

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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THY WILL BE DONE.

We see not, know not. All our way
Is night. With Thee alone is day.
From out the torrent's troubled drift,
Above the storm, our prayers we lift—
Thy will be done!

The flesh may fail, the heart may faint,
But who are we, to make complaint,
Or dare to plead, in times like these,
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait for Thee,
Whose will be done!

Strike! Thou the Master, we Thy keys,
The anthem of the destinies!
The minor of Thy loftier strain,
Our hearts shall breathe the old refrain—
Thy will be done!

—Selected.

General Articles.

THE LIGHT OF THE WORLD.

(Concluded.)

BY MRS. E. G. WHITE.

Go into a cellar, and you may well talk of darkness, and say, "I cannot see; I cannot see." But come up into the upper chamber, where the light shines, and you need not be in darkness. Come where Christ is, and you will have light. Talk unbelief, and you will have unbelief; but talk faith, and you will have faith. According to the seed sown will be the harvest. If you talk of Heaven and the eternal reward, your way will become lighter and lighter in the Lord, and your faith will grow, because it is exercised. Fasten your eyes upon Jesus, dear friends, and by beholding you will become assimilated to his image. Do not allow your thoughts to dwell continually upon things of the earth, but place them upon things that are heavenly, and then, wherever you are, you will be a light to the world.

Live the life of faith day by day. Do not become anxious and distressed about the time of trouble, and thus have a time of trouble

beforehand. Do not keep thinking, "I am afraid I shall not stand in the great testing day." You are to live for the present, for this day only. To-morrow is not yours. To-day you are to maintain the victory over self. To-day you are to live a life of prayer. To-day you are to fight the good fight of faith. To-day you are to believe that God blesses you. And as you gain the victory over darkness and unbelief, you will meet the requirements of the Master, and will become a blessing to those around you.

From every member of the church a steady light should shine forth before the world, so that they shall not be led to inquire, "What do these people more than others?" Religion is not to be held as a precious treasure, jealously hoarded, and enjoyed only by the possessor. True religion cannot be thus held; for such a spirit is contrary to the gospel. "Freely ye have received, freely give," are the words of the Master. While Christ is dwelling in the heart by his Spirit, it is impossible for the light of his presence to be concealed or to grow dim. On the contrary, it will grow brighter and brighter, as day by day the mists of selfishness and sin that envelop the soul are dispelled by the bright beams of the Sun of righteousness.

Christians may learn a lesson from the faithfulness of the light-house keeper. "A gentleman once visited a light-house that was placed in a very dangerous position to warn men of the perils that threaten them on the trackless sea. The keeper was boasting of the brilliancy of his light, which could be seen ten leagues out at sea, when the visitor said to him: 'You speak with enthusiasm, sir; and that is well. I like to hear men tell what they are sure they know; but what if one of the lights should go out?'

"'Never, never! absurd! impossible!' replied the sensitive watchman, in consternation at the mere supposition of such a thing. 'Why, sir,' he continued, pointing to the ocean, 'yonder where nothing can be seen, there are ships going by to every port in the world. If, to-night, one of my burners should go out, within six months would come a letter, perhaps from India, perhaps from Australia, perhaps from a port I never heard of before,—a letter saying that on such a night, at such an hour, at such a minute, the light at such a point burned low and dim; that the watchman neglected his post, and that vessels were consequently put in jeopardy on the high seas. Ah, sir,' and his face shone with the intensity of his thought, 'sometimes in the dark nights, and in the stormy weather, I look out upon the sea and feel as though the eye of the whole world were looking at my light. Go out? Burn dim? That flame flicker low or fail? No, sir, never!'

"And shall Christians, shining for tempted

sinners, allow their light to fail? For, ever out upon life's billowy sea are souls we see not, strange sailors in the dark, passing by, struggling, it may be, amid the surges of temptation. Christ is the great light, and Christians are appointed to reflect that light. The ocean is vast, its dangers are many, and the eyes of far-away voyagers are turned toward the light-house,—the church of Jesus Christ." If the world intervenes between the church and Christ, its light will burn dim, and souls will be lost because of a lack of that light. Shall it not be the language of every heart, What! let the light that is in me go out or burn dim! Never! never!

We are all woven together in the great web of humanity, and God holds us responsible for the influence we exert over others. Throw a pebble into the lake, and a wave is formed, and another, and another; and as they increase, the circle widens, until they reach the very shore. Thus our influence, though apparently insignificant, may continue to extend far beyond our knowledge or control. It is as impossible for us to determine the result as it was for the watchman to see the ships that were scattered upon the sea.

God in his providence does not permit us to know the end from the beginning; but he gives us the light of his word to guide us as we pass along, and bids us to keep our minds stayed upon Jesus. Wherever we are, whatever our employment, our hearts are to be uplifted to God in prayer. This is being instant in prayer. We need not wait until we can bow upon our knees before we pray. On one occasion, when Nehemiah came in before the king, the king asked why he looked so sad, and what request he had to make. But Nehemiah dared not answer at once. Important interests were at stake. The fate of a nation hung upon the impression that should then be made upon the monarch's mind; and Nehemiah darted up a prayer to the God of Heaven, before he dared to answer the king. The result was that he obtained all that he asked or even desired.

This is the course that God would have us pursue under all circumstances. He wants us to be minute-men and women. He wants us to be ready always to give to every man that asketh us a reason of the hope that is within us with meekness and fear. Why with fear? It is with a fear lest we shall not make a right impression upon the mind of the inquirer; with a fear lest self shall not be out of sight, and the truth not be made to appear as it is in Jesus.

I feel an intense desire that our brethren and sisters shall be correct representatives of Jesus. Do not pierce his wounds afresh, and put him to an open shame, by an inconsistent life. Become thoroughly acquainted with the reasons of our faith, and show by word

and act that Christ is dwelling in your hearts by faith. May God help you to walk with Jesus. If you do, you will be the light of the world, and in the time of trouble he will say, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast."

WHAT LOVE IS.

LOVE is *patience*. Love passive. The normal attitude of love—love waiting to begin, not in a hurry, not petulant, not hasty, calm, composed—waiting to begin when the summons comes, but meantime wearing the ornament of a meek and quiet spirit.

Kindness. Love active. Have you ever noticed how much of Christ's life was spent in doing kind things, in merely doing kind things? Run over it with that in view, and you will find that he spent a great portion of his time simply in making people happy, in doing good turns to people. There is only one thing greater than happiness in the world, and that is holiness; and that is not in our keeping, God reserves that for himself; but what he has put in our power is the happiness of our fellow-creatures, and that is to be secured by our being kind.

Generosity. That is love in competition with others. Whenever you have done a good turn, done a good work, you will find other men doing the same kind of work. Envy them not. Envy is a feeling of ill-will to that man who is in the same line as ourselves; a feeling of ill-will, and we hate ourselves for cherishing it. That will spring up the moment you get to your field, be it in this land or in any other land, unless you have learned generosity—to envy not. And then, after having learned that, you have to learn the other thing, to go into the shade, to hide, and not let your right hand know what your left hand has done.

Humility. Love hiding. "Vaunteth not itself, is not puffed up." And the fifth ingredient is a somewhat strange one to find in this *summum bonum*.

Courtesy. Love in relation to etiquette. "Love doth not behave itself unseemly." Politeness has been defined as love in trifles. Courtesy has been defined as love in little things. And the secret of politeness is to love. Love cannot behave itself unseemly. You can take the most untutored persons and put them in society, and if they have love as a reservoir in their heart they will not behave themselves unseemly. They simply cannot do it.

Unselfishness. "Love seeketh not her own." Observe: Seeketh not that which is her own. In Britain the Englishman is devoted to his rights. He likes to stand up for his rights, his rights as a man and his rights as an Englishman. And I fancy you have the same kind of patriotism. You stand up for your rights; and every man as an individual or as a citizen feels a sense of property over what he calls his rights. It is the privilege of that man to give up even his rights, if necessary, for the sake of another. "Seeketh not his own." It is easy to give up things that we are not quite certain are our own; but the things that are obviously yours, that are legally yours, that you have earned perhaps by years of labor and sacrifice of trouble or money, to give up those things which are your own, that is the hard thing. And yet the most obvious lesson of the Gospel is that there is no happiness in having and getting, but only in giving. I say, there is no happiness in having or in getting, but only in giving; and half the world is on the wrong scent in the pursuit of happiness. They think it

consists in having and getting and in being served by others. It consists in giving and in serving others.

The next ingredient is also a remarkable one:—

Good temper. "Love is not easily provoked." Now, we are often inclined to look upon bad temper as a very harmless infirmity. We speak of it as being a mere infirmity of nature, not a thing to take into very serious account in estimating a man's character, a kind of accident, a matter of temperament, and so on. And yet right here, right in the middle of this analysis of love, Paul plants that thing; and the Bible again and again comes to that little infirmity, as we call it, and makes a good deal of it. It is not a little infirmity to smile at. The peculiarity of ill-temper is that it is the vice of the virtuous. It is the one blot on an otherwise noble character.

You know men who are all but perfect, and who would be almost entirely perfect, but you say they are hasty, they are touchy, they are ill-tempered. Now, there is nothing that a Christian has to take more trouble to eradicate forever from his being than ill-temper. It requires the struggle of years, perhaps of a life-time, but it has to be done. It is not to be looked upon as an accident of temperament; but it is a sin, one of the blackest of all the sins. It is the symptom of an unloving nature at bottom; a want of patience, a want of kindness, a want of generosity, a want of humility, a want of courtesy, a want of unselfishness, all are symbolized in one flash of evil temper. It is the revelation of what is inside a man, and therefore the man who has that must have his whole nature sweetened.

It is not enough to deal with the temper. You must go to the root and sweeten the whole nature, and then temper will die away of itself. But how can a man who has not had a victory over that part of his nature have a part with God's people in this world or in the next world? How is it possible? Why, a man with a temper such as I have described would make Heaven miserable for all the people who are in it; and except such a man be born again he cannot enter into the kingdom of God. Christ says: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." That is to say, it is the deliberate verdict of the Lord Jesus that it is better not to live than not to love.—Prof. Henry Drummond.

TEN THOUSAND PER CENT.

MR. STUART dropped into the office of his friend, Mr. Morris, in a mood decidedly depressed, occasioned by a failure. It was a little after business hours, but Mr. Morris was still in his office and alone. He laid down his pen and greeted his friend with a cheerful nod and a cheerful, "How are you, Stuart?"

"Sour as an east wind," was the response, as he looked at the beaming countenance of his friend, whom he had known for many years, and whose counsel he had sought many a time, and scarcely ever been disappointed.

There appeared to be a little more than the usual brightness in Mr. Morris's face as he wheeled his chair round and bade his friend be seated in another. Mr. Stuart noticed it and said:—

"What are you up to, Morris? Had some good news, eh?"

"Oh, no, Stuart," he replied, "nothing unusual or new in particular. I was only thinking of a little investment I am just about making."

"I thought so," said Stuart; "and a good one, I'll be bound."

"I think so," was the reply. "What would you say to ten thousand per cent.?"

"Ten thousand per cent.! You are raving."

"Not a bit of it," said Morris. "And the very best of security—a regular royal pledge."

"Now I know you are crazy. Who ever heard of such a thing?"

"Crazy? not a bit of it," said Mr. Morris.

"This," wheeling round his chair and laying his hand upon a paper on his desk, "is a check which I have just signed, and intend for a poor missionary whom I know. I have just heard he is sick and in much need. The Scripture says that 'he that giveth to the poor lendeth to the Lord,' but I was never awakened to the fact of what interest he pays until yesterday, when our clergyman startled me by saying that he had promised ten thousand per cent. I pricked up my ears at the statement, and waited curiously to hear the proof; and there it was, sure enough, in Matthew 19:29: 'And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life.' I was struck at the sound of ten thousand per cent., but I figured it out and found it correct. The preacher was very much in earnest as he declared the Lord's dividend. He was as enthusiastic as a stock-broker, only in an infinitely more noble cause. I was very much impressed at the time with the thought, and, in fact, have been ever since. It was in my mind when you came in. Not that I can lay claim for a moment to the spirit of self-sacrifice which the text quoted indicates, but my gift to the poor is a loan to the Lord, and I am not afraid but that I shall reap a good dividend."—Selected.

WORKERS WITH CHRIST.

MEN may work side by side without necessarily working together. Sometimes one may be so lazy that he gets in the way of his fellows. Sometimes he may go through the motions of their labor, but have none of their interest in accomplishing good work, and as much as possible. He works together with them in the true sense only when he enters into their spirit, shares their knowledge, and intelligently does his best to help them to work faithfully, by doing his own share of the common task thoroughly. These things need to be remembered when we talk about working together with Christ. Too often the words flow glibly from the tongue, when the speaker does not grasp their meaning properly. To be a true worker with him means at least three things.

It means to work for the same ends for which he works. He desires to have sinners brought to repentance, to have Christians controlled by mutual love and by an equally real and intense love of God, and to have the integrity and prosperity which naturally are fruits of the gospel pervade the world; and he desires all these that the glory and honor of God may be made impressive, and that God's love of mankind may be appreciated. But no man or woman who labors for anything less or other than these objects—for mere wealth, or social success, or culture, or power of any sort, or even for the name of being a benefactor to the world—is a worker together with him. Young people as they look on into the future and plan for their careers need to remember this, and also that no work pays, in the best sense, which is not that of a true worker with him.

It also means to work on the same principles as his, and with the same spirit. . . .

He did the good that lay next to hand, without waiting for opportunities to do great and striking things; and so must we. He submitted to be misunderstood and misrepresented, to be neglected and even abused, to be treated with ingratitude—even by those for whom he had done most; and we must ask no higher degree of appreciation than he received. Working together with him involves profound self-sacrifice now as truly as it did in his case.

It also means accomplishing the same results which he accomplished, that is, the same in kind. Circumstances have altered vastly during the last nineteen hundred years; . . . but the fruits of our work may be, and ought to be, the same in their nature. When, as a consequence of the kindly efforts of any person, it becomes evident that others are supplied with what they have needed physically, are encouraged to pursue worthy instead of base aims in life, and, especially, are led to abandon their sins and to accept God's offered mercy with affectionate gratitude, it is safe to say that he is working together with Christ. And these results are due to the every-day efforts of just such men and women as we are, many of whom we know. They may grow out of our own efforts, if we desire.—*Congregationalist*.

