

THE Signs of the Times

"Behold, I come Sec. Gen. Conf. toward is with me, to give every man according as his work shall be." Rev. 22:12.

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The Signs of the Times.

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THE following from a recent number of the *Churchman* is worth noting:—

"The folly of sending Protestant children to Roman Catholic schools sometimes has a striking exemplification. The niece of a Presbyterian minister was sent to such a school, and the Roman Catholic University at Washington owes its existence to the fact."

MEN talk glibly of the infinite mercy of God and ignore his infinite justice; for God is infinite in justice as well as in mercy. The stability and integrity of the divine government depend upon the maintenance and integrity of the moral law, upon the principles on which all true justice is founded. In fact, the greatest manifestation of God's mercy—the gift of his only begotten Son—was founded on the integrity of his law and his justice; for if the law could have been broken with impunity, Christ need not have died. God's mercy and justice are infinite, and they both unite in love. And while we have a holy fear of God's justice, let his loving-kindness and mercy bind us to him with that strong, ardent affection which keeps all of God's commandments. "This is the love of God that we keep his commandments."

THE curse of religious caste began early in the Christian dispensation. It was extended and established by Constantine, a heathen emperor, who professed Christianity only for policy's sake. There were as many ranks of ecclesiastical officers during the Dark Ages, as there were civil, and many of them still exist in name. It is difficult for proud man to get back to the simplicity of the gospel of Christ. Jesus said: "Neither be ye called masters; for one is your Master, even Christ. But he that is greatest among you shall be your servant." Matt. 23:10, 11. And that apostle claimed by the apostate church as its head, says to those upon whom God has placed responsibility: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock." 1 Peter 5:2, 3. That same church has "My lord bishop," "The Lord our God the Pope," and other extravagant and blasphemous titles. If Peter were their head they would

obey his instruction. The exaltation of man and perversion of truth have ever followed the union of religion and the State.

THE present indications are that Europe will soon be Republican or Socialistic. The strongest imperial power in Europe, Russia excepted, is Germany. The following from the *St. Louis Christian Advocate* shows something of the growth of Socialism in the capital of that empire:—

"Socialism is spreading in Germany. The *Silesian Gazette* publishes statistics showing an uninterrupted growth of Socialism. The city of Berlin in 1882 contained 24 Socialist societies; now it contains over 100. Bavaria in 1886 had 1,021 societies, with 58,000 members; she now has 2,200 societies, with 122,000 members."

Such principles have grown no less rapidly in Russia, England, Austria, and other powers. Their progress in the future will be by geometrical progression, not arithmetical. The end may be the revolution of 1793 on a much larger scale.

WHAT a precious promise it is, and how often it is repeated by the faithful few who meet in various parts of this sin-darkened earth: "Where two or three are gathered together in My name, there am I in the midst of them." Matt. 18:20. How often have the honest-hearted ones felt compelled to draw from the larger company of worshipers, contrary to natural inclination, for the truth's sake, henceforth to associate with the few. But the promise of the Master is precious. He does not demand the great congregation in order to manifest his presence, but the "two or three" who meet in his name will receive his blessing.

BUT some have not so precious a privilege as the two-or-three meeting. They are alone. The cleaver of truth has separated them from very friends and dear associations. There is not one with whom they can unite in prayer. Is there no promise to such?—Yes; one still more precious than the promise to two or three: "If any man hear My voice, and open the door [of his heart], I will come into him, and will sup with him, and he with Me." Rev. 3:20. They are the words of the same precious Saviour, Helper, Friend. Precious promises to the "little flock," scattered among strangers! Precious promises to the earnest and persevering who are living in the midst of deadly Laodicean apathy and lukewarmness and blindness! All alone thou mayest be for the truth's sake, Christian pilgrim, but the promise of Christ's companionship is thine. If any man, if any one—it includes thee, youthful soldier in the battle of life; it includes thee, tired and care-worn mother; it includes all; it includes anyone who will open the heart's door, cast from thence the rubbish of worldliness, sin, and unbelief, and invite his Redeemer in. The multitude may not partake with thee, but thy Guest is more than they all.

PERFECT PEACE.

PEACE, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.
Peace, perfect peace, by thronging duties pressed?
To do the will of Jesus, this is rest.
Peace, perfect peace, with sorrows surging round?
On Jesus' bosom nought but calm is found.
Peace, perfect peace, with loved ones far away?
In Jesus' keeping we are safe, and they.
Peace, perfect peace, our future all unknown?
Jesus we know, and he is on the throne.
Peace, perfect peace, death shadowing us and ours?
Jesus has vanquished death and all its powers.
It is enough; earth's struggle soon shall cease,
And Jesus call us to heaven's perfect peace.

—Bishop Edward Henry Bickersteth.

THE SERVICE OF LOVE.*

BY MRS. E. G. WHITE.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure."

THOSE who are looking and waiting for the coming of Christ in the clouds of heaven, will purify their hearts. They will realize that they must make continual progress in the divine life, that they must have a daily increasing faith, so as to be able to overcome.

We have no right to study our own pleasure and convenience; for we have been bought with a price, even with the life of the Son of God, therefore we should glorify God in our bodies, and in our spirits, which are his. Our Saviour has given to every man his work, and it is for each one to do his work to the very best of his ability. It is not for us to overlook the duties that lie directly in our pathway; but in the fear and love of God we must take them up in order, and the blessing of God will abide upon us. You should let your light shine before those who are in darkness. How carefully you should walk before those who do not have a knowledge of the truth, that you may recommend it to them. Our work does not end in simply living an exemplary life in a passive way; we are to work aggressively, and follow up our work with prayer, that God may prosper our efforts. If we do this we shall be as lights in the world. We need living faith, that we may take God at his word; for there is a battle for

*Morning talk at Stockholm, Sweden, June 27, 1886.

every soul to fight and it must be fought manfully, or we shall never see the city of God. Lack of faith has been manifested by the professed people of God in every age, and even at the present time the same want of faith is apparent.

When God sought to lead the children of Israel out of the land of Egypt, they manifested lack of faith by fearing the result of leaving the bondage of Pharaoh. When they came up to the Red Sea, with mountains on either side, and the armies of their enemies in their rear, they forgot how God had wrought for them with mighty signs and wonders, and they allowed unbelief to control their minds. They began to accuse the Lord, and to blame Moses for bringing them out of Egypt into the wilderness; but God commanded them to go forward, and when their feet touched the waters in obedience to his word, the sea opened before them, and they passed through it on dry land. Our greatest need to-day is an increase of faith. We may be bound about by circumstances that make it seem impossible to advance, but if we do the best we can, the Lord will open the way before us.

The Lord does not propose to do that which we can do ourselves. He will educate us to do his work, and as we go forth to his service, he will work mightily with our efforts. God claims our talents, he requires that they shall be employed in his service. A portion of our substance is the Lord's also, and if we render him his just dues, he will recognize the offering and commend our course. He does not estimate the value of our gifts to his cause by their amount in money, he looks upon our motives. It is the heart service that makes the gift valuable. When we fulfill our obligations in faith, we shall not rob God even in little things, but we shall bear every responsibility that he places upon us to his glory.

When the Majesty of Heaven became a babe, and was intrusted to Mary, she did not have much to offer for the precious gift; but when she brought her two doves to the altar, they were received as an acceptable offering to the Lord. She could not offer the rare treasure that the wise men came to Bethlehem to lay before the Son of God, and yet the mother of Jesus was not rejected because of the smallness of her gift. It was the willingness of her heart that the Lord looked upon, and her love made her offering sweet.

Everyone who will do his best, to the utmost of his ability, will find that God will open ways before him. Everyone who will put his talents out to the exchangers will find that they will increase. We should ever remember that Christ for our sake became poor, that we through his poverty might become rich, and in faith and love we should act well our part. Let us show by our actions that we believe that we are responsible to God for the best use of our talents. In return for his mercies and blessings, let us render to him all he claims, and his favor will rest upon us.

I love Jesus, and I must plead with him that I may have more of his Spirit. God is willing to bless us, and he wants us to have a part in his kingdom. As we go out to labor for souls, our hearts should go up to God in gratitude and love for his rich blessing which he has so bountifully bestowed upon us.

Let us all make it a principle that we will serve God through all time. Let us not neglect secret prayer. Let us meditate much on the goodness of our God, and on that love that has been manifested toward us in the gift of Christ. In our association with one another in public or in private life, may we ever seek to breathe an influence that will tell on the side of truth. We should grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Let us show by our works how much we value the truth and the souls of our fellowmen. Let us be diligent, sincere, and faithful. Let us trade with the talents that God has bestowed upon us, and intrusted to us as his stewards, and if we work with disinterested, self-sacrificing effort, the Lord will bless us, and by and by we shall have a glorious reward, even eternal life.

THE LAST APOSTASY.

THE WEDDING OF CHURCH AND STATE.—AN ALLEGORY.

(Continued.)

"Tut! tut! such talk is sacrilege. Now to our wedding ring. The hall is lined with noble signatures of those petitioning this act. Through it will come a law forbidding desecration of the Sabbath-day, that the fair Church may hold her court, and bring her subjects to her feet to hear the law for their swift doing."

"But there are those who do not hold your day a day of rest or worship,—the Jew, the seventh-day people, and men who have no faith in any day of rest. One class there is who could not get consent of their own consciences to rest with you. It would strike against their best conviction of duty unto God and to all men. For would the Church, disloyal to her Lord, read his fair law, think you, or some false, man-made code?"

Then a great doctor spoke: "Let a man be what he may, Jew, seventh-day observer of some Christian denomination, or those who do not believe in the Christian Sabbath—let the law apply to everyone, that there shall be no public desecration of the first day of the week, the Christian Sabbath, the day of rest for the nation."

"Tis evident you do want Church and State as they were joined of old," said the dissenter. "The old Church historian says it was through Sunday laws that the Church procured control of civil power, by which she was enabled to compel those who did not believe, to act as though they did. This Sunday law is your great wedding ring, and now, as then, your law will fill the State with hypocrites and knaves, and martyrs' graves."

"Tut! tut! the man is wild," remarked another, who'd given more thought to raising hens than laws. "Twill never come to this, in this fair freedom's land."

"But look you, it must come if you take means like this. Does not cause bring effect? The same cause brought this effect in ages past, and will it now work out a different result with similar methods? Yes, it will come. I see the tide is setting toward the shore, and who shall stay it? God's providence may block it back awhile, but woe to him who'd push his barriers down. Does not the prophet speak of this strange scheme, portraying our land under a symbol true—a beast with lamb-

like horns and dragon voice. How lamb-like in the past its principles! How like a dragon roars this Sunday law!

"No doubt, some day you'll carry out your schemes, and crush the man who stands against your train, but God will deliver his people in that day. All through the ages they have been dissenters against the popular thought. Christ was not popular, neither are his children. And when this confusion, worse confounded, is brought about through your illegal wedding, there'll come a call from God to all his own, 'Come out of fallen Babylon, my saints; be separate from the world; touch not the unclean, and ye shall be my sons and daughters.' Then there will be confusion past our ken, for fiercest controversy will tear the State to fix the general creed to majority's liking, and pangs, unknown before, will fill the Church. There are coquettes all through the land who'll war with cruel jealousy for the State's favor; but there's one harlot, who has held all kings before, MYSTERY BABYLON, in scarlet and purple robe, holding her cup of wine for drunken nations, and by her arts, long practiced, she will not smile in vain."

"And we will let her woo us," said the clerks. "Yes, when Rome's ready, let her come," they said. "Nay, let her beckon, we will go to her."

"Was there some dread significance I wonder in that strange fact, that on his jubilee from this fair land, our Constitution was given to the pope? It only needs the wedding ceremony to ratify the act, and it is in his hands to change."

A hush fell on the assembly, and through the silence, men heard the State snore loudly, and the Church yawned as she woke. The dark prince touched the State and roused him. "Come," he said, "'tis time you were awake. The wedding ring is welded, and what forbids your marriage here and now? The clergy wait, the people are assembled. Your bride is fair, and you are robed and ready. Come, I've arranged the detail. Rise, and march down to the stand where priests wait for your coming."

Then down the hall the Church and State marched slowly, in sight of the assembly that admired. The wedding march was played, but the dissenter heard the dead march wailing through it, and it seemed fitting. The prayer was made, the words of ceremony read, and slowly—"If any man knows aught just cause why these two should not be united, let him now speak, or hereafter forever hold his peace."

Then rose a company with pallid brows, and one spoke for them: "We forbid the marriage."

"Upon what grounds?"

Then the dissenter turned and read: "'If while her husband liveth, she be married to another man, she shall be called an adulteress.' This woman hath another husband who yet liveth."

The Church grew pale, and then turned scarlet red. Her eyes flashed, and she said decisively: "I here renounce relationship to my betrothed. I take the State to be my lawful husband."

The marriage rite went on, and the pale company sat down to weep. Just then there passed a Prince of royal grace within the hall,

Few saw him, but his face was full of light, and with him passed a pure and lowly maiden, whose eyes looked love.

The Church and State went arm and arm along, and saw the Prince just vanishing with his beloved.

"Who is that with the Prince?" the lady asked.

"That is his worthy betrothed, who will take your crown, your place, and power. She comes to do the work that earth must do for heaven. Farewell."

It was an angel who had spoken these words, and vanished from her side forevermore.

"I hate the Prince's maiden," said the Church. "She shall not be his bride. I'll prove her false."

But all her arts were vain upon the maid, and day by day the lovely virgin passed, bearing a sick one some rare flower of love, taking a bunch of fruit to some poor soul, a draught of water to some fainting heart. She wept with those that wept, rejoiced, too, with those who did rejoice. And in the street, sometimes, she stood and spoke to weary ones of her fair Prince, whose subjects they must prove, e'en in an enemy's land of strife and shame.

(To be continued.)

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ROMANS 9:21.

"HATH not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?"

This verse, with its connected verses, has been by many greatly misunderstood, and so perverted, as though it taught that God arbitrarily, and without known reason, created some for perdition, and was fully justified in so doing, and that it was but irreverence and presumptuous rebellion to object to his doing it.

