of nature; or in the presence of Jesus and heavenly angels? God forbid; for by so doing we fail to meet the claims of high Heaven upon us.

It is not the will of God that we should be gloomy or impatient; nor that we should be light and trifling. It is Satan's studied plan to push persons from one extreme to the other. As children of the light, God would have us cultivate a cheerful, happy spirit, that we may show forth the praises of him who hath called us out of darkness into his marvelous light. A lady once lived in our family nine years, and during all this time we did not hear an impatient word or a light expression from her lips; and yet she was the most cheerful person I ever saw. Hers was not a life of darkness and gloom, nor of lightness and frivolity. In this respect our lives should be like hers. God would not have us live under a cloud, but as in the light of his countenance.

Some are naturally of a reticent disposition; a smile is seldom seen upon their faces, and they seem more like statues than human beings. Such should open their hearts to the Sun of righteousness, and gather precious rays of light from Jesus, that they may reflect them to others. God wants you, brethren and sisters, to have this light in your hearts, and then you will be channels of light wherever you are. Like the sunflower, which turns its face constantly toward the sun, you must look continually toward the Source of light, that you may catch every ray possible.

Many who profess to be followers of Christ are as worlds without the sun. If these would leave their darkness and unbelief, and press forward in faith, they would become light in the Lord. Who would think of distrusting a dear friend who promised that if we would follow him he would lead us safely through the darkest forest? Much less ought we to doubt the word of Jesus, who has said, "He that followeth me shall not walk in darkness, but shall have the light of life." He will not leave those who trust in him to fall under the temptations of Satan. This is not his way of dealing with his children: He has promised to lift upon them the light of his countenance.

The law of God is made void in the land, but here is a little company who have come out from the world and are standing in defense of that law. To these Jesus says, "Ye are the light of the world." Now, suppose that you keep your minds dwelling upon self and your darkness; how can you be the light of the world? You keep yourselves in dark-

ness by looking at your own imperfections, instead of the willingness and power of Jesus to save to the uttermost all that come unto him in faith. You hug your darkness so close that there is no chance for the light to get in.

I want to say to those who have been desponding, When Satan comes in to tempt you, and you have no evidence that the Lord accepts you, do not look to see how dark you are, but look up to the light. Begin to praise God for the plan of salvation, and hold every victory gained through Christ. As you repeat the confidence you have in Jesus, Satan will flee; for he cannot bear the name of Jesus. Thus, step by step, you can fight the good fight of faith. Remember that Jesus has borne long with you, and he does not want you to be lost. He says, "Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." By this he shows that he wants to take possession of your hearts.

Satan may tell you that you cannot be blessed; but Jesus says that he *will* come in, if you will open the door of your hearts. Which will you believe? Here is another precious promise that all may claim. It is not addressed to those who are perfect, but to sinners; to those who have wandered away from Christ. "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Is there one who dares not claim this promise? Is there one who will say, "I am so sinful that this does not mean me"? Put away such thoughts. Christ will accept you, polluted by sin though you may be, if you will come to him with contrition of soul. He invites all to come into the light of his presence. Then why should you remain away?

The word of God says, "Draw nigh to God, and he will draw nigh to you." It will require an effort on your part to walk with God. Jesus said to the man with the withered hand, "Stretch forth thine hand." The afflicted man might have said, "Lord, I have not used it for years; heal it first, and then I will stretch it forth." But instead of this, when Jesus commanded him to stretch it forth, he exercised the power of his will, and moved it just as if it were well. The very exercise of the will power was evidence to Jesus that the man believed; and his hand was healed in the act of stretching it forth. God would have you put away your darkness, and show that there is a power in the Christian religion that there is not in the world. He wants to make you all light in him; he

wants to fill your hearts with love, and peace, and hope. If, then, you continue to cling to your darkness, you dishonor him; for you do not correctly represent to the world a sin-pardoning Saviour. If you are gloomy, desponding, hopeless, you are a poor representative of the Christian religion. Christ died for all. The sacrifice was complete. It is your privilege and duty to show to the world that you have an entire, all-powerful Saviour. It was the Son of the infinite God who died to purchase a full and free salvation for all that would accept it. Then why not take him as your Saviour? He rebukes your unbelief; he honors your faith.

(To be continued.)

WHAT ERROR DRIVES MEN TO.

It is a trite saying that "murder will out." And so it is. Sooner or later error will betray itself. In its defense its deformity appears. Since the Sabbath question has come up, and begun to attract the attention of the people, a class of religionists has arisen, advocating the abolition of the law of God. Sabbatarians, from the first, have claimed that this position has been taken, not from a sincere belief that the law itself is bad, but simply to avoid a plain duty enjoined in the law,—that of keeping the only day God has owned and blessed,—and that because they can find no place in the Scriptures where the Sabbath law by itself has been annulled. Like Herod in destroying all the children of Bethlehem to destroy Christ, they have sought to dispose of all the law that is in any way connected with the Sabbath in order to get rid of that institution. But we firmly believe that the Sabbath will escape, as did the Saviour, any such wholesale slaughter. Our attempted Sabbath-destroyers will have to employ weapons upon which finer sight can be taken, or they may rest assured that they will "miss the mark."

Recently two of the international Sunday-school lessons have been directly upon the ten commandments. To follow in the wake, our antinomian friends have taken up the same subject in their Sunday-school *Quarterlies*, two lessons appearing upon the commandments. They are thus given an excellent opportunity to freely express themselves, and show to the world their honest convictions and real attitude toward God's ten words. Of course, we would expect their *Quarterlies* to teach just what they, as a people, really believe in regard to the commandments, as the instructions given in them are intended for their own children and people.

Were we to anticipate what their teachings would be, we should expect, to be consistent with their positions taken in debate, that the instructions would start out by relegating the decalogue to the past under such appellations as "yoke of bondage," "abolished," "taken out of the way," and "nailed to the cross." But imagine our surprise, upon looking over the June number of the *Christian Sunday-school Teacher*, to find such expressions as these: "The law of God;" "I must fear God and obey his words;" "The first table of the law, which came before us last Sunday, defines our duties to God; the second table defines our duties to each other. Both must be kept. The divine law has never been repealed;" "the keeping of these will make all society pure and good."

Think of antinomians teaching the rising generation that the ten commandments are "the law of God"! Think of their making the astonishing statement that these commandments have "never been repealed;" and of the still more astonishing statements that they "define our duties," and they "must be kept"! What can all this mean? Have they

changed their position? This is just what Seventh-day Adventists teach, and yet this people assert that they have the only theory that can successfully overthrow Seventh-day Adventism. How can they overthrow it, and take the same position? Belligerent armies usually draw up their forces and point their guns in opposite directions. It must be that our Disciple friends wheel around and take another position when they attempt to overthrow the aforesaid ism. And this we find to be the case. A very different story do we hear about the law when the Sabbath question is up. Perhaps we can better appreciate the wide disparity between the teachings of their Sunday-school works and the arguments resorted to in their anti-Sabbath works, by comparing a few statements from each touching the same points.

ANTI-SABBATH WORKS.

They [S. D. Adventists] affirm that there are two laws—one the ceremonial, and the other the moral law. This is bald assumption. Where can we find this distinction of moral and ceremonial laws?—*F. Walden, in the Sabbath Question, p. 22.*

Neither of these (the two great commandments. Matt. 22:37, 39) is to be found in the decalogue, and yet they were chief. That is not all; a man might observe every one of the ten, and not keep either one of these.—*D. R. Dungan, in Sabbath or Lord's Day, p. 34.*

The decalogue was written on tables of stone, by the finger of God. But what has that to do with its perpetuity?—*D. R. Dungan, in Sabbath or Lord's Day, p. 33.*

The law of which the Sabbath was a part was done away in Christ.—*D. R. Dungan, in Sabbath or Lord's Day, p. 38.*

Now to my mind, the question resolves itself into this: Are we now under the law of which the Sabbath was a part, or is the Sabbath now binding on Christians? For certain it is, if we are to keep the Sabbath, then we are bound to observe the seventh day of the week.—*D. R. Dungan, in Sabbath or Lord's Day, p. 7.*

The Sabbath reminded the Jews of their bondage in Egypt.—*F. Walden, in the Sabbath Question, p. 38.*

SUNDAY-SCHOOL WORKS.

No reader of the Pentateuch can fail to mark the fact that a special importance belonged to the commandments. They were spoken directly by the voice of God, . . . while the other precepts bearing on things civil or ceremonial were communicated through Moses.—*Standard Bible Lesson Quarterly, p. 129.*

The first four are summed up in the golden text of that lesson; the second table of six, in the golden text of this lesson. (Golden texts: Matt. 22:37, 39.)—*The Bible Student, p. 176.*

They were written on two tables of stone by the finger of God, thus indicating that they were designed for permanence.—*Standard Bible Lesson Quarterly, p. 129.*

The divine law has never been repealed. The decalogue is the basis of human law,—"the common law," the world over.—*Christian Sunday-school Teacher, p. 183.*

The first table of the law, which came before us last Sunday, defines our duties to God; the second table defines our duties to each other. Both must be kept.—*Christian Sunday-school Teacher, p. 183.*

God speaks, and I must hear; God calls, I must obey; Him must I serve, and him alone, All idols put away. His name I must revere, And never lightly speak; His holy day I must observe, The best of all the week.—*Primary Quarterly, p. 67.*

Our God is a royal God, requiring of men the tribute of one day in seven for his service. With a proper keeping of this day are linked the best interests of both society and individuals.—*Christian Sunday-school Teacher, p. 178.*

To the Jews, the seventh day was a Sabbath, or rest, reminding them of God's rest from the work of creation.—*Standard Bible Lesson Quarterly, p. 133.*

The above extracts are all written by the same people and from works most of which are published by the same house, the Chris-

tian Publishing Co., 913 Pine St., St. Louis, Mo. Is it not a little strange that when getting up Sunday-school lessons they can plainly see the distinction between the moral and ceremonial laws; that the ten are "summed up" in the two great commandments; that their being written by God on tables of stone indicated that they were designed for "permanence;" that these have "never been repealed," but define, not simply the duty of the ancient Jew, but "our duties," the duties of Christians—converted Gentiles; and that the "royal God," by virtue of that same law, requires of men, down here in 1887 A. D., the "tribute of one day in seven," which commemorates "God's rest from the works of creation" and not deliverance from Egyptian bondage; but that when they make an attack on God's Sabbath, these things all at once become so obscure, nay, even false? Is it not indeed strange?

What explanation can be made for this diverse and twofold handling of the word of God? The only one that seems possible is that in one instance they are teaching the young what they believe to be good and right, and in the other they are seeking to avoid a plain duty, and to defend a practice based on Papal assumption and a commandment and doctrine of men, to do which they find it necessary to tear down that which they build up and find to be wholesome teaching in the Sunday-school. It needs no argument to show the inconsistency of such a course. A house divided against itself must fall. We presume that it is as difficult to be on both sides of the fence at once now as ever, and those who attempt it only show the dire extremity and desperate lengths to which their false theory drives them. We are reminded of the language of the psalmist: "The heathen are sunk down in the pit that they made; in the net which they hid is their own foot taken." Ps. 9:15.

So it ever is. A wrong premise invariably leads to a wrong conclusion. One error demands others to support it. Truth never calls for such assistance, but rears a structure of polished stones quarried from the mine of truth, beautiful, symmetrical, and grand. Error seeks to hide its deformity; truth invites the closest scrutiny.

"Truth crushed to earth will rise again;
The eternal years of God are hers;
But error, mangled, writhes in pain,
And dies amid its worshippers."

—*W. A. Colcord, in Review and Herald.*

GOOD AND BAD CONSCIENCES.

WHEN Peter and John were commanded by the Jewish rulers "not to speak at all nor teach in the name of Jesus," they promptly replied: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." When these apostles, having disobeyed the command of these rulers, were called to account by them for so doing, they again replied: "We ought to obey God rather than men." Saul of Tarsus, on the other hand, thought that he "ought to do many things contrary to the name of Jesus of Nazareth," and he did so, not only persecuting his followers in Jerusalem, but pursuing them "even unto strange cities."

Here are certainly two different consciences, leading to opposite courses of action; and the point of their divergence from each other is not in the rightful supremacy of conscience in either case, and not in adherence to what conscience required. Peter and John obeyed their conscience; and Saul of Tarsus obeyed his conscience. The difference between them

consists in the fact that Peter and John had correct consciences, according to the truth and the requirements of God, and that Saul had an incorrect conscience, contrary to the truth and the law of God. Saul had a false conscience. What he thought that he ought to do was sinful in the highest degree; and this fact he afterward freely admitted, and for it he bitterly condemned himself. He did not excuse his conduct or deny its sinfulness on this ground. He spoke of himself as the chief of sinners, because he persecuted the church of God.

It is not enough then simply to obey conscience. That conscience must be correct in what it requires, and must then be obeyed. A man is as really bound to have a right conscience as he is to obey conscience. He cannot excuse a wicked act, or change its nature, by a false conscience. The act is what it is, independently of his conscience; and it is his duty to see it in its true light. Human obligation reaches to right thinking as preliminary to right action. "Woe unto them," says the prophet Isaiah, "that call evil good, and good evil; that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter!"—*Independent*.

IF NOT THE LAW, WHAT OF THE PROPHECIES?

THIS is an age of skepticism. Men are willing to let go truth and embrace error if truth is unpleasant to them. The Unitarian un-faith finds a response in many un-Unitarian minds, especially as pertaining to the Old Testament law.

I believe in the "Bible, Old and New Testaments, as the word of God." I am called a fanatic on a good many questions and do not care if the learned world "smiles" for my firm belief in the Old Testament. If I must surrender the law, I cannot keep the promises. If there is no rule of life for man, how may he know how to live? (I speak of the moral law and not of the ceremonial law, which prefigured Christ.)

Law is a rule of life. Then I believe that the law has its existence in the very relation between man and God, and man and man. When Moses received the tables from God with the "Thou shalt not's" to engrave upon the door-posts and upon the minds of men, it was not the first existence of those laws with their tremendous penalties attached.

If the foregoing be correct, then it will not be necessary to spend time and space to prove that the moral law was not given to the Jews alone. Verily it must be that the law was, and is, for all who need the law. Take, as proof, Christ's statement concerning the Sabbath: "The Sabbath was made for MAN." No limit. And for the Jew to violate the seventh commandment could be no worse than for the Gentile. As further proof that the God of the Jew and Gentile alike (Rom. 3:29) made a law (in the nature of the creation of the human family, we take it) which was binding, whether written or unwritten, we will quote from Paul, Rom. 4:15, "Where no law is there is no transgression." Rom. 5:13, "Sin is not imputed when there is no law." The conclusion drawn from these quotations is that if there was at any time no law there could be no sin at such time. But read Rom. 3:23, "All have sinned." Death is the consequence of sin, and in Rom. 5:14 we read that "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." These sinned, though not as Adam did. They broke other laws. Therefore we must agree

that the law existed before and after the flashes of lightning around old Sinai.