SUFFERING AND SERVING.

"Sorrowful, yet always rejoicing," not always and only rejoicing, is the law of a Christian life. It is impossible for us to assume that unsuffering attitude so often commended to us; to possess that spirit of unmixed joy so often exalted as the real spirit of Christianity, without forfeiting everything. If we suffer not with Him, how shall we be glorified with Him? The genius of our religion is not the genius of Jove, but the genius of Jesus; not the genius that laughs, and laughs on, while men "sink into the depths, with bubbling groan;" but the genius that plunges into the dark and bloody sea, and with mighty struggle and strong crying and tears goes down beneath those doomed souls, and lifts them up into the bosom of God.

The Christian who has no agony of soul can have no depth of soul; and the Christian that has no depth of soul can have no growth of soul; and the Christian that has no growth of soul can have no joy of soul. Out of the depths—*de profundis*—in Jesus comes the pain, the growth, the joy. "He that saveth his life shall lose it," and, accordingly, he who refuses to go with Jesus to Gethsemane cannot see him "in the holy mount;" he who is sightless will, after all, be songless. "For if we suffer with him, we shall be glorified together."

Moreover, a Christianity that retains no marks of Calvary is powerless over the world. "I, if I be lifted up, will draw all men unto Me." When our Christianity ceases to be a "lifted-up" Christianity, it ceases to be a lifting-up Christianity. It is not the light refrain of a laughing song nor the amicable invitation of merry spirits that awakens a world dead in sin, that warns it of danger, and constrains it to seek refuge in God. It is the startling pageant of a church bowed under the cross, the surprising sight of one going forth weeping, bearing the precious seed. It is Paul lifting a manacled hand and answering the feeble sarcasm of the king: "I would to God that, whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds." It is Luther, alone in the midst of that brilliant assemblage of frowning ecclesiastics and scornful nobility, exclaiming: "It is neither safe nor expedient to do anything against the conscience. Here I stand; I cannot otherwise. God help me. Amen."

A church that suffers not, serves not. A church that aspires to live in a perpetual holiday must not be surprised to learn that holidays are never harvest days. From the "tears and temptations" of the apostle sprang the churches of Asia, and ever hath "the blood of the martyrs" been "the seed of the church." All glory centers in the cross, because all grace and service go forth from it. They thought Paul mad, because they could not understand the warmth and tearful earnestness of his appeal. Better that the church, in her serious devotion to truth and soberness, should be esteemed mad by the world than that God should compare it to children in the marketplace, who say to their fellows, "We have piped unto you, and ye have not danced." O Lord—

"Safe to the hidden house of thine abiding,
Carry the weak knees and the heart that faints.
Shield from the scorn and cover from the chiding,
Give the world joy, but patience to the saints."

—Standard.

ASKING A BLESSING.

THERE is nothing which is right for us to do but it is also right to ask that God would bless it; and, indeed, there is nothing so little but the frown of God can convert it into the most sad calamity, or his smile exalt it into a most memorable mercy; and there is nothing we can do but its complexion for weal or woe depends entirely on what the Lord will make it. It is said of Matthew Henry, that no journey was undertaken, or any subject or course of sermons entered upon, no book committed to the press, nor any trouble apprehended or felt, without a particular application to the mercy-seat for direction, assistance, and success. It is recorded of Cornelius Winter, that he seldom opened a book, even on general subjects, without a moment's prayer. The late Bishop Heber, on each new incident of his history, on the eve of any undertaking, used to compose a brief prayer, imploring special help and guidance. A late physician of great celebrity used to ascribe much of his success to three maxims of his father's, the last and best of which was, "Always pray for your patients."—*Selected*.

RELIGIOUSNESS AND RIGHTEOUSNESS.

THE fact that religious revivals are not necessarily revivals of righteousness, is becoming every day more apparent. If it is quite possible to be as religious as a Hottentot or a Turk and yet have no Christianity, spurious revivals are what may be expected. A false religion and a false Christ are doubtless among the most efficient means employed by the father of lies to build up his kingdom. In a revival of genuine religion there are conversions to truth, practical as well as theoretical. True conversion is not only a change of heart, but of life—a change from evil practices, habits, and opinions to such as are good, and pure, and upright. The world will not be saved through a church that is unsaved—one that affiliates with, and is actuated by, a spirit of compromise with evil and wrong-doing. In such churches there may be revivals of religion, but not of Christianity. Where there is pride, fashion, worldly conformity, love of pleasure and amusement, indulged in and sanctioned by a church, there will surely be a revival of the same in their religious in-gatherings. On the other hand, where a church is baptized with the Holy Ghost, and moral purity, honesty, truth, and love abound, there will be a revival of the same spirit of power, bringing forth the fruits of righteousness and true holiness.—*Selected*.

GOD'S LOVE MANIFESTED IN CREATION.

THE love of God is the main point of all evangelical work; but the love of God as preached by many ministers is generally confined to the love of God as shown in the redemption of the world by our Lord Jesus Christ. The idea that the love shown in redemption is so much greater than the love shown in creation has gained such a firm hold upon many Sunday-keepers that God's love in the creation of the world is little thought of. Yet the Bible teaches that "God is love." Therefore every act of God is an outcome of love, and an act of love in itself, whether it be the creation, or the giving of the law, or the plan of salvation.

Creation is an act of love. God created this world for man. Gen. 1:29, 30; Isa. 45:18. He then created man himself. Now God could have had no other motive in the creation of man than to make man happy. Man was not necessary to God, for nothing is necessary to complete the infinite. Thus Eliphaz the Temanite says: "Can a man be profitable unto God?" Neither was God compelled to create man, for God is bound by no law, because God made law; intelligence must go before ideas. If the moral law constrains God, then the law is God, which cannot be, for God is a person. Heb. 1:3. Thus the creation of man was an act of pure love and nothing else. And above all, God created man in his own image. What condescension! Thus David says, "What is man, that thou art mindful of him? and the Son of man, that thou visitest him? for thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!" Surely this is wondrous love. And although man by sin has for a time hindered that great work of love, yet eventually it will be accomplished. Rev. 21:1-4.

In Rev. 4:11 we see the four and twenty elders worshiping God and saying, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." Then man must have been also created for the pleasure of God. What is the pleasure of God? David, in speaking of the holy angels, says, "Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure." Ps. 103:21. Paul, speaking of these same beings, says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. From which we see that it is the pleasure of God to minister to his creatures; that is, the happiness of man is the pleasure of God. Thus the greater part of the ministry of Christ was in making people happy. But the only place where man can be really happy is in the kingdom of God, or in the original state that God made him. Therefore God's creating man for his own (God's) pleasure means he created man to make him happy. This is what Christ says: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32); or, in other words, it is the Father's good pleasure to place man in eternal happiness, which was the motive of man's creation.

FRANK HOPE.

A MAN should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Pope*.

MAKE NO PROVISION FOR THE FLESH.

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Paul's *caveat* against providing for luxurious indulgence is as much needed in our own time as in his, where for two years, dwelling in his own hired house, he studied the vices of Rome, and preached Christ. Rome in its glory sat for his picture of the abominations of heathenism, as we find it in the first chapter of Romans. Look at it: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." What an impeachment of human nature left to the light of worldly wisdom!

We can hardly add a line to this catalogue of the "works of darkness" that are here enumerated. And yet Paul offers no proofs to substantiate his charges. There was little need. Those to whom he wrote were eye-witnesses of these abominations. The philosophers, orators, and poets of Greece and Rome, in the golden age of their literature, make shameless confession of these fleshly lusts, and defend them. Some of the early churches were established in such dissolute society. "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:9-11. This is the prevailing type of society in pagan lands to-day, and there are plague-spots in the great cities of Christian lands, hardly less revolting, in sharp contrast with the sincere piety, self-denial, and culture found in our churches. Undeniably, the tendency of human nature is toward this dark abyss of depravity. Paul reprehends this sensual indulgence, and what lies back of it, the making provision to fulfill the lusts of the flesh.

"Flesh," as used in the Scriptures, has various shades of meaning, and here designates the animal part of man, and "fleshly lusts," the animal appetites and passions, perverted from their normal use to selfish gratification, "riot and drunkenness, chambering and wantonness." Making provision to fulfill these lusts is to have forethought and planning to this end. It is to determine to be rich, for the sake of the means of luxurious indulgence. It is to repeat the folly of the rich man in the gospel, who pulled down his barns and built greater, that he might shelter his superabundant goods, saying, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." If we imitate his example, it will be sad to hear, amid the clinking of glasses and the popping of corks, the voice of God saying, "Thou fool, this night thy soul shall be required of thee."

The injunction cautions us against the great peril of making fortunes for our children, so that they may be idle, and form luxurious habits. If we may not make provision for

the gratification of these lusts for ourselves, we may not do it for our children. No greater evil can befall them than to have them come to their majority without habits of industry and no purpose in life but to enjoy its pleasures. "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and the needy." "Labor not to be rich. Cease from thine own wisdom." . . .

If we may not make provision to fulfill the lusts of the flesh, we ought not to indulge them. "When thou sittest to eat with a ruler, consider diligently what is before thee; and put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties; for they are deceitful meat." Prov. 23:1-3.

If we follow Paul's injunction, we shall not patronize the grocer who deals in intoxicating liquors, and have his bottles smuggled in at the back door, among the wholesome provisions for the family. They sometimes come as gifts, or on extra orders, not given by the head of the house. If we take Paul's advice, we shall not have to look this kind of a gift-horse in the mouth. Let us not be "ignorant of his [Satan's] devices." 2 Cor. 2:11.

We may not furnish a building for the traffic in intoxicating drinks, no matter how solid the foundation, how polished the marble, how square the pressed brick that go into it. It may be the finest building in the city, a very palace of a hotel, worth a million of dollars. It is only so much money invested in making provision for fulfilling the lusts of the flesh. The owner is the partner of the vender, and responsible for all the deeds of darkness that flow from his business.—*Rev. William Clift, in S. S. Times.*

"YE CANNOT SERVE THE LORD."

JOSHUA foresaw the apostasies of Israel, by reason of their secret attachment to idols. His beautiful address to them just before his death is full of significant interest to us. All the goodness of God to them from the day in which he brought them out of Egypt until the day in which he had given them the good land was set before them in that farewell address, which closed with the exhortation: "Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord." Josh. 24:14. To this exhortation the people made answer: "God forbid that we should forsake the Lord, to serve other gods." No doubt they were sincere in this profession, and in the expression of horror at the thought that they would ever forsake the Lord. At the same time they were secretly holding onto some of their idols. If it was asked how they could be at the same time sincere in professing unwavering allegiance to the Lord, and cherish a love for idols, we need not go far to find the answer.

Israel's apostasy never took the form of openly and formally rejecting Jehovah as the true God, but in mixing with the worship and service of Jehovah the worship and service of idols. It was this which Joshua foresaw and warned them against; and it was this that came to pass, and which ended in the Lord's turning and doing them hurt, after he had done them good. It was this foreseen attachment to and worship of idols which led Joshua to declare: "Ye cannot serve the Lord; . . . he will not forgive your transgressions nor your sins." That is, while they were secretly attached to idols. "If," he said in effect, "you worship idols and render them service in common with your worship

and service of the Lord, he will reject your service and will not forgive your sins and trespasses, even though you bring the sin-offering before him in all regular and due form. For God is a holy God, and a jealous God. He will not countenance any form of sin, nor will he divide with any other object the worship that is due to him by his people."

We read the history of the ancient people, and wonder at their lack of spiritual perception, and their perverseness in adhering to idols. A little attention to the lesson set before us in this important bit of history and teaching will reveal the fact that the same mixture of idol worship with the formal worship of the true God is as common to-day among the professed people of God as it was then. "Ye cannot serve God and mammon" was our Lord's declaration to the people of his day, and it is his solemn word to us now. Attachment to the world and the things of the world, in the spirit of mammon worship, is just as vicious and deadly as was the worship of Baal and Ashtaroth by the children of Israel.

No formal professor of religion will admit that he is serving idols, and if charged with so doing would say as they of old said: "God forbid that we should forsake the Lord to serve mammon." No professors of religion will openly and formally renounce the service of God and declare that henceforth they purpose to give themselves wholly to the service of mammon, that is, the gratification of their own lusts—high and low, gross and refined—in connection with an open worldliness.

The deceitfulness of sin is seen in that men persuade themselves that they can at once worship and serve the Lord and hold on to certain forms of worldliness; that covetousness and worldly pleasure, the lusts of the flesh and the lusts of the eye and the pride of life, may be indulged without apostasy from God; that these things may be indulged and yet their formal worship of God be accepted and their daily and formal petition for the forgiveness of sins be answered. It is worth our while to consider the declaration of the Lord above quoted: "Ye cannot serve God and mammon," and the declaration of John, "If any man love the world, the love of the Father is not in him" (Matt. 6:24, 1 John 2:15), with the declaration of Joshua to the idol-loving children of Israel: "Ye cannot serve the Lord; . . . he will not forgive your transgressions nor your sins." Josh. 24:19. The principle involved in both the Old and the New Testament declarations is the same. This is a most solemn matter, and ought to awaken our serious consideration.

The practical truths gathered from the consideration of this principle are:—

1. That the indulgence of any known sin sets up, in the worshiper's heart, a moral inability to serve the Lord. There may be the pretense of worship; the pious forms may be regularly gone through with; the Bible may be daily read; the prayer may be daily said; the language of worship may be maintained on the lips; the different outward acts of service may be performed; but it is a "vain oblation," and God does not accept it. The formal worshiper is a hypocrite both to God and to himself, though he may be so blinded by his sin that he does not know it. Moreover, the mixture of worldliness with the ostensible service of God may be so common throughout the professing church that the hypocrisy is not noted by others. What a terrible thing is this! What an awakening will come by and by, when the door is shut upon all such, and to the vain and despairing cry, "Lord, Lord, open unto us," comes back the answer, "I never knew you." It will be in vain that we plead: "Have we not prophesied in thy name? and in thy name cast out devils?" for

it will be then manifested that all our prophesying and service in the name of God was worthless, because, in fact, we had forsaken the Lord to serve the idols of our own selfish hearts, supposing that these beloved lusts and worldly ambitions might be safely indulged so long as we kept up a formal worship of God and a fair show of service in the flesh.