But if we turn to the passage in the eighteenth chapter of Jeremiah, which Paul evidently alludes to, and almost quotes, we find the thought is clearly this: "Has not the potter a perfect right to take the broken and cracked and marred vessel, and make it into a perfect one? And can anyone reasonably object to his doing so?" And it is an utter perversion of the expression, "fitted for destruction" (in verse 22), to suppose it means they were so fitted by him. On the contrary, the very idea is, "Who can object, if God, after long endurance of the vessels of wrath, fitted, not by him but their own sinfulness, for destruction—who can object, if God makes known the riches of his glory in making such vessels vessels of mercy, and fitting them for honor and glory and eternal life? Who can object if he makes those his people who were not his people, and those beloved who were not beloved, and those who were his enemies or rejecters to become the children of the living God."

The whole passage has reference to the calling of the Gentiles, and extending to them the same mercy and blessings that were freely offered to the Jews through the gospel, and there is not an intimation that God ever made anyone for destruction, but on the other hand, that he is freely offering salvation to everyone of mankind—to Gentile as well as to Jew—and doing all in his power to lead

everyone to accept it. The potter may make one vessel to honor, and another to dishonor, *i. e.*, to less honor, but all are made for use.—*Rev. Tryon Edwards, D. D., in New York Observer.*

MY HIDING-PLACE.

BY FANNIE BOLTON.

"Hide me under the shadow of thy wings." Ps. 17:8. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ps. 91:1. "I will say of the Lord, He is my refuge." Ps. 91:2. "Thou art my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." Ps. 32:7. "For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me upon a rock." Ps. 27:5. "Thou shalt hide them in the secret of thy presence. . . Thou shalt keep them secretly in a pavilion." Ps. 31:20.

The eagle has his nest upon the crag,
The bird the tree;
The foxes holes, the lambs their sheltered fold,
The flowers the lea—
For all Thou hast a refuge through Thy grace;
And thou, O Christ, thou art my Hiding-place.

The winds have mounting spaces to the stars,
To wander free;
The rivers have their courses through the lands,
To reach the sea;
The ships have harbors in some quiet space;
But I, oh! I have thee, my Hiding-place.

The nestling has a downy wing above
Its place of rest;
The babe smiles to a mother's face of love
Upon her breast;
And not less confident, I seek thy face
And trust thy love, O restful Hiding-place.

Storm-tossed, the vessel struggles to the land,
The bird-wings beat;
The vessel finds the port, the bird at last
Gains its retreat.
And all this sheltering, shielding love is thine.
Blest be my refuge; thou thyself art mine.

Once came a bird, and beat its wings in fright
Against the pane,
And a sweet woman stepped into the night
'Neath hail and rain,
Opened her arms, and there the bird found rest
And refuge sure upon her pitying breast.

But thou, O Love untold! thou cam'st to earth,
Thou lovedst so;
Opened thy breast to lost humanity
And all its woe;
Let thy heart break upon Mount Calvary,
To make a hiding-place for me, for me.

O Refuge! heart of Jesus! infinite love!
I seek thy side.
As wind-beat bird, as storm-tossed ship, I come,
In thee to hide.
Whate'er may meet me in life's rugged race,
My shrinking soul in thee has hiding-place.

In joy keep calm; in sorrow, soothe and rest;
In trial, pure.
O Rock and Refuge let me know thy breast
My place secure;
Oh, let me find, albeit I weep or sing,
That thou art sheltering me beneath thy wing.

Then shall my tears be sweet, my songs be praise,
My triumph sure.
My living refuge that no storm can reach
Thou'lt still endure.
And when earth's mist sweeps back before thy face,
In heaven I'll praise my eternal Hiding-place.

WHEN a boy I began to read very earnestly, but at the foot of every page I read, I stopped and obliged myself to give an account of what I had read on that page. At first I had to read it three or four times before I got my mind firmly fixed. But I compelled myself to comply with the plan, until now, after I have read a book through once, I can almost recite it from beginning to the end. It is a very simple habit to form early in life, and is valuable as a means of making our reading serve the best purpose.—*Macaulay.*

DR. HERRICK JOHNSON'S STATEMENT OF THE DIVINE ORIGIN OF THE SUNDAY-SABBATH.

ON Thursday, December 13, 1888, the United States Senate Committee on Education and Labor gave a hearing on the bill introduced by Senator Blair "to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship." Among those who appeared as advocates of the bill was Herrick Johnson, D.D., of Chicago.

After a few preliminary remarks, Dr. Johnson said: "This appointment of one day in seven is arbitrary. There is nothing in nature to indicate that division of time. There is the day of twenty-four hours, there is the month, there is the year, all these are natural divisions; but there is nothing in nature to indicate the weekly division—the observance of one day in seven. It is arbitrary, and we regard that as an evidence of the divine origin."

Senator Blair, chairman of the committee, then asked several questions, in answering which Dr. Johnson stated the authority for Sunday observance.

The Chairman—How do you base the Sabbath itself upon a divine ordinance when there is no natural law to indicate which day is to be observed?

Mr. Johnson—It is in revelation, and it is found to be exactly in accord with the laws of nature.

The Chairman—You base the law of one day's rest in seven upon revelation; that is to say, upon the Bible?

Mr. J.—Yes, sir.

The Chairman—There are many who doubt that it is established by revelation, are there not?

Mr. J.—I think no one who accepts the Bible doubts that there is one day in seven to be observed as a day of rest.

The Chairman—Will you just state the authority?

Mr. J.—Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work.

The Chairman—Is there any other?

Mr. J.—There are references to this law all through the Bible.

The Chairman—Now you come and change that Sabbath-day to which the Lord there refers?

Mr. J.—That we hold was changed by the Lord himself.

The Chairman—When did he do that, and by what language?

Mr. J.—There was a meeting for worship on the first day in the week, the day the Lord arose, and seven days after there was another meeting for the same purpose, and there it is referred to as the Lord's day.

The Chairman—After the change?

Mr. J.—Yes, sir; after the change.

The Chairman—It is based, then, upon two or three days being observed as days of religious worship after the resurrection?

Mr. J.—Yes, sir.

Such is the ground upon which a minister of the gospel will ask for a law to compel sixty millions of his fellow-men to cease work one day in every seven. Upon such author-

ity, he will ask that a law be enacted to fine or imprison all who do not agree with his whim.

When asked for the divine commandment for Sabbath observance he quotes the fourth commandment of the decalogue (Ex. 20:8-11), "Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work." When asked if there was any other authority, he replies, "There are references to this law all through the Bible."

This is all true. The fourth commandment is the law of the Bible Sabbath, and the law of which it is a part is referred to in the highest terms. The psalmist speaks of the law as being "perfect" (Ps. 19:7), and when considering its perpetuity, he says, "All His commandments are sure. They stand fast forever and ever." Ps. 111:7, 8. In giving a summary of the book of Ecclesiastes, Solomon said, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. In the New Testament this law is referred to as being "holy," "just," "good," "spiritual;" and the Saviour said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matt. 5:17, 18.

To this law Dr. Johnson refers as the authority for Sabbath observance, and to it he appeals in support of a Sunday law; but the words immediately following those quoted by him in favor of the first day of the week, tell us, "The SEVENTH day is the Sabbath of the Lord thy God; in it thou shalt not do any work." This, however, would not do, for he is before the committee to ask for a law to stop men from keeping the seventh day, and to compel them to keep one of the six working days on which the Lord says, "Thou shalt labor, and do all thy work." He holds that the day "was changed by the Lord himself."

"When did he do that, and by what language?" Now is the Doctor's grand opportunity to forever settle the question. Surely such an important change in the law of God will be stated so clearly and explicitly that there can be no doubt in regard to the matter. One text of Scripture is all that is required. But the long-sought commandment for the Sunday-sabbath is not in the Bible, and hence the answer is, "There was a meeting for worship on the first day in the week, the day the Lord arose." The record of this meeting, however, omits the essential point of its being for worship. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you." John 20:19. Yet even though the text does say "for fear of the Jews" instead of "for worship," it must be used, because texts for Sunday-keeping are very scarce, and this is undoubtedly the best one in the Bible.

Such an important question, however, must have more support than this, and so Dr. J. adds, "Seven days after, there was another meeting for the same purpose." Here the Doctor, quoting from memory, has made a very serious

mistake, for the text (John 20:26) says, "And after EIGHT days," which shows that if the mere fact of the Saviour's appearing to his disciples on a particular day made that day sacred, Monday as well as Sunday should have a law to protect its hallowed hours from desecration.

In our humble opinion, Dr. Johnson should have considered this point very carefully before asking for a law which will inevitably injure thousands of his fellow-men who conscientiously observe the seventh day as God commanded. Such arguments and quotations may be accepted as good enough when presented from the popular pulpit, but it is dangerous to trust to a very inaccurate and treacherous memory to furnish the foundation for a law to affect the entire nation.

G. H. DERRICK.

MATTHEW TWENTY-FOUR.

BY THE LATE ELDER J. H. WAGGONER.

(Continued.)

7. SIGNS OF THE LORD'S COMING.

WE now come to the more direct answer to the question, "What shall be the sign of thy coming?" This answer is given in verse 29. This contains the most specific answer, though another class of signs has already been noticed, which are fulfilled in modern Spiritualism. The close connection of the signs in the sun, moon, and stars, to the coming of Christ and events related to it, show that here we have the answer to the question of the disciples. As we hold the advent of Christ to be a literal coming, so we hold that these signs are literal, according to the first and obvious meaning of the terms used.

1. There is no consistency in the view that they are figures, or symbols. A teacher in a theological college in one of the Western States told us, when asked of what they were symbols, that the sun meant the civil power of the Jews; the moon, the ecclesiastical power; and the stars, the great men of that nation. This would make the Saviour say, in the year A. D. 29, under the reign of Tiberius and Pilate, that some time in the future, or when Jerusalem was destroyed in A. D. 70, the civil power of the Jews should be obscured or lost! The absurdity of this declaration it is difficult to equal, for everyone must know that they had not even a vestige of civil power at that time to lose. They had not power to punish one whom their highest tribunal had judged worthy of death, and they acknowledged Cæsar as their only king.

2. It has been urged by those holding the "Universalist view," that great signs were shown just before the capture and destruction of Jerusalem, and that these fulfilled this prophecy. Dr. Clarke mentions some in his notes on verses 6, 7. But so far from these being signs of his coming, or of the end, the Saviour distinctly says of them—"the end is not yet"—"these are the beginning of sorrows." The signs of verse 29 are closely related to his coming, and therefore here is found the answer to the question under consideration.

3. We are told by authors that certain signs and omens did take place before the destruction of Jerusalem. See Clarke's Commentary.

And then they also claim that "the tribulation" of this chapter was the siege and destruction of Jerusalem. But that cannot be true; for the text says, "Immediately after the tribulation" the signs shall appear. It is supposed that the signs denoted the coming destruction or tribulation. But that is not the case. The signs are after the tribulation, and denote the approach of another event. The theory which we are calling in question would make it appear that the signs of Christ's coming are given after his coming! But neither his coming nor that tribulation relate to the destruction of Jerusalem. The Scriptures are not so inconsistent as that view would make it appear.

4. If it be indeed true that the signs of verse 29 are literal, that must decide the controversy; and that they are literal there is one point of proof which seems quite conclusive. In Luke 21:25 the same things are spoken of in the following manner: "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 signs in the sun, moon, and stars, are distinct from the things upon the earth,—they are not fulfilled among the nations of the earth. Here is a fact the conclusion of which is unavoidable. Compare Acts 2:19, 20.

We will now notice the harmony of the literal view. 1. Paul said there should come a great apostasy before the coming of the Lord. Christ said the same in Matthew 24. 2. Paul said that at the coming of Christ the saints will be gathered together unto him. The Saviour said the same in Matthew 24. 3. Paul said that when the Lord comes, the holy angels will come with him. 2 Thessalonians 1. The Saviour said the same thing in Matthew 24, and in 16:27, and in 25:31.

Again in speaking of the apostasy and its fruits, Paul said that a great antichristian power should arise, which should continue till the time of the Lord's coming. Daniel speaks of the same power, gives it the same characteristics of self-exaltation and blasphemy, says it shall wear out the saints of the Most High, and practice and prosper till the time comes that the saints possess the kingdom. The Saviour speaks of the same persecution,—the great tribulation upon "the elect,"—and says that the saints will possess the kingdom when he comes. Compare further Matt. 25:31-34 and 1 Cor. 15:49-53. The saints were not called to "inherit the kingdom" at the destruction of Jerusalem; "all nations" were not gathered at that time to have judgment passed upon them.

The signs in the heavens came after the tribulation. The greatest tribulation the saints of Christ ever suffered, was under the Roman power. It was severe under pagan Rome, but far more terrible and destructive, as it was of longer continuance, under papal Rome. Under the influence of the German Reformation in the sixteenth century, this tribulation began to wane. It ceased early in the eighteenth century. In the latter part of the eighteenth, and early part of the nineteenth century, the signs in the heavens were fulfilled. They are not signs of the tribulation, nor is the tribulation connected with the coming of Christ. They are signs of his coming, and they stand between the tribulation and his coming. His coming is now near, for these signs are fulfilled.

(To be continued.)

THE WALDENSIAN BI-CENTENARY.