But it is argued that "Christ is the end of the law." Rom. 10:4. True, "for righteousness to everyone that believeth." When a soul sanctified (the "old man with his deeds" removed), filled with the Holy Ghost, and thus robed in the righteousness of Christ, "goeth about doing good," there is no law-breaking done by that soul. A man does not sin while filled with the Holy Spirit, inasmuch as God cannot lead into sin, and Christ has thereby become "the end of the law for righteousness" to him that "is righteous even as he [Christ] is righteous." 1 John 3:7.

"The law was our school-master to bring us unto Christ." Gal. 3:24. The seeker to-day who finds Christ, finds him by reason of the fact that there is a law with a terrible penalty; he has violated the law and must meet the penalty unless a Saviour can interpose for him. He feels condemned and that justly, believing the law reasonable and righteous, and, repenting, implores the Father to give him Christ.

I think, with Paul, "we establish the law." Rom. 3:31. I also think that if you wrest from me my Old Testament with it you may take the New. In the New Testament I read of the historic Christ; in the Old Testament I read of the Messiah of prophecy. As I look upon the historic Christ, I know him, because he is just like the Christ of the prophets, and I can see the truth of the one by the statements of the other. Christ Jesus said he came to fulfill the law and the prophets, but not to abolish the commands he himself had given, nor to make of none effect the prophecies concerning himself.

I love the Bible for various reasons: It is the word of God, and reveals my origin, tells where I am, where I may go, and how I may get there. From Genesis to Revelation inclusive, it shows me "the way, the truth, and the life." Then, skeptics, remove your hands from that sacred Book; tear not from it a single leaf, nor allow a finger-print to soil it. Beware how you mouth it. It is God's word, and is not only precious to the thirsty soul but terrible to the unbeliever and to the ruthless hand.—*Rev. C. E. Walker, in Christian Cynosure*.

ABOUT THE NEW PREACHER.

"How do you like Brother Jones?"

This was what Solomon Smith asked me, I having accepted his invitation to go and hear the new preacher in Smithville. I replied that I liked him very much, for he preached an earnest, gospel sermon.

"But did you see how awkward he was? Why, he knocked the hymn-book off the pulpit with one of his clumsy gestures. And then he said, 'you oughter,' and 'them folks that does so,' and used any amount of bad grammar. You did not like that, did you?"

"Of course not. But in spite of those little infelicities of manner and style, he is a grand preacher, and I will tell you why. First of all, he don't preach himself. He seems to forget all about himself. He talks and acts like an ambassador who has been sent on a mission, or who claims attention, not in his own name, or by reason of any skill that he has in presenting his message, but on account of the message itself, and the dignity and claims of the sender. There is nothing so trying to me as self-consciousness in the pulpit. Better any awkwardness than that. In the second place, I like Mr. Jones because he believes in God. You can see that, especially in his prayers. He talks with God just as Abraham did when he stood before him pleading for Sodom. He evidently realizes

that the church is God's house, and that God himself is there in some special manner, to welcome his people, and to hear what they have to say to him. Such prayers make me feel that I am at Peniel, standing by Jacob as he wrestles with the angel of the Lord. It is a great thing, I tell you, for a preacher to have such faith in God's presence as Mr. Jones has, to be able to stand before a congregation so absorbed in communion with God that he forgets all else in the fervor of his devotion.

"I like Mr. Jones, in the third place, because he believes that all men are sinners, and is not afraid to tell them so. How plain and emphatic, and how tender and loving, was his statement 'that the whole head is sick, and the whole heart faint!' I tell you, Solomon, unless a preacher is thoroughly orthodox on depravity, he wouldn't do much good. You must make men realize that they are sick before they will apply to a physician. You must convince them of sin before you can get them to welcome a Saviour.

"My fourth reason for liking Mr. Jones is that he believes in the Bible. He is constantly appealing to the law and the testimony. His sermon bristled with quotations. They were not from the theologians, or from the poets, but from the word of God. When he found a 'Thus saith the Lord' for anything he was satisfied, and insisted that his hearers ought to be. I am sick of this modern rationalistic style of preaching. We don't want in the pulpit messages from men, but messages from God. I like to hear a preacher who speaks with authority, because he speaks the words of his Master and mine.

"My fifth reason for liking Mr. Jones as a gospel preacher is that he evidently believes in the assurance of faith. He thinks that, if people are converted, they ought to know it, and be happy in the knowledge. He has no patience with the moping, sighing sort of Christians who hope that they have a hope. He evidently knows in whom he has believed, and is persuaded that God is able to keep him, and he thinks that we all ought to have the same knowledge and persuasion.

"I have many more reasons for liking Mr. Jones, but I will give you only one of them now. He is as indignant as Paul was with the Christians who continue in sin that grace may abound. He believes in our showing our faith by our works. He believes that if we love a holy God, we will want to be like him. He believes that we ought to be pressing toward the mark for the prize of our high calling, that we ought to work out our salvation with fear and trembling, to perfect holiness in the fear of God. I tell you, Solomon, we have too many philosophical preachers, too many poetic preachers, too many dramatic and pictorial preachers; what we need in this age of abounding worldliness is plain, earnest, pungent, gospel preaching. And when I hear a man in the pulpit who speaks as if God had sent him to try to save a perishing world, I don't criticise his grammar, or his gestures—I honor him as an ambassador of my Lord."—*Occident*.

How often do we look upon God as our last and feeblest resource! We go to him because we have nowhere else to go. And then we learn that the storms of life have driven us, not upon the rocks, but into the desired haven.

In yielding to one temptation, the way is opened for so many. Nothing will serve us day by day but a humble trust in Him who is able to keep us from falling, and striving to watch as well as pray.—*Short Arrows*.

A MOSLEM REVIVAL.

TURKEY has entered upon a revival of education and religion; that is, a revival according to Moslem ideas. It commenced by the issuance of orders for closing all schools supported by foreigners which did not have special grants from the Sultan. Next, the movement was extended to European and American schools of all kinds, Moslem children being prohibited by law from receiving instruction from foreigners, while at the same time Turkish schools were opened in towns and villages, and the children were made to attend them by compulsory laws.

Side by side with this educational movement there has been inaugurated a religious revival. The mosques have been repaired, renovated, and decorated, new places of worship have been opened, and the shrines of Moslem saints have been multiplied.

The Turk is described as conducting this revival not in a fanatical spirit, but in a practical, business-like way, for the sake of consolidating his political power and reviving his influence in Asia.

This action of Turkey, miscalled a revival of education, puts a period to her intellectual advancement. All that Turkey has learned of late years has been taught her in the schools founded and supported by foreigners—chiefly Americans. Turkish schools, outside of Constantinople, are merely names, nothing more. The one book of study for the children in these schools is the Koran. From this they learn to read, and its precepts are impressed on their minds continually; and among these precepts, and the one chiefly insisted upon, is not the declaration that there is but one God and Mohammed is his prophet, but that the one true religion is Islamism, and that to conquer the world by the sword and to convert all people to the true faith on pain of death, is the duty and privilege of every believer.

It may be asserted that the revival of Turkish education and of the Moslem religion is unaccompanied by a spirit of fanaticism, but the assertion cannot be true. Education is made to depend upon the national religion, and the very genius of that religion is fanaticism. As well say that education in the tenets of Mormonism is unconnected with polygamy, or that training in the school of the Apache warrior does not teach murder and rapine.

Such a revival augurs ill for the future of Turkey. Conquest of the infidel is an essential, ingrained part of a genuine Turkish education, and if carried to its logical sequence must result in an attempt on the part of Turkey to extend its power by the sword; an attempt which can result only in the utter destruction of the Ottoman Empire.—*S. F. Chronicle.*

BREAD AND BUTTER STUDY IN GERMANY.

THE State appoints the theological as well as the other professors, and there is no guarantee that they will be fair representatives of the spirit of the church, or will devote their efforts to promote its life. Rationalism, pantheism, evolutionism, Ritschelism, and the various shades of orthodoxy, may be represented in the same theological faculty. This state of things is maintained in the interest of what is called scientific freedom, and finds favor even among the orthodox. There is now, however, a strong tendency to secure for the church more power in the appointment of theological professors.

The choice of theology on the part of students is much on the same ground as that of the other professions. Conversion and an ardent desire to promote the cause of Christ

are not regarded as essential. It is called a "bread and butter study," and is frequently pursued because the parents have chosen it, or because it promises a livelihood. The course of theological students at the university is often the reverse of that expected in America. Many are experts at dueling, beer drinking is, of course, common, and the life in general is characterized by the freedom prevalent among German students. One need but know the facts in order to appreciate an address to a ministerial conference in this city by Rev. Braun, on the need of a converted ministry. The address produced a sensation. The author was not only himself keenly aroused to the importance of the subject, but he had also received a number of letters emphasizing the need of its discussion.—*Rev. J. H. W. Stuckenberg, of Berlin, in the Homiletic Review.*

THE EXCELLENCY OF THE DIVINE LAW.

"The law is holy, and the commandment holy, and just, and good." Rom. 7:12.

By the first clause of the text just quoted the apostle means that the law as a whole is agreeable to the character of God, and calculated to promote holiness. When he goes on to speak of "the commandment," he seems to refer to the law taken in its various parts separately; each specific requirement is "holy, and just, and good," with perhaps a special reference to that one which he had been particularly alluding to, "Thou shalt not covet," and which might serve as a key to the whole, by showing that they extend to the heart. "The commandment," then "is holy"—pure, free from all defect; "just"—agreeable to justice, right in the very nature of the thing; "good"—in the object and end it is designed and calculated to accomplish, benevolent, adapted to secure happiness.

We might indeed well conclude, even prior to examination, that a law given by God would necessarily be characterized by highest excellence. If we did not know what the law itself was, if the bare fact alone were announced to us, that God had authoritatively published a law which was to regulate the conduct and feelings of his creatures, both towards himself and in all their intercourse with each other, we nevertheless might, antecedently to all knowledge of its nature, positively conclude that the stamp of perfection must be indelibly impressed upon it. For how could it be supposed credible, coming from an infallibly wise and good Being, that there should be either deficiency or excess,—that there should be an arbitrary exaction of more, or a weak toleration of less, than was exactly proper? To suppose God capable of issuing a law requiring either more or less than was exactly right, is to suppose him acting without wisdom and without goodness; in fact, it is to deny altogether the existence of those attributes which distinguish Deity,—perfect wisdom, perfect justice, perfect benevolence.

We have, then, in the essential character of God, a guarantee that the law which issues from him shall be neither deficient nor superfluous; "his work is perfect." And then if he gives a perfect law, it must be right to enforce it; and there must be as much wisdom, and even goodness, in his guarding it when given, as there is of those qualities in his giving it at first; and consequently it is as right to punish the violation of law as it was right originally to enact law at all.

But we will not rest the case on the presumed excellence of the law; we will examine it for ourselves; it invites the investigation of the thoughtful, and it deserves their admiration, for it is beautiful as the laws which

God has stamped on nature, and by which he secures the order and harmony of the universe.

But what do we mean by "The Law"? We will endeavor to answer the question, and in so doing shall perceive that—

1. The excellency of the law is seen in its very nature. Generally we mean by the law that which is commonly called "the moral law," presented to us in the shape of distinct commandments, ten in number; prescribing to each one of us concerning God in the first place, and then concerning our deportment to all our fellow-creatures. These are illustrated, and their extensive bearing shown, by many other precepts which are scattered through the Scriptures. But there is not a single injunction or prohibition (of a moral kind we mean, of course, not referring now to the ceremonial law given to the Israelites, which has another explanation) which is not referable to one or other of these commandments, and included in it.

If, however, without any amplification, we wish to have the whole law in a closely condensed form, so that we may bring it under the eye in one view in all its entirety, we can do so. It lies in a small compass as summed up for us by its divine interpreter: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Thus it consists of two parts. Let us examine it in both its branches, and see if it be not "holy, and just, and good":—

As to the first part, is it not well to call on the creature to love, and reverence, and worship, and obey his all-wise and kind Creator, Preserver, and Benefactor, to whom he owes life and breath and all things, and on whom he entirely depends? Must it not be right to love perfect excellence and goodness, to submit to perfect wisdom, to manifest gratitude for kindness? Must it not be right to worship God? and, if so, right to worship him in the way which he may see fit to prescribe? And if all this be right, is it not of course right to require it? And if so, would it not therefore be wrong to dispense with it? Then this first part of the law cannot be excepted against.

The second branch is drawn out for us into six particulars, the admirable propriety of which will be the more readily recognized if we consider ourselves the objects on whose behalf the law is made, rather than the subjects to whom it is given. In the first of these God very wisely and kindly confirms parental authority, and dictates to children as to their behavior towards those who gave them birth. They are to love and respect and obey them, kindly cherishing them in old age, if need require, tending them and soothing them to life's latest hour. All parents must approve this requirement; and if in any case the young were disposed to murmur at it, feeling it an irksome yoke, we should appeal from their present to their future selves, when they also shall sustain the parental character, and will be quite prepared to approve it.

The second cannot require any comment: "Thou shalt not kill." Who does not feel that his life ought to be inviolate, and the life of those he loves? Who does not decide that if any man should invade his dwelling, and murder his wife, his parent, or his child, severe punishment ought to follow? See then with grateful admiration, how, by an express prohibition to all men, God has guarded your life and the precious lives of all who are dear to you.

Similar is the third: "Thou shalt not commit adultery," including in the prohibition every kind and degree of impurity. But to

whom shall we appeal? Assuredly not to the violators of this commandment in any form; not to those who would, at any cost, throw the reins upon the neck of their passions, and with base selfishness seek only their own gratification, no matter at what expense to others. From such we turn away, as utterly incapacitated to judge; or we appeal to them in the other characters they may sustain, and as to the relationship of life which they rejoice to own. Who does not wish, above his wish for life, that the sanctity of his own dwelling may ever be most sacredly preserved? Does not everyone who answers to the name of brother, husband, father, with a knit brow and a flushed cheek, and in a tone of deepest emotion, assert that his own beloved relatives ought, by every means possible to devise, to be most sacredly guarded from even the slightest harm? Would he not have them protected by the strongest sanctions law can give, shielded as by triple brass, from the faintest breath of the spoiler? How benevolent, then, the law which forbids, under penalty of God's displeasure, everyone from blighting the fair blossoms you so sensitively cherish. God himself puts a fence around your dwelling; and in a tone of command that will not be slighted with impunity, warns off every profane intruder, and forbids even the faintest wish to wrong you. Thus is he by this law the kind guardian of your domestic peace.

Similar is the fourth: "Thou shalt not steal." Again consider yourself the object in whose favor the law is made, and you will recognize that hereby God sets a hedge about all you have; your possessions are to be your own entirely, and no one is to deprive you of the least portion, or to defraud you in any transaction. So with the fifth. All persons are forbidden to meddle with your fair fame; your character is to be as sacred as your life. God will not hold that individual guiltless who misrepresents you in any way. And knowing that all outward improprieties and positive wrongs begin in the heart, in the sixth he prohibits all persons from wishing to wrong you in the least degree, or to gratify themselves at your expense.