2. The indulgence of some sins or even of one sin prevents the forgiveness of all other sins. "He will not forgive your transgressions nor your sins." We are ready and anxious to confess many sins, and we earnestly plead the divine forgiveness for them. At the same time we hold fast by some secret or self-excused form of sin which we do not confess. This is to demonstrate our insincerity and to make a mock of God's holy jealousy, and to cut us off from his mercy. It was this kind of thing indulged in by Israel that was in the mind of the Spirit when he inspired Solomon to declare: "The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight." Prov. 15:8; compare Isa. 1:11; 61:8; Jer. 6:20; Amos 5:25; John 4:24.—*Independent.*

SPEAKING AS THE ORACLES OF GOD.

THE phrase "oracles of God" occurs several times in the New Testament. Thus Stephen, in his address to the Jews, speaks of Moses as having "received the lively oracles [of God] to give unto us." Paul, in his epistle to the Romans, says that the advantage of the Jews over the Gentiles consists chiefly in the fact "that unto them were committed the oracles of God." He, also, in his epistle to the Hebrews, speaks of some of the Hebrew Christians as needing that someone should teach them "again which be the first principles of the oracles of God." Peter, in his first epistle, says: "If any man speak, let him speak as the oracles of God."

There is no doubt that this phrase, as thus used in the apostolic age, meant the sacred writings then existing among the Jews, sometimes called the "holy Scriptures," and by Paul, in his second epistle to Timothy, declared to be "given by inspiration of God," and able to make men "wise unto salvation through faith which is in Christ Jesus." These Scriptures are the "oracles," communications, or speakings of God to men, coming to them in human language, yet not less his oracles for this reason. They are the word of God. "Thus saith the Lord" is stamped upon them. God's authority is their all-sufficient voucher. Human reason, in respect to all the matters to which they refer, is bound by them.

The same is true of the sacred writings which compose the New Testament; true of the four gospels that record the acts, the sayings, and sufferings of Christ, his death, resurrection, and ascension into Heaven; true also of the preaching of the apostles as recorded in the book of Acts; and true of the apostolical epistles which, assuming the facts in the life of Christ as stated in the four gospels, explain the whole doctrine of Christ in his nature, offices, and mission to this world, and in his work and glorification in the heavenly world. The total aggregate of writings forming the New Testament constitutes the testimony which God has been pleased to give in regard to his Son. This aggregate is also the word of God in the language of earth, and, as such, a part of "the oracles of God." "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son;" and this Son, when in the flesh, chose apostles to preach his gospel and bear witness in his name after he

had left the world, and promised to endow them and did endow them with the supernatural inspiration of the Holy Ghost to guide them into all truth, and bring all things to their remembrance, whatsoever he had spoken unto them. God bore witness to their preaching "both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will."

We state these propositions, not intending here to argue their truth. Their truth is recognized in the faith of the Christian world. God's people believe them, and have believed them in the centuries past, and will continue to believe them in the centuries future. The church of God on earth is founded upon them. Whatever may be the attitude of the caviler or the infidel, the followers of Christ have among themselves no debate as to the question whether the Scriptures of the Old and the New Testament are "the oracles of God." Their divine authority is the sheet-anchor of all Christian hope.

What then shall be done with these "oracles"? Peter, referring especially to those who are the teachers and preachers of these "oracles," gives one answer to this question, when he says: "If any man speak, let him speak as the oracles of God." Let him make these "oracles" the source and guide of what he says. Let him not ask science or mere philosophy what he shall say. God in his word is a better teacher than either. His word is the highest conceivable authority on all subjects of which it treats. It is a transcript of the mind of God, and is, indeed, God himself speaking to men.

Peter's idea is the one for the professor who sits in the theological chair, and undertakes to prepare young men for the services and duties of the Christian ministry. That professor had better let God in his word teach him that he may teach others. The theology which is biblical will stand the test of all time, and is the only theology to which God has annexed the seal of his authority.

Peter's idea is equally good, and equally important for the incumbent of the Christian pulpit, and for the missionary who goes to the heathen and seeks to instruct them. Both should speak "as the oracles of God," and be content with such speaking. It is quite enough for both to teach what God has revealed. The "secret things" which he has not revealed, and which are, therefore, not known to men, and which belong to "the Lord our God," and not to us, are no part of "the oracles of God." Paul directed Timothy to avoid "foolish and unlearned questions," adding that "they do gender strifes." Christian ministers make a grave mistake when they undertake to be "wise above what is written." They will create vastly more difficulties than they will remove. There may be a sense in which they may be very acute and smart; yet they will neither edify the church, nor profit the souls of the impenitent.

The religious newspaper should take Peter's idea for its guide. Such a paper, if Christian in its character, professes to be a teacher of Bible religion; and this is just what it should do. The word of God is its only safe guide. While, of course, it should give the current religious news of the day, so that its readers may know what is being done to promote the cause of Christ among men, it should be anchored in that word, and always speak "as the oracles of God." It should make itself an apostle for Christ, stirring up the minds and hearts of its readers to the consideration of what God has revealed in his word. The religious newspaper that fails to do this is such only in name. It is not what it professes to be, and falls short of its duty.—*Independent.*

GOD OUR REFUGE.

HAPPY is everyone that seeks and finds this refuge. What does the word of God say concerning it? Hear Moses speak at the close of life: "The eternal God is thy refuge, and underneath are the everlasting arms." Listen to the song of David "in the day that the Lord had delivered him out of the hand of all his enemies." He said: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler and the horn of my salvation, and my high tower." When wickedness prevails, and the righteous are tried on account of it, Jeremiah speaks to us of comfort out of his own experience: "O Lord, my strength, and my fortress, and my refuge in the day of affliction." Isaiah, contemplating the spiritual church of the future, predicts her glorious security: "And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defense. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain."

The best of all is, these words may be adapted by everyone to daily life. Are we pursued by secret and powerful foes? We do find that "the name of the Lord is a strong tower; the righteous runneth into it, and is safe." Does our work sometimes oppress us? We always find that "God is our strength," as well as refuge. His strength is the strength of the "everlasting arms." When we are shown "great and sore troubles," and imagine that our God is far distant from us, then he proves to us that he is, indeed, "a very present help." As this word implies—he is a *help already found*, though we may not realize it at the time.

So it was with the psalmist. He had struggled long with a difficult problem, namely, the apparent inequalities of God's Government. "His feet were almost gone, his steps had well-nigh slipped." But during all those dark hours he came to see that God's help had never been denied him; "nevertheless, I am continually with thee; thou hast holden me by my right hand."

Let it be, therefore, the joy of everyone to say, "Be thou my strong habitation whereunto I may continually resort; thou hast given commandment to save me, for thou art my rock and my fortress." Let it be the glad song of our life, "I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust." Matthew Henry said, truthfully: "If Jehovah be our God, our refuge, and our fortress, what can we desire which we may not be sure to find in him? He is neither fickle nor false nor weak nor mortal; he is God and not man, and therefore there is no danger of being disappointed in him." Let the whole earth be filled with Luther's sacred anthem:—

"A mighty fortress is our God,
A bulwark never failing;
Our helper he, amid the flood,
Our mortal ills prevailing.

"Did we in our own strength confide,
Our striving would be losing;
Were not the right Man on our side,
The Man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is he;
Lord Sabaoth is his name,
From age to age the same,
And he must win the battle."

—*Christian Advocate.*

BLESSINGS are strewed like flowers in our pathway; it rests with us to gather them up carefully or pass them by.—*Selected.*

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.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 20, 1887.

SHORT-SIGHTED REASONING.

QUITE recently we read an article entitled "Keeping the Sabbath-day Not a Success," written by one who was himself once a Sabbath-keeper. The writer spoke of the greater number of Sunday-keepers, and mentioned other points of superior prosperity on the part of Sunday-keepers over Sabbath-keepers, and said:—

"If, now, keeping Saturday is so highly pleasing to God, why does he not prosper it more? If Sunday observance is such a sin in the sight of God, why does he so remarkably bless those who persist in it?"

This is one of the most common arguments against Sabbath-keeping and in favor of Sunday observance, and it is an argument that doubtless carries more weight with it than any other. The reason for this is that it is more easily comprehended than any other; it does not require a logical mind to grasp it. But the style of the argument is by no means new, and we would like to refer our readers, who may be troubled over it, to an instance of the use of exactly the same argument about twenty-five hundred years ago. The circumstances were these:

A number of the Jews, disregarding the express command of the Lord, had gone down to Egypt to live, and had fallen in with the customs of the country, and were burning incense to Egyptian gods. Jeremiah, being divinely inspired, expostulated with them for their wickedness, reminding them of the judgments that had been brought upon Israel in the past, for departing from God, and saying that God would bring similar punishments upon them.

"Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine." Jer. 44:15-18.

This is a fair specimen of worldly reasoning,—of the reasoning of those who think that all accounts must be settled as they go along. The psalmist came very near making the same mistake once. Said he:—

"But as for me, my feet were almost gone; my steps had well-nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked." Ps. 73:2, 3.

And then he goes on to tell how that they have no bands in death, they are not in trouble as other men are, and they have more than heart can wish. But when he went into the sanctuary and understood their end, he learned that God does not settle up his accounts with people as they go along. The people who seem the most prosperous may be in the greatest danger.

If prosperity in Sunday-keeping proves that God is pleased with that practice, then the prosperity of the Jews, when they were worshiping idols, proved that God was pleased with such practices. But everyone will say that God was not pleased with

them, even though they enjoyed temporary prosperity. How do they know that? Because God said so; the first commandment forbids the worship of other gods, and the second commandment declares that he cannot endure idolatry. In the same way we know that God is not pleased with Sunday-keeping, even though those who practice it may have prosperity. His commandment enjoins the observance of the Sabbath of the Lord,—the seventh day of the week, the only Lord's day,—and he is pleased only when his commandment is obeyed.

The fact is, that wealth and numbers are not real success and prosperity. It cannot be known in this life whether or not any man has made life a success. The successful life is that one which is crowned with life eternal. Only when the Lord comes, and brings to light the hidden things of darkness, and makes manifest the counsels of the heart, will it be known who has made a success of life, or what course of action has been crowned with success. But we may know now what course of action, if faithfully persisted in, will be crowned with success, for God's word tells us: "If thou wilt enter into life, keep the commandments." Therefore, let no one be turned aside from this course by the prosperity of those who are walking in a way of their own choosing. Their prosperity is not real, only seeming. "For what shall it profit a man, if he shall gain the whole world and lose his own soul?"

w.

THE CALIFORNIA CAMP-MEETING.

THIS meeting began Thursday evening, October 6, and is just drawing to a close as we write this report, Monday night, October 17. By unanimous vote of the congregation the meeting was held one day longer than the original appointment, and yet it seemed too short for all that needed to be done. In some respects this was one of the most successful camp-meetings ever held in California. The weather was all that could be desired. A hot north wind, the first three days of the meeting, caused some discomfort; but we have never attended a meeting where the weather was more uniformly fine.

The meeting was the largest one ever held on the Pacific Coast. Besides the large preaching pavilion, there were three hundred and ten tents pitched. Of this number one tent, 50x77 feet in size, was used for children's meetings, and for the primary divisions of the Sabbath-school; another, 50x70 feet in size, was divided into twenty apartments for lodgers; a sixty-foot tent was used as a restaurant; and a fifty-foot tent served as a bookstand. When the vote was taken last year to purchase a tent 100x150 feet in size, many thought that the move was a little wild, but this meeting proved that it was bought none too soon. On the second Sunday, when Sister White spoke from Matt. 6:24-34, the tent was filled to its utmost capacity, and large crowds stood outside. A census taken in the early part of the meeting, showed that twelve hundred and fifty people were encamped; but it afterwards transpired that a few tents had been missed, and quite a number came to the ground afterward.

The presence of Brother and Sister White, who arrived after the meeting had been in progress four days, added much to the interest of the meeting. Indeed, the large attendance was mostly due to the fact that it had been announced that Sister White would be present. On this account many came who had never attended a camp-meeting before.

We have never before held a meeting in California which was so well advertised, nor one which was so well planned in all its arrangements. The restaurant tent was arranged so that the helpers could perform their work with less inconvenience than usual; and the healthful food which was prepared was highly appreciated. Two electric lights in the preaching tent, and three more at convenient places outside, afforded all the light that was needed, and saved much trouble that is usually spent in caring for lamps.

The spiritual interests of the people were looked after as being the main object of the meeting. The

large amount of business connected with the Conference, Tract Society, and Sabbath-school, gave less time for this, and for instruction in various branches of work than was desired, yet there were some precious seasons. On each Sabbath of the meeting several hundred came forward in response to a call for those who wished the prayers of God's people, and the work for them was carried on in the various districts into which the camp was divided. Thirty-nine were baptized, and nearly as many more candidates will be baptized at their home churches. Twice each day a meeting was held for the children, in which many sought and found the Saviour.

There was a seeming break in one portion of the meeting, owing to dissatisfaction which the devil had been planting in the minds of some of the brethren; but a thorough investigation resulted in establishing the confidence of the people in the work to a degree probably never before felt; so that although there was some time seemingly lost, all felt that great advancement had been made.

Sister White eloquently presented the needs of the missions in Europe, and the difficulties under which the work there is struggling, and the people responded with pledges and cash donations to the amount of over \$8,500, besides a goodly amount of jewelry.

The Sabbath-schools held on the ground were most interesting. The membership the first Sabbath was 1,156, but on the second Sabbath there were 1,307 in the school, and the number of classes was 181. The class contributions the first Sabbath amounted to \$207.75, and the second Sabbath to \$213.65, making a total of \$421.40, which all goes to the South African Mission. It being seen that the \$1,000 pledged to the African Mission by the association at last year's session, would be more than doubled by the close of the present year, it was voted by the association to donate at least \$2,500 of the Sabbath-school contributions for 1888 to the city mission recently started in London, England, provided the International Association would consent.

The camp was thoroughly canvassed, and many subscriptions were taken for the various periodicals, but the number has not been ascertained at present writing. The cash sales at the bookstand amounted to over \$850, besides the orders which were taken.

The secretary's report showed a marked increase in the amount of tithes paid in the Conference, there being more than \$12,200 more this year than last year. If the brethren and sisters shall remember the earnest exhortation that was given them on the matter of bringing all the tithes into the storehouse, and also the resolutions which they made, as we believe they will, we may see a much greater increase next year.