THE bi-centenary of the "Glorious Return" of the Waldenses was celebrated last month in Italy. This "Return" was one of the most tragic and affecting events in history. Their terrible persecution in 1655 aroused the sympathy of Milton, then secretary of state of the British commonwealth, and Cromwell, at his instance, sent word to the Roman Catholic powers to "let those people alone" or they would feel his heavy hand. He sent £30,000 for their relief, and offered them a refuge and home in Ireland. This checked their enemies until some time after Cromwell's death. In 1686 the flames of persecution were kindled anew against this noble community of Christians. Men, women, and children were crowded into loathsome prisons of Piedmont simply because they refused to bow the knee to the pope at the command of their prince. "When they entered these dungeons," says Henri Arnaud, "they counted fourteen thousand healthy mountaineers; but when, at the intercession of the Swiss deputies, their prisons were opened, only three thousand living skeletons crawled forth." But the devouring appetite of Romish persecution was not satisfied with that. Upon their release this little remnant were given the alternative of abjuring their faith, or leaving their country forever, within fifteen days, upon pain of death. This was in December, 1686, and amid the snows they were driven across the Alps into Switzerland. Three and a half years they lived in exile, when, as by a common inspiration, they assembled on the shore of Lake Geneva, and determined to return to their native hills. Committing themselves to the protection of God, under their brave leader Henri Arnaud, who had served under the Prince of Orange, they began their perilous journey of twelve days. The eight hundred men were divided in nineteen companies under leaders who knew the least-frequented passes through the mountains. They were opposed at different places by Roman Catholic troops, whom they defeated after sanguinary battles. On August 22, amid extreme hardship, they descended into the valley of the Dora. Here they experienced terrific trials and opposition. A body of two thousand five hundred French troops opened fire on them at the bridge of Salabertrand. They hurled themselves against those disciplined troops like an avalanche, and crossed the bridge. The next day they fortified themselves on the Heights of Sci, from which they could discern the mountains of their own homes to the south. It was Sunday morning, and upon the mountain summit the whole congregation fell on their knees and offered up their thanks to the God of their little Israel for his deliverance, and committed themselves, their wives, and little ones to his protection. Two days afterwards they were at Balsille, at the northern extremity of the valley of San Martino. Here they began to feel themselves at home again. Descending into the valley they found their beloved country under the hand of their enemy and persecutors. They saw that their "Return" must be followed by a conquest or they would be exterminated. So, on the first Sunday after their return at Sibaud, they united in a solemn league which was called "the Oath of

Sibaud," pledging themselves before God to maintain in these valleys their ancient faith to all coming time, and to be true to each other, whatever might befall them. All efforts of the Papacy through the government to repel or exterminate them failed. The deliverances which God wrought for them are as remarkable as any that occurred in Hebrew history. He proved on all occasions to be their "Place of Defense" and their "Munition of Rocks." Sometimes when there was no other escape, he would throw around them his "gray mantle of mist," to hide them from their enemies and provide their rescue. They have proved faithful to the "Oath of Sibaud," and their God has enlarged the place of their feet. The pope is powerless to prevent their worship or expel them from their homes. Their noble king has recognized their rights and religion, and testified his regard for them and interest in their celebration of the "Return" by sending a present of 5,000 lire to be divided between their church house and their college. When sending this contribution to the moderator of the Valdese Synod, the Italian Minister addressed a letter in the name of King Humbert expressive of his regard for the virtue, nobility, and devotion of his Waldensian subjects. God is thus avenging his slaughtered saints of the Alpine hills.—*N. Y. Observer.*

"O GOD, THOU ART MY GOD."

EVERY person has some god. The heathen have theirs—gods of gold and of silver, of wood and of stone. And those in Christian lands have theirs in various forms. It is a great and a blessed thing to be able to say of the living God, "Thou art my God." Those only can truly say this, who love this God supremely, who make him their trust, and who are cheerfully obedient to his will. They make choice of him as their God in preference to all others, and in so doing he becomes their God. He is theirs in all his infinite and glorious perfection; and infinitely blessed is their condition. They are rich for time and eternity. The God in whom they trust is infinite in power, and can do all things. He is able to take care of them, to defend them from all harm, to provide for all their wants, and to make them perfectly and everlastingly happy. He is infinite in wisdom, and is competent to lay his plans in the wisest and best manner, and for the best interests of those that love him. And he is infinite in goodness, and will employ his power and wisdom for the well-being of all that make claim of him as their God. He is the ever-living and the everlasting God, and he will never cease to be to his friends all that they could desire.

Did the child of God realize the blessedness of his condition in having such a God for his God, he would be unspeakably happy. He would rejoice in the Lord always. He would rejoice with a joy that is unspeakable and full of glory. He would be happy in the midst of his trials; no afflictions would quench his joy. They have not sprung out of the dust, nor have they befallen him by chance, but they are the appointment of infinite wisdom and goodness, and therefore has he cause to say, "Though he slay me, yet will I trust in him."

And whatever events may be taking place in the world, it is his God, still infinite in power, and wisdom, and goodness, that is permitting them, and controlling them, and overruling them for his own glory and for the best interests of all that love him. To all the wickedness and all the errors and delusions that abound and prevail, the God that reigns on high says: "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." "The wrath of man shall praise thee; the remainder of wrath shalt thou restrain." "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." In the midst of all agitations and commotions, his people may stay their minds on him and be in perfect peace. They may confidently say, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be moved, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—*H. S., in N. Y. Observer.*

HUMILITY.

"Be clothed with humility." Let it cover thee as a garment. Let it be seen by all as thy daily habiliment. Let it adorn thy person as a spotless robe. Let it grace thy character with its appropriate completeness. Let it crown thy spirit with its heavenly loveliness. A humble and a contrite spirit God will not despise.

What so befitting as humility for a saved sinner? What grace so sweet and so beautiful for a redeemed soul? O Christian, meekness adorns thee excellently in every relation of life. Be clothed with humility, so that all shall see that thou art in spirit like the Master. Thou mayest not boast of it, for then pride cometh in and it is lost.

Guard this thy crowning grace with the jealousy of a true heart. Let its heavenly fragrance be diffused in gentle ministrations unto all around thee. Then shall Christ be manifest to the world in thee, and thy meek and lowly spirit shall recommend the grace and beauty of his character, and the saving, purifying, transforming power of his religion.—*Herald of Holiness.*

CONQUER SIN.

THE greatest of all blessings is to be enabled to conquer sin. If we do not conquer sin, it will conquer us. But how can we get this victory? Not by turning over a new leaf, as men say. Some of you have turned over a good many leaves, and they are blotted. You cannot conquer yourself without help from Christ. Alexander could conquer nations, yet died a drunkard when thirty-two years old. But Christ comes to us all; and, if we receive him, he will give us power. Christ in the heart is the only remedy for sin. It is easy to serve God when we learn to love him. The Christian does not have to give up all pleasures, but only those that are sinful and hurtful. I have more pleasure in an hour than the guilty votaries of pleasure have in a week. And this is the testimony of all true Christians. Unbelief is a great sin. It is giving God the lie. It is saying, "I respect you, but I don't believe you."—*Rev. John H. Aughey.*

The Signs of the Times.

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

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WHO WAS MELCHIZEDEK?

WE have received a number of inquiries as to who was Melchizedek as mentioned in Genesis 14. The same individual is also mentioned in Ps. 110:4 and in Hebrews, chapters 5, 6, and 7. He is mentioned nowhere else in the Scriptures.

Some have thought that Melchizedek was Shem, and some have said that he was our Saviour. Who was he? The Scripture record is brief. In Genesis 14 it is said that he was king of Salem (Jerusalem) and priest of the Most High God. He appeared before Abraham bread and wine, he blessed Abraham, and received of Abraham tithes. The author of Hebrews says of him: "Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually."

Now what conclusions can we draw from the above and other scriptures which mention Melchizedek?

The words, "without father, without mother," are explained by the words, "without descent," or, as the margin reads, "without pedigree;" that is, there is no recorded pedigree. It is not recorded as to where he was born, where he died, who was his father, or who his mother, or how long his priesthood continued. Dr. Owen, quoted by Adam Clarke, says:—

"It is said of Melchizedek, in the first place, that he was *apator, avntor, without father and without mother*, whereon part of the latter clause, namely, '*without beginning of days*,' doth depend. The next word declares he was *agenealogetos, without descent*,' say we. But *genealogia* is a generation, a descent, a pedigree, not absolutely, but *heard, described, recorded*. *Genealogetos* is he whose stock and descent is entered on record. And so, on the contrary, *agenealogetos* is not he who has no descent (ancestry), no genealogy, but he whose descent and pedigree is nowhere entered or reckoned up. Thus the apostle himself plainly expresses this word, verse 6; *ho de me genealogoumenos ex auton*, 'whose descent is not counted,' that is, reckoned up in record. Thus was Melchizedek without father or mother in that the Spirit of God, who so strictly and exactly recorded the genealogies of other patriarchs and types of Christ, and that for no less an end than to manifest the truth and faithfulness of God in his promises, speaks nothing to this purpose concerning him. . . . On the same account is he [Melchizedek] said to be *mete archen hemeron mete zoēs telos echon*, not having beginning of days or end of life. And yet he was assuredly born, and did no less certainly die than other men. . . . There is no mention therein of the beginning of his days or the end of his life. Whatever therefore he might have in himself, he had none to us. Consider all the other patriarchs mentioned in the writings of Moses, and you shall find their descent recorded, who was their father, and so up to the first man; and not only so, but the time of their birth, the beginning of their days, and the end of their life, are exactly recorded. But concerning Melchizedek none of these things

are spoken. No mention is made of father or mother; no genealogy is recorded of what stock or progeny he was; nor is there any account of his birth or death. So that all these things are wanting to him in his historical narration, wherein our faith and knowledge are alone concerned."

It is thus that these words applied to Melchizedek were used by the ancients. See also Professor Stuart, Bible Commentary, Dr. Barnes, and others.

He was king of Salem, which is king of peace. Salem means peace. Melchizedek comes from two words, *Melchi*, king, and *Zedek*, justice, or righteousness, meaning, "king of righteousness."

Now, having explained these peculiar expressions, what do we learn from this narrative?

1. Melchizedek was not Shem, for of Shem's father and birth we have a record.

2. He was not our Lord; for it is said: "He was made *like* unto the Son of God." It would be absurd to say that he was made like himself. Again, Christ is not a priest after the *order* of himself. "Thou art a priest forever after the *order* of *Melchizedek*." Heb. 5:6; Ps. 110:4.

Once more it is said that our Lord as priest is "after the *similitude* of Melchizedek." Heb. 7:15. That Melchizedek was not Christ is proved by the following: "For if he [Christ] were our earth, he should not be a priest, seeing that there are priests that offer gifts according to the law." Heb. 8:4. And again: "The Holy Ghost this signifying that the way into the holiest of all [Gr. "holy places," that is, of the heavenly sanctuary where Christ ministered] was not made manifest, while as the first tabernacle was yet standing." Heb. 9:8. That is, Christ had not yet entered upon his priesthood. But it may be said that this referred to the Jewish dispensation. True, but if Christ was a priest before, and was not a priest during the dispensation, and then became a priest again, he was not after the *order* of Melchizedek, his priesthood was not "unchangeable." But Paul says that it was, or, as the margin reads, "which passeth not from one to another." He did not minister as priest till he offered the sacrifice. Everything in our mind is against Melchizedek's being Christ.

3. Melchizedek was a perfect type of Christ. He was both king and priest. So was Christ; but this was not true of Aaron. The priesthood of Aaron, therefore, is but a partial type of Christ. Christ sits upon his Father's throne, the throne of grace, where man can alone find peace. See Rev. 3:21; Heb. 8:1; Zech. 6:13. Christ is therefore also King of peace. The name of Melchizedek means "king of righteousness," and Christ is also King of righteousness. As his is the only name through which man can be justified and find peace with God (Acts 4:12; Rom. 5:1), so he is the only one through whom the righteousness of God can be imputed to man (Rom. 3:24; 4:5-7); for peace with God comes by man being made righteous before God. Isa. 32:17. Christ is King of peace and King of righteousness.

There was no record of the ancestry of Melchizedek as regards the priesthood, neither was there of our Saviour. Of the tribe from which he sprang, "Moses spake nothing concerning priesthood." Heb. 7:14. Just when he began we know not; we know not when he will close. He was preceded by no priest in the same line, he will be followed by none. He "abideth a priest continually," that is, his priesthood does not pass to another. Verse 24, see margin. Thus in all particulars Melchizedek's priesthood was a type of our Saviour's priesthood, in his name, in office, in position, in the fact that it was preceded or succeeded by no other in the same line.

The greatness of Melchizedek mentioned in Heb. 7:4 did not exist in personal character, but in his exalted office of king and priest.

Then who was Melchizedek? He was an individual who lived in the time of Abraham, king of

Salem, and priest of the Most High God, afterward used by Inspiration as a perfect type of the priesthood of our Lord.

Why not leave it here? Why speculate as to whether he was this one or that one? Why not leave it where God's word leaves it? How much thought and study are placed on such questions as the above, and, Who was Cain's wife? etc. The knowledge and profit which would accrue if the same amount of thought and study were placed on what God has revealed, is above estimate. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Brethren, study the things that are revealed. M. C. W.

"FIRST-DAY SABBATH."

UNDER the above heading, our contemporary of this city, the resuscitated *Messiah's Advocate and Herald of His Advent*, after a demise of eight months, rises, and its first utterance (September) on this wise is:—

"Eight times in the Gospels, Christ's resurrection day is called in the Greek original '*the first of the sabbaths*.' There is increasing evidence that this was no slip of the Greek pen, but a solemn declaration that the first-day sabbath was the first sabbath given to man.

"If any sabbath at all was given to man in the beginning, and kept by all the faithful, from Adam the first to Adam the second, it must have been the first-day sabbath. Look down in Egypt. Is there any hint or statement in history, sacred or profane, of any trouble down there between Pharaoh and officers and the Hebrew slaves on account of a sacred rest-day? Various causes of irritation are given, but such an one as this is not intimated. If Abraham kept a seventh-day Sabbath, his devout descendants must have done the same, and there were God-fearing men and women down there among those Hebrew slaves. These must have refused to work on Saturdays, and thus violate a holy command, if indeed there was any such command at that time, as we are supposing. But it is a well-known fact that Egypt kept Sunday as their sacred day, and upon that day they worshiped the sun.

"Now how could Israel have kept one day and Egypt another, and there arise no trouble about it? . . . The eight New Testament instances in which the first day is called '*the first*'—or original—'of the sabbaths' ought to settle the matter."

Let us notice this self-confident article, the essentials of which we have quoted:—

1. The "first day of the week, or the Greek original, occurs only *six* times in the Gospels, *eight* times in all the New Testament.