Thus God decides how all persons shall behave to you, thus kindly does he guard you on every hand. In other parts of Scripture these requirements are explained to be positive in their real meaning, as well as negative, so that persons are not to be content with simply abstaining from doing you harm; they are to do you good as occasion may require; they are to embrace all opportunities of increasing your comfort and happiness, and are to love you as they love themselves. Thus extensively has God cared for your welfare; thus strict is the charge he has given to all men concerning you.

Is not the law, then, holy, and the commandment holy, and just, and good? And then is it not quite as excellent when you are the subject as when you are the object of it? when it is law to you concerning all your conduct towards others, as when it is law to others concerning you?

2. But observe its excellency in its tendency to make the observer of it happy.

And it has this tendency in many ways. There would be in one who should perfectly keep the law a perfect satisfaction with himself. Conscience would never speak in an accusing tone, but always the language of approval. There would be a sense of God's approbation, which would fill the heart with joy.

It will be admitted by every reflecting person, that happiness does not depend so much on external circumstances as upon the state of our own minds. We are dependent on

ourselves rather than upon others. Take an ambitious, restless, dissatisfied man, and load him with riches, honors, authority; will he be happy? You unhesitatingly answer, No. But why not? Because, you reply, his own disposition will prevent. Take another,—a suspicious, jealous, irritable, and revengeful man,—place him among the peaceful and amiable; will he be happy? No, his wretched temper will be a perpetual preventive of enjoyment, and if he does not find sources of disquietude, he will make them. On the contrary, let a man of a cheerful, contented, grateful, and benevolent disposition, be brought into painful circumstances, and his situation, though trying, will not deprive him of peace and happiness. Or let a meek and gentle spirit, though sensitive, be exposed to unkindness; still though grieved, the mind is not robbed of its peace. We have a beautiful illustration in the psalmist; "Princes also did sit and speak against me, but thy servant did meditate in thy statutes."

We can easily conceive that were an angel to become incarnate, and to dwell among us for a time, exposed to hardship, neglect, and insult, none of these things would destroy his peace. His well-regulated mind would prevent external things, mere accidents, from affecting his inner self. And so our happiness is not placed at the mercy of outward circumstances, over which we have no control; it is made to depend much more intimately upon ourselves, and the state of our own minds. "A good man shall be satisfied from himself;" "great peace have they that love thy law, and nothing shall offend them."

The law of God is such as, if observed in its spirit as well as its letter, would make us happy in our conformity. It prohibits nothing that is not injurious; it requires nothing that is not advantageous. We know how pleasant to one's self are the feelings of kindness and benevolence. I can confidently appeal to the reader, whether he has not felt an exquisite glow of delight, when, on some happy occasion, his breast has been full of good-will to all around him. Oh, yes! if we know what it is to look abroad on creation with a kindly eye,—to be glad in the joy that was felt by others, and to wish happiness to the universe, embracing in our benevolence all ranks of creatures, we can bear witness to the fact that such feelings of expansive benevolence to others, when self was for a time lost sight of, have produced a gush of rapturous enjoyment which language is too poor to describe.

Happiness, then, depends on the state of our own minds, and the feelings which are prevalent there. Now the law of God prescribes exactly that class of affections, and that only, which invariably and necessarily produces enjoyment in the existence and exercise of them—love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, with all thy strength, and with all thy mind; and thy neighbor as thyself." And so "love is the fulfilling of the law."

Allow the imagination to bring such a state of mind before you as your own; just try the experiment of imagining how you would feel if every selfish, unlovely emotion had become utterly extinct, leaving no trace behind, and pure love to all beings animated your breast; the heart filled with holy love and reverence for God, so that you exulted in your relation to him, and delighted in all his will; love to God supremely, and to all his creatures subordinately,—why, your cup would be full to overflowing, and you would be ready to shout aloud for joy. Thus admirably is God's law adapted to secure the perfect happiness of everyone that observes it. Thanks be to God for such a law!—*H. H. Dobney (Baptist Minister, England).*

UN-CHILDLIKE CHILDREN.

WE reprint the following article from the *Review and Herald*, for which it was contributed, with a most hearty good-will. We hope it will be read by everybody who has children or the care of them, and that after it is read it will be remembered and heeded.

In localities where "Band of Hope" societies and similar gatherings are maintained, often a very prominent part of the program consists in recitations and other exercises by very small children, especially little girls. I have frequently seen little girls six or eight years of age, and even younger, called up to declaim or sing before large audiences.

These jewels of the home thus exposed to challenge the admiration of the public, are by no means unconscious that all eyes are fixed upon them, and, young though they be, they are not too young to flush with pleasure at the applause which follows their effort. The doting parents and friends, highly gratified by this juvenile display, seem to overlook entirely the fact that great and lasting injury may, in this way, be done the little ones.

Can it be hoped that the seeds of pride thus early sown in the young and impressible heart of the child, will bear no baneful fruit in after years? Will not the love of approbation, the praise-seeking spirit, thus engendered, sadly unfit the little one to meet and overcome the temptations of a world whose friendship "is enmity with God"? James 4:4. Nurtured under the glare of such publicity as can but crush out true modesty, will the child develop a character adorned with the "meek and quiet spirit, which is in the sight of God of great price"? 1 Pet. 3:4.

These are questions that mothers should consider well before they permit their little daughters to barter away that which is most beautiful in woman, for the mere gratification of their love of applause. Indeed, we need not look far into the future to see the effect of this kind of training; it manifests itself very quickly. The artless grace of childhood that was at first so pleasing, so beautiful, is soon exchanged for a boldness that ill becomes one of such tender years.

After the little girl has been induced to come before the public once or twice, coaxing is no longer necessary; praise is sweet. It is surprising how eagerly the children will listen for their names to be read on the program for the next meeting. This being true, it is not surprising that the results mentioned should soon follow. Are children not thus robbed of their childhood, of the very characteristics that make them a type or an example of those who should enter the kingdom of Heaven? Matt. 18:2-4; Luke 18:16, 17.

With such training, it will be little wonder that "the daughters of Zion are haughty." Isa. 3:16-24. That this work is connected with a good cause offers no excuse, since the child gains nothing that could not be imparted to it in other ways free from objection.

W. F. HOSKINS.

Muscatine, Iowa.

God's holy day's like a little grassy meadow in the wilderness, where tired steps halt for refreshment and repose, and the traveler, tasting of calm, clear waters, recovers strength to start forth anew upon his journeyings.—*Selected.*

GET in the habit of looking for the silver lining of the cloud, and, when you have found it, continue to look at it, rather than at the leaden gray in the middle. It will help you over many hard places.—*Dr. A. A. Willits.*

The Signs of the Times.

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

E. J. WAGGONER, }
ALONZO T. JONES, } - - - - - EDITORS.

CORRESPONDING EDITORS.

S. N. HASKELL, GEO. I. BUTLER.

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WHY WILL THEY SAY SO?

THE New York correspondent of the *Michigan Christian Advocate* recently gave an account of the funeral of Bishop Harris, in the course of which he said:—

"He is not dead. God's saints don't die; they only change their modes and forms of life."

As soon as we read that, certain texts of Scripture came to our mind, and we jot them down for the benefit of those who may have given a hasty assent to the *Advocate* correspondent's assertion.

"And all the days of Noah were nine hundred and fifty years; and he died." Gen. 9:29.

Noah was certainly a saint, for we read that he was "a just man and perfect in his generations, and Noah walked with God" (Gen. 6:9); and that by his faith and obedience "he condemned the world." Heb. 11:7. Yet the inspired declaration is that "he died."

Of Abraham we read:—

"Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years." Gen. 25:8.

Of Moses, who was honored of God more than any other man that ever lived, and who was faithful in all that the Lord gave him to do (see Num. 12: 6-8), the record says:—

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord." Deut. 34:5.

Again we read of another great and good man:—

"And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old." Josh. 24:29.

Samuel was one who was consecrated to the service of the Lord at a very early age. While yet a small child he was employed by the Lord to perform a very delicate task, and his whole life was marked by piety and strict devotion to duty. Of him the record is:—

"And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah." 1 Sam. 25:1. And again: "Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city." 1 Sam. 28:3.

Of the prophet Elisha the simple record is:—

"And Elisha died, and they buried him." 2 Kings 13:20.

This list might be lengthened indefinitely, for of all the thousands of millions of people who have lived on this earth, there have been but two of whom it could not be said, "And he died." These are the words which close each of the biographies (with one exception) in the fifth chapter of Genesis. But we have selected only a few of whom it could not by any possibility be denied that they were saints.

Now what shall we conclude? Shall we say that the correspondent of the *Advocate* is correct? If we do, then we contradict the record concerning all those holy men. This we dare not do; so we shall have to conclude that the writer whom we quoted is misinformed.

But why should he be misinformed? And why should thousands of others coincide with him in his disagreement with Scripture? for there is not a doubt but that more than nine-tenths of the professed Christians of the world, including theological professors and ministers of the gospel, would never think of questioning his statement. We repeat, Why should they be misinformed? What excuse can

they have for flatly contradicting the Bible? We confess that we cannot frame any excuse for them. They can read and the ability to do that is all that is required in order for one to know that both good and bad men do die. Nay, it is not even necessary to be able to read, to know this fact, for observation teaches it to everyone. "For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others." Ps. 49:10. And there is no man so powerful that he can redeem his brother "that he should still live forever, and not see corruption." Verses 6-9.

Then why will they persist in using such language? If they were blatant infidels, denying the Bible, and even in their mad blindness denying their own existence, we should not be surprised. But it is astonishing that men who profess to love the Bible as the inspired word of God, should so squarely contradict it. The only explanation that we can give is that, not heeding the warning of the apostle, they have been spoiled "through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8. Can anybody give a better explanation?

w.

A SUPERSTITIOUS PRACTICE.

THE religious journals and teachers of the day have much to say about slavish obedience to forms, urging that the observance of forms is utterly opposed to the spirit of the gospel. Such language is heard especially whenever anything is said about keeping the Sabbath "according to the commandment," being "buried with Christ by baptism into death," and sometimes even in regard to the Lord's Supper. The keeping of the seventh day of the week, as the Lord enjoins, is said to be a Judaistic regard for mere form; and whenever it is shown that nothing but immersion is baptism, they will say that to put so much stress upon mere form savors of superstition. We notice, however, that those who thus deprecate form in connection with Sabbath observance and baptism, are very zealous sticklers for Sunday observance, and for sprinkling in place of baptism. The natural conclusion is that they have no objection to forms, so long as those forms are of their own choosing.

Not only is this conclusion just, but it may also be shown that those who thus insist that the form is of no consequence, are indeed most superstitious in their observance of certain forms that are not commanded, and that they regard a mere ceremony much as the heathen regards a charm or an amulet.

That this is true of the entire Catholic world, needs no proof. It is only necessary to remind the reader of the "relics" which it is claimed are possessed of such wonderful healing properties, and of the sign of the cross and the *Ave Marias* which alone are said to ward off evil spirits. An instance of this superstitious trust in a mere form recently came to our notice in Oakland. A laborer was caught in the shaft of a mill, and was fatally injured. He was carried to the hospital in an unconscious condition, from which he never recovered. A priest was summoned, who administered the "sacrament" of extreme unction to the unconscious man, who died soon after. If that "sacrament" had not been administered, all Catholics would have entertained at least a doubt as to that man's future; but having received it, the priest can assure them that he is sure of Heaven!

Now no intelligent, candid person would dare affirm that "extreme unction" or anything else performed over a man who is already dead so far as consciousness is concerned, could have the least effect on his spiritual condition. Even Catholics themselves, when pressed, will admit that the performance of rites and ceremonies, or the repetition of prayers, is of no avail if unaccompanied by faith. And yet thousands of professed Protestants, who talk so glibly about slavish obedience to mere form, show themselves to be as superstitious as their Catholic brethren from whom they have borrowed those forms. In proof of this, we will cite only the so-called baptism of infants.

As a matter of fact, infants are never baptized except in the Greek Church; they are only sprinkled; but if we did not know how easy it is to be inconsistent, we should wonder that people who argue against immersion, on the ground that the form is of no consequence, and that valid baptism is simply "the answer of a good conscience," should be so scrupulous in regard to a mere form where it is impossible that there should be any conscience at all. Two instances will suffice to show that infant baptism is simply the result of gross superstition that is not exceeded among Roman Catholics.

In a recent note on "Children's Day," the editor of the *Congregationalist* said:—

"The rite of infant baptism can be made most impressive. Last year a young man of more than twenty, witnessed this ordinance for the first time on Children's Day. As he watched the pastor take one dear little one after another in his arms to bless them, he said, with deep emotion, 'If my father and mother had done that when I was a baby, I might have been a different boy.'"

If the intelligence indicated by that remark was a fair sample of the product of the brain of that "young man of more than twenty," we should say that he was even then a proper subject for the administration of "infant baptism." But we must remember that he simply echoed the sentiments of the church people about him, and that his remark is indorsed by the editor of the *Congregationalist*. Now we ask, What would have been the difference if that young man had been "baptized" when he was a baby? If that ceremony had been performed, and he had been a model youth, to what would the *Congregationalist* attribute his goodness? It could not be to any volition on his part, but simply to the magic charm of the few drops of water sprinkled upon him, or to the words uttered by the pastor.

But we have another case in which the element of superstition is so prominent as to be laughable. In the *Advance* of September 22, A. L. Frisbie, D. D., has an account of a "Sunday with the Stonies," a tribe of Indians on a reservation near the line of the Canadian Pacific, who have been civilized by missionary effort. He tells of the crowds that flocked to church, of the good order, of the reverence during prayer, and of the enthusiasm with which they sang "Old Hundred," and continues: "A baby was presented for baptism after the benediction. Fortunately he was asleep, so that he could not express any disapprobation of the proceeding." And then in all seriousness he goes on to say that mothers and nurses might learn a lesson from the way in which this baby was "put up," because he was placed in a casket shaped to the tiny form, the whole wrapped and bound, and his limbs, body, and head were so snugly cased and held, that he "could not kick if he wanted to." If he had been awake, he could not have objected to the proceeding except by yelling. "Fortunately he was asleep," and so the beautiful ceremony was not marred.

Will anybody tell us how much more solemnity or efficacy there was in that ceremony than in the incantations of the heathen Indian "Medicine Man"? If it is said that this was done in the name of Christ, then we reply that it was simply taking the name of Christ as a charm, and differed not a particle from the act of the seven sons of Sceva. See Acts 19:13, 14. We may add, also, that the mere calling of the name of the Lord Jesus over a person, will have no more effect if done by a Christian minister than if done by a Jewish exorcist.