It was with deep regret that the Conference and Tract Society dropped Elder Haskell from the presidency, but it was felt to be imperative, as his whole attention will be taken up for the next year at least with the work in England. He has labored long and faithfully for the cause in California, and has taught the people how to work. He will ever be held in loving remembrance, and will be heartily welcomed back whenever his duties will permit him to return. Our prayers shall go up for him and the work in which he is engaged, and we know that he will not forget the work here, even if he is not officially connected with it. The brethren and sisters leave for their homes with good courage in the Lord, determined to gain daily victories by his help.

w.

BIBLE STUDY.

THERE is a vast difference between reading and studying. A person may read the Bible through a hundred times and still know really nothing about it, and may not be able to quote a single verse correctly. To learn a passage or chapter by heart, even, is not necessarily studying; it may be simply parrot work. To study means to closely examine; to apply the mind to a certain thing; to read and examine for the purpose of learning or understanding. A person may be able to relate, when questioned, everything that is recorded in a certain chapter, without

having given it any real study. He may learn the bare facts without that close examination that is required to understand the lesson which they are designed to convey.

A person has learned a thing only when he has made it his own—a part of himself; when he can add it to things which he has previously learned, and see the relation between them; or when he has it fixed in his mind as a nucleus, around which to gather other facts. The Bible is a book in which the writings of many individuals, covering many hundreds of years, unite to form one harmonious whole. All the different Bible writers have one common object in view; there is a oneness of purpose seen in all their writings. No one portion of the Bible can be isolated from the rest, and its meaning be fully grasped. It is only when we compare scripture with scripture, that we get the full benefit of Bible study. If the text of a Sabbath-school lesson is found in a certain chapter, and the pupil confines his attention to that chapter alone, he has not thoroughly studied his lesson. The texts bearing on one subject should be treasured up in the mind, and others added to them, and woven together like the various threads in a fabric, till the whole subject stands out clear and distinct. Then the relation of different subjects should be kept in mind.

In this way a given amount of study will accomplish vastly more good than the same amount of study without any definite purpose. Of course it will take time to arrive at even a moderate understanding of all the great truths of God's word, and for this very reason the time should be improved to the best advantage. With persevering study, however, and the wisdom which is promised to those who pray in faith, even the most unlearned may become acquainted with the Holy Scriptures, which alone are able to make us "wise unto salvation"—"thoroughly furnished unto all good works."

W.

BRIEF COMMENTS.

THE CHARGE TO JOSHUA.

THE number of times that the Lord tells Joshua to be strong and of good courage is worthy of note. After telling him that he will be with him even as he was with Moses, and that he will not fail him, the Lord says, "Be strong and of a good courage" (chapter 1:6); then follows the assurance that he shall divide the land among the Israelites. In the next verse he says again, "Only be thou strong and very courageous." Then follows an admonition to do according to all that was written in the law, and to meditate upon it day and night; and then exhortation is again given: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed."

The Lord does not desire that his people should give way to discouragement. The same exhortation that was addressed to those who were about to enter into the earthly Canaan, is applicable to the Israel of God, who are striving for an inheritance in the heavenly Canaan. "Be strong and of a good courage; be not afraid, neither be thou dismayed." Why not be discouraged? Are we not weak? and is not our enemy powerful? Would it not be presumptuous in us to feel strong and confident? Yes; it would if we depended only on our own strength; but fortunately we have also the same promise that was made to Joshua. It is this: "For the Lord thy God is with thee whithersoever thou goest." And he has also said, "I will not fail thee, nor forsake thee." The Christian should ever realize this glorious truth: "The eternal God is thy refuge, and underneath are the everlasting arms." Knowing this, how can he become discouraged? The apostle's exhortation is, "Be strong in the Lord, and in the power of his might." Eph. 6:10.

HOLY THINGS.

It is sometimes claimed that there is no such thing as holy time; that it is absurd to think that one day is really any better than another; that man can make any day a holy Sabbath by resting upon it. It would be interesting to hear such ones explain

Josh. 5:15. The case is similar to that of Moses at the burning bush. Joshua had seen the man standing by Jericho, and had learned that he was the "captain of the host of the Lord." "And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." Now did the ground become holy because Joshua took off his shoes, or was it holy before? The answer is, It was holy before, for the Lord said so. Then it seems that there may be a difference between things of the same kind. There was no outward difference between the ground on which Joshua was standing and the ground in other places, yet there *was* a difference. One was holy, on account of the presence of the Lord, the other was not. The ground on which Joshua stood would have remained holy even if he had not removed his shoes. So it is with the Sabbath. The Lord has made it holy, and it will remain holy whether man regards it or not. The failure to discriminate between the holy and the profane is that which brings the judgments of God upon mankind.

THE MIRACLE AT GIBEON.

"Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies." "So the sun stood still in the midst of the heaven, and hasted not to go down about a whole day." Some, in their eagerness to overthrow the Sabbath of the Lord, have found in this occurrence a loss of time. But there was no time lost. It was simply a lengthening of the day. If such a miracle should occur on the Sabbath, it would simply lengthen the Sabbath. Two days were not combined in one, but it was one long day. "And there was no day like that before it or after it."

Skeptics find abundance of food for caviling in this miracle, as, indeed, they may in any. But the Bible student need not be troubled about it. To say that it could not occur, is in reality to deny that God is the creator of the heavens and the earth; for if God made the planets it is certain that he can control them. It is said that God instituted fixed laws by which they should be governed. Very true; but did he put those laws out of his own power? The maker of a threshing machine designs that it shall work according to a certain plan; yet he can stop the machine without altering the plan. One thing is certain: the universe did not create itself. Although the mind of man cannot conceive of its extent, nor fathom the laws by which it is governed, there must be a Creator who is infinitely greater than the universe. "He taketh up the isles as a very little thing." It is evident that the Creator can do as he pleases with what he has created.

To disbelieve in miracles is to deny the existence of God, for God would cease to be God if he did not work miracles. Do you inquire how this can be? Simply thus: A miracle is a wonder,—something beyond the comprehension of those who witness it. It is entirely contrary to any laws of nature of which we have any knowledge. Even with this definition there are miracles constantly taking place around us, for no man can explain the one-hundredth part of the physical phenomena which are matters of common observation. Now to say that God cannot perform a miracle is equivalent to saying that he cannot do anything that finite men cannot understand. In other words, it is saying that God is altogether such an one as ourselves. It is a deplorable fact that many professed believers in God and his word will throw discredit upon both by attempting to "explain" miracles. We know not which to pity the more, their ignorance or their presumption.

If it is asked how it is possible that such a miracle as the stopping of the sun could be performed without disarranging the whole planetary system, I would reply, "I do not know; I cannot imagine; if I could, it would cease to be a miracle." The disbelief in miracles arises from the fact that men are

too proud to acknowledge that there is anything which they cannot understand. He who believes only what he can comprehend and explain will have a very short creed. It is no shame for man to confess that he cannot by searching find out God.

W.

CONSCIENCE AND SUNDAY LAWS.

WITH the Sunday-law advocates "there is no recognition of the right of every man to worship God according to the dictates of his own conscience, but every man must worship according to the dictates of the conscience of the Sunday-law claimant. Yet even this is not entirely the true statement of the case, but rather that every man must worship according to the *will* of the Sunday-law claimant. We say *will*, because in this case, as a matter of fact, *there is no conscience at all.*"

That there is no recognition of the rights of conscience in others, is proved by the following quotation from the organ of the National Reform party, the *Christian Statesman*, of November 1, 1883: "If there be any Christian who objects to the proposed amendment on the ground that it might touch the conscience of the infidel, it seems to me that it would be in order to inquire whether he himself should not have some conscience in the matter." In the same article it is plainly shown that whoever does not keep Sunday stands in the same position as the infidel; and so it appears that whatever religious rites they may choose to have enforced by law, it must be so wholly out of respect for their wishes who will have it so, with no regard for the consciences of any who differ with them. And now as they so decidedly show that they will not respect our conscience, we propose to show that in this thing, at least, their action does not spring from conscience at all, and that therefore, on their part, there is no conscience for us to respect.

CONSCIENCE

Is defined by Webster's Unabridged to be "the moral faculty; the moral sense;" and "the English word implies a moral standard of action in the mind." Now the only moral standard of action for the human mind that there is in existence, is the moral law, the law of God, the ten commandments. That this definition and this statement are strictly in accordance with the Scripture is readily seen by Heb. 10:15, 16: "The Holy Ghost also is a witness to us; for after that he had said before, this is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them." "Written . . . with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." 2 Cor. 3:3. "So then," says Paul, "with the mind I myself serve the law of God." Rom. 7:25.

Again, "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience." Heb. 9:13, 14; 10:22. So then the blood of Christ cleanses the conscience "from dead works," "from evil," from sin. But how does the conscience discover that it is defiled by sin? Rom. 3:20 answers: "By the law is the knowledge of sin." And 1 John 3:4: "Sin is the transgression of the law."

Once more; Rom. 2:14, 15: "When the Gentiles, which have not the [written, see context] law, do by nature the things contained in the law, these, having not the [written] law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness." When the Gentiles do the things contained in the law, their conscience bears witness. And by doing the things of the law, they show the work of the law written in their hearts, and to that their conscience bears witness. Observe, the conscience bears witness only to the things contained in the law. Therefore

as much of the law of God as is in the heart *so much conscience* a man has, and no more. By these "proofs of Holy Writ," then, the definition above given is justified, and it is proved that the ten commandments are the moral standard of action of the human mind; that they are the detector of the stains of sin upon the conscience; that they are the great regulator of the conscience; and that, virtually, the law of God is conscience. And by these proofs it is clear that when, out of respect for the law of God, a person does what is commanded in the law, he acts conscientiously. And it is equally clear that when a person, with the law of God before him, chooses to go contrary to the plain reading of the text of the law, he does *not* act conscientiously, but willfully, and his own will becomes the standard of his mind, and so conscience is shut out.

The fourth commandment is the original and only moral standard of action that there is in the world regarding the observance of the Sabbath. It alone is the regulator of the conscience on that subject. By it alone can be detected Sabbath-breaking stains upon the conscience. Obedience to it, out of respect to the commandment and its Author, is conscientious obedience. Disobedience to it, even though we seek to substitute another day, cannot be conscientiousness.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work. Thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11. This commandment is just as plain as it can be written, even by the Lord himself. So that to everyone who can read it, his duty is plain, and he is without excuse in disobedience. There is in it room for only one possible question; that is, What day is the seventh day? and having found it, honestly before God, to obey the word with all our God-given powers; and to *such obedience*, and to such only, *conscience bears witness*; such obedience is conscientious.

Sunday-keeping is no part of the law of God. The Sunday institution is not based upon the fourth commandment; nor is it sanctioned by it. No man can read the first day of the week, the Sunday, into the commandment without destroying the commandment. And outside of the fourth commandment no one claims any commandment for Sunday-keeping in the Bible. They know there is no such commandment in all the Book. Therefore, as there is no commandment from God for the observance of Sunday, as there is no law of God on the subject, its observance *cannot* be a matter of conscience. Being not of God, there is nothing in it that can be recognized by the conscience, which is of God. Not resting upon the authority of God, it rests upon no authority that the conscience can respect. And there lies the weakness of the Sunday cause. If there were anything in it that would touch the conscience, anything that the conscience could recognize; if it rested upon authority that the conscience could respect, its advocates, moving in the fear of God, would never have need to ask for human laws to compel people to observe it.

If, then, the Sunday institution and Sunday laws are not founded in conscience, from what do they spring? From

SUPERSTITION.

Superstition is defined by Webster: "Extreme and unnecessary scruples in the observance of religious rites *not commanded*." In the zeal and the efforts of the National Reform party and of those who demand laws compelling the observance of Sunday, this definition is met *exactly*. The keeping of Sunday religiously is the observance of a rite *absolutely not commanded* by the Lord in any place in all his revelation to men. Let them show us a commandment from the Lord for the observance of Sunday and we will willingly and gladly keep it, and do all

that we possibly can to get all others to observe it; and thus on our part at least they will have no need of the enactment of laws enforcing its observance. Let them show us from the Bible, Old Testament or New, any such expression in favor of Sunday as that "ye ought" to keep it, or that "I have given you an example that ye should do" it, or that "happy are ye if ye do" it, and we will obey the injunction, and thenceforth will keep Sunday. We will keep it *conscientiously*. And until they shall open the Bible and show us a command for it, that we may see it and say, This is the word of God, until then we utterly refuse to keep it, civil law or constitutional amendment to the contrary notwithstanding. But they never can produce such a commandment, and they know it, and *therefore* they *will* have civil enactments and constitutional amendment to supply their want, and thus seek to remedy the fatal defect.

More, as we find in the Bible, in the moral law, that great regulator of the conscience, a plain commandment enjoining the observance of the *seventh day* as the Sabbath of the Lord, our consciences oblige us to keep it so, out of conscientious regard for the authority of the Author of the law. And so long as that commandment stands, and they fail to produce from the word of God a commandment for us to keep the *first day*, just so long we refuse to give up the observances of *that which is commanded*, to adopt the practice of that which is *not* commanded. In other words, and according to the definitions given above, we refuse to yield our *conscience* for their *superstition*.

By some this may be thought strong language. But the question is not, Is it strong? but, Is it true? And the answer must be, according to the Scriptures, and the highest authority in the English language, *It is true*. And it being also true that for the sake of this *superstition*, its advocates will annul the chartered liberties of this whole liberty-loving people; liberties which were bought with much blood and untold suffering; liberties for which our fathers pledged their lives, their fortunes, and their sacred honor; liberties which have been the vital principle in the work of every reformer from the day of Arnold of Brescia to our own; liberties which are the legitimate outgrowth of the Reformation as a whole, and consequent upon the spread of its enlightenment,—when all these must be ruthlessly torn away, and relentlessly crushed out, for the establishment of a *superstition*, we know of no words that would be too strong by which to characterize it. We cannot sit idly by and see all our so dearly-bought rights so cruelly taken away. They urge the contest upon us, and in the name of civil and religious liberty, in the name of human rights, in the name of conscience, in the name of Him who alone can cleanse the conscience from all stain, and in the name of Him who alone is Ruler of the conscience, we accept the issue. We accept the issue, and in *conscience* reject the *superstition*. J.