2. Sunday was never kept as a Sabbath or sacred day of abstinence from labor until made so by the decrees and anathemas of pogo-papal Rome. Its first law for rest was Constantine's, in 321. The Catholic Church adopted the venerable day of the sun, and in 364 cursed those who opposed it. Egypt never kept it as a Sabbath. At the most, previous to this, it was only, as stated by the *North British Review*, "the wild, solar holiday of all pagan times."

3. We should say that there is a pretty broad hint that there was trouble between Pharaoh and his slaves. See Ex. 5:4-19. This was not because the children of Israel did or did not keep the first day, but evidently because they attempted to keep the seventh day. The Israelites were probably deprived of keeping the Sabbath in Egypt.

4. What a remarkable sentence is the first one of the second paragraph! "If any Sabbath at all was given to man in the beginning, and kept by all the faithful from Adam the first to Adam the second, it *must* have been the first-day sabbath." Wonderful logic and devotion to the Bible! No evidence whatever is given, while, on the contrary, the Bible expressly declares that God instituted the seventh-day Sabbath in the beginning. Gen. 2:1-3. The same Sabbath was confirmed by the law (Ex. 20:8-11), and was the day *preceding* the

first day in the Gospels. And this day does not need the *opinions* of tradition to support it. It is based on the immutable truth of God. "Must have been the first-day sabbath"! Why?—To support men's errors now. Why will men make such declarations when they must know that they are not true? Does not the *Advocate* know that from Moses to the cross the seventh-day Sabbath was kept by the faithful? Such arguments reveal the weakness of the cause which our contemporary advocates. It is not worth your ink, neighbor. Seek a better cause.

5. Everyone who writes on such a subject ought to know that the Greek adjective *mian* (translated "first") is feminine gender, singular number, and accusative case. It must agree with some noun expressed or understood, according to the rule that adjectives must agree with their nouns in number, gender, and case. The word which our contemporary says should be translated Sabbath, but which in our version is translated "of the week," is *sabbaton* in every instance except Mark 16 : 9, where it is *sabbaton*, singular. The genitive case in Greek shows that relation indicated in the English by the preposition "of." However we translate *sabbaton* it must have the word "of" before it, as "of the Sabbath" or "of the week."

Then the phrase stands, "the first of the Sabbath," or "the first of the week." We cannot say the "first Sabbath," because the law of the language forbids applying "first" to "sabbath." It does not agree with it at all. To what does it agree? It belongs to some noun expressed or understood. What is that noun? the first *what* of the Sabbath, or the first *what* of the week? The only reasonable view is that adopted by our translators, the only word which in good sense can be supplied, the first *day* of the week. Day comes from *hēmeran*, accusative case, singular number, from the feminine noun *hēmera*. In Greenfield's Greek Testament, after the adjective "first," in every one of the eight texts, he says in the margin, "Supply *hēmera* [day];" "the first day of the week."

It may be objected that *sabbaton* always means "sabbath;" but this is not so, as Luke 18:12 shows: "I fast twice in the week [*sabbatou*]." It would make nonsense to say, "I fast twice in the Sabbath." So one of the definitions given in all the Greek lexicons to *sabbaton* is "week," "a period of seven days." The weekly cycle is called sabbath, because all days of the week were reckoned with reference to the Sabbath.

6. All lexicons of note define the Greek in harmony with the translation of our authorized version. All commentators of note are in harmony with this. All translations of any worth agree with this. Now these lexicographers, commentators, translators, are, so far as we know, in every case first-day men. They have been searching for proof for first-day sacredness for years. They knew all about the Greek construction. Why did they not bring out this new light which our contemporary so boldly sets forth?—For the simple reason that they knew that it was not true, and would not bear candid criticism.

The first-day sabbath has no foundation in the word of God. It is a fraud from the beginning. But the true Sabbath is founded on the rock of God's truth.

Now we sincerely hope that our contemporary will permit itself to be instructed. We do not care particularly about the slurs and innuendoes against us as a people found in the first number of its new life. It will suffer most because of them. It is poor meat to feed upon. But for your own sake, neighbor, do not put forth any more such arguments on the Sabbath question. No intelligent person will believe them, and we doubt as to whether you do. Get on the side of truth, and such arguments will not be called for.

M. C. W.

NATURE OF CHRIST.

THE humiliation which Christ voluntarily took upon himself is best expressed by Paul to the Philippians: "Have this mind in you which was also in Christ Jesus; who being originally in the form of God, counted it not a thing to be grasped [that is, to be clung to] to be on an equality with God, but emptied himself, taking the form of a bond-servant, becoming in the likeness of man; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Phil. 2:5-8, Revised Version, marginal reading.

The above rendering makes this text much more plain than it is in the common version. The idea is that, although Christ was in the form of God, being "the brightness of his glory, and the express image of his person" (Heb. 1:3), having all the attributes of God, being the ruler of the universe, and the one whom all heaven delighted to honor, he did not think that any of these things were to be desired so long as men were lost and without strength. He could not enjoy his glory while man was an outcast, without hope. So he emptied himself, divested himself of all his riches and his glory, and took upon himself the nature of man in order that he might redeem him. It was necessary that he should assume the nature of man, in order that he might suffer death, as the apostle says to the Hebrews that he "was made a little lower than the angels for the suffering of death." Heb. 2:9.

It is impossible for us to understand how this could be, and it is worse than useless for us to speculate about it. All we can do is to accept the facts as they are presented in the Bible. Other scriptures that we will quote bring closer to us the fact of the humanity of Christ, and what it means for us. We read in John 1:14 that "the Word was made flesh," and now we will read what Paul says as to the nature of that flesh: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Rom. 8:3, 4.

A little thought will be sufficient to show anybody that if Christ took upon himself the likeness of man, in order that he might suffer death, it must have been sinful man that he was made like, for it is only sin that causes death. Death could have no power over a sinless man, as Adam was in Eden; and it could not have had any power over Christ if the Lord had not laid on him the iniquity of us all. Moreover, the fact that Christ took upon himself the flesh, not of a sinless being, but of sinful man, that is, that the flesh which he assumed had all the weaknesses and sinful tendencies to which fallen human nature is subject, is shown by the very words upon which this article is based. He was "made of the seed of David according to the flesh." David had all the passions of human nature. He says of himself, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Ps. 51:5.

A brief glance at the ancestry and posterity of David will show that the line from which Christ sprung, as to his human nature, was such as would tend to concentrate in him all the weaknesses of humanity. To go back to Jacob, we find that before he was converted he had a most unlovely disposition, selfish, crafty, deceitful. His sons partook of the same nature, and Pharez, one of the ancestors of Christ (Matt. 1:3; Gen. 38), was born of a harlot. Rahab, an unenlightened heathen, became an ancestor of Christ. The weakness and idolatry of Solomon are proverbial. Of Rehoboam, Abijah, Jehoram, Ahaz, Manasseh, Amon, and other kings of Judah, the record is about the same. They sinned and made the people sin. Some of them

had not one redeeming trait in their characters, being worse than the heathen around them. It was from such an ancestry that Christ came. Although his mother was a pure and godly woman, as could but be expected, no one can doubt that the human nature of Christ must have been more subject to the infirmities of the flesh than it would have been if he had been born before the race had so greatly deteriorated physically and morally. This was not accidental, but was a necessary part of the great plan of human redemption, as the following will show:—

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham. [The Syriac version has it, "For he did not assume a nature from angels, but he assumed a nature from the seed of Abraham."] Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:16-18.

If he was made in all things like unto his brethren, then he must have suffered all the infirmities and tendencies of his brethren. Only so could he be able to help them. So he had to become man, not only that he might die, but that he might be able to sympathize with and succor those who suffer the fierce temptations which Satan brings through the weakness of the flesh. Two more texts that put this matter very forcibly will be sufficient evidence on this point. We quote first 2 Cor. 5:21:—

"For he [God] hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

This is much stronger than the statement that he was made "in the likeness of sinful flesh." He was *made to be sin*. Here is a greater mystery than that the Son of God should die. The spotless Lamb of God, who knew no sin, was made to be sin. Sinless, yet not only counted as a sinner, but actually taking upon himself sinful nature. He was made to be sin in order that we might be made righteousness. So Paul to the Galatians says that "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5.

That Christ should be born under the law was a necessary consequence of his being born of a woman, taking on him the nature of Abraham, being made of the seed of David, in the likeness of sinful flesh. Human nature is sinful, and the law of God condemns all sin. Not that men are born into the world directly condemned by the law, for in infancy they have no knowledge of right and wrong, and are incapable of doing either, but they are born with sinful tendencies, owing to the sins of their ancestors. And when Christ came into the world, he came subject to all the conditions to which other children are subject.

From these texts we are enabled to read with a better understanding Heb. 5:7, 8, where the apostle says of Christ:—

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered." Jesus spent whole nights in prayer to the Father. Why should this be, if he had not been oppressed by the enemy, through the inherited weakness of the flesh? He "learned obedience by the things which he suffered." Not that he was ever disobedient, for he "knew no sin;" but by the things which he suffered in the flesh, he learned what men have to contend against in their efforts to be obedient.

And so, "in that he himself hath suffered being tempted, he is able to succor them that are tempted." "For we have not an High Priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16.

One more point, and then we can learn the entire lesson that we should learn from the fact that "the Word was made flesh and dwelt among us." How was it that Christ could be thus "compassed with infirmity" (Heb. 5:2), and still know no sin? Some may have thought, while reading this article thus far, that we were depreciating the character of Jesus, by bringing him down to the level of sinful man. On the contrary, we are simply exalting the "divine power" of our blessed Saviour, who himself voluntarily descended to the level of sinful man, in order that he might exalt man to his own spotless purity, which he retained under the most adverse circumstances. "God was in Christ," and hence he could not sin. His humanity only veiled his divine nature, which was more than able to successfully resist the sinful tendencies of the flesh. There was in his whole life a struggle. The flesh, moved upon by the enemy of all righteousness, would tend to sin, yet his divine nature never for a moment harbored an evil desire, nor did his divine power for a moment waver. Having suffered in the flesh all that all men can possibly suffer, he returned to the throne of the Father as spotless as when he left the courts of glory. When he lay in the tomb, under the power of death, "it was impossible that he should be holden of it," because it had been impossible for the divine nature which dwelt in him to sin.

"Well," some will say, "I don't see any comfort in this for me; it wasn't possible that the Son of God should sin, but I haven't any such power." Why not? You can have it if you want it. The same power which enabled him to resist every temptation presented through the flesh, while he was "compassed with infirmity," can enable us to do the same. Christ could not sin, because he was the manifestation of God. Well, then, listen to the apostle Paul, and learn what it is our privilege to have:—

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that *Christ may dwell in your hearts* by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that *ye might be filled with all the fullness of God.*" Eph. 3:14-19.

Who could ask for more? Christ, in whom dwelleth all the fullness of the Godhead bodily, may dwell in our hearts, so that we may be filled with all the fullness of God. What a wonderful promise. He is "touched with the feeling of our infirmity." That is, having suffered all that sinful flesh is heir to, he knows all about it, and so closely does he identify himself with his children, that whatever presses upon them makes a like impression upon him, and he knows how much divine power is necessary to resist it; and if we but sincerely desire to deny "ungodliness and worldly lusts," he is able and anxious to give to us strength "exceeding abundantly, above all that we ask or think." All the power which Christ had dwelling in him by nature, we may have dwelling in us by grace, for he freely bestows it upon us.

Then let the weary, feeble, sin-oppressed souls take courage. Let them "come boldly unto the throne of grace," where they are sure to find grace

to help in time of need, because that need is felt by our Saviour, in the very time of need. He is "touched with the feeling of our infirmity." If it were simply that he suffered eighteen hundred years ago, we might fear that he had forgotten some of the infirmity; but no, that temptation that presses you touches him. His wounds are ever fresh, and he ever lives to make intercession for you.

What wonderful possibilities there are for the Christian! To what heights of holiness he may attain! No matter how much Satan may war against him, assaulting him where the flesh is weakest, he may abide under the shadow of the Almighty, and be filled with the fullness of God's strength. The One stronger than Satan may dwell in his heart continually; and so, looking at Satan's assaults as from a strong fortress, he may say, "Nay, in all these things we are more than conquerors through Him that loved us."

E. J. W.

SOMEWHAT MIXED.

THE *Examiner* (Baptist) of October 3, has an article entitled, "License They Mean," from which we quote as follows:—

"Recently a party has been forming to resist the passage of a law by Congress prohibiting the running of inter-State Sunday trains. This, too, is stigmatized as an unwarrantable interference with the rights of conscience—a first step toward union of Church and State, and the destruction of religious liberty. It cannot be unprofitable, therefore, to inquire what force there is in these representations. The principle of liberty and the idea of law must intersect each other somewhere; the practically important question is, Where should the line of intersection be, that justice may be secured for all?"

"The principle of religious liberty requires only one thing: That all religious beliefs should be placed on an equality before the law, so that no one should be either favored or punished because of his opinions, whether privately held or publicly expressed, so that in their public expression breaches of the peace are not provoked. The principle of religious liberty does not require that men shall not be held accountable for overt acts, not directly connected with the worship of God, or even for such acts if they tend to provoke a breach of the peace. The offering of human sacrifices, for example, or immoral orgies, could not be claimed as exempt from civil law on the plea that they were a part of religious worship. But, in a general way, it may be safely said that the State will not, and should not, interfere with any form of religious worship.

"But with respect to the daily conduct of life, the case is otherwise. . . .

"The civil law must, therefore, for the safety of society, prohibit all immoral acts, whether religious sanction be pleaded for them or not. It must punish crime, even if the criminal claim to be the high priest of some religion. It may make unlawful acts, deemed inconsistent with the general welfare—such as *unnecessary Sunday labor*—without infraction of religious liberty, or taking the first step towards a religious establishment. In short, it may preserve in practice a distinction often recognized in the abstract—the distinction between liberty and license. Liberty is freedom under just law, the freedom to do right; license is freedom without law, the freedom to do wrong. Every man has a right to liberty; no man can claim the right to license."

The proposed law referred to is not so innocent as our contemporary would have us suppose; the designed law would stop not only the running of inter-State trains upon Sunday, but it would prohibit all forms of labor and business upon that day in all places subject to the exclusive jurisdiction of the United States. It is not, however, the law, but the principle of such legislation, which we wish to discuss.