In the instance quoted from the *Advance* the climax of absurdity was reached. There was an infant without power to discern between its right hand and its left; added to this it was bound hand and foot, and then while it was *asleep* the minister surreptitiously sprinkled a few drops of water upon it, and, behold, it was a Christian baby! This fairly surpasses the method by which the Jesuit missionaries in California converted the Indians a century ago. It is said that the Jesuits would mount their horses, lasso an Indian, force him into the mission building, and "baptize" him, and thenceforth he was a child of the church. If sprinkling an unconscious infant is productive of any good, we cannot see what argument can be brought against the forcible "baptism"

of adults. No one can fail to see that the element of faith is entirely excluded.

But it is urged when the child is thus baptized, the parents pledge themselves to train it up in the nurture and admonition of the Lord, and to bring it up in the full fellowship of the church. This is not true. The parents may indeed make the pledge, but it is not the so-called baptism that seals the pledge. If it had anything whatever to do with the pledge, then the parents themselves should receive the ceremony in token thereof. Would not the pledge be just as valid if the ceremony of sprinkling were not performed? Certainly; the sprinkling of the infant can by no means affect the parents; so we see still that the act is one of conformity to a superstition. To make this still more emphatic, we have only to cite the numerous cases that are related, where the child sought the company of the vicious as soon as it arrived at years of understanding, and at an early age left home and parents for a wild career, yet after many years he was converted, because he had been sprinkled in infancy. In such a case the same virtue is attributed to the so-called baptism that the savage attributes to the spell of the sorcerer.

But again, it will be said that in such a case the prayers of the parents avail to bring the erring one into the fold, even though he be absent from them. Very good; we know that "the effectual fervent prayer of a righteous man availeth much," and we are willing to accept that explanation of the cause of the young man's conversion; but that explanation nullifies the theory that the sprinkling in infancy was of any virtue. Would not the prayers of the parents be just as effectual without the mockery of "baptizing" an unconscious babe? The assumption on the part of the Pedobaptists who relate such cases, is that they would not be; and so again we see that some mysterious magic charm is attributed to the ceremony performed in infancy.

We have before us an article from the *Advance* of July 7, which tells of a very godless man whose wife had died, leaving two very young babes, twins. Two neighboring children became interested in the twins, and desired to have them "baptized," but the father refused his consent. Finally, as he was about to go to the far West, he gave a grudging consent to have the ceremony performed, but said that it should not be done in a church, and that no clergyman should come into his house. The writer relates the brother's delight at the consent gained, and says:—

"Hurrying home, the young churchman told his sister of his success, adding, 'And you and I must be sponsors.' The sister, though sharing his delight in the prospect of bringing the little ones into the fold, shrank from the responsibility of a god-parent where there seemed so little opportunity to fulfill the duties of the office. 'We can pray for them,' was the brother's answer."

Accordingly the ceremony was performed at the home of the brother and sister, and a few days later the babies were taken away, and were not heard of again until twenty years later, when the brother and sister learned that they were active church workers. The writer closes his narrative with the following moral:—

"We who are god-parents may not always be able to use personal influence, or make direct appeal to those for whom we are to take care. But these means failing our honest effort, there remains one mighty resource: *We can pray for them.*"

Of course you can; and you could pray for them just as well if they had not been sprinkled. To say that this is not so is to say that the sprinkling acts as a charm.

We have said that this anxiety for the "baptism" of infants, so that they may be sure to be saved, is superstition. To show that this is the correct term for it, we quote Webster's definition of superstition: "Extreme and unnecessary scruples in the observance of religious rites not commanded." Some may claim that their scruples for infant "baptism" are not extreme or unnecessary; but we hold that the observance, to any extent, of rites not commanded, is unnecessary, and that if stress is laid on them, as though they were necessary to salvation, then it is superstition.

We believe that baptism is necessary, for the Lord has commanded it. We would not dare tell any individual that he could be saved without it; indeed, we should tell him that he could not, if, knowing the commands and having the opportunity, he should refuse. But while it becomes us to be baptized, thus to fulfill all righteousness, we remember that "with the heart man believeth unto righteousness;" that there can be no righteousness without belief, and that only "he that believeth and is baptized, shall be saved." We do not decry the observance of forms, if those forms have been commanded. There is no element of superstition in humble obedience to a divine command, no matter how trivial the required act may seem. But when there is no obedience, because there is no command; when, even if there is a command, the act is done by proxy; and when there cannot by any possibility be either belief or obedience, then we say that devotion to a form is gross superstition, and can result only in evil, for no superstition is harmless. W.

THE FIFTH COMMANDMENT.—2.

"AND, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6:4. Nurture signifies, "The act of nourishing or nursing, tender care, education, instruction." Admonition signifies, "Gentle or friendly reproof; counsel against a fault or error; instruction in duties."

This shows that the Lord has given directions for the training, the bringing up, of children. This is only to be expected, because God has given one of the ten commandments especially to children, and whenever the Lord has given commandment, he has also given directions how to fulfill the requirements of it. But, as shown last week, the first duty toward the fulfillment of the fifth commandment devolves upon the parents. The above text shows the same thing. But this is evidently true from the very nature of the case, because it is the duty of every responsible being to honor God above all. But for a considerable length of time the child is irresponsible and incapable of knowing God, or of knowing of him. If, therefore, the child is to know of God, and his one obligation and relationship to him, it is evident that he must be taught. But there is no one to teach him but his parents. Consequently the first steps taken by a child toward the fulfillment of his duty toward God, or his duty toward man in obedience to God, must be taken under the guidance of his parents. In other words, the parents must stand virtually in the place of God to the child until he reaches the age of responsibility himself. And it is the duty of the parents to see that when the child reaches the age of responsibility, he shall be prepared to fulfill the obligations that devolve upon him, in the fear of God.

This is what is involved in the words, "Train up a child in the way he should go, and when he is old he will not depart from it;" and also in the text which stands at the head of this article, "Bring them up in the nurture and admonition of the Lord." The way in which he should go is in the way of the commandments of God; for saith the Lord: "I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:17, 18. The way of the commandments of God is the way of peace, for, "Great peace have they that love thy law; and nothing shall offend them." Ps. 119:165. And, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." Isa. 26:3. Therefore it is certain that "the way" in which the child is to be trained up so that he may not depart from it when he is old, is the way of the commandments of God: the "nurture and admonition of the Lord" in which the parents are to bring up the children, is that which is found in following the directions of the word of God. What these directions are, we shall now endeavor to set forth.

There is given us in the Scripture a notable

instance in illustration of the point which we here wish to develop. Paul wrote to Timothy: "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." Now unfeigned faith is one of the very graces that is connected with the great aim of the law of God. For, "Now the end [the purpose] of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." 1 Tim. 1:5. And here we find this great grace in a straight line to the third generation, and that too in a country and in an age that was as corrupt as any since the flood, and his father a Gentile too. How did it ever come about that this unfeigned faith was found in Timothy? It was not born in him, that is certain, for says the Scripture, "Foolishness is bound in the heart of a child." Prov. 22:15. How then happened it. Here is how: "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15. There is the whole secret revealed. "From a child he had known the Scriptures." He had been trained up in the way that he should go. He had been brought up in the nurture and admonition of the Lord.

What then says the Scripture about this? If we can find the course that was followed by which Timothy was brought to the grace of unfeigned faith, we may know what to do with our children that theirs may be the same happy experience. "Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." Deut. 4:9, 10. Of all the times, therefore, which that people were to remember, they were *specially* to remember the day that they stood before Sinai and heard the words of God. And of all the things which they were diligently to remember, and to teach their children, they were *specially* to remember and teach the words which they heard from the voice of God, the day when they stood before Sinai. And those words which above all were to be specially remembered and taught, were the ten commandments. These were the specialty therefore in Timothy's instruction.

Further, the instructions are: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:5-7. "Thou shalt teach them diligently." The margin reads, Hebrew, "Thou shalt *whet* or *sharpen* them diligently," etc. On this word Dr. Clarke remarks that it signifies "to repeat, iterate, or do a thing again and again; hence to *whet* or *sharpen* any instrument, which is done by *reiterated friction* or *grinding*." There is the secret of the successful teaching of the commandments of God. To do it over and over, again and again. Not however in the way of having the child learn them by rote, and then stop at that. A parrot can be taught that much, and a child may be taught these things in such a way that he will learn them in about such a way as a parrot would, and with not much more of an intelligent understanding than a parrot might have to repeat them. But that is not the idea of these directions. It is, by constant instruction and watching to instill the principles of the law of God into the mind of the child and cause them to become a part of the very texture of his being and conduct; that his conduct even though a child may be regulated by these principles in the fear of God.

Of course this will not be accomplished by only a word now and then, nor by an hour's exercise in Sabbath-school on the Sabbath. No man thinks of

sharpening a dull axe by a few turns of the grindstone once a week, but, as many a boy can testify, that is a task that is accomplished by steady and persistent application until the angle of the axe edge is so evenly drawn that a few circles of the whetstone will refine the edge to an almost perfect keenness. Now this is precisely what the Lord directs that the parents shall do to the minds and hearts of their children by the application of the words and principles of the commandments of God. It is that the minds of the children shall be so keenly sharpened by the application of the principles of the word of God that they shall be able instantly to discern, to choose, and to do the right. But thousands of fathers will take more pains to sharpen an old rusty axe than they will to sharpen the minds of their own children to know and do the right.

Nor is this so hard a thing to do as is often imagined, if only it be done in the right way. That which makes it so hard for many is that they attempt to do it by set tasks rather than by making it a part of life itself. They attempt to do the teaching by set lessons apart from the regular conduct of life, rather than by making the lessons and the principles a part of the practical conduct of the daily life itself. Many a mother will teach her little daughter the first commandment, "Thou shalt have no other gods before me," and the child can learn it by rote in a few minutes, and by repeating it a few days can recollect it at any time; and then just as likely as not while the child is repeating the commandment, the mother is dressing her up in all the frills and ruffles and ribbons that the latest and loudest demands of fashion may demand, and just because it is the fashion. At the very moment when the child is repeating the commandment the mother perhaps is preparing to pierce the child's ears like an Ishmaelite, or "bang" her hair like a savage, and all because it is fashionable and because everybody else does so. That is to say, the child is taught to say, "Thou shalt have no other gods before me," and at the same time is taught to do as the world does, and to seek to please the world, to do as others do, because they do it, to make and keep fast friendship with the world. But all such teaching of the commandments of God is vain. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4:4. To teach the child to say, "Thou shalt have no other gods before me," and then teach the child to do the ways of the world and to seek to please the world, is only to teach him to put "the god of this world" above the true God; to obey the god of this world instead of the God of Heaven; and to seek to please the god of this world rather than the God of love, of truth, and of righteousness.

Such a way of doing is not by any means to teach the commandments of God diligently unto the children; it is not to train up the children in the way they should go; nor is it to bring them up in the nurture and admonition of the Lord. When the children are taught to say the commandments of God, it is equally the parents' duty to teach them to do the commandments which they have been taught. But to do this successfully the principle of obedience to God, and the love of his commandments, must be woven into the texture of the daily life of the parents. The fear of God must be before the parents, and his honor that which they shall seek above all and endeavor to promote. If our teaching shall not be sustained by our daily practice, we cannot expect that our teaching shall be sustained by the practice of our children. "Therefore shall ye lay up these my words in your heart and in your soul, . . . and ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. . . . That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth." Deut. 11:13-21.

MR. MOODY'S "BIBLE" SCHOOL.

A short time ago we gave a specimen of the teaching that is given in Mr. Moody's Bible school. Since writing that another specimen has come to hand. If these two specimens form any criterion at all we are justified in concluding that the Northfield Summer School is anything but a Bible school. The following is from an official report of one of Mr. Moody's addresses to the Bible students at his school:—

"If you had gone into Sodom, and asked about Lot they would have told you he was the most prosperous man in all Sodom; he owned the best property in Sodom—he owned the best corner lots. His family moved in the very highest circles—at the very top. He wasn't too religious. He wasn't like his uncle, Abraham. They thought Abraham a very narrow-minded man. But Lot was a noble man—he was just the kind of a man the Sodomites liked. They liked that kind of Christianity. He was their style of a man. If there had been a railroad running from Sodom to Jerusalem, he would have been a prominent director in it. He believed in all modern improvements. He was getting along amazingly well. Bear in mind, Lot is a typical character. He represents the professing Christians of to-day who don't want to be too religious. They just want to get into Heaven. They keep their religion as a sort of fire-escape. They don't want to be too religious—peculiar—narrow-minded. Lot wasn't too religious. He didn't belong to that class. He was 'a noble man.' But God knew about him; and when he came to investigate him, he found a rotten state of things. Lot had been there twenty years and hadn't any family altar—been there twenty years and hadn't got a convert—been there twenty years and not one man had been made better in all Sodom. I have no doubt when Abraham was pleading with God he said: 'Lot has been there twenty years. Certainly he has got some converts.' But there wasn't a convert, and all Sodom suffered one fate. Young men say: 'Let us make the best of both worlds.' That is what you hear now. Well; Lot tried that, and he came to a miserable end."

Now as this was an address to Bible students, in a school professedly devoted particularly to Bible study, it is but natural to suppose that the ideas and instruction of the chief instructor would be almost entirely biblical. It is therefore but fair to inquire whereabouts in the Bible did Mr. Moody learn all these particulars in relation to Lot? Here he has given a long series of statements, all given in a tone of supercilious criticism, in regard to a person named several times in the Bible, and there is hardly one statement in the whole account that is according to the truth of the Bible, and not one of the criticisms that is justified by the word of God. The tone of the whole tirade is such, and only such, as to set forth Lot as a man who used the profession of godliness only as a cloak, and only as a stepping-stone to worldly prosperity—in short to show him up as a systematic hypocrite, only keeping "his religion as a sort of fire-escape." And, by the way, if Mr. Moody be right, that is certainly a most excellent thing to do, for it is certain that God sent his angels personally to see that Lot should escape the fire that destroyed Sodom. If it be indeed that Lot, as described by Mr. Moody, was "a typical character," then those who pattern after him most assuredly have all the encouragement that could be given to continue in their pernicious ways, seeing that, hypocrite though he was, God sent his angels to deliver him from the destruction of the place where he dwelt.

But the truth is, the Bible truth too, that Lot was no such person at all as is here set forth in this display of Mr. Moody's extra-biblical wisdom. The word of God calls him "just Lot," and "that righteous man." But in the character drawn by Mr. Moody there is no element of righteousness. The word of God says of Lot and of his conduct in Sodom, that God "delivered just Lot, vexed with the filthy conversation of the wicked: for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds" (2 Peter 2: 7, 8): while Mr. Moody's whole sketch conveys the idea that he was a familiar associate, and a hail fellow well met, among the Sodomites.