THOUGHTS ON JOHN 10: 27-29.

"My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." This scripture should fill every follower of Christ with encouragement. So long as they hear his voice, and follow where it leads, they are safe. No one, not even Satan, can snatch them away. God is "greater than all." Though trials and temptations may come, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. Christ also says: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16:33. And to strengthen the assurance, he adds: "I and my Father are one." When both the Father and the Son unite for man's salvation, what confidence may we feel!

But while we gain courage from the fact that he is "able to save them to the uttermost that come unto

God by him," we are not to be presumptuous. Jesus said, "No man is able to pluck them out of my Father's hand," but he did not say that no man could take himself out. This scripture has been perverted, and made to teach that no follower of Christ can fall away. That this view is incorrect, is shown by many passages. We are exhorted thus: "Hold that fast which thou hast, that no man take thy crown." Rev. 3:11. We are told also, "He that shall endure unto the end, the same shall be saved." Matt. 24:13. For positive testimony, see Heb. 6:4-6. Our Lord says also: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15:6. See also Rev. 4:2-5; 3:16.

The case, then, stands thus: So long as we hear the voice of Christ, and are content to follow him, trusting him humbly and implicitly, no harm can befall us; his strength will enable us to repel all attacks; but when we begin to trust ourselves, we take ourselves out of his hands; or, refusing longer to listen to his voice, we are cast out. Let us all heed the words of the apostle Paul: "Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear." w.

PERILOUS TIMES.

"In the last days perilous times shall come," says the Scripture. 2 Tim. 3:1. That we are in the last days no one can doubt who will give any attention to the word of God on that subject, for that word has spoken so much about the last days that no one who will study can fail to see that the times in which we live are those days. The disciples asked the Saviour, "What shall be the *sign* of thy coming?" Matt. 24: 3. He answered, "There shall be *signs*." Luke 21: 25. They asked for but one "sign," he said there shall be a number, "signs." Peter, quoted from Joel, says, "And I will show wonders in heaven above and signs in the earth beneath." Acts 2:19. These signs are so numerous, and in such places, that everyone who is not warned by them will be without excuse. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth." Luke 21:25, 26. Now count the number of places where these signs are to be: (1) In the sun, (2) in the moon, (3) in the stars, (4) and upon the earth, (5) and amongst the nations, (6) and upon the sea, (7) and among men themselves, their hearts failing for fear, and for looking after those things which are coming on the earth. Men will see these things coming, their hearts will fail them for fear, because of them, yet they will fail to draw from them the only lesson that there is in them, namely, the Lord is coming. He says: "When these things *begin* to come to pass then look up, and lift up your heads, for your redemption draweth nigh." These things began to come to pass in 1780. Then the sun was darkened, and the moon also, as the consequence. Again, the Saviour said, "When ye shall see all these things, know that he is near, *even at the doors*."

Now is there any one of these things named by the Saviour as signs which cannot be seen by any one at the present day? It is a historical fact that the sun and the moon were darkened May 19, 1780; and this fact is perpetuated as unexplainable, in each successive edition of Webster's Unabridged Dictionary, the highest human authority in the English language. It is likewise a fact that in November, 1833, occurred the greatest star-shower ever known, which fact is perpetuated in the astronomical geographies and treatises, as well as in many other kinds of records. Again, what nation is at ease and in quiet? Not one. Our own nation, the best one of all, is not. It is a fact that there is distress with perplexity as never before in every nation. Mark the expression, "distress of nations, *with perplexity*." Webster says, "We are *perplexed* when our feelings, as well as judgment, are so affected that we know not how to decide or act." Nations have been grievously distressed before, but they always knew just

what to do to relieve themselves. The peculiarity of the present "distress of nations" is the "perplexity"—they do not know how to decide or act; they do not know which way to turn. Therein lies the sign, and nothing below the divine mind of Christ could have penetrated it. "The sea and the waves roaring," spreading affliction and calamity, and all can see it. "Men's hearts" are "failing them for fear and for looking after those things which are coming on the earth." The cyclones, the water-spouts, and the fearful floods, carrying destruction in their paths, none knowing when nor where they will come, are the very embodiment of that which causes men's hearts to fail them for fear. There is not one of those signs in the heavens that may not be seen by all, in the most authentic records; and there is not one of these signs upon the earth that is *not seen* by all in the very fact itself. Be he believer or unbeliever, he does see all these things. This is the fact, but it only points to the other, and most stupendous fact, that the second coming of Christ is at the doors. He says, "When ye shall see all these things, *know* that he is . . . even at the doors." The people do see all these things. He *is* at the very doors.

But it is not in these things that the peril lies which is referred to in 2 Tim. 3. These evidences only show that we are in the days when the perilous times shall be. The perils are from other causes: "In the last days perilous times shall come for [because] men shall be lovers of their own selves." And from this root, *selfishness*, grows the fearful catalogue of eighteen forms of sin, named in the following verses. In the sins of the last days lies the peril.

"As the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37. "The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:11, 12, 5. "Every imagination of the thoughts," on which Dr. Clarke says: "The very first embryo of every idea, the figment of every thought, the very materials out of which perception, conception, and ideas were formed, were all evil." "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh." Again says Dr. Clarke: "They were flesh, wholly sensual, the desires of the mind overwhelmed and lost in the desires of the flesh." Every desire was fleshly, and every effort was only in the direction of satisfying such desires, with the natural and inevitable result, as the Saviour expresses it, "They were marrying and giving in marriage;" and with nothing in view but the satisfaction of the fleshly desires, it was an easy step to where "they took them wives of all which they chose." Gen. 6:2.

Now let anyone take the divorce records of any of the County or District Courts in the United States, or the statistics which are compiled from these, and in view of the wonderful facility with which divorces are obtained, let him ask himself whether we are not fallen upon such times as were in the days of Noah? whether men do not now take to them wives of all that they choose? In itself marriage is right. It was instituted by the Lord himself. It is the dearest relationship of the human race. It is honorable in all when it is entered into in the fear of God, and when the relationship is maintained in accordance with those sanctions which God has established. But when people are married to be divorced, and divorced to be married, all respect for the relationship and its obligations is annihilated, and the institution is destroyed.

From this the evil goes on in the descending scale to another stage mentioned by the Saviour, "Likewise also as it was in the days of Lot . . . even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30. That it is the moral condition of the world that is here referred to, as well as to worldly carelessness and lack of faith in the great event which is to come upon them, is plainly shown in 2 Peter 2, where he is writing of the same things spoken of by the Saviour; after giving

the instance of Noah and his times, he takes up Sodom and Gomorrah, and speaks of "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."

Paul also shows that this is the point that is reached in the full development of the perilous times. He says: "For of this sort are they which creep into houses and lead captive silly women, laden with sins, led away with divers lusts." But he not only shows what the condition of affairs will be, but he shows how it is brought about. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth." 2 Tim. 3:6-8. "As [in the same manner] Jannes and Jambres withstood Moses." By turning to the record in the seventh and eighth chapters of Exodus, we learn that it was by miracles that these men withstood Moses, and Paul says as they did, "*so do these resist the truth.*" Now if it be so, as all the other scriptures show that we are in the perilous times, for this specification to be met, and thus these positions be fully confirmed, there should be in the world at the present time people who resist the truth (the word of God, John 17:17) by working miracles, showing signs, and doing wonders. It is well known that Spiritualism does these things. It is equally well known that the very first of the efforts of Spiritualism everywhere is to destroy confidence in the Bible as the truth of God, and to resist its obligations upon the people.

In speaking of the second coming of the Lord, Paul says, "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." This shows that just before the Saviour comes, Satan, by power and signs and wonders, will resist the truth of his coming, and the truth which will prepare a people for his coming. It is thus then that Satan, by miracles and signs, resists the truth of God, and brings to the full the last days as were the days of Noah and the days of Lot. If anyone will know the possibilities of evil that are in Spiritualism, let him read Deut. 18:9-14, with the eighteenth and twentieth chapters of Leviticus, and he will see what it did for those nations which dwelt in Canaan. And when in the last days these same "spirits of devils, working miracles," "with all power" "go forth to the kings of the earth and the whole world" it is "to gather them to the battle of the great day of God." Thirty-nine years have these "spirits of devils" been going forth. Soon, very soon, will they gather the nations to the battle of the great day. "Who is on the Lord's side?" We are in the perilous times. Who will escape? Christ is at the doors. Who is ready when he shall knock to open to him *immediately*? Luke 12:36. J.

NOT A PROPHET, BUT AN ANGEL.

In a Spiritualist contemporary we find the following:—

"Did not the angel that appeared to Saul declare that he was one of his brethren the prophets?"

We once heard of a hackman who attempted to pass himself off for a Quaker, at the time of a convention of Friends, in order that he might secure their patronage. He succeeded so far as to get his carriage filled with the visiting Friends, but when he came and asked, "Where's thous baggage?" they saw that he was unfamiliar with the language of Quakers, and, disgusted with the attempted deception, at once sought another conveyance. In like manner the question above quoted shows that the writer, in attempting to prove Spiritualism from the Bible, has no knowledge of the book. We don't remember that we ever saw in an infidel or Spiritualist paper a correct reference to any Biblical event.

But the substitution of Saul for John is not so bad as is the statement that the angel declared himself to be one of the prophet's brethren; and in this version of Rev. 22:9 he finds himself in company with a great many professed Bible Christians. And

just because there are hundreds of professed Bible Christians who actually take the Spiritualist ground that the angel who talked with John was one of his fellow-prophets, we will tell just what the angel did declare himself to be. The following is a literal translation of the Greek of Rev. 22:9:—

"And he said to me: See (thou do it) not; for I am a fellow-servant of thee and of thy brethren the prophets," etc. The revised version has it: "For I am a fellow-servant with thee, and with thy brethren the prophets." The simple meaning is that he was not one to be worshiped, but was a fellow-servant not only of John, but of all the prophets, and of those also who should keep the sayings of the book.

We cannot accuse the Spiritualist editor of knowing better than to quote the text the way he did, for he did not know where the passage is, nor to whom the words were spoken. But we are sometimes forced to question the honesty of ministers of the gospel, whose title of "D. D." ought to signify that they have at least read the Bible through, and that they know how to translate easy Greek, who will refer to the angel of Rev. 22:9 as one of the old prophets.

Our Spiritualist editor will no doubt say, "Well, the text doesn't amount to anything anyway, because we are not dependent on the Bible for our knowledge." Then why try to make it appear that it teaches Spiritualism? The reason is, that by so doing some professed Christians may be led to wholly accept that delusion, thinking that the Bible favors it. As a matter of fact, there is not a text in the Bible which gives the slightest countenance to Spiritualism; noonday sunlight and midnight darkness are not more opposite than are the Bible and that doctrine.

TOO SIGNIFICANT TO BE PLEASANT.

The following protest we clip from the *Christian Union*, which says that it was written by "a leading Protestant divine." The protest is just and timely, but that it will have any effect, there is no reason to hope. What indicates this, and also makes the necessity for a protest the more urgent, is the general indifference that is manifested over the matter. The *Christian Union's* report, in the same issue that contains the protest, makes no mention of the occurrence; and the protest itself is put in the most obscure portion of the paper, as though the editors were ashamed or afraid to have it seen, but inserted it out of courtesy to the "leading Protestant divine." Are there not more who will vigorously protest against American subservience to Romish intrigues? or is Protestantism dead?

"The celebration of the centennial of the adoption of our Federal Constitution in Philadelphia was an imposing occasion, and no doubt also a very profitable one for the City of Brotherly Love. All the exercises were on a scale commensurate with the greatness of the occasion, and were all successfully carried out. The appropriateness of the monster industrial and military parades, the reception of the Governor of the State of Pennsylvania and of the President of the United States, appealed to everyone's patriotism. But there was one feature of the celebration made unduly prominent, that impressed many as utterly incongruous and out of place, and that was the place taken by the Roman Catholics as a religious denomination.

"The formal reception given by Cardinal Gibbons placed him and his co-religionist in a false position before the American people. Why should he have assumed or been granted a more prominent part than any Presbyterian minister or Episcopalian or Methodist bishop? Why should he have had *any* part as the express representative of a religious denomination, especially on such an occasion, when the adoption of an instrument was celebrated, one of whose chief glories is that it acknowledges no ecclesiastical distinctions, and accords absolute religious equality to all?

"The whole affair looked very much as if Cardinal Gibbons appeared as the head and representative of a distinct power, on a plane with that of the

Governors of the several States; in fact, it made the impression that the Roman Catholic Church was, or aspired to be, an organization political in its character, because putting itself on a par and level with other such organizations—the President representing the Union, Governor Beaver, Pennsylvania, and Cardinal Gibbons, the Roman Catholic Church!

"Is the last-named organization a State within the State? Is it at all analogous to a State of the Union or in the Union? Why was the distinction made for this one denomination more than for any other? Why should it have been made for any? That it appeared very plainly as if some special civil or political significance attached to Cardinal Gibbons and his church no one can doubt who saw the Cardinal in all the glory of his sacred vestments, like a Governor in his uniform, and marked how Mr. Cleveland formally attended his reception just as he did Governor Beaver's. It was very significant to behold on such an occasion 'the head of the nation shake hands with the prince of the church,' as one of the daily papers described the scene. The whole thing was a little too significant to be pleasant."

The Missionary.

CENTRAL EUROPEAN MISSION.

I HAVE now been in Basel long enough to have some idea of the work, its condition, its wants, and its difficulties; and not so long but I can look upon it with the eyes of an outside observer. I had considered the subject of this mission so much that I was quite well prepared for what I found. There are in the mission house those who speak only English, some who speak only French, and some only German. And yet, as type-setting is all done in one room, these have all to work in concert. Of course there are some who speak two languages, and some all three; but there are none who have a good knowledge of all three. There are more who have a knowledge of both French and German than who have a knowledge of English and any other language. Printing is done in other languages, but these are the three spoken in the house.

The greatest work to be done in this mission is among the German-speaking people, as they are far the most numerous. They are in Switzerland, Austria, Prussia, and Russia. In the past the work has most largely been in the French. For this there are several reasons: The work here began among the French. Elder Andrews paid his chief attention to the French. The only paper published was the French. The difficulties even up to the present time have not been so great in that language as in the German, as Brother B. L. Whitney and family are quite proficient in the French tongue. They could exercise an oversight in this that they could not in any other. To these reasons may be added: The German version of the Scriptures differs more from the English than do the French versions. The Germans have such a reverence for the name of Luther (they are fast losing their reverence for the truths he taught), that they would accept no version but his. The French have the benefit of revisions and later versions.