It is true, as the *Examiner* says, that "the principle of liberty and the idea of law must intersect each other somewhere," but it is also true that if the principle of liberty is to be preserved, the intersection must be at a point which will not infringe

the natural rights of a single citizen. The question then naturally arises, Has the *Examiner* indicated that point?—We think not. Certainly the editor of that paper could not have considered his words carefully, or he never would have said:—

"The principles of religious liberty require only one thing: That all religious beliefs should be placed on an equality before the law, so that no one should be either favored or punished because of his opinions, whether privately held or publicly expressed."

Would the *Examiner* agree that perfect religious freedom was enjoyed in a country which permitted the teaching of all the doctrines held by Baptists, but forbade the rite of baptism?—Certainly not. It would insist, and properly, too, that the principles of religious freedom demand not only liberty to believe and teach, but also liberty to practice.

It is objected, however, that "there is not a vice or crime that has not been made a religious duty. The Thugs of India counted murder a holy act, most acceptable to their goddess Kali; the worshippers of Moloch thought it a virtue to cast their babes into the fire; the followers of Ashtoreth and Aphrodite performed a worthy act of worship in sacrificing their chastity." And the question is asked, Shall such things be permitted in the name of religion?—By no means. All of these things, and many others which might be enumerated, are not only immoral, but they are uncivil, that is, they cannot be practiced without infringing upon the rights of others, therefore it is not only the right but it is the duty of civil government to prohibit them; but this it does, not because they are immoral, but because they are in their very nature uncivil.

But the real animus of the *Examiner's* article is revealed in the words: "It [the civil law] may make unlawful acts deemed inconsistent with the general welfare—such as unnecessary Sunday labor—without infraction of religious liberty." This is virtually placing Sunday work on the same level with murder and prostitution; but does it belong in the same category?—It does not; for the reason that work is right of itself, while murder and prostitution are always and everywhere wrong and uncivil. If they were right six days in each week, it would be hard to make it appear that they were wrong upon the remaining day; but they are never right; they are never civil.

If Sunday work is in any way evil, it is because of the religious character of the day upon which it is done, and not because there is anything wrong in the work itself. It is this fact which marks the wide difference between it and the offenses against nature with which some seek to class it.

It is very true, as the *Examiner* says, that "liberty is freedom under just law, the freedom to do right," but is a law that arbitrarily makes a crime on one day that which is laudable upon another, a just law? We answer, No; God alone has the right to command men under penalty of sin, and he alone has a right to judge and punish men for violations of the divine law. Even if it could be shown that the law of God requires Sunday keeping, it would not alter the case in the least; the observance or non-observance of a day, or any number of days, is not a proper subject of legislation. C. P. B.

If folks would but believe that the apostles talked not such very bad Greek, and had some slight notion of the received meaning of the words they used, and of the absurdity of using the same term to express nineteen different things, the New Testament would be a much simpler and more severely philosophic book than "theologians fancy."—*Kingsley*.

NOT that we have dominion over your faith, but are helpers of your joy.—*Paul*.

The Sabbath-School.

Notes on the International Lesson.

DAVID'S PRAYER OF THANKSGIVING.

(October 20; 2 Sam. 7:18-29.)

THE previous portion of the chapter recites that after many years of warfare, the Lord had given David "rest round about from all his enemies;" that David made known to Nathan the prophet his desire to build a house for the ark of God; that the Lord reminded David that he had not required a house at the hands of Israel in all the years that he had walked with them; also that David had been taken "from the sheep-cote and from following the sheep" to be ruler over the people. And furthermore, the gracious promises of the permanent establishment of the kingdom with the house of David, and that his son should build a house for the Lord, were also vouchsafed to the king.

THESE are the considerations that call forth the gratitude of the king, and cause him to exclaim (verse 18), "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?" A candid contemplation of the goodness and mercy of God will never fail to arouse feelings of gratitude. It is not necessary for one to have been promoted from a shepherd to a king, to find occasion for such an expression as this, here recorded of the psalmist. The individual who realizes no earthly promotion from the lowliest sphere of life may reflect upon his possible elevation from condemnation, to an eternal life in the kingdom of heaven—all through the undeserved mercy of God. The word of God and the guidance of his Spirit are sufficient to keep these things impressed upon the mind.

VERSE 19: "And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come." Great as had been the temporal honors bestowed upon David thus far, the greatest was yet future. The promise was to establish his throne forever (verse 16), and that included the reign of the Messiah, of whom the angel said to Mary: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33. The lesson teaches that though one may attain the highest possible position in this world, it is "a small thing" compared with the future blessings comprehended in the promises of God to the faithful servant.

"AND is this the manner of man, O Lord God?" 2 Sam. 7:19, last clause. No, indeed, it is not; it is the manner of none but God. These promises and their fulfillment were based on the sacrifice of the Son of God. The highest possible ideal of human magnanimity is thus expressed by Inspiration: "Peradventure for a good man some would even dare to die." Now mark the contrast: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. Here is the "mystery of godliness." Verily it is not the manner of man, but of a long-suffering God, whose mercy endureth forever.

"FOR thy word's sake, and according to thine own heart, hast thou done all these great things." 2 Sam. 7:21. How great is God's regard for his word! What long patience he has exercised toward his wayward servants, and what "contradiction of sinners" he has endured that his word should not be broken. The unfailing integrity of his word

has been so perfectly demonstrated that we are warranted in giving it our unflinching confidence, though it make "every man a liar." It was upon the infallibility of God's word that David stayed his faith in the promises.

THE unconverted man cannot understand this immovable firmness. He will see, whether he be a professor of religion or not, many apparently plausible excuses for deviation; and, strange to say, he will imagine that God will overlook it. "Thou thoughtest I was altogether such an one as thyself." Even the backslidden prophet Balaam was constrained to confess, even in the face of a coveted reward for proving otherwise, "God is not man that he should lie." Num. 23:19. And a like testimony is found in 1 Sam. 15:29.

IN addressing his Father, Jesus said, "Thy word is truth." Here is the basis of truth, and whatever does not agree with this standard is consequently false. And David says (Ps. 119:151), "All thy commandments are truth." And again, the psalmist says (Ps. 111:7, 8): "All his commandments are sure. They stand fast forever and ever." Both these scriptures refer directly to the law of ten commandments, yet men believe and teach that the law has been changed; yea, that it has been utterly abolished. And the immutability of both the law and the word spoken through the prophets is emphatically set forth by the Saviour, in the declaration that he came not to destroy them, and that, till heaven and earth pass, not "one jot or one tittle" should pass from the law. It was this unalterable nature of the law, which man had violated, that made it necessary for Christ to suffer its penalty in man's stead, in order that he might obtain pardon. The broken law must be satisfied in order that the honor of God's government should be vindicated.

"SIN is the transgression of the law." 1 John 3:4. "The wages of sin is death." Rom. 6:23. "But the gift of God is eternal life, through Jesus Christ our Lord."—*Ib.* "Death passed upon all men, for that all have sinned." Chap. 5:12. And the only hope of eternal life is through implicit faith in Christ, the Son of David, of whom we learn in the unfailing word. W. N. GLENN.

Letter to the Hebrews.

HEBREWS 2:17; 3:1-12.

(Lesson 5, November 2, 1889.)

1. WHEREIN was Jesus made like unto his brethren?

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:17. See verse 14.

2. For what reason was he made like his brethren?

"To make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Verse 17, last part, and verse 18.

3. How does the priesthood of Christ relate to things pertaining to God? Heb. 2:17. See also 9:15. In making reconciliation for sins he vindicates the law of the Father. Pardon recognizes the authority of law, and the justice of the condemnation.

4. What strong assurance have tempted sufferers that Jesus can sympathize with them and help them? Heb. 2:18.

5. Because of these things what are we exhorted to do?

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Heb. 3:1.

6. Why is Jesus called an apostle? John 17:3, 8, etc. See Webster. Apostle means "one sent."

7. Than whom was he counted worthy of more glory? and why?

"For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house." Heb. 3:3.

8. Who built all things?

"For every house is builded by some man; but he that hath built all things is God." Verse 4.

9. What bearing has this fact on the glory of Christ? Compare Heb. 1:2; John 1:1-3.

10. In what capacity did Moses act over his house?

"And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after." Heb. 3:5.

11. What purpose of God did he fulfill? See note.

12. Over whose house does the Son preside?

"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Verse 6.

13. What is Christ's house?—*Ib.*

14. On what condition are we Christ's house?—*Ib.*

15. Is not our faith, our conversation, sufficient evidence that we are the house of Christ? Compare Matt. 24:14; Rom. 2:7; 1 Cor. 9:27; 2 Peter 1:10.

16. From what scripture does the apostle quote in Heb. 3:7-11?

17. To whom does he apply the warning?

"Wherefore as the Holy Ghost saith, To-day if ye will hear his voice." "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Verses 7, 12.

18. What is the character of an unbelieving heart? Verse 12.

19. Who wrote the psalm which is here quoted?

"Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts." Heb. 4:7.

20. Whose words did David write? Heb. 3:7.

21. What other apostle spoke of David as a prophet?

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts 2:29, 30.

22. What did Christ say concerning the psalms?

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Luke 24:44.

23. How, then, should we regard the book of Psalms?

NOTE.

MOSES was a servant, as a testimony of those things to be spoken after. That is, Moses, in his official capacity, was a type of Christ. See Deut. 18:15. And, of course, his house, the house of Israel, bore the same relation to the household of faith that he bore to Christ. This is the *second point* in the apostle's argument on the Hebrew Scriptures concerning the dignity of Christ. First, he proves by the prophets that the Messiah is above the angels; that they are commanded to worship him; he is the Son of God, by whom all things were made. Secondly, being a Son, he is superior to Moses, who was but a servant. As the one by

whom the worlds were made, he must have more honor than the creatures he has made. It will be seen, as we proceed, that the writer constructs his argument on the main points of the Scriptures which they knew and believed, so as to settle and establish them in the faith of the gospel; for it was to Hebrew converts to Christianity, to the brethren, that he was writing.

ADDITIONAL NOTES.

FOR an explanation of the nature of Christ, as referred to in Heb. 2:14-18, see the article on that subject on page 630.

THE Revised Version, margin, reads on verse 18, question 2: "For *wherein* he himself hath suffered being tempted, he is able to succor them that are tempted." In order to help one, we must *know* his condition. Man's sinful tendencies and weaknesses were taken by our Saviour that he might help us. He bore them all, that he might know the temptations of all. And the text teaches that only in this way could he help us. *Wherein* he was tempted, or in those things wherein he was tempted, he was able to help others. It is, therefore, necessarily implied that wherein he was *not* tempted, he is *not* able to help us. But as he is able to help to the *utmost* all who come unto God by him (Heb. 7:25), and as he helps in those things in which he has been himself tempted, the conclusion is irresistible that he was tempted in all points even as we are. "For *in that* he hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:18. If tempted does not mean the same in one case as the other, there is no force in the apostle's statement. What a gracious, sympathizing Redeemer!

JESUS is called an "apostle" because he was "one sent forth" (which the word means) of God. Jesus says of God, "I am from him, and he hath sent me." John 7:29. He is called "the apostle" because he was the one over all others sent forth of God. God sent forth his fullness in his Son; that Son was the truth manifested to men. See John 3:34; 6:29, 57; 10:36; 18:37. As Christ was chief Shepherd, so was he also chief Apostle; and he is also chief Angel, or Archangel, in the sense of being a messenger; for "angel" means "messenger." He was the "messenger of the covenant" (Mal. 3:1), and the chief Commander of all the heavenly hosts. But in nature, and power, and position of Christ, there is no comparison between him and the angels.

THE "house" of Christ (Heb. 3:6) is the same as "the household of God" in Eph. 2:19, and "the temple of God" in 1 Cor. 3:16, 9, and many other texts. The stones are now being gathered for that heavenly temple, and Christ is both foundation and builder. 1 Cor. 3:10, 11; Zech. 6:13. Whoever assumes the position or title of our Lord is antichrist. 2 Thess. 2:4. The quarrying and fitting and polishing of the stones are here; the eternal beauty of each and all will be seen when the temple is complete in the kingdom of God. If we hold fast the confidence and hope, if we submit to the cutting and planing and polishing, we will remain a part of his house here and hereafter.

AN unbelieving heart is an evil heart; and an evil heart is an unbelieving heart. Unbelief comes because of the love of evil, or sin. Says Jesus to the Jews, who had all the mighty evidences of the Messiahship and rejected them; "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John 5:4. It was simply impossible for them to believe just as long as they sought their own honor. Selfishness filled their heart, and faith cannot dwell with selfishness. The man who

will utterly renounce sin and yield to God will believe. The man who will not, cannot believe. An evil heart will turn him aside. Isa. 44:20; Rom. 1:21, 22. And unbelief will lead to more sin. In fact, unbelief is always an evidence of sin cherished. He who will believe God as regards what is righteousness and sin and duty, will also believe God's promises.

DAVID wrote the words of the Holy Spirit. So it is expressly stated. Heb. 3:7. "Which the Holy Ghost by the mouth of David spake." Acts 1:16. "The Spirit of the Lord spoke by me, and his word was in my tongue." 2 Sam. 23:2. "The word of the Lord" came to Isaiah (chap. 38:4); to Jeremiah (chap. 35:2); to Ezekiel (chap. 7:1), to all the prophets. Paul says: "But we speak the wisdom of God" "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Cor. 2:7, 13. Of course this pertains to the original tongue in which the words were written. But there are so many photographs of that original, in the shape of translations, that there can be no doubt of the identity. The words were the words of the Spirit of God; they were the words of man. They were the words of Isaiah, of Hosea, of Jeremiah, of each and all who wrote the Bible; they were also the words of the Holy Spirit. As the Living Word was manifest in the flesh, so the literal word comes to us in the same way. There is as much danger in rejecting the latter as the former, because it hath no form or comeliness pleasing to man.

The Missionary.

CALIFORNIA CONFERENCE ADDRESS, 1889.

(Concluded.)