Mr. Moody says, "He was not like his uncle, Abraham." True, Lot was not altogether such a man as Abraham, and for that matter, neither is Mr. Moody

But the same angels who condescended to associate with Abraham, and to share his hospitality, also associated with Lot and shared his hospitality. The same holy beings who counted Abraham worthy to entertain them, also counted Lot worthy to entertain them. Abraham sat in his tent door, and when he saw the angels "he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant; let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree; and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on. . . . And they said, So do, as thou hast said. . . . And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat." Lot sat in the gate of Sodom, and when two of the same angels came to Sodom at even, "Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat." Gen. 18:1-8; 19:1-3. Now when the angels of God treated these two men so nearly alike, and when the word of God shows them so nearly alike in their hospitality to the angels; we question Mr. Moody's right to draw so wide a distinction between them as he has done here, and we seriously question both the propriety, and the reverence of Mr. Moody's laying such hypocrisy to the charge of God's elect.

Mr. Moody says, "Lot had been there twenty years, and hadn't any family altar." How does he know? God calls Lot a "righteous man," and the Lord is not in the habit of calling men righteous who are not pious. More than this God delivered Lot and his family from his fury poured out upon Sodom. But instead of so delivering the families that call not upon his name, the Word is "Pour out thy fury upon . . . the families that call not on thy name." Jer. 10:25. Therefore we are free to say that we think the idea that he had a family altar is a good deal nearer in harmony with the word of God, than is Mr. Moody's statement that he "hadn't."

Mr. Moody says, Lot had "been there twenty years and hadn't got a convert." And "I have no doubt when Abraham was pleading with God he said: 'Lot has been there twenty years. Certainly he has got some converts.' But there wasn't a convert, and all Sodom suffered one fate." Well Noah was there a hundred and twenty years, and he didn't get a convert in all the world. There "wasn't a convert," and all the world "suffered one fate"—drowned by the flood. And yet God has not laid this to the charge of either Lot or Noah. It has remained for Mr. Moody to go beyond the Lord and usurp the authority to perform that extra-judicial service. It is altogether likely however that both "just Lot" and "righteous" Noah were more concerned in getting men to live righteous lives before God, than they were in getting "converts."

Then at last, this extra-biblical teacher says: "Young men say, 'Let us make the best of both worlds.' That is what we hear now. Well, Lot tried that, and he came to a miserable end." Lot did not try that Mr. Moody. For "whosoever will be the friend of the world, is the enemy of God" (James 4:4), and "just Lot" "that righteous man" was not the enemy of God. But the fitting climax to this whole piece of Bible (?) teaching is the statement that Lot "came to a miserable end"! To what miserable end did Lot come? Does Mr. Moody think that Lot came to the same miserable end that Sodom did? Is that a part of his Bible teaching? How does Mr. Moody know to what end Lot came, whether miserable or otherwise? The Bible nowhere tells. We may therefore very properly suppose that Mr. Moody got this remarkable piece of information, where he got all the rest of this intelligence that he

has given us about Lot—that is, outside of the Bible. And that is the sort of *Bible* study and *Bible* teaching, that they have at Mr. Moody's *Bible* school! We most devoutly wish that that *Bible* school may become a *Bible* school indeed, and that at last both teachers and students may come to the same "miserable end" that "that righteous man," "just Lot," will. Amen. J.

The Missionary.

NEW ZEALAND.

ALTHOUGH it has been some time since we have reported to the SIGNS, we have not been idle, and the cause in this Colony has not been standing still. Our new church is completed and we are holding meetings in it the most of the time. We have carefully re-examined the principal points of our faith, which has established more firmly the most of those who accepted it during the tent effort. A few proved to be "stony ground" hearers, and have given up, but others have come in and joined us, so that there are even more keeping the Sabbath now than there were when we took down the tent.

Since the organization of our tract and missionary society, some earnest efforts have been made to spread the truth by the circulation of our publications. Already we get encouraging news. In one town, many miles south, such a stir has been made that one minister has preached on the Sabbath question. A lady teacher in one of the schools in another city has, after reading "History of the Sabbath," "Great Controversy," Vol. 4, etc., accepted the truth. This of course causes great commotion in the church of which she is a member. One of our canvassers has gone to that part of the Colony to sell "Thoughts on Daniel and the Revelation," and "Great Controversy," Vol. 4, and to circulate our publications. We are in hopes that the seeds of truth will find congenial soil in all parts of the Colony, and spring up and bear fruit unto life eternal.

The majority of the people in New Zealand are reading people. There being but little prejudice as yet, our works are carefully read. When this is done a deep impression is made on the heart. The first impulse is to step right out and obey, but the ministers begin to interfere by telling them that they are imposing a cross from which Christ delivered them by his death and resurrection, etc. These things confuse them, and trouble follows. What a pity those who take the position of shepherds of the people will thus turn their minds away from the plain truth of God.

One encouraging feature that has manifested itself in no small degree of late is the readiness with which the people adopt our views of true temperance. But little attention has been paid to this important phase of the Christian religion. The idea is far too prevalent that religion consists in attending church and working for a happy flight of feeling. The body is considered as only so much flesh and bones, and it is thought it makes but little difference how we treat it, just so the "soul is kept happy." But we have been endeavoring to disabuse the minds of the people on this point, pointing out the relation of the body to the mind. We have tried to show that whatever in any way impairs the body does the same to the mind, and hence affects one's spirituality. This important truth is recognized by most professed Christians when applied to the use of intoxicating liquors, but, strange to say, that is about as far as it is usually carried. Tobacco,

tea, coffee, rich foods, eating at unseasonable hours, etc., receive but little consideration.

The colonial people are particularly fond of smoking, and of very strong tea. Some weeks ago I gave a few lectures on hygiene and health from Dr. Kellogg's excellent physiological charts. To my surprise this subject created much interest and comment. It was spoken of in the papers and the church was nearly filled with people eager to ascertain some of the causes of that dread disease, dyspepsia, and how to cure it. Not only have nearly all our Sabbath-keepers abandoned those stimulants and injurious articles of diet, but many not of our number have discarded them. We are charged with having injured the tea trade. The united testimony of those who have discarded tobacco, tea, and stimulants, is to the effect that they feel better physically, their minds are clearer, and the religious experience is more satisfactory. So it will ever be with those who thus endeavor to honor God.

During the last two weeks we have been holding revival meetings. All the members have made an effort to attend and seek the Lord for a deeper experience in heavenly things. The Lord has heard the prayers offered, and has come near and given many a new experience. The older ones have humbled their hearts and confessed their sins, while many of the younger ones have made a start for the first time. This has brought us near together and united hearts more closely than at any previous time. We are anxious to start right, so that God can use us in the work in New Zealand. The people are reading, thinking, and inquiring. A few days ago I received an invitation from the trustees of a church in a village thirty miles from Auckland, to hold a few meetings in their place, and explain some of the prophecies of Daniel to them. Of course I shall go and do what I can. There are hundreds of places in this Colony where the truth could be preached with good results, if we only had the men to do it. We are very anxious to see what the coming General Conference will do for us. We trust the Macedonian cry will be heard and responded to as it was by the great apostle Paul eighteen hundred years ago. In the meantime we shall labor on the best we can, for "the night is far spent and the day is at hand." A. G. DANIELLS.

Auckland, September 12, 1887.

REPORT FROM AFRICA.

As our ship neared the docks, our attention was arrested by the great diversity of color and countenance of the men on the shore. They are about as numerous, diverse, and as nearly approaching each other, as the leaves of autumn. There were to be seen but few of the black, thick-lipped, and woolly-haired race which are found in the Southern States of America, but those of a lighter complexion, more intelligent countenance, and more athletic form.

Until the year 1865, no correct census of Cape Colony had been taken. Since then ample provision has been made to insure accuracy and completeness in this work. The following is collected from reliable sources: Cape Colony covers an area of about 200,000 square miles. It has of white population, 240,000; Hottentot, 99,000; all other tribes and nations combined, 390,000. Of the whites who can neither read nor write, there are about 80,000; of others who can neither read nor write, 440,000. The white population consists first, and most largely, of the Dutch and those who with them first settled in Cape Colony. Next the English race, the Germans, the descendants of the French Refugees, who

were driven from their homes by religious persecutions, Portuguese and others. But these different classes are so intermingled that it is impossible to draw a definite line between them. There are about 214,000 Kaffirs, nearly one-half of all the colored population. They are of a dark brown color, well formed, and active. The most of the carriage-drivers, working men, servants, etc., are of this race. Some of them are merchants and business men. The most of the provision stands, lesser markets, etc., are kept by them. The Hottentots are of a light olive complexion, indolent, "easy-go-lucky" people. Of other native tribes may be mentioned the Fingoes, Bushmen, Malays, and others.

Almost every system of religion both of Christendom and heathendom is to be found here. The most of the Protestant denominations, the Roman Catholic, the Mohammedan, and the pagans, are represented more or less largely. The Dutch Reformed Church is the largest. Its form of government is Presbyterian, as is also its creed. Both Scotch and Dutch clergymen preside. The principles of liberalism have been largely received by both ministers and laity. The Malays are for the most part Mohammedans, and worship in mosques. Friday is their holy day. Labor is not altogether suspended, but on that day the voice of the priest may be heard as he walks around the cupola of the mosque calling up "the faithful." Many of the mixed races of the Hottentots are nominally Christians; but the large part of the Kaffirs and other native tribes are virtually heathen. A good many, however, have been hopefully converted to Christianity, and missionaries of the various denominations are laboring for their enlightenment and conversion; very much has been done by their devoted efforts. Where but a few years ago only huts and the lowest types of humanity were to be seen, a wonderful change has taken place. "Now the missionary proudly points to churches and schools that have risen chiefly from the self-reliant efforts of Christianized natives. Neatly dressed and well-behaved congregations of colored races throng churchward at the call of the bell, and the voice of thousands rise to God in devotional hymns, where superstition and debasing rites had encrusted the particles of unborn truth."

I look for the time to come when the glorious light of the Third Angel's Message will shine upon some of these native tribes. It looks as if the special providence of God has been preparing the way for his truth to be proclaimed here in Southern Africa. I believe that a blessed work could be accomplished by some of our American brethren, who without reserve would consecrate their life to the Master and come here, learn the language, and go among the natives. Are there not some men of means who would esteem it a privilege to meet the expenses attending such a holy work? Our missionary work will surely soon end, and then it will be realized that a soul which has been saved is of more value than all the treasures of this world.

Next to the Dutch Reformed Church is the Church of England. Difficulties have somewhat separated this church from the church of this name in England. They are very closely bound together here in South Africa. "Every person admitted to holy orders, and every clergyman admitted to any office of the church in the province, agrees to be bound by all the laws of the province, and undertakes to accept and immediately submit to any sentence which may be passed in due form by the tribunal authorized by the provincial synod." And the bishop's bonds, to which they subscribe on their election, are of a very positive nature.

The Wesleyan Methodists are probably doing more among the natives than any other denomination. They are also well represented and popular among the white population in the cities throughout the Colony. We might also mention the Congregationalists, Baptists of different orders, Lutherans, Presbyterians, Moravians, French Reformed Church, Apostolic Union, Brethren, etc. Some of these mentioned have also a large number of subdivisions. Roman Catholics and Jews are well represented. Last but not least, there are a few scattered throughout South Africa who are keeping the Lord's Sabbath and "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." To teach these "the way of God more perfectly," and to gather others out of the world and out of Babylon, and with them to stand "unblamable and unreprouvable in His sight" when He comes, we are laboring. To this end we ask the prayers and the co-operation of all who love Jesus.

C. L. BOYD.

Cape Town, South Africa.

TACOMA, WASHINGTON TERRITORY.

This is a city of some ten thousand inhabitants. It is situated on Puget Sound, one hundred and forty-five miles from Portland. It is the terminus of the Pacific and Cascade divisions of the Northern Pacific Railway. On account of the quite extensive shipping to foreign ports, and the local travel by water and rail, this place affords some excellent opportunities for the distribution of reading matter.

We pitched our tent here and began meetings June 4. For a short time the weather was unfavorable; but since then it has been excellent. The interest to hear, from first to last, has been small; nevertheless the Lord has given us some fruit of our labor.

After we had been here but a few weeks Brother J. A. Burden's health failed, so that afterwards all the speaking fell upon me. God gave liberty in presenting the truth. Since coming here I have preached one hundred and two sermons, and my health and strength are about as good as when I commenced.

Twenty-two have signed the covenant. One of these was a man from Omaha, Nebraska, who came out here to visit relatives. He attended the meetings for about six weeks and became a Sabbath-keeper, and thus carries the truth home to his family. Two others have gone to other places, carrying with them the truth that is to lighten the whole earth.

Brother J. Fulton was with us a short time ago and organized a tract and missionary society of sixteen members; since then two more have been added. Brother Fulton also organized a church of thirteen members; others will join after a while. We have a weekly prayer-meeting and teachers' meeting established. A club of ten SIGNS has been ordered, also a good supply of tracts, and some books and pamphlets. The society seems very anxious to carry on the good work already begun. Brother and Sister Baxter, who have been with us all summer, will stay at Tacoma this winter, which will be a means of great help to the cause here.

Two lots have been secured for church purposes. We expect to commence building the church early in the spring.

We have a very interesting Sabbath-school, which takes a club of fifteen *Instructors*. The Sabbath-school donations have amounted to \$11.02.

The tent donations amount to \$61.95; book sales, \$21.40; tract sales, \$7.36.

H. W. REED.

HUMBOLDT COUNTY.

THE series of tent-meetings held in Blue Lake during the past month, has just come to a close. The interest and attention throughout have been very good. The attendance has been regular and well sustained, reaching on the last night of meeting to about two hundred and fifty. Twelve have taken their stand to keep the commandments of God and the faith of Jesus, and many others are convinced that the Scripture position is the true one.

A Sabbath-school has been organized, and will be superintended for the present by Sister Baxter, of Arcata. Brother and Sister Coolidge remain for a few days at Blue Lake, and will then go to Eureka on their way to the Oakland camp-meeting. We trust that the Conference will send workers to Blue Lake and Arcata, as both places are greatly in need of help.

It is with mingled feelings that the writer takes his farewell of Humboldt. Four months' work in that county has resulted in the formation of many pleasant associations both with place and people. The brethren and sisters have been more than kind, and the hours spent with them in social worship will never be forgotten.

R. HARE.

SAN DIEGO.

SINCE my last report, we have taken down our tent, and held several meetings in our new meeting-house, which is nearly completed. Last Sabbath I baptized six adults. Others have signed the covenant, making thirty-one adults who have signed it since we came here, not including the members who were here at that time. Our tent contributions amount to \$255, besides about \$300 tithe which has been paid.

The Sabbath-school numbers fifty. The contributions for last quarter were \$64.

We observe a spiritual growth and a desire to seek God and do his will, on the part of most of the company. We have not deemed it advisable to organize a church yet. We expect to attend the camp-meeting, and a number of others will go from here, some to attend the school at Healdsburg.

W. M. HEALEY.

September 25, 1887.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

THREE MIRACLES.

(October 23—Matt. 9:18-31.)