In all languages they have labored under these serious difficulties: The translators had but little practical knowledge of the English, from which all the translating had to be done, and but little experience in the faith and doctrines of the denomination. And this led to serious troubles among the translators and proof-readers, as to the style to be adopted, etc. And even where they were acquainted with the ecclesiastical style of the churches of the continent, it was easy, and

quite natural, for them to misapprehend the ideas of the writers of our faith. We have established ideas, common among us, of which they have no knowledge. These are plain to the understanding of our readers in America, but the translators had difficulty in comprehending them, and still greater difficulty in rendering them so as to be comprehended by their people. And the communication between them and the English was often so imperfect that the necessary explanations could not be made.

Under all these circumstances it is rather surprising that there has been as much done as there has, and that the success has been as great as it has. I am assured by the managers that a great change has been made for the better, and the work is now in a much more satisfactory condition than formerly. Steps have been taken to harmonize the work of the translators and proof-readers. Everything to be translated is carefully examined and revised, and all Scripture texts are compared with the Bible of the language into which the translation has to be made. Where they differ greatly the original is made to meet the reading of the foreign Bible before it is given to the translators. As much as possible, this revision and comparison is made with the translators, that they may fully understand the case. And there are those here now who have knowledge of the English, and experience in the doctrines of the denomination, who can give attention to this work. The resolution has been adopted to give no work to the printers until there has been a revision of the original, and it accepted in the translation, by the best counsel that can be obtained. This prevents a great deal of trouble and expense to which the work has been subjected, mainly because there was not sufficient experienced help. Our people will never be able to realize the manifold burdens that have fallen upon Brother B. L. Whitney. Often when assured by authority which seemed to be reliable, that the translation was correct, and it was put in type, another would come and utterly condemn it, and this would lead to endless perplexities, and the multitude of corrections would make the work a thing of patches.

For some time past changes have been made which beget confidence, and the work seems to be looking upward. The Lord is blessing it in every department; canvassers are having excellent success; the "Life of Christ" in German is selling unexpectedly well. This will very soon be issued in French, which will open the way for more extensive labor among the French. All this is encouraging to the mission at large, and to the office.

As all translations have to be made from the English, and our denominational literature is mostly in that language, it is very desirable that the knowledge of that language be increased in the office. To this end there are two classes a week, instructed in English grammar and language, and two lessons a week given in Bible study, the exercises being all in English. By this means a number are being trained to a knowledge of the expression of the English as found in the Bible, and to a knowledge of the Bible itself.

The interest in the work seems to be increasing generally in the office. The fruits of Sister White's labors are now being seen, and her labor is doubtless appreciated more than when she was here. It is not surprising that they have been rather slow to realize and thoroughly accept so much that was new and strange. Perhaps the best indication, to one who is comparatively a stranger, is found in the good courage of those who have been longest acquainted with the work here. There is one thing I find: there is real self-denying

interest among those who have burdens to bear. They necessarily have to work for small compensation, and the living is not correspondingly cheap. In economy on every point, even to small things, it is more like our experience in this cause thirty to thirty-five years ago. This mission, if any in the world, needs the prayers and sympathies of the people of God. There is a great work to be done here, *and it will be done.*

To those who understand the case, it is not surprising that Brother B. L. Whitney is entirely broken down; we are glad that circumstances are such that he can go to Battle Creek to the Sanitarium. May the blessing of God be with him there; we shall pray that he may be restored to health, and as speedily as possible returned to the work in Basel.

J. H. W.

WASHINGTON TERRITORY CAMP-MEETING.

This meeting was held at Tacoma according to appointment. On account of sickness quite a number of our people were detained at their homes, although all of the churches and companies of Sabbath-keepers in the northern part of our Conference were represented. The outside attendance was much larger than we expected.

The preaching was done by Brethren Reed, Morrison, and the writer. The brethren and sisters appreciated this privilege, and from the beginning took hold of the work in earnest. Instruction was given in the canvassing and Sabbath-school work, also in giving Bible-readings. More than sufficient to meet all the expenses of the meeting was freely donated. At the close of the meeting and the following week fourteen were baptized.

The brethren and sisters returned to their homes much encouraged to live nearer to God and to do more in spreading the truth than has been done in the past.

J. FULTON.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

CONFESSING CHRIST.

(November 6.—Matt. 10:32-42.)

"WHOSOEVER therefore shall confess me before men, him will I confess also before my Father which is in Heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven." Verses 32, 33. What is it to confess Christ? This is a most important question, for upon it depends our future happiness or woe. In the parallel passage in Mark 8:38 we read: "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." These texts show the importance of confessing Christ.

CONFESSING Christ is something more than acknowledging his existence, or that he is the Son of God. Even the devils do this (Matt. 8:29), but it does not affect their character, nor will it avert their punishment. Neither does confessing Christ consist in making a high profession of Christianity. For, says Jesus, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have

cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7:21-23. Here we learn that some who have not only made a high profession, but who have been apparently shining lights, and have done much work, will be denied by Christ in the last great day. Then it must be because they have not confessed him; for all who confess him will be acknowledged by him. But he who does not confess Christ, denies him, (see Matt. 12:30), so that our Saviour's words show us that a man may deny Christ while bearing the Christian name, and being what is called "a pillar in the church."

If now it is desired to know in brief what it is to confess Christ, turn and read Rom. 10:9-11: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed."

CONFESSING the Lord Jesus is the outgrowth of a heart belief in him. And what is heart belief in Christ? It is such a belief as produces righteousness, "for with the heart man believeth unto righteousness." The belief that does not produce righteousness, is no belief at all. Righteousness is right-doing. It is the opposite of sin, for unrighteousness is sin. 1 John 5:17. But sin is the transgression of the law. 1 John 3:4. Therefore righteousness is obedience to the law of God. So Moses said, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25. Therefore we may understand that true belief in Christ leads invariably to keeping the commandments of God; and true confession of the Lord Jesus Christ is the utterance of one who has such a living, acting, practical faith in Christ.

WHAT a wonderful promise, that if we confess him, he will confess us! And what will he confess concerning us when he comes? Here is the answer: "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." Heb. 2:11, 12. Then when he comes in the glory of the Father, with all the holy angels, Christ will not be ashamed to greet as his brethren all those who have confessed him before men, by their lives of obedience, as well as by their words. He will claim such as members of his own family, heirs of God, and joint heirs with himself. "Beloved, now are we the sons of God." We are now members of the family of Christ. If so, let us heed the apostle's injunction to walk worthy of the vocation wherewith we are called. Let us not disgrace the family, and cause the Head of it to be ashamed of us.

THINK not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. Matt. 10:34-36.

NOTWITHSTANDING the above statement, it is true that the gospel of Jesus Christ is a "gospel of peace;" and the following exhortation should be most carefully heeded: "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Tim. 2:23-25. And this: "But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:39, 44.

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THEN how can there be strife and a sword, as the Saviour said, if these injunctions are followed? They exist just because these injunctions are followed. He does not say that it will be the Christian man who will be at variance with his father. This could not be, for variance is one of the things the possession of which will shut a man out of Heaven. Gal. 5:19-21. But men are naturally prone to evil; and they resent anything which condemns their course. So the sinful son will be at variance with his pious father; the father himself will be at peace with all men. "And a man's foes shall be they of his own household." The man will not be a foe to those of his own household, but they will be his foes because of his goodness, just as Stephen was stoned because he was a Christian; just as Daniel was cast into the den of lions, because he prayed to God; just as "all that will live godly in Christ Jesus shall suffer persecution," because "evil men and seducers shall wax worse and worse." W.

PRAYER FOR MINISTERS AND RULERS.

(Sabbath, October 29.)

1. Show how Paul, with all his learning and experience, craved the prayers of his brethren that he might preach the gospel as he ought to preach it?

"And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak." Eph. 6:19, 20.

2. What passage seems to show that the prayers of Christians may help to open the way for the evangelist to get a hearing from the people?

"Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds." Col. 4:3.

3. Show that the prayers of Christians are needed to make the work of the minister effectual?

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." 2 Thess. 3:1.

4. Into what deep distress were Paul and his associates once brought in Asia Minor?

"For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life." 2 Cor. 1:8.

5. How were these men of God tried?

"But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead; who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us." Verses 9, 10.

6. How did the Corinthian disciples aid in securing this deliverance?

"Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf." Verse 11.

7. What may this teach us?—To pray for those who are in trial and in danger.

8. How does it appear that the prayers of saints may be effectual not only in protecting the man of God against his enemies, but also in making his work acceptable to others?

"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints." Rom. 15:30, 31.

9. What other proof have we that the prayers of Christians may further the success of the gospel and the safety of its ministers?

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men; for all men have not faith." 2 Thess. 3:1, 2.

10. By what remark did Paul show his belief that the prayers of Christians might have some influence in securing his salvation?

"For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ." Phil. 1:19.

11. How are we commanded to pray that God will raise up men to preach the gospel?

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:38.

12. How is the duty of praying for others set forth in 1 Tim. 2:1?

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."

13. Give instances in which God accepted prayer for the wayward.

"And Abraham said unto God, O that Ishmael might live before thee!" "And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." Gen. 17:18, 20.

14. How are we commanded to pray for the rulers of our nation?

"For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2:2.

15. What remark is made concerning this practice?

"For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." Verses 3, 4.

TRAVELING THE WRONG ROAD.

SOMETIMES we go right against our feelings. I remember once I went to Cleveland—I had been eighteen years in Chicago—and when I got to Cleveland I found Lake Erie was on the west side of the city. I was completely turned around. The sun rose in the west and set in the east all the time I was there. If I had gone according to my feelings, I would have got right into Lake Erie and been drowned in it; but I didn't go according to my feelings, I went according to knowledge; knowledge is better than feelings. One time I went across the corner of this county, and I was driving along some roads where I had never been before. When I had got, as I thought, within about five miles of Conway, I began to think, "Now, you are going according to your feelings; hadn't you better have a little knowledge about this thing?" So I reined up at the first house and called, "Hello, there!" A man came out, and when I asked him about the road, I found that instead of going to Conway, I was going right away from it. First I thought the man was wrong, then I thought, "This man has lived here for years, he knows the way better than I do;" so I turned around and drove my horse right against my feelings. Don't mind your feelings, let feelings take care of themselves; what you want is to obey. When people begin talking about their feelings, bring them right to Scripture.—D. L. Moody.

The Home Circle.

THE BETTER CHOICE.

HAD I the power to choose to-day
The path wherein my feet would stray
The remnant of this earthly way,
I wonder where 'twould lead?
To right or left would first step be,
Eastward or westward, land or sea,
And if in choosing to be free
I should be free indeed?

How much of courage should I bring
To this unguided journeying?
How many anthems should I sing
Of hope and trust and praise,
Of gratitude for dangers past,
For sunlit paths and skies o'ercast,
For troubles that do bring at last
God's blessings on our ways?

This way or that? Ah, me! how blind
These human eyes we soon should find,
This human choosing how unkind,
That knows not how to choose!
That finds no comfort in defeat,
No healing balm for bleeding feet,
No tender Presence near and sweet—
As this is Heaven to lose!

Dear Father, closer clasp my hand;
And if I may not understand
The devious paths to thy fair land,
Teach me to trust, I pray.
Help me to feel from sun to sun
That on thy errands I shall run,
And that "thy will, not mine, be done,"
Till comes the perfect day.

—Eleanor Kirk, in *Zion's Herald*.

HUGUENOTS IN THE GALLEYS.

THE expression "a galley slave" is equivalent to the extreme of fatigue and misery, yet few who use it definitely know what it implies. The war galley of the Mediterranean was a one-decked vessel, sometimes a hundred and fifty feet long and twenty feet broad. Its career was urged by twenty-five pairs of oars, forty feet long, each oar being pulled by six or seven pairs of arms. The rower sat on benches firmly fixed between the ship's side, and a central division passing from stern to prow. Along this division, on a level with the men's shoulders, ran a gangway from poop to fore-castle. This pathway was occupied by the boatswain, his mate, and a driver, each armed with a heavy thong, which they plied at pleasure on the naked backs of the rowers, chained helpless to the benches, each by his foot. Speed in pursuit, or in the evolutions of battle, was the service expected from the galleys, and it was extorted from the slaves by the lash. At the boatswain's whistle, the oarsmen rose to their feet, pushing up the oar till its blade dipped in the sea; then, pulling it towards them, by clutching at iron handles attached to its side, they sat down, leaning back almost in the bosoms of those behind them, till it was time to rise again. This severe exercise, kept up for hours, made streams of sweat pour down the limbs of the rower, even in the severest weather, and, when continued a whole day or night, produced utter exhaustion. Morsels of bread soaked in wine were at such times put into the rowers' mouths; but, if one sunk from fatigue, he was whipped until it was plain no more work could be got from him, and then thrown into the hold to recover, or into the sea to perish. "That which adds to their misery," says Bion, a chaplain who had sailed several cruises in the French galleys (1703 and 1704), "is that they are not allowed the least sign of complaint, under strokes which are ushered in and followed by volleys of oaths and imprecations."

"If there be a hell in this world," said a

rhymer of the sixteenth century, "it is in the galleys, where rest is unknown." Hard work, hard fare, hard usage, exposure by night and by day, experience of every insult and cruelty, were the every-day life of the whole year. Thirty ounces of biscuit, with three ounces of thin bean soup flavored with rancid oil or tainted meat, every other day, scarcely sustained their wretched life. Their clothing included each year two coarse canvas shirts, two pairs of linen breeches, two pairs of socks, and a long overcoat. For covering at night, while sleeping on bare boards, they had two blankets for each bench. As protection from the elements, an awning stretched above them in fair weather; but it was taken down at the approach of a storm, because it made difficult the handling of the vessel. If employed in blockade service, the slaves were exposed all winter to wind, rain, snow, sleet. Their only comfort then was in lying close together. Of course their clothing, worn so long, swarmed with vermin never dislodged but in port. Occasionally half the men would be sick at once. Their only hospital was a hold so dark, crowded, foul, and infested, that no slave who had been there, though ever so sick and weak, but would tug at his oar and expire under the lash rather than go back to so loathsome a place.