THE cause of health and temperance has received some attention in this Conference during the last year, but not on the old plan of organizing clubs and conducting monthly meetings. We have obtained some signatures to the teetotal petitions, but more has been done for the cause in the line of conducting hygienic cooking classes at the College, in the city mission in Oakland, and in connection with our local camp-meetings. We obtained 112 full-pledge signatures at the San Diego meeting. Some of these it is true had previously signed temperance pledges, but with many it was their first signing of the pledge including abstinence from tea and coffee.

There is need for more attention being given to the subject of health reform, both among our people and in our labors for the public, especially if we admit what has been said, that "the cause of health reform holds the same relation to the Third Angel's Message that the arm does to the body."

I am glad to learn by letter from Dr. J. H. Kellogg that he and our leading brethren are contemplating a vigorous campaign in the cause of health and temperance, in connection with our missionary work. I hold in my hand a letter from the Doctor, in which he sets forth the principles upon which it is proposed to conduct this campaign. I will not now read the letter, as it will properly come before a meeting of the State Health and Temperance Society. I think it proper, however, that the Conference, in the appointment of the regular committees, appoint one to take into consideration the subject introduced by Doctor Kellogg's letter, so that it may come in proper form before the Con-

ference and Health and Temperance Society. It is a matter in which both of these organizations are concerned.

I am happy to report that there appears to be in the State a growing interest in favor of hygienic living, and in the rational system of treating disease. This is apparent in the increased application for treatment for disease by hygienic methods. At the Rural Health Retreat, during the four months from June 1 to September 1, there has been the largest patronage that the institution has enjoyed at any time since it was first opened. And of this we may say that the last-named month, August, was the best month the institution ever had. Its patronage this season has been from a class whose recommendation to their friends will tell greatly in its favor.

We express gratitude for the assistance rendered to the institution during the past year from our people in the way of taking stock, and donating to the charity fund, the latter enabling the institution to render assistance to a number of worthy poor invalids. The charity work of the institution has been this season far in advance of this assistance, and it has become a question with the board of directors and superintendent how far they can go in charity work.

We have long felt the need of a chapel on the hill-side in connection with the Retreat, and have spoken to you concerning this through the SIGNS OF THE TIMES and the *Pacific Health Journal*. Already two persons have come forward and let us have \$2,250, without interest, for one year, to aid in erecting the chapel. The rooms are about ready for the first coat of plaster. Some \$1,500 has been pledged by a few individuals, in sums ranging from \$250 down to \$10 dollars each, to pay for the building. Of course when this amount is paid in donations and stock we shall be able to pay the borrowed money. It is not necessary to make any very great ado over this matter, as I have no doubt that our brethren who have means will stand ready to make up what is necessary for the erection of the chapel, and it is in full confidence of this that we have gone forward to erect the building. Our brethren and sisters will, without doubt, lift this debt, and thus add to the facilities of the Retreat.

Lastly, but not by any means least, but rather a matter of the highest importance, is one I wish to introduce to you: It was recommended by resolution 16 of the last General Conference that each State Conference select from their ministers those best suited for the work, to prepare themselves, and be encouraged to go from town to town, and city to city, exposing the principles of the National Reform Association. Still later on, at a meeting of the General Conference Committee, held in Battle Creek from July 4 to 21, there was an appointment made of one person in each Conference to give his entire time to this work; and as our Conference will comprise so much territory, especially if we work up the territory of Arizona and Utah, as the General Conference Committee request us to do, the committee have selected three men of our number to engage in this work.

Still later I have received from the corresponding secretary of the General Conference an invitation for us to take hold of the work of the National Religious Liberty Associa-

tion, and with this society do all in our power to forward that work. I have in my hand the last number of the *Home Missionary*, which sets forth the principles and plans of that association. I will not take time now to read what they say concerning that association in this document, but will suggest the propriety of a committee being appointed immediately, who shall take this matter in hand and bring before the Conference such recommendations and plans for forwarding the work as they shall deem proper. The purposes of the association are for the furtherance of the principles of religious liberty to all. Its work relates to the Sabbath and Sunday question, which is rapidly becoming one of the liveliest issues of the day. We should not for a moment think that because a few persons have been selected to give their entire time and attention to this matter we are released. None of us should for a moment think of relaxing our efforts in gaining signatures to the remonstrance petitions, circulating the *Sentinel* and anti-Sunday legislation literature. It is the vital point of the Third Angel's Message at this time, and its agitation is the golden opportunity to get the light before the people, and may the Lord give us each wisdom that we may now be found at the post of duty.

While we are anxious for the extension of the truth in new and unoccupied fields, we are also exceedingly anxious for the prosperity of the work in our churches. We are quite aware that the prosperity of the work in the church depends largely upon the efficiency and faithfulness of our church officers. It is important that our church officers be as efficient as possible. To this end we shall, early in this Conference, call our church officers together for instructions in the different branches of church and clerical work.

And now, brethren and sisters, I commend you to God and the word of his grace, which is able to keep your hearts in Christ Jesus unto eternal life. May the Lord give that wisdom needful to guide in all our deliberations for the advancement of his cause while we are together, and may he guide us also as we shall go forth to scatter seeds of truth, and may we at last come to his garner, bringing our sheaves with us.

J. N. LOUGHBOROUGH.

PROCEEDINGS OF THE CALIFORNIA STATE SABBATH-SCHOOL ASSOCIATION.

The twelfth annual session of this association was held in Oakland in connection with the camp-meeting, September 25 to October 7, 1889.

The first meeting was called on Friday, September 27, at 9 A. M., with the president, Elder R. S. Owen, in the chair. Prayer was offered by Elder J. N. Loughborough.

The minutes of the last annual session were read by the secretary, followed by a brief report of the work of the association for the past year. This report showed a decrease of six in the number of schools in the State, but also an increase of two hundred in membership. Remarks were then made by the president, showing that the present standing of the Sabbath-school work in California is better than ever before. He urged the importance of having a secretary who could devote

her entire time to the work, and also that a person be selected to act as a field secretary, who should spend his whole time in organizing new schools, and in building up the general interests of the Sabbath-school work throughout the State.

The following committees were then appointed by the president:—

On Nominations—C. P. Bollman, C. C. Gardner, W. M. Smith.

On Resolutions—C. H. Jones, Prof. G. W. Rine, Baxter Howe.

On Record Books—Mrs. Nettie Reynolds, Mrs. S. N. Curtiss, Alice Bartlett.

Meeting then adjourned to the call of the chair.

SECOND MEETING, OCTOBER 1, 9 A. M.

Prayer by Prof. H. F. Courter. After the minutes of the previous meeting were read, the Committee on Resolutions presented the following report:—

Resolved, That we express our gratitude to God for the prosperity that has attended the Sabbath-school work during the past year, and for the special outpouring of his Spirit as witnessed in many places.

Resolved, That in view of the shortness of time, and the possibilities within our reach as workers in the Sabbath-school, we hereby pledge ourselves to engage in the work with renewed energy and zeal and with more thorough consecration during the coming year.

WHEREAS, It has been demonstrated that faithful labor put forth in the line of Sabbath-school work always brings good results; and,

WHEREAS, There is a demand in this Conference for more labor in this direction; therefore,

Resolved, That we request the California Conference to employ some competent person who shall devote his whole time to the Sabbath-school work: 1. In visiting the churches with a view to securing better organization, and giving instruction in the best methods of labor. 2. In visiting isolated families and organizing family Sabbath-schools. 3. In entering new fields, as the way may open, for the purpose of organizing Sabbath and Sunday-schools.

Resolved, That we urge our ministers, and our brethren and sisters everywhere, to co-operate with the officers of this association in securing the name and address of every isolated family of Sabbath-keepers, and the location of every Church or company of Sabbath-keepers where no regular Sabbath-school is held.

WHEREAS, It is the distinctive aim of all Sabbath-school work to secure the conversion and spiritual upbuilding of its members; and,

WHEREAS, The Scriptures imply, and experience demonstrates, the impossibility of securing this end without determined, persistent, personal effort; therefore,

Resolved, That we urge upon all teachers the necessity of laboring personally, outside of the regular weekly sessions of the Sabbath-school, with the members of their classes, to that extent as in their judgment, enlightened by the Holy Spirit, they regard as necessary to effect the end in view.

WHEREAS, The services of the Sabbath-school are regarded as a part of the worship of God, and we learn from his word that his house should be entered with reverence; and,

WHEREAS, In the exercises of the school there is a manifest lack of respect and reverence on the part of some of its members; therefore,

Resolved, That we urge upon officers and teachers the necessity of continually impressing upon the minds of their scholars the fact that they are in the presence of God, and that a kind but firm discipline be maintained. We would also recommend to both teachers and pupils a careful study of that portion of Testimony to the Church, No. 33, entitled, "Behavior in the House of God."

WHEREAS, Success in all Christian endeavor—other things being equal—is proportionate to the knowledge of, and the familiarity with, the Scriptures, possessed by those thus engaged; therefore,

Resolved, That we as teachers in the senior department of the Sabbath-school do hereby pledge ourselves to study and prepare our lessons directly from the Bible instead of using the published questions and answers in the *SIGNS OF THE TIMES* and *Review and Herald*, and that we will earnestly endeavor to induce our classes to do likewise.

WHEREAS, It is the testimony of successful and experienced teachers, and the evident dictum of common sense, that the complete mastery, on the part

of the teacher, of the subject taught, is an absolute precondition to the accomplishment of the best results; therefore,

Resolved, That we regard the ability and disposition to so thoroughly prepare the lessons as will enable him to conduct the class exercise without depending upon the lesson sheet, pamphlet, or book, as a primary qualification of a Sabbath-school teacher.

Resolved, That we heartily approve of the plan that has been adopted of giving all our class contributions, above the actual running expenses of the school, to some missionary enterprise, and we request all our schools to act in harmony with the recommendation of the International Association as to the special enterprise or mission to which this money shall be devoted.

Resolved, That we urge upon officers and teachers the importance of gathering information and securing facts concerning the different missions and missionary enterprises to which our contributions are donated, in order that they may be able to present the same to the school and to the members of their classes in an intelligent manner.

Resolved, That out of the surplus funds now in the State treasury, we donate two hundred and fifty dollars toward the purchase of a missionary ship, provided that steps are taken to purchase or build such a ship within the next six months.

Resolved, That we express our approval of the action taken by the International Association in reviving the *Sabbath-school Worker* in its original form, and that we pledge ourselves to use every legitimate means to place it in the hands of every officer and teacher connected with our schools, and also to secure subscriptions from others as far as it is consistent.

Resolved, That we again call special attention to resolution No. 1, adopted at the last session of this association, in regard to employing only converted and consecrated teachers in the Sabbath-school.

After six of the above resolutions had been separately considered and adopted, it was moved and supported that the remainder be laid on the table, and that the report of the Committee on Nominations be brought in. By vote carried.

The Committee on Nominations then reported as follows: For President, R. S. Owen; Vice-President, C. L. Taylor; Secretary, Clara Couey; Assistant Secretary, Mrs. J. F. Caldwell; other members of Executive Committee, C. H. Jones, Baxter Howe, and J. W. Bell. The names were considered separately and the nominees unanimously elected.

Adjourned to call of chair.

THIRD MEETING, OCTOBER 6, 4:30 P. M.

The meeting was opened by singing an appropriate hymn, and prayer by C. H. Jones.

A very interesting address was then given by C. L. Taylor upon "How to Teach." He first showed the importance of the teacher being consecrated, that he may be able to prevail with God in prayer, and thus bring to his aid the power of Christ, which alone can "break the heart of stone." He said: "The children are sin-sick, and the work of the Sabbath-school teacher is to make them well. And what is the first step taken in treating a patient? Why, it is the examination. Next in order is making out a prescription. Then we must get the prescription filled, after which the medicine is administered. This is the plan to be followed in the Sabbath-school. The teacher makes the examination (visits and studies his scholars through the week), he makes out the prescription (determines just what truth each child needs), he fills the prescription (studies and plans his lesson to meet the wants of each one in his class), and gives the medicine (actually pours the precious truth into his scholars' hearts)." Baxter Howe also addressed the meeting, stating that he believed the same principles were adapted to teaching adult classes.

(Concluded on page 639.)

The Home Circle.

THE BELL OF JUSTICE.

THERE was a king long years ago;
His name historian doth not know.
He lived beneath Italian skies,
A noble monarch, just and wise.
That he might serve his people well,
In a high tower he hung a bell.
He who was wronged had but to ring
The bell of justice, for the king
Was bound to make the humblest prayer
The subject of his royal care.

At first men rung it every day.
Rotted at last the rope away,
And, growing shorter by degrees,
Swayed lightly to each passing breeze.
For many a month it idle hung,
No longer needed. No one rung
For justice; men had learned to fear,
And dreaded now the bell to hear.
At length a wandering grape-vine clung
Tight to the rope that idle hung,
And firmly held it, sweetly grasped,
As if one hand another clasped.

A starving horse, turned out to die,
One summer day was passing by,
And browsing where the grape-vine hung,
The bell of justice loudly rung.
Straightway a royal herald came,
And saw the horse, half-starved and lame.
He told the king who rung the bell.
The monarch answered: "It is well.
The brute for justice doth appeal;
For starving brutes I pity feel.
Go seek his owner out for me,
And tell him this is our decree:
Long as he lives this horse must fare
On oats and grass of his. Beware!
If he again for justice call
My wrath shall on his owner fall."

Would God to-day there were a bell
That brutes could ring, and thereby tell
The story of their cruel wrongs,
And win the justice that belongs
To every creature, great and small;
For God, their Maker, loveth all.

—Egbert L. Bangs.

HOW THEY DIVIDED IT.

It was a hot summer afternoon. A gentle breeze stirred among the tree-tops and occasionally came down into the garden and fanned the flowers that drooped their heads under the sun's fervent heat. It was very hot out there, where something seemed to be quivering in the air, but under the wide veranda, where the sun could not penetrate, it was cool and comfortable. A hush pervaded everything, as though nature were taking her afternoon nap, and the only sounds to be heard were the distant buzz and hum of the insect world and the click, click of "jack-stones" on the hard floor of the veranda. Then a voice was heard to mingle with the click, click.