WHEN Jesus returned across the sea with his disciples, a great crowd were waiting to receive him, and they welcomed him with much joy. The fact of his coming being noised abroad, the people had collected in great numbers to listen to his teaching. There were the rich and poor, the high and low, Pharisees, doctors, and lawyers, all anxious to hear his words, and witness his miracles. As usual, there were many of the sick and variously afflicted entreating his mercy in their behalf.

At length, faint and weary with the work of teaching and healing, Jesus left the multitude in order to partake of food in the house of Levi. But the people pressed about the door, bringing the sick, the deformed, and the lunatic, for him to heal. As he sat at the table, one of the rulers of the synagogue, Jairus by name, came and fell at his feet,

beseeking him: "My little daughter lieth at the point of death. I pray thee, come and lay thy hands on her, that she may be healed; and she shall live."

THE father was in great distress, for his child had been given up to die by the most learned physicians. Jesus at once responded to the entreaty of the stricken parent, and went with him to his home. The disciples were surprised at this ready compliance with the request of the haughty ruler. Although it was only a short distance, their progress was very slow; for the people pressed forward on every side eager to see the great Teacher who had created so much excitement, begging his attention and his aid. The anxious father urged his way through the crowd, fearful of being too late. But Jesus, pitying the people, and deploring their spiritual darkness and physical maladies, stopped now and then to minister to their wants. Occasionally he was nearly carried off his feet by the surging masses.

THERE was one poor woman among that crowd who had suffered twelve long years with a disease that made her life a burden. She had spent all her substance upon physicians and remedies, seeking to cure her grievous malady. But it was all in vain; she was pronounced incurable, and given up to die. But her hopes revived when she heard of the wonderful cures effected by Jesus. She believed that if she could come into his presence, he would take pity on her and heal her. Suffering with pain and weakness, she came to the sea-side where he was teaching, and sought to press through the crowd that encompassed him. But her way was continually hedged up by the throng. She began to despair of approaching him, when Jesus, in urging his way through the multitude, came within her reach.

THE golden opportunity had come, she was in the presence of the great Physician! But amid the confusion, she could not be heard by him nor catch more than a passing glimpse of his figure. Fearful of losing the one chance of relief from her illness, she pressed forward, saying to herself, If I but touch his garment I shall be cured. She seized the opportunity as he was passing and reached forward, barely touching the hem of his garment. But in that moment she felt herself healed of her disease. Instantly health and strength took the place of feebleness and pain. She had concentrated all the faith of her life in that one touch that made her whole.

WITH a thankful heart she then sought unobtrusively to retire from the crowd; but suddenly Jesus stopped, and all the people, following his example, also halted. He turned, and looking about him with a penetrating eye, asked in a voice distinctly heard by all, "Who touched me?" The people answered this query with a look of amazement. Jostled upon all sides, and rudely pressed hither and thither as he was, it seemed indeed a singular inquiry.

PETER, recovering from his surprise, and ever ready to speak, said, "Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?" Jesus answered, "Somebody hath touched me; for I perceive that virtue is gone out of me." The blessed Redeemer could distinguish the touch of faith from the casual contact of the careless crowd. He well knew all the circumstances of the case, and would not pass such confidence and trust without comment. He would address

to the humble woman words of comfort that would be to her a well-spring of joy.

LOOKING toward the woman, Jesus still insisted upon knowing who had touched him. Finding concealment vain, she came forward tremblingly and knelt at his feet. In hearing of all the multitude, she told Jesus the simple story of her long and tedious suffering, and the instant relief that she had experienced in touching the border of his garment. Her narration was interrupted by her grateful tears as she experienced the joy of perfect health, which had been a stranger to her for twelve weary years. Instead of being angered at her presumption, Jesus commended her action, saying, "Daughter, be of good comfort. Thy faith hath made the whole; go in peace." In these words he instructed all present that it was no virtue in the simple act of touching his clothes that had wrought the cure, but in the strong faith that reached out and claimed his divine help.

THE true faith of the Christian is represented in this woman. It is not essential to the exercise of faith that the feelings should be wrought up to a high pitch of excitement; neither is it necessary, in order to gain the hearing of the Lord, that our petitions should be noisy, or attended with physical exercise. It is true that Satan frequently creates in the heart of the suppliant such a conflict with doubt and temptation that strong cries and tears are involuntarily forced from him; and it is also true that the penitent's sense of guilt is sometimes so great that a repentance commensurate with his sin causes him to experience an agony that finds vent in cries and groans, which the compassionate Saviour hears with pity. But Jesus does not fail to answer the silent prayer of faith. He who simply takes God at his word, and reaches out to connect himself with the Saviour, will receive his blessing in return.

FAITH is simple in its operation and powerful in its results. Many professed Christians who have a knowledge of the sacred word, and believe its truth, fail in the child-like trust that is essential to the religion of Jesus. They do not reach out with that peculiar touch that brings the virtue of healing to the soul. They allow cold doubt to creep in and destroy their confidence. He who waits for entire knowledge before he can exercise faith, will never be blessed of God. "Faith is the substance of things hoped for, the evidence of things not seen."

THE diseased woman believed that Jesus could heal her, and the more her mind was exercised in that direction, the more certain she became that even to touch his garment would relieve her malady. In answer to her firm belief, the virtue of divine power granted her prayer. This is a lesson of encouragement to the soul defiled by sin. In like manner as Jesus dealt with bodily infirmities, will he deal with the repentant soul that calls on him. The touch of faith will bring the coveted pardon that fills the soul with gratitude and joy.

THE delay of Jesus had been so intensely interesting in its results that even the anxious father felt no impatience but watched the scene with deep interest. As the healed woman was sent away comforted and rejoicing, it encouraged him to believe still more firmly that Jesus was able to grant his own petition and heal his daughter. Hope grew stronger in his heart, and he now urged the Saviour to hasten with him to his home.

But, as they resumed their way, a messenger pressed through the crowd to Jairus, bearing the news that his daughter was dead, and it was useless to trouble the Master further. The sympathizing ear of Jesus caught the words that smote the father's heart like the death-knell of his hopes. The pity of the Saviour was drawn out toward the suffering parent. He said to him, in his divine compassion, "Fear not; believe only, and she shall be made whole."

HEARING these words of hope, Jairus pressed closer to the side of Jesus; and they hurried to the ruler's house. The Saviour suffered no one to enter the room with him where the child lay dead, except a few of his most faithful disciples, and the parents themselves. The mourners were making a great show of grief, and he rebuked them, saying, "Weep not; she is not dead, but sleepeth." The women, who, according to the custom of the country, were employed to make this external display of sorrow, were indignant at this remark made by a humble stranger, and they began to inquire by what authority this person came, commanding them to cease lamenting for the dead, and asserting that the girl still lived. They had seen the touch of death change the living child to a pulseless and unconscious form. They laughed the words of Jesus to scorn, as they left the room at his command. Accompanied by the father and mother, with Peter, James, and John, the Saviour approached the bedside, and, taking the child's hand in his own, he pronounced softly, in the familiar language of her home, the words, "Damsel, I say unto thee, arise."

INSTANTLY a tremor quivered through the entire body. The pulses of life beat again in the blue-veined temples, the pallid lips opened with a smile, the bosom heaved with returning breath, the waxen lids opened widely as if from sleep, and the dark eyes looked out wondering. The girl arose, weak from her long illness, but free from disease. She walked slowly across the room, while the parents wept for joy. Jesus bade them give her food, and charged all the household to tell no one what had been done there. But notwithstanding his injunction to secrecy, the news spread far and near that he had raised the dead to life. A large number were present when the child died, and when they again beheld her alive and well, it was impossible to prevent them from reporting the wonderful deed done by the great Physician.—*Mrs. E. G. White, in Great Controversy, Vol. 2.*

PRAYER FOR DELIVERANCE.

(Sabbath, October 15.)

1. How does David address the Lord in Psalms 143:6?

"I stretch forth my hands unto thee; my soul thirsteth after thee, as a thirsty land."

2. How urgently does he press his petition?

"Hear me speedily, O Lord; my spirit faileth; hide not thy face from me, lest I be like unto them that go down into the pit." Verse 7.

3. As in faith he contemplates deliverance from trouble, what comfort does he implore?

"Cause me to hear thy loving-kindness in the morning; for in thee do I trust; cause me to know the way wherein I should walk; for I lift up my soul unto thee." Verse 8.

4. In what words does he seek the guidance of the Lord? Same verse.

5. How does he pray for instruction in righteousness?

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

6. How does he pray for the life-giving power of the Holy Spirit?

"Quicken me, O Lord, for thy name's sake; for thy righteousness' sake bring my soul out of trouble." Verse 11.

7. How did Moses appeal to the Lord in a time of great distress?

"And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me." Ex. 17:4.

8. How did the Lord answer his prayer?

"And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel." Verses 5, 6.

9. How did David cry out in his anguish?

"For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head; therefore my heart faileth me." Ps. 40:12.

10. What supplication did he make?

"Be pleased, O Lord, to deliver me; O Lord, make haste to help me." Ps. 40:13.

11. Did David cry to the Lord in vain?

"I called upon the Lord in distress; the Lord answered me, and set me in a large place." Ps. 118:5.

12. With what tender mercy does God look upon the afflicted?

"For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard." Ps. 22:24.

13. What passage shows that the Lord has compassion on the poor and needy?

"But I am poor and needy; yet the Lord thinketh upon me; thou art my help and my deliverer; make no tarrying, O my God." Ps. 40:17.

14. Why is it safe to cast all our care upon him?

"Casting all your care upon him; for he careth for you." 1 Pet. 5:7.

15. When the rebellious Israelites rejected the counsel of the Most High, into what distress were they brought?

"Because they rebelled against the words of God and contemned the counsel of the Most High; therefore he brought down their heart with labor; they fell down, and there was none to help." Ps. 107:11, 12.

16. When they cried to the Lord in their trouble what did he do for them?

"Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder." Verses 13, 14. (Read the entire chapter.)

17. What is a good prayer for the Christian to make when he feels almost overwhelmed with trouble?

"Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast." Ps. 57:1.

18. What prayer does the psalmist offer for protection against his enemies?

"Deliver me, O Lord, from mine enemies; I flee unto thee to hide me." Ps. 143:9.

19. What may we learn from the example of David?—*To cry to the Lord for protection against our enemies, instead of opposing them in our own strength.* Ps. 59:9.

20. Who sent a great army against Jerusalem in the time of Hezekiah? Isa. 36:1, 2.

21. To whom did Hezekiah go for counsel? Isa. 37:1, 2.

22. How did he ask deliverance from the mighty host of his enemies? Verses 14-20.

23. How was his prayer answered? Verses 33-36.

"GIVE thanks unto the Lord; for he is good."

The Home Circle.

CHRIST, LET ME COME TO THEE.

CHRIST, let me nearer come;
My soul would gaze
On the unrivaled riches of thy grace;
Would see the brightness of Heaven's glory shine
In holy radiance from the brow divine;
And yet afar I stand, and through the gloom
I scarce discern thy face.

Fain would my soul be blest;
Sadly I stand,
Salvation's unfilled cup within my hand.
I taste the ripples of redemption's streams,
But lead me where the unwasting fountain gleams.
Oh! show me where thy flocks at noontime rest,
By heavenly zephyrs fanned.

Yes, I will come to thee,
Will haste again
Through the dense crowd to touch thy garment's
hem.
Oh! let me place in thine my trembling hand,
"And walk beside thee to the holy land;"
Choose thou the way, if thou but share with me
The gladness and the pain.

—Earnest Christian.

TRUE POLITENESS.

"Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous."

I think if we had ever felt any doubts as to the divine inspiration of the Bible, they would be dissipated by these words. For it is not *human* nature to "be of the same mind." As Mrs. Whitney says, "We are constantly meeting people who pride themselves they can make up their minds, even if they make them up in a hard knot to throw at your head." If two persons meet who are each thus constituted, the catch and toss is apt to prove a mental and conversational gymnastic not always insuring spiritual vigor.

Did you ever hear a piano tortured by the unskillful fingers of a child? How the ear shrinks from the discordant tones thus relentlessly drawn from the suffering instrument! And then some music lover speaks peace to the shivering chords, and to our shuddering nerves, by touching the keys into quiet and bringing therefrom sweet, tender harmony. So into our jangling life come these apostolic words, the truest code of etiquette that was ever written.

It is of the more practical service to us because penned by the hasty, impulsive Peter. He who in his impetuous, ill-timed zeal, cut off the servant's ear in the strange garden scene must have grown wonderfully on the Christ side of his nature, to put forth so calmly afterwards, "Be pitiful, be courteous."

When we come to think of it, the root of true politeness is always sympathy. That bright, gay girl from whose voluble tongue you shrink as from a barbed arrow, who makes her cruel, heartless speeches concerning this one's dress and that one's manner, gets the acid for her conversational *melange* from her unsympathy with the great human family.

"Courtesy," someone has recently said, "is the sugar that sweetens the lemonade of life." And courtesy here does not mean a slavish conformity to the latest points of Mrs. Grundy, but it is the sweet outgrowth of unselfish heart culture. I wish there might be a special course in this branch of morals in every school and college of our land. It is needed by every girl in every possible position.

Geometry and the languages may not be of practical use to the girl who is suddenly left an orphan and obliged to make dresses for a living. But what success can she have if she be lacking in the ready smile, the gentle touch, the well-turned sentence that springs from trained kindness of heart?

I once had the misfortune to know a young lady who was well equipped for society, but for the absence of a well-ordered mind and manner. Bright, vivacious, handsome, she won hearts only to break them, until by some odd caprice of fate—we can hardly call it Providence—she, while still a school-girl, assumed the exacting position of a minister's wife.

Her attractive face made quick friendships, but her sharp tongue and constant impoliteness as quickly unmade them. Her long-suffering husband has many parish trials, but none greater than those springing from his girl-wife's hostility to even civility of manner.

Whatever advantages we may have missed, girls, we can all cultivate the sweet-home plant of winsome politeness, for in every place it is worth more than wealth or beauty, and is second only to an intelligent, well-balanced mind.

We are apt to make politeness an adjustable thing, subject to the manner of others. If Sue didn't invite us to her last tennis party, we propose to show our wounded dignity by cutting her at our next chance meeting. Society rather indorses this action. "It is really the only thing that can be done under the circumstances, and of course one must show proper resentment," chorus her devotees. But is that sort of silly "paying back" true politeness? Does it betoken a level head or a rightly balanced heart to be unladylike simply because someone else is? It is not to be even thought of by girls who professedly know "a more excellent way."

If life were a bundle of opportunities for high and conspicuous doing, we might—though I doubt it—spend the "off time" in noticing petty slights and "catching up" with old grudges.

But, as I take it, life—especially feminine life—is made up of the trivial happenings of each sixty minutes. Every day has its morning for breakfast, reading the papers, washing dishes, baking, getting and eating dinner. Its afternoon brings reading, sewing, driving, making or receiving calls, and the worth and meaning of these things is gauged by the presence or absence of true politeness.