Who, now, were the tenants of these horrid prisons, and sat on these wretched seats? At the upper end of every one was a Turk or Moor, captive in war, and promoted to this sad pre-eminence because commonly stronger than a Christian. The most numerous class, however, were deserters from the army, or criminals, doomed for the worst outrages to perpetual slavery at the oar. Having nothing to hope, they often behaved as if they had nothing to fear. A third division were the victims of abominable laws, convicted of having purchased salt otherwise than as the king commands. A pint of salt cost inland about five francs; and it was the king's will that those who lived farthest from the sea should pay this highest price for the benefit of his revenue. If, then, a poor peasant, forced to deny his family soup six days in seven, because it costs so much to season it, ventured to buy salt where it was three times as cheap, he was condemned to the galleys for a term of years. But the most pitiable of all were those aspersed with the name of heretics, who read the Bible, and saw what Romanism had added to its teachings, and thought themselves bound in conscience to worship God otherwise than as the king and Jesuits bade.

After forty years of anarchy, massacre, and civil war, the strife between Catholics and Protestants in France was ended by the edict of Nantes, 1598, securing to the latter equal rights with the former in the exercise of their religion. That edict, the work of Henry IV. in the hour of his triumph, was his statesman-like acknowledgment of the strength of those in whose favor it was made, and of the impossibility of prosperity in France without justice to the Huguenots. Repeatedly was it confirmed by his successors, for they found their account in it, when new convulsions threatened the monarchy. But when those disorders were quieted, and the aggressive temper of Louis XIV. had filled Europe with contention, and his own kingdom with camps, his arrogant spirit forbade all dissent from his opinions. After many years of reported progress in seducing Huguenots from their faith, by offering worldly inducements to apostasy, he pretended that the edict was no longer necessary (Protestantism being nearly extinct), and might be revoked.

The immunity of a hundred years came

to an end. Protestant worship was forbidden; Protestant churches were thrown down; Protestant preaching made an offense punishable by condemnation to the galleys; children of seven years were made competent to choose their religion; crowds of soldiers were billeted on Huguenot villages, and encouraged to wring adjuration from men, women, and children, by inflicting every indignity, and by the torture of utter denial of sleep; and even the attempt to escape and emigrate on the part of their wretched victims, made them liable to the galleys. This worst extremity of penal infliction, intolerable beyond all but the vengeance of the Inquisition, was made the doom of men guiltless of every offense, and often adorned with every virtue. Into the company of the worst felons, saintly and learned men were forced for life. Feeble and delicate men were compelled to exhausting exertions, and were visited with merciless scourging if they failed to do what they could not perform. Worst of all, if they refused to kneel at the chaplain's mass, they were liable to the bastinado. Moors and Turks might be absent from this sacrament, but those who at home had risked all losses and perils to avoid it, were compelled to be present and to comply. These sufferings were worse than those of the *auto da fe* (being burned as martyrs), because they lasted during life. Such atrocious injustice was attempted nowhere else, and never before. It was the wantonness of arbitrary power, setting reason at defiance, and holding compassion in contempt. Nothing could be gained by it except pretended uniformity in externals, accompanied by loathing and detestation at heart. Everything was lost by it, including manliness in the individual, contentment in the community, and prosperity in the State. France flung from her bosom nearly a million of her most intelligent, virtuous, and prosperous citizens.—*Frederic Vinton*.

OVERGROWN BOYS.

THERE can scarcely be a more refined method of cruelty than that of ridiculing the awkward movements of a boy whose superfluity of flesh or stature prevents his moving gracefully among his more naturally formed brothers and sisters; and yet fathers and mothers, as well as thoughtless friends or playmates, are often guilty of thus wounding the feelings of the overgrown boy who is so unfortunate as to have been born among them. Even the attainment to a noble and perfectly symmetrical stature (which the years always bring to such a one, if his health does not fail under the extra imposition of labor which his mistaken friends require of him), cannot atone for the cruel hurts he thus receives. If he is a sensitive child, they rankle in his very soul, and do untold harm there.

Some parents are in such haste for their children to become men and women that they force them on, hasten their development in every possible way, and if nature favors them by bestowing a more than ordinary growth in bone and flesh upon any of their children, they are rejoiced to have the excuse to impose duties and exact behavior according to the number of pounds avoirdupois, when in reality there is no standard to go by. Too many children are thus defrauded of their childhood, and who is prepared to answer to such a charge, by and by, when it shall be brought against him?—*Mary Sweet Potter, in Good Housekeeping*.

He who can suppress a moment's anger may prevent days of sorrow.

CHOOSE GOOD FRIENDS.

Few things have a more far-reaching influence on life than the companions and friends of one's early days. There should always be the most careful judging of character before one is admitted into the inner circle of friendship. Cowper's words may seem to set up too high a standard when he writes:

"I would not enter on my list of friends,
Though graced with manners and fine sense
(Yet wanting sensibility), the man
Who needlessly sets foot upon a worm."

But little things are tell-tales of character, and heartlessness shown even to a worm tells of heartlessness which may crop out sometime when a worm is not the object. There is one test in all friendships which it is safe to apply in every case. Never choose for your friends those who mock at sacred things. You will not want such near you in the hour of sorrow, or when you have to stand in the great mysteries of life, or when you are shut up in a sick-room, or when you lie on your bed of death. You will not want a jester or a scoffer at your side in such hours, but rather those who are grave and thoughtful, with reverent faith and humble trust in God. Choose for your friends, in youth and all along your life, those whom you will want about you in life's great hours of trial.—*Presbyterian.*

FOR PARENTS TO PONDER.

It is generally without thought, seldom with intention to inflict pain, that a child's past misdemeanors are kept fresh in his memory when they should be forgotten; but that this very often is done by those who should do better, sometimes even by parents, no careful observer can doubt. That the harm thereby done to the child is unrealized, makes it none the less real. In some natures a hard sullenness is engendered; in others an unhealthy tendency to brood over their own failures, and a sense of discouragement as to the future. Forgiveness which does not forget, nor allow the offender to forget, is of small value. It brings no peace. It will be prized lightly, and slowly sought, by any keen-witted child.

"Let bygones be bygones" is a maxim won from the wisdom of the ages. What need to probe a well-healed wound? If the discipline which follows a child's offense is wise, and his own repentance is sincere, the lesson has entered into his life. That is enough. He has taken a step forward, but it was by a rough, hard road. Let him forget the path as far as he can. Do not keep vivid before his mind the thought that he has been naughty, and therefore can be again. He will soon begin to feel that he is rather expected to be so, and he will be prompt to fulfill the expectation. Your child will find out soon enough that he is one of a race of "poor, miserable sinners," without your taking care to emblazon the fact upon the walls of his inner consciousness. Make him feel that rectitude is expected to be the rule of his life; that lapses from it are not to be tolerated, only as the exceptions which shall prove to him the beneficence of the rule. Their lessons learned, they are to be cast behind his back—and yours.—*Babyhood.*

If one have good faculties but refuse to use them, they will deteriorate and finally become so poor as to rank him among the incapables. The employed talents are those that remain useful.

THE more a man denies himself, the more he shall obtain from God.

Health and Temperance.

SUPPOSING.

LET us suppose such a thing as that the liquor traffic did not exist, and that a drug heretofore unknown should be introduced into the country, the use of which should be followed by the most terrible consequences; which should have such a fascination that in many cases after having been used a little while it could scarcely be relinquished; and that in six months it should become apparent that heart-disease of four or five different kinds, consumption, epilepsy, rheumatism, and insanity should often result. Further, let it be supposed that of the people using it, some should go home and kill their wives and children, others should be incapable of taking care of themselves, and should fall into rivers and excavations, or lie down and sleep on railways; and that others should become reckless, squandering their property, and finally should be attacked by the most terrible form of delirium. Take it for granted, also, that many of all classes became so fascinated that they could not keep away from the places where it was sold—is it to be believed that there would be one citizen not pecuniarily interested in the sale of the drug who would not demand its suppression by law? Nay, the people would not bear the law's delay, but would break up the dens and slay those who sold this poison. Yet this is what the liquor traffic does. To say that the State has no right to prohibit its sale as a beverage, is to utter something that never would have been conceived except under the operation of that principle of human nature which invents plausible excuses and reasons for what it is not willing to renounce.—*Selected.*

DIET AND CONDUCT.

SIR HENRY THOMPSON thinks that our forefathers did not sufficiently consider this great subject. Like Mr. Squeers, they have been, he admits, very particular of our morals. He sees a wise and lofty purpose in the laws they have framed for the regulation of human conduct, and the satisfaction of the natural cravings of religious emotions. But those other cravings equally common to human nature, those grosser emotions, cravings of the physical body, they have disregarded. "No doubt," he says, "there has long been some practical acknowledgment on the part of a few educated persons of the simple fact that a man's temper, and consequently most of his actions, depend upon such an alternative as whether he habitually digests well or ill; whether the meals which he eats are properly converted into healthy material, suitable for the ceaseless work of building up both muscle and brain; or whether unhealthy products constantly pollute the course of nutritive supply. But the truth of that fact has never been generally admitted to an extent at all comparable with its exceeding importance." Herein were our ancestors unwise. The relation between food and virtue, Sir Henry maintains (as did Pythagoras before him) to be a very close relation. His view of this relationship is not the view of Pythagoras, who, as Malvolio knew, bade man not to kill so much as a woodcock, lest haply he might dispossess the soul of his grandam. Plutarch also was averse to a too solid diet, for the reason that it does "very much oppress" those who indulge therein, and is apt to leave behind "malignant relics." Sir Henry, in his turn, would not have men to be great eaters of beef, though he holds with Plutarch rather than with Pythagoras, being

(so far as I can judge) no believer in the doctrine of metempsychosis. But of the influence man's diet has on his conduct no less than his constitution he is very sure: "It is certain that an adequate practical recognition of the value of proper food to the individual in maintaining a high standard of health, in prolonging healthy life (the prolongation of unhealthy life being small gain either to the individual or to the community), and thus largely promoting cheerful temper, prevalent good-nature, and improved moral tone, would achieve almost a revolution in the habits of a large part of the community."—*Christian at Work.*

DANGER FROM CIGARETTES.

HERE is the report of what occurs too often, of a young man named Knevals, who died of what is called a "smoker's heart." He smoked cigarettes nearly all his waking time. What is strange, he was a physician, and must have known the danger of the practice. That which gives tobacco its "virtue" is its deadly poisonous alkaloids; and while one can, by careful abuse, overcome the first toxic effects of tobacco, and seem to be uninjured, yet even those who appear to have hardened themselves most are liable to fall victims to the smoker's special diseases. Of all forms of tobacco, the cigarette is the most dangerous. This is not because, as was at first thought, the paper is poisonous, but because the poison of the tobacco is not intercepted. In smoking a long and closely packed cigar, much of the alkaloids is absorbed and deposited before it reaches the mouth, and the end of the cigar is generally thrown away, because it becomes disagreeable. So a long pipe condenses in its stem much of the nicotine. But a cigarette is loosely packed, is short, and is smoked up close to the mouth. Nearly all its poison gets into the system. We sometimes hear it said that the Turks are great smokers, and yet are a healthy people. The Turks are not much of a people to boast of, but it must be remembered that if they are the greatest of all smokers, they smoke in the least unhealthy way. Their pipes have very long stems, and often the smoke is first washed in water, and then passed through several feet of a flexible tube before reaching the mouth. The injury is thus reduced to a minimum, just as the cigarette raises it to a maximum. The law should forbid boys to smoke cigarettes or cigars, and good sense should prevent their elders.—*Independent.*

In the examination of eighteen young men at Westfield last week for a West Point cadetship, all under twenty years of age, ten were at once ruled out as physically unfit, the medical examiner finding that more than half of the number had a "tobacco heart," such as cigarette smoking produces. The successful candidate was a boy who had been compelled to work in a mill, and could devote only his spare hours to books and study. The two lessons taught by these facts are so plain that it needs no additional words to enforce them.—*Congregationalist.*

Two hours of natural sleep are worth more for real recuperation than a whole night of unconsciousness under the influence of some drug. Artificial sleep is no substitute, in a physiological sense, for "nature's sweet restorer."

WINE bringeth forth three grapes, the first of pleasure, the second of drunkenness, and the third of sorrow.—*Anacharsis the Scythian.*

MORAL SIGHT.

THAT a truly pious character is not always as attractive in the present as is a well-watered and fruitful tree, is due to the difference between the natural and moral eye. The natural eye in the perfection of its structure, and its adaptation to the seeing of natural objects, never fails to recognize and delight in the beauty and glory of a living tree; but the moral sight of man is not by nature so accurate. Disorganized by sin, its views of life and character are distorted. Hence, it does not appreciate a work of grace in the heart, does not see the beauty and blessedness of a pious life. The man trusting in the Lord and serving him is not always as attractive in the world as a fresh and living tree is to the physical eye. The prophets suffered hard things at the hands of the men of their day. Jesus Christ, the perfect One, embodying before men the divine and the holy, was hated, misrepresented, cast out as an abomination, and hung upon the cross as a malefactor. The apostles were treated as disturbers of the peace. Many of the purest and noblest in the church of God since their day have suffered grievously at the hands of their generations. Thousands more have endured contempt and neglect. A God-fearing soul, enlightened in conscience and refusing to go with the multitude to do evil, is often a most aggravating spectacle to society. The perverted moral sight of the natural man fails to see the glory of such a character and the usefulness of such a life.

But there will be true appreciation, nevertheless. Subsequent years or generations may bring it about. In the day of Christ the Jews were garnishing the sepulchers of the prophets whom the fathers slew. Dead heroes of righteousness and truth now shine as stars in the sky of many a past generation. The pure, godly, steadfast Christian believer finds his applause too often here below as he leaves his neighborhood or the world. But it will surely come. In the life to come, when the perversion of a corrupt moral sight shall have passed away, and in the clear atmosphere of God's presence, the righteous shall stand forth the wonder and admiration of all Heaven.—*Interior.*

News and Notes.

RELIGIOUS.

—A party of twenty-six men and women recently sailed from New York to join Bishop Taylor in Africa.

—It is estimated that there are over 700,000 Poles in the United States. They are almost universally Romanists.