"It must be fine to make a will like that."

"Like what?" asked another voice.

"Why, didn't you hear papa tell mamma about old Mr. Smith's will. You know he died the other day."

"The Mr. Smith the boys call 'Stingy Smith,' Howard?"

"Yes, only he wasn't stingy, Laura, 'cause he gave away all his money in his will, and he had loads of it."

"But," said Laura, "he never gave anyone

a cent if he could help it, while he was alive; I heard mamma say so one time."

"He must have been saving it," said Howard, "to put it all in his will so it would be worth while to make a will. I tell you it must be splendid to give so much money away."

"But he's dead, Howard," said Laura, with her hands full of jacks. "I guess he thought he might as well give it away, 'cause he can't have it any more, anyhow." Laura was a little girl, but she sometimes spoke very plain truths in a very plain way.

"Why, Laura, aren't you ashamed to say such a thing," said Howard; "if he is dead his money's going to do lots of good, 'cause he gave it all to societies and things."

There was a pause in the conversation and the click, click mingled again with the buzz and hum. Then Laura looked up and said:

"Do you know, Howard, it seems to me if I had lots of money like Mr. Smith had, I'd rather give it away while I was alive, so as to see the good it would do, than to just die and not know anything about it."

"But what would you live on, Laura, if you gave it away when you needed it yourself?"

"Oh," said Laura, "I'd keep enough for that; anybody would."

Laura was nearer right than she knew. Howard was silent for a few moments and the jacks began to fly again. Then he turned to Laura and said, "Anyhow, Laura, I wish I had some money to give away, don't you?"

"What would you give it to?" asked Laura.

"Oh, lots of things!" replied Howard; "missionaries and hospitals and poor people and—oh, lots of things! But I haven't, and I suppose I never will have enough to do any good," and a cloud passed over the bright face.

"But, don't you know, Mr. Freeman said last Sunday that sometimes the little things help the most, and he read about the widow's mite."

"Yes, I know," said Howard, "but don't you remember that lesson we had about giving a tithe (a tithe is a tenth, our teacher said), and a tenth of such a little as I have isn't anything at all."

"Then you can give more than a tenth," said practical Laura.

"But the Bible says a tenth is enough," replied Howard, who, like a great many others, was for following, the Bible rule to the letter, in this particular at least. With such authority Laura could not argue. She soon gathered up her jacks, and, walking to the farther end of the veranda, threw herself into a deep chair and closed her eyes, while Howard stretched himself out full length on the smooth, hard floor; and soon they had joined nature in her afternoon nap, and the insect world won the day with the buzz and hum.

Howard and Laura were the children of Christian parents, whose greatest desire for them was that they, too, should be followers of the blessed Jesus. But there was one subject upon which their father and mother did not talk much to them, and that was the subject of giving. Not that they were not generous people, for they were and always gave freely to every good cause. They had their children give, too, and every Sabbath morning handed them each a nickel or a dime, which they dropped into the contribution box without another thought. Like all other children, Laura and Howard liked to earn a little money

sometimes, and Laura would help mamma with the mending and Howard would keep her favorite flower-beds free from weeds, for which they would always be well paid, for there is no employer so generous as a mother. But the thought never entered their minds that they should give the money for which they had worked to any object. Papa could provide such offerings, and their own money was to be used for their own pleasure. That is about the way it would have been expressed if it had been put into words, but the subject was never discussed because it was so well understood.

A short time before that hot summer afternoon, however, they had received a new idea. Their minister had preached a sermon to the children on giving; and he made it all so plain to them, how, and why, and what we should give to God, that the closing hymn: "What hast thou done for me?" had a new meaning to them as they thought how great were God's gifts to them, how small theirs to him. After that they were more careful of their earnings, and mamma, laughing, said she feared they were getting miserly, for she received so many offers of help that her ingenuity was oftentimes taxed to keep them occupied. Their business was "strictly cash," and as soon as a task was completed and paid for, away they would run to deposit their earnings in their savings banks. What was to be done with all this money they did not know, but they did know that the more they put in them the more they would have to give away when the time to divide it came, for they were going to follow the plan of giving one-tenth.

At last the time came. One day at the dinner table papa looked at mamma and said, "It is terrible the way those poor people in the South are suffering."

"What is the matter, papa?" asked Laura.

"My daughter," he answered, "hundreds upon hundreds are sick and dying with that terrible disease, yellow fever. We can have little idea of what a dreadful thing it is to feel that our dear ones all about us, and strangers as well, are sick and dying, and we are likely to be the same any hour."

"Can't anything be done for them, papa?" asked Laura, whose face expressed her lively sympathy and interest.

"Nothing to prevent the spread of the disease, dear," he replied, "but they are asking for money to help care for the sick, and contributions are being sent them from all over the land."

"O Laura," exclaimed Howard, who had been listening intently to what his father had said, "let's send them our money, it might help a little."

"Yes, indeed, Howard," replied Laura, pushing back her chair eagerly, "let's get it and count it now. It will be giving it to God, won't it, mamma?"

"Yes, dear," she answered with an approving smile. "Whatever is done to relieve the suffering of God's children is done for him."

So they ran for their banks and were soon poring over their contents. It required all the arithmetic they were able to master to divide it into two piles, nine-tenths in one and one-tenth in the other. At last it was accomplished, but they were evidently not pleased with the division, as they looked from the little pile to the big one and back to the little

one. It didn't seem right, somehow, to keep so much for themselves and give so little to the One who gave them such rich gifts. They sat in silence for a moment, then Laura said, softly:—

"Doesn't it look mean, Howard?"

"Yes, Laura, it does," he replied. "I am going to divide mine differently," and he commenced to take from the larger pile and add to the smaller one.

Still Laura sat looking from one pile of hers to the other and over and over in her mind rang the words:—

"I bring, I bring rich gifts to thee,
What hast thou brought to me?"

At length she looked up, her face beaming with happy decision as she said, "Howard, I'm going to give them the large pile and keep the small one for myself, and even that seems very little to do when I think of all I have beside."

"You're right, Laura," Howard answered, and I'll do as you do." So he divided his money as before, and after returning the portion they were to keep to the banks, with happy faces they carried the remainder to papa, who gladly took it in charge and sent it on its way.—*Nellie Helm, in Interior.*

WAIT.

I saw the proprietor of a large garden stand at his fence and call over a poor neighbor.

"Would you like some grapes?"

"Yes, and very thankful to you," was the ready answer.

"Well, then, bring your basket."

The basket was quickly brought and handed over the fence. The owner took it and disappeared among the vines; but I marked that he was depositing in it all the while rich and various clusters from the fruitful labyrinth in which he had hid himself. The woman stood at the fence the meanwhile quiet and hopeful. At length he reappeared with a well-replenished basket, saying, "I have made you wait a good while; but you know, the longer you have to wait, the more grapes."

It is so, thought I, with the Proprietor of all things. He says so to me, and to all, "What shall I give thee? What shall I do for you? Ask, and thou shalt receive." So I bring my empty vessel—my needy, capacious soul. He disappears. I am not always so patient and trustful as the poor woman. Sometimes I cry out, "How long? how long?" At last he comes to me—how richly laden! and kindly chides my impatience, saying, "Have I made thee wait long? See what I have been treasuring up for thee all the while!" Then I look, and, behold! fruits richer than I had asked for; and I pour out my heart's thanks to my generous Benefactor, and grieve that I distrusted him; and I carry away my burden with joy, and find that the longer he makes me wait, the more he gives.—*Home Circle.*

'Mid the pleasures and the pains,
'Mid the losses and the gains,
'Mid the hopes and 'mid the fears,
And the restlessness of years,
We repeat the message o'er,
We believe yet more and more,
'Bread upon the water cast
Shall be gathered at the last."

—Selected.

Health and Temperance.

HOW PEOPLE GET CONSUMPTION.

BOSTON has just followed the example of Chicago, and now requires an examination of all cattle slaughtered for food, for the discovery of tuberculosis, or consumption in some of its forms. No meat affected is permitted to be sold. Both cities are acting upon the policy adopted in France. The French Congress, held last year for the study of tuberculosis, decided that the evidence that diseased cattle used for food could transmit consumption to man was clear enough to make it dangerous to permit the sale of such meat. The French Government, acting with its usual precision and promptitude, adopted regulations requiring all tuberculous cattle to be isolated and killed, and prohibiting the use of the meat of any such cattle for food. The sale of milk from tuberculous cows was also stopped, although it can be boiled and fed to animals.

The public is tolerably familiar by this time with the discovery of Koch, of Berlin, that a bacillus or micro-organism always accompanies tuberculosis or consumption in the lungs or any other organ affected, and is probably the cause of the disease. It will be new to most that the same bacillus is to be found in cattle, and that both the meat—although apparently undiseased—and the milk from such cattle fed to animals have been followed by consumption. This was true not only of the diseased organ, as the lung, but of parts of the carcass apparently unaffected, and which, to the naked eye, were as sound as any meat exposed for sale. Consumption is as prevalent among cattle as among human beings, and among men and women it causes one-fourth of the deaths in cities—11,592 out of 50,825 deaths in Paris in 1888—and from one-fourth to one-third of the deaths in a general community. There is to-day every reasonable probability that a large part of these deaths are due to the same disease in cattle. How prevalent it is, and what chance there is that the reader of these lines has dined or will dine to-day on consumptive meat, no one can tell.

In London a metropolitan meat inspector testifies that 80 per cent. of the meat sent to market had tubercular disease. In Hanover, with a population of 120,000, in a recent month 8,000 pounds of meat were condemned for this cause. The same proportion in this city would give a consumption of 960,000 pounds of diseased meat in a year. In New York State an examination of cattle near the Willard Asylum showed that in neighboring herds 21 per cent. of the milch cows were affected, and in some herds 50 per cent. Dr. M. D. Blaine, who made the examination, found tuberculous cattle in every herd he visited supplying milk to Brooklyn.

Dr. Huidekoper, a leading authority in veterinary medicine, says that half the consumption in the country is due to tuberculous cattle. If any proof were needed that a large part of these deaths come from this cause, it would be given by the comparative immunity from consumption of the Jewish race, which has for centuries avoided diseased meat. To this immunity is chiefly due the fact that in Germany the vital statistics of the race show an advantage over

the rest of the population from 50 per cent. at birth up to 20 and 40 per cent. in advancing years. The inevitable moral from all this overwhelming and cumulative evidence is the inexorable necessity of a rigid inspection which will exclude this meat from consumption. Taking the consumption of meat in Great Britain as a basis, this country consumes 3,000,000 tons of dressed meat a year, or nearly half as much as all Europe, whose consumption is 8,112,000 tons annually. The yearly meat meal of the United States may easily be greater than this.—*Philadelphia Press.*

THE NATURAL DIET.

THE food which is most enjoyed is the diet we call bread and fruit. In all my long medical career, extending over forty years, I have rarely known an instance in which a child has not preferred fruit to animal food. I have many times been called upon to treat children for stomachic disorders, induced by pressing upon them animal to the exclusion of fruit diet, and have seen the best results occur from the practice of reverting to the use of fruit in the dietary.

I say it without the least prejudice, as a lesson learned from simple experience, that the most natural diet for the young, after the natural milk diet, is fruit and whole-meal bread, with milk and water for drink. The desire for this same mode of sustenance is often continued into after years, as if the resort to flesh were a forced and artificial feeding, which required long and persistent habit to establish its permanency as a part of the system of every-day life.

How strongly this preference taste for fruit over animal food prevails is shown by the simple fact of the retention of these foods in the mouth. Fruit is retained to be tasted and relished. Animal food, to use a common phrase, is "bolted." There is a natural desire to retain the delicious fruit for full mastication; there is no such desire, except in the trained gormand, for the retention of animal substance.

One further fact which I have observed—and that too often to discard it as a fact of great moment—is that when a person of mature years has, for a time, given up voluntarily the use of animal food in favor of vegetable, the sense of repugnance to animal food is soon so markedly developed that a return to it is overcome with the utmost difficulty. Neither is this a mere fancy or fad peculiar to sensitive men or over-sentimental women. I have been surprised to see it manifested in men who were the very reverse of sentimental, and who were, in fact, quite ashamed to admit themselves guilty of any such weakness. I have heard those who, gone over from a mixed diet of animal and vegetable food to pure vegetable diet, speak of feeling low under the new system, and declare that they must needs give it up in consequence; but I have found even these (without exception) declare that they infinitely preferred the simpler, purer, and, as it seemed to them, more natural food, plucked from the prime source of food, untainted by its passage through another animal body.—*Longman's Magazine.*

News and Notes.

RELIGIOUS.

—The Episcopal diocese of California has been divided into two dioceses.

—The latest Sunday-school statistics foot up as follows in the United States: Number of schools, 101,324; scholars, 8,345,431; teachers, 1,100,104.

—When culture, so called, increases, and reverence declines, among a people, it is time to consider what sort of a culture it is.—*Nashville Christian Advocate.*

—It appears from the Year Book of the Church of England that in 1875 the number of persons confirmed in England was under 138,000, while for 1888 the corresponding total was over 217,000.

—The Southern California Baptist Association, which has just closed its session at San Diego, made two attempts to settle the question of admitting colored students to the Los Angeles University, but the matter was tabled and left there.

—The number of Roman Catholics in Ireland is 3,792,457; the churches number 2,547, and the priests 3,251. In England the Catholic population numbers 1,353,465, the priests 2,340, and the churches 1,261. In Scotland there are 308,643 Catholics, 295 churches, and 329 priests.

—A plan is under discussion, in Episcopal Church circles in India, for the establishment of a Christian university. The idea is to build up an institution of the highest grade, under the exclusive control of Christians, in which the study of the Bible will be required of all who attend, and by which degrees in divinity, as well as in the arts and sciences, shall be given. Government aid is to be invoked.

SECULAR.

—North Dakota gives a majority of 1,100 in favor of prohibition.

—The chief of police of New Orleans has ordered the closing of all gambling-places.

—It is asserted that at least seven-eighths of all the opium sold in San Francisco is smuggled.

—Savannah, Ga., had a \$400,000 fire on the 9th inst. The loss was principally on cotton, and cotton warehouses.