Suppose through some misrepresentation Maud thinks we failed in duty at that last lawn party, and gives us a rather rough and jagged "piece of her mind"? Human nature, and what we are pleased to term our "sense of justice," prompts us to sharp retort or sullen silence. Girls, it is a fact that we show a truer dignity of character by either laughing off the matter as a joke at our expense, or, if there has been an inadvertence on our part, honestly explaining it. This is the season for picnics and tennis courts and outdoor church fairs. Let us make it our study to steer clear of the shoals of criticism, and the back-water of jealousy. I know that half-veiled glances of scorn and sly nudges of malicious contempt are rather looked for at these trial times, where God doesn't need martyrs, but there are committees instead! Disappoint the expectation. Yielding is one of the prime factors of politeness. It doesn't matter much whether you or Fannie display the larger number of flowers at the fancy table, but it does matter whether you keep cool when she robs you of half for herself!

Let us show our sense and breeding by a steady good-humor that will not be snubbed down, and we will as surely win the day as did the sunshine against Boreas in the good old fable.

True politeness doesn't veer with the wind of public opinion, or get scorched in the hot breath of prosperity, but grows in all soils, and blossoms in all atmospheres—fragrant in either praise or blame. It is our safest guard

in all intercourse, preventing prudishness on the one hand, or undue familiarity on the other, helping us to say and do the right thing at the right time, keeping us from introducing unfortunate subjects and making personal allusions. In short, it makes the crooked ways straight and the rough places plain, and will make every wilderness to bloom and blossom as the rose.

Its essence is unselfishness, and its only perfect exemplar is the Lord Jesus Christ. What truer courtesy than his refusal to send the multitude fasting away, or his gracious service at the Cana marriage party? And is there any irreverence in taking that life as our highest standard of true politeness?—*Lizzie M. Whittlesey, in Christian at Work.*

WHEN THE DAY IS GONE.

How quiet the house is at midnight. The people who talk and laugh and sing in it every day are asleep, and the people who fell asleep in it long ago come back into it. Every house has these two classes of tenants. Do we love best those with whom we can talk and laugh and sing, or the dear silent ones who come so noiselessly to our side and whisper to us in faint, sweet, far-away whispers that have no sound, so that we only hear their very stillness.

I am not tired, but my pen is weary. It falls from my fingers and I raise my head. I start to leave the table and my eyes fall upon a little book lying on the floor. It is a little First Reader. He left it there this afternoon. I remember just how I was impatient because he could not read the simple little lesson, such an easy lesson, and I told him it was a waste of my time to teach him, and pushed him away from me. I remember now. I see the flush come into the little tired face, the brave, cheerful look in his eyes, his mother's brave, patient cheeriness, struggling with his disappointment and pain. I see him lie down on the floor and the little face bend over the troublesome lesson, such a simple, easy lesson, any baby might read it. Then, after a little struggle alone, it has to be given up, and the baffled little soldier, with one more appealing look toward me for re-enforcements, sighs and goes away from the lesson he cannot read to the play that comforts him. And there lies the little book just as he left it. Ah me! I could kneel down and kiss it now, as though it were alive and loving.

Why, what was my time worth to me to-day? What was there in the book I wanted to read one-half so precious to me as one cooing word from the prattling lips that quivered when I turned away. I hate the book I read. I will never look at it again. Were it the last book in the world, I think I would burn it. All its gracious words are lies. I say to you, though all men praise the book, and, though an hour ago I thought it excellent, I say to you there is poison in its hateful pages. Why, what can I learn from books that baby lips cannot teach me? Do you know I want to go to the door of his room and listen; the house is so still; maybe he is not breathing. Why, if between my book and my boy I choose my book, why should not God leave me with my books? My hateful books!

But I was not harsh. I was only a little impatient. Because, you see, his lesson was so easy, so simple. Ah me! there were two of us trying to read this afternoon. There were two easy, simple lessons. Mine was such a very simple, easy, pleasant, loving one to learn. Just a line, just a little throb of patience, of gentleness, of love, that would have

made my own heart glow and laugh and sing. The letters were so large and plain, the words so easy, and the sentences so short! And I? Oh, pity me, I missed every word! I did not read one line aright. See, here is my copy now—all blurred and blistered with tears and heartache, all marred and misspelled and blotted. I am ashamed to show it to the Master. And yet I know he will be patient with me; I know how loving and gentle he will be. Why, how patiently and loving all these years he has been teaching me this simple lesson I failed upon to-day. But when my little pupil stumbled on a single word—is my time, then, so much more precious than the Master's that I cannot teach the little lesson more than once?

Ah, friend, we do waste time when we plait scourges for ourselves! These hurrying days, these busy, anxious, shrewd, ambitious times of ours are wasted when they take our hearts away from patient gentleness, and give us fame for love and gold for kisses. Some day, then, when our hungry souls will seek for bread, our selfish god will give us a stone. Life is not a deep, profound, perplexing problem. It is a simple, easy lesson, such as any child may read. You cannot find its solution in the ponderous tomes of the old fathers, the philosophers, the investigators, the theorists. It is not on your book-shelves. But in the warmest corner of the most unlettered heart it glows in letters that the blindest may read,—a sweet, plain, simple, easy, loving lesson. And when you have learned it, brother of mine, the world will be better and happier.—*R. J. Burdette.*

LOOK IT UP.

MR. EGGLESTON gives his readers good advice in telling them to look up the location of all places of which they read, and to test the accuracy of all statements that involve calculations. Such a practice tends to cultivate the habit of exactness, and will give to reading much additional enjoyment. In his book, "The Big Brother," he says:—

"It will not hurt you, boys and girls, to learn a little accurate geography, by looking up these places before going on with the story; and if I were your school-master, instead of your story-teller, I should stop here to advise you always to look on the map for every town, river, lake, mountain, or other geographical thing mentioned in any book or paper you read.

"I would advise you, too, if I were your school-master, to add up all the figures given in books and newspapers, to see if the writers have made any mistakes; and it is a good plan, too, to go at once to the dictionary when you meet a word you do not quite comprehend, or to the encyclopedia or history, or whatever else is handy, whenever you read about anything, and would like to know more about it."—*Ec.*

PURE religion and undefiled is "ministering," not the other thing, "being ministered unto." It is handing over the morning paper to another for first perusal. It is vacating a pleasant seat by the fire for one who comes in chilled. It is giving the most restful arm-chair or sofa corner for one who is weary. It is "moving up" in the pew to let the newcomer sit down by the entrance. It is rising from your place to darken the blind when the sun's rays stream in too brightly upon some face in the circle. It is giving up your own comfort and convenience every time for the comfort and convenience of another. This is at once true courtesy and real Christianity.—*Rev. A. L. Stone.*

Health and Temperance.

POISONED BY TOBACCO.

A CASE of poisoning by nicotine occurred lately in Paris. The victim, a man in the prime of life, had been cleaning his pipe with a clasp-knife; with this he accidentally cut one of his fingers, but as the wound was of a trivial nature he paid no heed to it. Five or six hours later, however, the cut finger grew painful, and became much swollen; the inflammation rapidly spread to the arm and shoulder, the patient suffering such intense pain that he was obliged to betake himself to bed. Medical assistance was called, and ordinary remedies proved ineffectual. The sick man, questioned as to the manner in which he cut himself, explained the use to which the pocket-knife had been applied, adding that he had omitted to wipe it after cleaning the pipe. The case was understood, and the doctors decided amputation of the arm to be the only hope of saving the patient's life, and this was immediately done. His life was barely saved. No wonder smokers so often have sore and poisoned mouths, cancer of the lips, and like troubles.—*Selected.*

THE DANGERS AND DISEASES OF AUTUMN.

SOME of the dangers which are especially incident to late summer and early autumn, and which result in an increased prevalence of certain diseases at this season, are as follows:—

1. The long-continued heat of the summer has brought about a relaxed and debilitated condition of the system, which renders it less able to resist the attacks of disease than at other seasons of the year. As cold weather is tonic and bracing, so hot weather is relaxing and debilitating, especially if the heat is accompanied by unusual dampness, as has been the case the past season.

2. Heat and moisture produce organic decay, with its accompanying fermentative and putrefactive changes. Fruits and vegetables are now ripening, and ripeness soon passes into rotteness. Unless carefully guarded against, the air is full of foul odors, and filth diseases are at their height.

3. Unripe or overripe fruit, and vegetables out of their proper season, or either partaken of intemperately, have a tendency to produce irritation and inflammation of the digestive organs. As autumn comes on, there is a change of type; the diarrhea and cholera morbus of summer give place to dysentery and inflammation of the bowels.

4. The hot days, followed by cold nights and heavy fogs, which prevail at this season, are especially dangerous, as the system, unnerved by the heat of the day, is thereby rendered incapable of resisting the influence of cold and dampness at night, when wrapped in slumber.

The results of these dangers are seen in the diseases which prevail most extensively at this season. Malarial fevers are most commonly met with from June to November, and their severity increases as the season advances, until checked by the cold of approaching winter. Hay fever, which results from the irritation of the mucous membrane of the respiratory tract by the pollen of certain plants and grains, prevails chiefly in August and September.

Inflammation of the bowels caused 608 deaths in Massachusetts in 1885, and of these 304, or exactly one-half, occurred during the

months of July, August, and September. In the same year, of 253 deaths from dysentery, 189, or nearly three-fourths, took place during the same period. Typhoid fever was the cause of 768 deaths, and of these 307, or nearly 40 per cent., occurred during the months of August, September, and October.—*A Massachusetts Physician, in Congregationalist.*

THE CIGARETTE MUST GO.

THE physicians hereabout are beginning to talk as if the cigarette would "have to go." Thus, Dr. Wm. A. Hammond tells us, "to young boys it is poison. Everybody knows that excessive smoking will stunt the growth of the young and sow the seeds of disease, which will develop in later years. Cigarettes only drop the seeds a little faster. If a boy begins to smoke a great deal early in life, you may be sure he will never become an intelligent soul, as the effects on his body will by affinity reach the mind; he will lose energy and steadiness of purpose, and will become a vacillating, weak man, unfitted for the struggle of life. Cigarette smoking is like whisky drinking; the appetite for it increases just in proportion as the body becomes unable to bear it." Dr. Shradly, who attended General Grant during his last illness, says: "The cigarette has had much the same effect on the smoking habit in this country that 'the growler' has had on the drinking habit; by its inexpensiveness and convenience for short smokes it has spread the habit among all classes, and comes within reach of the boot-black as well as the millionaire. Cigarette smoking induces a condition of the heart and digestive organs which may cause death at any time. The effect may not be noticeable for years in a man, but it is not long in making its appearance in a boy." Dr. Loomis, Jacob Sharp's physician, also says he regards the cigarette as a dangerous article, since its moderate use generally degenerates into excess.—*New York Cor. Phila. Ledger.*

FIGHTING SLEEP WITH TEA.

THE practice of taking tea or coffee by students, in order to work at night, says Dr. Mattieu Williams, is downright madness, especially when preparing for an examination. More than half of the cases of breakdown, loss of memory, fainting, etc., which occur during severe examinations, and far more frequently than is commonly known, are due to this. I frequently hear of promising students who have thus failed; and, on inquiry, have learned—in almost every instance—that the victim has previously drugged himself with tea or coffee. Sleep is the rest of the brain; to rob the hard-worked brain of its necessary rest is cerebral suicide. My old friend, the late Thomas Wright, was a victim of this terrible folly. He undertook the translation of the "Life of Julius Cæsar," by Napoleon III., and to do it in a cruelly short time. He fulfilled his contract by sitting up several nights successively by the aid of strong tea or coffee (I forget which). I saw him shortly afterward. In a few weeks he had aged alarmingly, and become quite bald; his brain gave way and never recovered. There was but little difference between his age and mine, and but for this dreadful cerebral strain, rendered possible only by the alkaloid (for otherwise he would have fallen to sleep over his work, and thereby saved his life), he might still be amusing and instructing thousands of readers by fresh volumes of popularized archæological research.—*Selected.*

"Love not sleep, lest thou come to poverty."

News and Notes.

RELIGIOUS.

—There are five French Protestant Churches in New England.

—London has a population of 2,600,000, and has church room for not over 600,000.

—The South Sea islanders at their last missionary meeting raised \$1,531 for a new yacht to carry the gospel to New Guinea.

—A seminary for the education of missionaries among the Jews has been established at Leipzig, Germany; the second of its kind in the world.

—The Supreme Council of the Catholic Knights of America issued a circular last week requesting all members to celebrate the Pope's jubilee on Sunday, October 2.

—The revision of the Kaffir Bible has at length been brought to completion. For nearly twenty years the Board of Revisers has faithfully carried on this great work.

—Baltimore has 300 churches, chapels, and synagogues. As to communicants, the Roman Catholic Church stands first, the Methodist second, the Lutheran third, the Baptist fourth, the Presbyterian fifth, and the Jewish sixth.

—The Roman Catholic Church has in Great Britain 1,600 chapels, 224 monasteries, 415 convents, 29 colleges, and 2,599 priests. The gains since 1870 have been as follows: chapels, 256; monasteries, 155; convents, 182; colleges, 9, and priests, 872.

—Melbourne, Australia, with a population of 350,000, has church accommodation for 107,620. The total attendance on public worship, Sunday morning and evening, is 113,107. The Church of England leads, Presbyterians follow, Wesleyans are third, and Roman Catholics are fourth.

—Within the last twenty-five years over 100,000 copies of the Bible have been circulated in Greece, besides thousands among the Greek residents in Turkey. The Government permits the free dissemination of the Scriptures, and protects colporters against the opposition of the Greek Church.

SECULAR.

—The new Lord Mayor of London is a Roman Catholic.

—The Hygienic Congress opened in Vienna September 26.

—Two cases of cholera have occurred on board ships recently in New York.

—Several severe earthquakes have occurred recently at Valparaiso and other parts of Chili.

—The British steamer *Matthew* was wrecked off Cape Finisterre, Spain, Sept. 23. Ten persons were drowned.

—The public debt was reduced \$14,247,696 in the month of September. The national debt is now \$1,255,526,670.

—Three men and two boys were suffocated and thirteen others overcome by gas, October 1, in the Best Colliery, Ashland, Pa.

—It is said that the United States has now considerably more than 100,000,000 silver dollars stowed away in subterranean vaults.

—A French fishing boat was sunk by a collision, September 26, in the British Channel. Eighteen of the persons on board were drowned.

—A passenger train was hurled from a trestle near Jackson, Tenn., September 27. Nobody was killed, but about thirty were injured.

—Great damage has been done in Ontario and Quebec by the protracted drought, and bush fires. Many families have been burned out.

—Great destruction has been done in Mexico by the overflowing of the Rio Grande. It is reported that about 250 houses have been wrecked.

—Great excitement has been caused in France by the shooting by German sentries of two Frenchmen who happened to approach too near the German frontier.

—The Nizam of Hyderabad has offered to give to England £400,000 for the purpose of strengthening English resources along the line of defenses of the Northwest frontier.