—Mr. Spurgeon's church has a band of 130 local preachers, and 7,677 scholars in its Sunday-schools, manned by 544 teachers.

—At the last missionary meeting of the South Sea Islanders, \$1,531 was raised to build a new yacht to carry the gospel to New Guinea.

—The *Christian at Work* says that there are two thousand four hundred unmarried women now laboring in the various mission fields.

—The Baptist ministers of New York voted down a proposition to invite Dr. McGlynn to address them, on the ground that it might appear to be a partial approval of his doctrine. Prudent men.

—The Roman Catholic Church, by the recent action of the German Government, has been awarded exclusive missionary jurisdiction over a territory of some 2,000 square miles in east equatorial Africa.

—The pastors of several Congregational Churches in Illinois have issued a circular calling for a meeting of Christian people who feel that the prevalent desecration of Sunday is injuring the churches, promoting infidelity, and provoking the just anger of God.

—The Seybert Commissioners, in their report, say: "The belief in so-called Spiritualism is certainly not decreasing. It has from the first assumed a religious tone, and now claims to be ranked among the denominational faiths of the day."

—The twenty-first annual session of the Universalists' General Convention opened in New York on the 18th. Advance reports show that the Universalist Church in this country numbers 900 local parishes and 35,214 church members. The property, less debt, is estimated at 7,112,818.

SECULAR.

—The relations of Germany and Russia are said to be getting worse daily.

—An epidemic of scarlet fever is raging in London. There are 1,900 cases in the hospitals.

—Five Mexican bandits were caught at Brownsville, Texas, October 12, and were immediately shot.

—Judge Manning, United States Minister to Mexico, died very suddenly in the City of Mexico, October 11.

—A riot between Orangemen and Catholics occurred in Toronto on the occasion of Cardinal Taschereau's recent visit to that place.

—Twenty-four persons were killed and thirty were wounded in a riot at Plevna, which occurred during an election for members of the Sobranje.

—Owing to the almost daily shocks of earthquake in Santiago de Cuba, a panic has seized the inhabitants, and business is almost completely suspended.

—A snow-storm, accompanied by thunder and lightning, prevailed in England and Wales on the 12th inst. The roads in Wales are blocked with snow.

—October 10 the Austrian steamer *Hapsburg* came into collision with and sunk a Bavarian steamer on Lake Constance. Many passengers in the cabin were drowned.

—The prize offered by the French Government of \$10,000 for the most valuable discovery relating to the utilization of electricity is to be awarded next December.

—A disastrous collision occurred between a loaded passenger train and a freight train, on the Chicago and Atlantic Railroad, near Kouts, Indiana. Thirty lives were lost.

—A severe hail-storm visited Albuquerque (N. M.) and vicinity on the 14th inst. Much unripe fruit was beaten from the trees. The hail-storm was preceded by a heavy rain.

—Minnesota has a law requiring that every railroad car shall be supplied with at least two fire extinguishers. The railroad commissioners are determined to enforce this law.

—For several days in the early part of this month terrible fires raged in portions of Sonoma and Napa Counties, in this State. Many vineyards were destroyed, and buildings were burned.

—The Coroner's jury at Mitchelstown, in the case of the members of the League who were killed while attempting to hold a meeting, have rendered a verdict charging the crown officials with murder.

—According to a telegram from Rome to the *Frankfurter Zeitung*, the Pope said in a private audience, October 11, that a solution of the Roman question depends upon restoring Rome to the Pope, and that the Italians must leave.

—A fire broke out, October 12, in the Northern Ohio Insane Asylum, at Cleveland, during the weekly dance. A panic immediately ensued among the 350 patients, and six women were suffocated. Others were injured.

—Two Sisters of Mercy, who have been teaching in the parochial school in Father McTighe's church, in the Thirty-third Ward, will apply for positions as teachers in the school of which Father McTighe has been elected principal.

—It is announced that Germany, Austria, and Italy have formed an alliance. The object is to guard against the menacing advancement of Russia. As a consequence, Austria will increase her force in Bosnia from 3,000 to 10,000 men.

—The Queen Regent of Spain has signed a decree authorizing the construction of six ironclads of 7,500 tons each, which shall be capable of attaining a speed of from sixteen to twenty miles an hour; also four large and sixty small torpedo-boats.

—A Pennsylvania coal company has issued orders to remove all persons working in their mines who are unable to speak the English language. This is because serious accidents frequently occur through the inability of the workmen to understand English orders.

—For some time past incendiary fires and burglaries have been very frequent at Elmira, N. Y. On the 11th inst. nine young men who had banded together for the purpose of arson and burglary were arrested. The culprits had an oath which called for the death of any member of the gang who divulged its secrets.

—Much uneasiness is caused in London by the ever-increasing crowds which gather in Trafalgar Square, clamoring for bread or work. The meetings are not organized by the usual socialistic propagandists, but are composed of laborers without homes or work, the number of which is estimated at over one hundred thousand. They are always surrounded by the police, who have difficulty in preventing serious riots.

—The storm that raged in Sinaloa, Mexico, from the 6th until the 9th, completely destroyed the town of Rosario. The Rosario River rushed over the country to a depth of twenty feet. At Tajo and Guadalupe eight persons were drowned, and six are missing. The great silver mines are overflowed and badly damaged. The towns of Mataton and Capales and also the city of Onelito, containing over 8,000 inhabitants, are destroyed. Several vessels are reported lost.

—A band of boy burglars, who have terrorized the section of Boston known as Highlands, the past summer, was discovered and broken up by the police on the 11th inst. The band appeared on its face to be a social organization known as a Labor Club, and occupied a large room in a tenement house, which was fitted as a gymnasium and arsenal. The club had a common cash fund, which was kept full by burglaries, and from which the members supplied themselves at pleasure. The ages of the boys ranged from 13 to 17 years.

Obituary.

HALL.—Died of consumption, in St. Helena, Cal., Sept. 18, 1887, Mrs. Hattie M. Hall, aged nearly 37 years. Sister Hall was a member of the St. Helena church, and to those who were with her during her last hours, she gave evidence that her peace was made with God, and that she would fall asleep in Jesus. A mother, brothers and sisters, and three children, mourn their loss. The funeral services were conducted by the writer. Text, Rom. 8:23.

H. A. ST. JOHN.

Appointments.

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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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 20, 1887.

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

THE camp-meeting at Los Angeles, Cal., will begin October 26, and will continue twelve days.

WE read in an exchange that "Yankton has been selected as the Roman Catholic sea for Dakota." We suppose it is called a sea because the errors which will be propagated there will drown men in destruction and perdition.

ON page 634 will be found an interesting report from the Central European Mission, by the former editor of the SIGNS, who is now connected with that mission. The laborers in that field have difficulties to contend with of which we in this country realize but little.

IN the *Independent* of August 25, Professor Norman Fox has a review of Dr. Armitage's "History of the Baptists," in which he says: "As to infant baptism, scores of the ablest Pedobaptist scholars admit that it was unknown in apostolic times, while all know that it was not universal till some centuries after the death of the apostles."

THIS number of the paper is one day late, owing to the fact that nearly all the work done upon it was done during the camp-meeting, which editors, proof-readers, and compositors attended. It was gotten out under high pressure, much of the work being done in the night after meeting; so we beg the indulgence of our readers if it is not up to the usual standard.

SOMETHING must be done for Iowa. Why? Because since the prohibition amendment was adopted, the supply of convicts for the penitentiary is diminishing, and the contractors of prison labor at Fort Madison are much embarrassed; they don't know how to fill their contracts. There's nothing like an unlimited supply of whisky to keep State prisons full, and to make prison labor contractors happy.

A CORRESPONDENT of the *California Christian Advocate* writes to know if the rule of the church requiring members to kneel during prayer in church cannot be changed so as to allow them to sit. He says that only a few old Puritans kneel before the congregation and that he supposes they do so only out of respect to the rule; also that kneeling has been found to be a great deal of trouble, and there is often more or less damage to valuable clothing. The tendency seems to be to make even the form of worship which is retained as easy as possible.

HERE is a little story that may be read with profit by a good many:—

"When Livingstone visited England after his great exploring tour, he was much praised for his sacrifices. It was true he had labored much, but what did he reply to this praise? 'People talk of the sacrifices I made in spending so large a portion of my life in Africa. Can you call that a sacrifice which is only a small payment on that great debt to God which can never be fully discharged? Say, rather, that it is a privilege. I have never made a sacrifice.'"—*Spirit of Missions*.

And who has made a sacrifice? When we consider the sacrifice of Christ, who, though he was rich, for our sakes became poor, that we through his poverty might be made rich; and remember that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" who can talk about sacrifices made, much less to boast or mourn over them?

IN his recent address to the Boston Evangelical Ministers' Association, Dr. Josiah Strong related the case of a minister who was pleading with his people for a larger manifestation of sympathy to the poor and destitute around them, when an influential church member arose, and said he wanted none of that class in his pew. The bold rejoinder came at once from him who believed he had been commissioned to preach the gospel to the poor: "I will not cease my plea till the door of this church swings in to the slightest touch of the needy." As a consequence of the pastor's determination to preach the gospel to the poor, he was dismissed from the church. And yet the members of that church doubtless think that they are followers of Christ; they certainly call themselves Christians.

A CALL is being circulated for a conference of all evangelical Christians, at Washington, D. C., December 7, 8, 9, 1887, to study principally the following propositions:—

"1. What are the present perils and opportunities of the Christian church, and of the country?"

"2. Can any of them be met by a hearty co-operation of all evangelical Christians, which, without detriment to any denominational interests, will serve the interests of the whole church?"

"3. What are the best means to secure such co-operation, and to awaken the whole church to its responsibility?"

The call is signed by William E. Dodge, John Jay, C. A. Stoddard, Philip Schaff, Josiah Strong, James McCosh, R. S. Storrs, D. C. Gilman, Timothy Dwight, Howard Crosby, Gen. O. O. Howard, J. H. Vincent, Lyman Abbott, W. M. Taylor, and about seventy other ministers and representative laymen. It is expected that at least two thousand delegates will be present.

WE have frequently been accused of a lack of charity, because we have said that Sunday laws are in no sense temperance laws; that the enactment of such laws is solely in the interest of somebody's special religion, and not at all in the interest of temperance; and that, in fact, they tacitly admit that the liquor traffic is all right except on Sunday. The following, which is a portion of a much lauded address recently made before the Young Men's Christian Association of Oakland, by the Rev. J. H. Hector, pastor of the African M. E. Church of San Francisco, shows that we have not overstated the case in the least:—

"There is need to tune up the gospel trumpet so that its tones shall sound unmistakably to the world. One thing, and I have noticed it particularly since I came to California, that this gospel trumpet should proclaim is that we must have Sabbath, and a holy Sabbath. We want you Jews to stop selling second-hand clothing on Sunday. We want you Germans to stop selling your beer and running your beer gardens and picnics on Sunday. We want you Frenchmen to stop selling your wine and strong drink on Sunday. We want all of you who are now raising the devil and destroying our children on Sunday to stop it right off. We want to say to you, that while you may raise the devil and destroy our children six days in the week, you've got to rest on the seventh day [first day] and keep it holy."

We have always known that Sunday laws were not in the interest of morality or good order, but solely to gratify prejudice and bigotry; but we never before saw it so directly admitted.

HUMBUG LEGISLATION.

THE Saturday half-holiday created by the New York Legislature last winter, has proved a failure. Several of the leading papers have referred to it as such. The *Independent* calls it outright, "a legislative humbug," and a "silly law," which is all that it is. The *Observer* says:—

"The indications are that the observance of the Saturday half-holiday as a regular institution will have to be abandoned for the present, or postponed until the world has more leisure than it has now. Business men and trades-people generally are revolting against the custom and refusing to observe it any longer. The fact that Saturday afternoon was constituted a legal holiday by the last Legislature makes no difference in the aspects of the case except in banks and exchanges. The enactment of the law

was plainly a piece of folly and was done simply as a bid for the favor of the so-called 'laboring class,' and not from any humane or philanthropic motives."

The same Legislature, and for the same reason, also made September 5 a State holiday under the title of "Labor-Day," that is, a day for doing no labor. Of its celebration the reports all show about one way, of which the following account by the *Congregationalist* will give an idea of what Labor-day amounts to:—

"Labor-day, so called because so many people quit labor to parade and drink beer and stronger fluids, didn't seem practically to amount to much here. Most of the real workers were at work. A large number of men and boys (some estimated them as high as 25,000) proceeded, in a go-as-you-please fashion, to the sound of music, carrying banners and various devices; but people generally showed little interest. A good many employers, pressed for time to fulfill their contracts, were irritated over the loss, and very few of the paraders seemed very joyful. They had the air of men doing an uncomfortable duty. There was no violence, and little work for the police; but the lager beer and whisky dealers had all they could do to keep the procession up to the proper marching point, and their arms ached for some time after the show was over."

Of both these laws the *Independent* says:—

"The motive prompting the enactment of the Labor-day Law, like that prompting the enactment of the Saturday Half-holiday Law, was purely political. Governor Hill and the Republican Legislature were fishing for labor votes. This is the whole of it. The next Legislature of this State would do a sensible thing if it were to repeal both of these laws."

Of course it would, but it is safe to say that the New York Legislature will do no such sensible thing. It will be much more apt to do more of just such like "fishing for votes." Nor is the New York Legislature the exception.

IN his letter to the Corinthians, Paul said: "For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. 1:22-24. And again he said: "For I determined not to know anything among you, save Jesus Christ, and him crucified." Chap. 2:2. These words were brought very forcibly to our mind, by contrast, when we read that two ministers in Oakland, who have the largest congregations of any in the city, preached on a recent Sunday evening to young men upon the "Lessons to be drawn from the life of Governor Bartlett." We do not know anything about the private life of Governor Bartlett; but we do know that if he had been the best man that has lived in the United States since it became a nation, he would not have been good enough to warrant a minister of the gospel in holding him up as a model for young men. Jesus Christ is the only being who ever lived on this earth, whose life is worthy to be taken as a model for men, either young or old, and "Jesus Christ, and him crucified," is the only thing that can draw men to a nobler life. But the trouble is, that the preaching of Jesus Christ and him crucified is not the kind that "takes" with the people, and fills the churches on Sunday nights.

"YE are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." 1 Peter 2:9, 10.

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