—The death-rate of the world is computed about 67 a minute, 97,700 a day, and 35,639,835 a year; while the birth-rate is 79 a minute, 100,500 a day, and 36,792,000 a year.

—Mr. Powderly has refused to grant a charter for an Iron Workers' National District, and twenty thousand Knights of Labor threaten to leave the Order if he persists in his refusal.

—Smoke from the brush fires, and the fog combined are doing terrible injury to trade in and around Montreal. It is said to be costing the owners of vessels and shippers \$12,000 a day.

—On September 27, a Chinese transport was wrecked on one of the Pescadores Islands, Peru. Three hundred soldiers and the captain and crew, with the exception of one man, were drowned.

—Here is an advertisement from an English paper: "To LET.—St. Katharine's, Verulam Road. One of the prettiest residences in Hitchin. Nine rooms, cellars, large garden. £50.—Dissenters not eligible."

—The anarchists are again growing defiant in Chicago. They tried to hold a meeting October 1, in favor of the condemned anarchists; the meeting was forbidden but they tried to hold it anyhow. The riot act had to be read, but, even with that, they were with difficulty restrained.

—Last week the boss mechanic on a Puget Sound saw-mill was caught by the machinery and drawn through a hole eight inches square, and escaped with only bruises and a crushed ankle, though his ankle was crushed before he reached the hole.

—The cholera is still raging fiercely in Sicily; about 100 deaths are said to occur daily. In addition to this the poorer classes are all being fed at public expense, as many as 15,000 persons being supplied with food from the Government kitchens.

—A man in California had a dispute with his hired men about a balance in wages amounting to \$237. He went to law with them about it, lost his case, and with it costs to the amount of \$100. This is a fair illustration of the gains of lawing. It is a gain to the lawyers and that is about all.

—General Crook has made his official report on the Ute "outbreak" under Chief Colorow, in Colorado. He says: "The Indians were pursued incessantly, and in every case the whites were the aggressors. Colorow had no desire to fight and made use of his weapons in self-defense only." And such is the cause of nine-tenths of all the Indian outbreaks and troubles that there have been of late years.

—The cholera is raging in Italy, it has broken out at Rome, and one fatal case has occurred in the Vatican itself. The Pope and his court are in a good deal of a fret, not so much on account of the cholera in itself, but because it is likely to interfere very materially with the Jubilee celebration. As the cholera increases and continues, the Pope sees fading from the prospect many rich gifts and much wealth from the offerings of devout pilgrims.

—Professor Huxley has set to work "to carefully investigate Spiritualism," and the fact is reported as "a good sign." Yes, it is a good sign of the progress of Spiritualism. But as far as knowing *what* it is, the world was just as wise before Professor Huxley began, as it will be when he shall have concluded his investigations, even though his decision be in favor of the reality of Spiritualistic phenomena; and that such it will be is altogether probable.

—The English correspondent to the San Francisco *Chronicle* speaking on the new war ship, the *Trafalgar*, says: "Fast cruisers and torpedo-boats are all the fashion in naval circles at present, and it is melancholy to look back upon the fearful sums which, partly in regular annual expenditure and partly squandered in heaps by the panic-stricken Government, have been wasted during the past thirty years in obsolete and useless types of heavily-armed vessels. Someone always had a bigger ship than we had, and we were always trying to outbuild her."

Obituary.

WHITTAKER.—Died, of consumption, at 614 East Ninth Street, Pueblo, Colorado, Aug. 10, 1887, Alice A. Whittaker, aged 20 years and 4 months. Alice was a sufferer fourteen years, and at times her sufferings were very severe. During the last six years she filled the place of mother, sister, and daughter. She possessed care and forethought beyond her years, and her gentle ways, and readiness to help others when in need or distress, won the love of all. She always was a firm believer in all points of our faith. She was baptized a number of years ago by Elder Boyd, in Nebraska, and during a recent trip to Los Angeles, Cal., united with the church. As she neared the gates of death her faith grew strong and she rejoiced in the blessed hope, and was willing to rest the "little while" till Jesus comes. Services by Elders Packard, Wilcox, and Nutter.

H. A. WHITTAKER.

Appointments.

LOS ANGELES CAMP-MEETING.

THE camp-meeting for Southern California will be held in Los Angeles City, commencing Wednesday evening, October 26, and closing Monday morning, November 7. We hope to see a full attendance of all our people from this Southern field at this meeting. Come bringing your friends with you; come praying for the blessing of God upon the meeting; and come expecting the Lord to verify his promise and meet with us.

Those who wish to rent tents for this meeting can obtain them at the same rates as last year: 10x12, \$4.00; 12x16, \$6.00. Those who have tents of their own to pitch will have room to do so free. Let all who wish to rent tents, or who have tents to pitch, report at once to J. N. Loughborough, Pacific Press, Oakland, Cal.

CAL. CONF. COMMITTEE.

ARROYO GRANDE CAMP-MEETING.

THE camp-meeting for the Sabbath-keepers of Santa Barbara and San Luis Obispo Counties will be held at Arroyo Grande, commencing Thursday evening, November 10, and closing Wednesday morning, November 16. We trust that all our people in the above-named counties will make it a special point to be at this meeting. It is a time when the hurrying season will be past, and why may we not see a full attendance of those specially interested in the work, and their friends also? We trust that an effort will be made to gather together for this annual feast. It will do much to strengthen the work in these two counties, if our people can come together bringing their friends with them.

Tents can be rented for this meeting at the same rates as usual: 10x12 tents, \$4.00; 12x16, \$6.00. Please write at once to Elder J. N. Loughborough, Pacific Press, Oakland, Cal., stating the size of the tent you wish to rent, or the size of your own tent that you may wish to pitch.

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EAST PORTLAND (Or.)—House of worship on G Street, between Tenth and Eleventh. Sabbath-school every Sabbath (Saturday), followed by services. Preaching or Bible-reading Sunday evening. Prayer-meeting Wednesday evening. The public cordially invited.

SAN FRANCISCO.—House of worship, 914 Laguna Street, between McAllister and Tyler. Sabbath-school every Sabbath at 9:45, and preaching at 11 A. M.; also preaching every Sunday evening at 7:30. Sabbath-school classes in the English, German, and Scandinavian languages. Prayer and missionary meeting every Wednesday evening at 7:15.

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Signs of the Times.

CAL., FIFTH-DAY, OCTOBER 6, 1887.

papers from this office without pay in advance arrangement. When persons receive copies of them, they are sent by other parties, and we are not indebted to the office, and we are not upon for pay. Please read the papers and send friends to read.

The camp-meeting will be held October 13-14 at Ogdenfield.

The 7th-day Adventist General Conference for 1887 will be held in Oakland, Cal., November 13.

The prohibition amendment was beaten in Tennessee by about 15,000 majority. Oregon votes on it tomorrow.

The California camp-meeting begins the day after tomorrow. The number of the SIGNS goes to press, and continues for eleven days, there will be no paper next week. The next number will be dated October 20.

WONG CHIN FOO has contributed an article to the *North American Review*, entitled, "Why Am I a Heathen?" The article is very long, but we have read it through, and are sure that it could all have been answered in one sentence, namely, "Because I don't know any better."

Doesn't it seem strange that almost the first thing a man does when he sets out to prove that the first day of the week is the Sabbath, is to argue that there isn't any Sabbath at all, and that it doesn't make any difference what day a person keeps, or whether he keeps any at all makes no difference whatever, provided he is only fully persuaded in his own mind? Can anybody wonder that Sunday is losing its hold, and that the ministers are loudly clamoring for a State or national law to compel people to keep that day?

ONE Mrs. J. B. Rideout has been riding out and around, the past summer, in California; and through the columns of the *Occident* is telling about it. Of the size of the towns, she gives exceptionally definite information: as for instance, Cloverdale is a "thrifty little village," and Healdsburg is considerable larger than Cloverdale. Of the people her estimation is equally definite, and as charitable as it is definite. Writing of Healdsburg she says:—

"Here the Seventh-day Adventists have their stronghold. Disregarding the sanctities of the glorious Lord's-day, they, like the Jews—who do not believe in the divinity of Christ—keep Saturday instead of Sunday."

How beautifully the grace of charity shines through some people, especially if they be "orthodox!"

A MEETING of the Executive Committee of the National Reform Association was held in Pittsburg, September 15. The Pittsburg *Times* of the 16th gives the following notice of the meeting:—

"The Executive Committee of the National Reform Association held a meeting in the afternoon and evening yesterday at the Y. M. C. A. rooms. Several reports were read and accepted, and arrangements made to continue not less than seven district secretaries in the field. It was also decided to employ a secretary to instill into the foreign population a due regard for Sunday observance. Professor McAllister, who will visit Europe next year, was empowered to use his efforts to bring about an International Congress of the friends of Christian civil government. Arrangements were also made to hold a National Reform Training School at Lakeside next summer, under the direction of Dr. McAllister."

We have no doubt that Professor McAllister will meet with a cordial reception from the officials of the national churches of Europe. But the most cordial of all receptions received there we expect will be that which will be given him by the Pope;

especially as he goes carrying the commission of Dr. Herrick Johnson, Joseph Cook, and their confederates of the Saratoga Conference, to bring to the attention of Roman Catholic authorities the matter of using the Catholic Bible in the public schools of the United States, wherever the Catholics are in the majority, and to secure "such a basis of agreement if possible." Of course, as they are to bring this to the attention of the "Roman Catholic authorities," the proper thing to do is to go to the Pope at once. For isn't he the sole Catholic authority? Dr. McAllister may possibly get the Pope to send a legate to preside at the proposed International Congress.

ONE of the most disgusting things we have read lately is the *Christian at Work's* article on "How Do You Treat the Minister," in which it roundly scolds those particular people who object to having the minister smoke in the house. It would have people invite the minister to smoke even in the guest chamber or the parlor, because the poor man needs all the solace he can get after his arduous labors! The next request will probably be for entertainers to complete the bar-room arrangements, by freely furnishing beer for the tired minister to sip between his whiffs.

By the way, we notice in the proceedings of the California M. E. Conference, a resolution asking the General Conference to declare that one who uses tobacco shall not be eligible to the office of bishop. That seems to imply that a smoker may now occupy any position in the M. E. Church. We are glad to see that there is a growing sentiment in that church against the use of tobacco by ministers, but why is it tolerated at all? And if it is desired that bishops shall not use tobacco, why should the use of it by anyone be allowed? Ought a bishop to be better than an ordinary minister?

THE Pope is a king. He says so himself. And doesn't that prove it? for isn't he infallible? In view of his approaching jubilee Leo XIII. has had struck a number of medals bearing the inscription: "Pope Leo XIII., Pontifex et rex." Now *rex* is Latin for king, and that inscription means Pope Leo XIII., Pontiff and king. The Roman police found some of these medals on sale in a shop in the city and promptly confiscated them. At this the Vatican makes a decided protest, and argues that the "law of guaranties" recognizes the Pope's right to the title of sovereign; and supports this argument with the fact that Bismarck in his letter to the Pope about two years ago plainly addressed him as "sire." Now in the language of courts, "sire" means "sovereign"; and as a king is a sovereign, and as Bismarck called the Pope "sire," therefore the Pope is king. Don't you see? But in the argument there is vastly more of spiritual pride, religious despotism, and political arrogance, than there is of logic.

THE following dispatch from Chicago, dated September 24, tells the story as well as may be:—

"This city has to-day, it is asserted, broken the record in divorce cases. From morning until evening five judges were at work, and over one hundred cases were disposed of. Over two hundred persons, martyrs to wedlock, wanted their matrimonial existence judicially murdered, and four hundred or five hundred sympathizing friends were on hand to witness the executions. It was the biggest day's work the divorce mills have had in a long time. Marriage knots were shattered with more than the usual celerity of the Chicago divorce courts, and for every possible reason. One of the gray-haired judges, after the adjournment of court, shook his head and said that something was surely wrong these days. He didn't know what the world was coming to."

Well might the judge ask what the world is coming to. We think it is fast coming to the state recently desired by the correspondent of an Eastern Spiritualist paper, when the way out of marriage should be as easy as the way in. And that will be a repetition of the times just before the flood, when "they took them wives of all which they chose."

Right in this line was a case which the dispatches relate as recently occurring in Paris. A boy scarcely fifteen years of age, stole 500 francs from his em-

ployer, and eloped with a girl of fourteen, with whom he began living in another city. Soon, however, a former lover of the girl, aged thirteen, appeared on the scene, when the fifteen-year-old Lothario, thinking that his mistress was unfaithful to him, stabbed her three times, probably fatally. Isn't it time to ask, "What is the world coming to?"

At the celebration of the centennial of the adoption of the Constitution, at Philadelphia last month, the service was opened with a prayer by Bishop Potter, of the Episcopal Church, and closed by a prayer and the benediction by Cardinal Gibbons. Because Cardinal Gibbons was invited to, and did, perform this part of the ceremony the *Presbyterian Journal* says that its "Protestant blood boils." But if Cardinal Gibbons had not been chosen at all, and Bishop Potter had both opened and closed the ceremonies, then it is altogether likely that the "Protestant blood" of the *Presbyterian Journal* would not have been increased in temperature to any perceptible degree. While if a Presbyterian preacher had only been chosen in the place of Cardinal Gibbons it is safe to say that the "Protestant blood" of the *Journal* would have been so perfectly cool that we might fairly conclude that it was actually reduced below the normal temperature. But the Commission had just as much right to choose Cardinal Gibbons as it had to choose Bishop Potter, or anybody else, to pray. This was a celebration of the adoption of the Constitution. The Constitution recognizes no one profession of religion above another, therefore the Commission had perfect right to choose whom they pleased, or to choose nobody, to pray, and nobody has any business to object. The boiling of the Protestant blood of our Presbyterian contemporary is only a tempest in a teapot. But even this small tempest shows the excellent wisdom of the makers of our Constitution, in forbidding forever the application of any religious test by the nation to its employes, and in forbidding the National Legislature to make any "law respecting an establishment of religion or prohibiting the free exercise thereof." It is a happy thing for the nation that there is no constitutional channel through which the Protestant blood of the *Presbyterian Journal* may pour its boiling zeal. And it will be a woful day whenever such a channel shall be created.

DOCTOR MCGLYNN'S influence is growing. September 19 he delivered an address, of an hour and a half, before the New York Association of Methodist ministers. There were five hundred ministers present beside others. The report further says:—

"He presented the Henry George land theories and defended them as representing the cause of humanity. When the speaker had concluded, a resolution of thanks to Dr. McGlynn was offered for his able, eloquent, and instructive address, and wishing him God-speed in his efforts to diffuse the doctrine of the Fatherhood of God and the brotherhood of man. This created great confusion, and after a turbulent scene, which one clergyman characterized as resembling a beer garden, the resolution was amended by a clause that allowed the members to reserve the right of individual opinion concerning the land theories. The resolution was then adopted."

With the fast-growing greed of the worldly power and political preference already displayed by Protestant preachers, we should not be surprised to see yet the Henry George land theories adopted by them, especially in the National Reform compact.

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