—A fifteen-year-old boy has been sentenced to the Oregon penitentiary for the murder of a boy six years of age.

—The newspaper *El Mundo* says that the monster pumps used in draining the City of Mexico bring up many arms and legs of children.

—Postmaster-General Wanamaker will recommend in his annual report that the free-delivery system be extended to cities of 8,000 inhabitants.

—A new printers' union has been organized in New York; this time it is a union of pressmen, independent of the typographical union. It starts out with 1,000 members.

—Two boys, aged 10 and 12 years, were recently killed at Elk Horn, Montana, while playing with some giant powder which they found where some miners had been at work.

—Mayor Grant, of New York City, declares in favor of shutting off electric illumination by overhead wires, on account of the extensive loss of life by means of electricity in that city.

—The commission appointed to inquire into the reports of Turkish atrocities on Christians in Macedonia found Moussa Bey guilty on five charges of murder and outrage. Sentence is deferred.

—A bill to authorize the issue of a loan of 249,000,000 marks has been submitted to the German Bundesrath by the government. A large proportion of this money is to be expended on account of the military.

—The English war office has created some sensation in Canada by a diligent inquiry as to the facilities for transporting troops through that country, and also regarding the stock of horses in various districts.

—It is said that the French residents of Montreal have extended an invitation to General Boulanger to take up his residence in that city until such time as he shall be recalled to France to preside over her destinies.

—Dispatches from Damaraland say that the paramount chief has ordered all Germans to quit the country, and has seized the German missionaries as hostages for the safety of native agents imprisoned by the Germans.

—The proposed prohibition amendment to the Connecticut Constitution has been defeated.

—The representatives to the Congress of American nations are being transported all over the country in a special train which runs on all roads without change of cars. This is said to be the first excursion train ever so privileged.

—The total coinage of standard silver dollars, amounting to over three hundred million, is all in circulation with the exception of about eight million. The amount remaining in the treasury was never so small as at present.

—Judge Day, of Auburn, N. Y., has decided that the law authorizing the execution of criminals by electricity is constitutional. The attorneys of Kemmler, who is under sentence to be electrically executed, will take an appeal.

—The czar of Russia and royal family left Copenhagen for Berlin on the 9th inst. The route to be traversed through the latter city was lined with troops. The emperors embraced and kissed each other in the most affectionate manner.

—At Oneida, N. Y., on the 9th inst., Rev. James Kelley, while celebrating mass, partook of wine which had been poisoned by arsenic. But a few minutes afterward he retired from the altar, and antidotes were promptly administered. He is reported as still seriously ill.

—Advices from El Paso, Texas, state that Yaqui Indians came upon two companies of Mexican soldiers while swimming, and slaughtered them all. The Mexican Government has sent out 1,000 soldiers to punish the assailants. The affair occurred in the State of Sonora.

—Mrs. Emily Pitt Stevens, the noted temperance advocate, has brought suit for \$20,000 damages against fifteen members of the San Francisco W. C. T. U., because they protested against the action of the State Board in giving her credentials as a public representative of the Union.

—Preparations are being made for the construction of the great forty-inch telescope to be erected on Mount Wilson, California. The telescope will exceed the Lick instrument in diameter by four inches, making it the largest in the world. The observatory properly fitted up will cost at least \$500,000.

—The governor of Kansas has indorsed the appeal from the people of Stevens County for aid, and urges that a hearty response be given to the call for food, fuel, and clothing. The farmers of this county have suffered four successive failures of crops, and they are without means of support for the approaching winter.

—The magnificent stone residence of Mr. Clem Studebaker, at South Bend, Ind., which cost \$300,000, was destroyed by fire on the 9th inst. On account of its supposed security from fire, but \$25,000 insurance was carried. Spontaneous combustion of some old oil rags left in a closet by painters is supposed to be the cause.

—The *San Francisco Chronicle* says: "The experience of the party that started out from San Diego to locate a rich mine in the desert in Lower California is a repetition of that of other seekers after real or fabulous lost mines. They had a hard time, wandering about on the desert for seventeen days, and narrowly escaped death from thirst."

—It appears from the annual report of the Utah Commission that polygamy is still regarded as "a saving ordinance," although plural marriages are only secretly contracted and practiced. The report expresses the opinion that were Utah to be admitted as a State, it would not be long before the Gentile element, with its advanced civilization, its trade and traffic, would be driven out.

—A Madrid dispatch of the 6th inst. says: "In the course of a crusade against gambling, a judge to-night entered the Casino, one of the most aristocratic clubs in the city. He found the rooms full of senators, deputies, generals, judges, and other distinguished persons, all of whom made a vigorous protest against his action. The result of their protestations was that only four persons were arrested."

—The Western Union Telegraphic Company are inaugurating a system of clocks throughout the State to be connected with the Lick observatory, and wound and regulated over the company's wires by the observatory clock. No clock connected with the system will require any other attention from any person. The clocks will be rented like telephones, and the charge will be one dollar per month.

—The Secretary of the Interior has decided that a man and his wife cannot each prove up homestead entries to adjacent tracts of land. A young couple in Nebraska made homestead entries on adjacent tracts, erected a dwelling on the dividing lines, got married, and lived on their respective tracts, and then claimed a patent to both. The husband was granted a patent to his tract, but the wife was refused.

—Major Powell, of the United States Geological Survey, says that in the great West there are 100,000,000 acres of land, now arid and wholly valueless, which can be made productive by irrigation. This was said in response to questions put to him by the Arid Lands Committee of the Senate; and it is understood that the committee will report the advisability of congressional appropriations for surveys in arid districts.—*S. F. Chronicle.*

—In New York City, October 11, a lineman of the Western Union Telegraph Company was killed by electricity while working among the wires on a pole fifty feet high. There were a large number of telegraph, telephone, and electric light wires attached to the pole, among which the dead man hung, while "puffs of smoke flew from his nose and from his calcined wrists." He had neglected the usual precaution of wearing rubber gloves.

—Bismarck asks Signor Crispi to modify, as far as possible, the struggle between the Italian Government and the Vatican, which is, although a matter of minor importance in international affairs, an irritating and extremely uncomfortable element in diplomatic intercourse. The chancellor prefers that the pope should look upon Germany as his friend, and desires to maintain the most amicable relations with the Vatican, as well as with King Humbert, and he has been discontented with the situation ever since the Italian Prime Minister declared open war with Leo XIII.

Books.

[Every book sent to us by the author or publisher will be promptly acknowledged, the title of the book, number of pages, the names of author and publishers being given in every case, together with the price, when we are informed what it is. Such other notice will be given as the merit of the several works may demand. Marked copies of the paper containing notices will be sent to publishers.]

"SCIENCE AND ART OF BIBLE-READING," by G. K. Owen, 35 Carr Street, Los Angeles, Cal.; 68 pages. Price, 20 cents; \$10 per hundred.

This is a most valuable pamphlet both for the public Bible-reader and for the private Bible student. It teaches not only how to give Bible-readings, but how to study the Bible and also how to remember that which is learned. It is a valuable little work and should be in the hands of every lover of divine truth.

"THROUGH MIGHTY WATERS SAVED," by Laird & Lee, Chicago. Price, paper, 25 cents; cloth, 50 cents.

This book is a story of the Johnstown flood, and, though a romance, it gives; the author claims, the "fully authenticated facts and particulars of the terrible catastrophe which overwhelmed Johnstown, Penn., and its outlying suburbs, on the evening of May 31, 1889, whereby more than 10,000 human beings were hurled to a speedy, fearful death." The book would be more in accordance with our ideas if it were a history pure and simple; but the sugar-coating of romance which is given to the stern facts may make them more palatable to a novel-reading generation.

Obituary.

BRADLEY.—Died at Colton, Cal., September 9, 1889 Joseph, son of Sister Kate Bradley, aged 14 years. Joseph was a dutiful son and was loved by all that knew him. He was a cripple and a great sufferer, but was always cheerful and happy. He showed by his daily life that he loved the commandments of God. He passed away peaceful and happy, with a bright hope of a part in the first resurrection.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

Rev. McMellon, of the M. E. Church, conducted the funeral services, speaking from John 14:1.

MRS. VEADY HARDY.

(Review and Herald please copy.)



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(Continued from page 635.)

The remaining resolutions were then taken from the table, and after some spirited and timely remarks by Brethren Jones, Rine, Owen, and others, they were unanimously adopted.

Brother Jones stated that he had an interesting letter from Sister Jessie F. Waggoner which was to be read, but as the time of meeting was already spent, it was voted that the same be published in the *Sabbath-School Worker*.

Adjourned *sine die*.

R. S. OWEN, *Pres.*

MRS. NETTIE REYNOLDS, *Sec.*

CALIFORNIA HEALTH AND TEMPERANCE ASSOCIATION.

THE annual session of this association for the year 1889 was held upon the Oakland camp-ground. The first meeting convened September 27, at 4:30 P. M. This was a short meeting and was called to order by the president, J. N. Loughborough, after which prayer was offered by Elder N. C. McClure. The secretary being absent, Elder G. K. Owen was appointed secretary *pro tem*. After the reading of the minutes of the last annual meeting, the chair being thus authorized, appointed the following committees:—

On Nominations—N. C. McClure, H. A. St. John, and W. C. White.

On Resolutions—C. P. Bollman, M. C. Wilcox, and A. T. Jones.

Referring to the minutes of last year, the chairman was asked if anything had been done to carry out the resolutions passed with reference to the Health Retreat. Elder Loughborough said that something had been done. "We have thankfully received some aid in the line of payments of new pledges of stock, and donations to the charity fund of the institution, which has enabled us to bring relief to many." He further said: "For one, I have worked as hard as I could for the success of the institution, and why should I not? The principles of health reform, carried out in my life, have saved me from a consumptive's grave."

A second meeting of the association was held October 6, at 9 A. M. At this meeting the Committee on Nominations reported: For President, J. N. Loughborough; for Secretary, G. K. Owen. These were elected to their respective offices by unanimous vote. The Committee on Resolutions then reported as follows:—

Resolved, That we again give our assent to the following preambles and resolution passed at our last annual meeting a year ago, relative to the Health Retreat, also to the resolution relating to the *Pacific Health Journal and Temperance Advocate*:—

WHEREAS, God in his providence has permitted the Rural Health Retreat to be established in our midst for the double purpose of relieving the sick and afflicted, and teaching the true principles of Christian temperance and health reform; and,

WHEREAS, He has given repeated evidence that it is his will that this institution should live and prosper, and that his blessing has attended the conscientious efforts of the managers, physicians, and helpers, in their efforts to carry out the purposes of the institution; therefore,

Resolved, That we pledge ourselves to assist the managers of the Retreat by our influence, and that we recommend the sick and afflicted to patronize the institution.

WHEREAS, The *Pacific Health Journal and Temperance Advocate* has been established for the purpose of educating all who can be reached by it, in the principles of health reform and Christian temperance, and to extend the knowledge of the Health Retreat; therefore,

Resolved, That we will use our influence to increase the circulation of the journal.

WHEREAS, Seventh-day Adventists are often represented, by those in favor of religious legislation, as being in league with liquor dealers because they cannot unite with the Prohibition party; and,

WHEREAS, We believe that there are many in the Prohibition party, and in the Woman's Christian Temperance Union, who love liberty and hate oppression, and who support religious legislation simply because they do not understand it, supposing it to be for the good of the community; therefore,

Resolved, That this society adopt the address issued by the New York Health and Temperance Association in 1888, and print a sufficient number to give it a good circulation throughout this State.

Resolved, That this address be placed in the hands of a committee to revise and adapt it to this field.

Resolved, That the printing of an edition of not less than ten thousand be placed in the hands of a committee composed of the Executive Committee of the State Health and Temperance Association, and the Committee of Revision.

Resolved, That we ask our State Tract Society to handle this address for us, and help us to give it a wide circulation.

WHEREAS, The proper care of our bodies, and the practice of Christian temperance, are essential to the highest development of Christian character, besides being for the best interest of society; therefore,

Resolved, That we will study to faithfully live out the principles of health reform and Christian temperance.

Resolved, That we urge all who are in any way connected with this association—even if only in sympathy with its object—to make special efforts to become intelligent on the subject of health reform and Christian temperance, that they may not only practice these things themselves, but that they may be able to teach them to others also.

Resolved, That we request the California Conference to employ G. K. Owen to devote his time to the health and temperance work, under the joint direction of the president of this society, and of whomsoever shall have charge of the canvassing work for health and temperance literature in this field.

These resolutions were discussed by W. C. White, J. N. Loughborough, M. G. Kellogg, M. D., and W. P. Burke, M. D. W. C. White thought more could be accomplished by the plan of "having special ones assigned to special work than by the plan of having all things common, and the temperance work commonly neglected." Dr. Kellogg spoke of many being led by means of the temperance work to give their hearts to the Lord. Dr. Burke said he was in harmony with all the resolutions that had been introduced in the meeting, and especially was he interested in, and working to promote, the cause of true Christian temperance.

This matter of appetite he said was of great moment in connection with the cause of health reform. He spoke of the evil results he had seen from the use of milk and sugar at the same meal, and said he thought such combinations should be carefully avoided by those who would keep the blood pure. He also said that he thought that those who were in the habit of eating three meals in two should leave off one; and that those who are eating two meals in one should leave off one; and that two meals per day at the right time, of the right material, rightly prepared, and eaten in the right manner, were better than any greater number. We should eat to live, and not live simply to eat. He said he tried to learn all that he could concerning these things, and to live it out. Eating and drinking in a wrong manner produce a large share of the ills of life. Much medicine is used by many for the cure of disease, but we use very little. Disease is not cured by medicine. Our efforts should be to properly care for our patients, putting them in proper conditions, and supplying the system

with proper substance for building up the body, and the disease will disappear.

Mankind have many wrong ways of living. The object of our Health Retreat is to cure these wrong habits, and teach mankind how to live healthfully. People spend much of their means in getting sick, and then spend the rest of it in trying to get rid of those diseases that they have brought on themselves by wrong habits of living. It would pay much better to spend more time and means in learning how to keep well.

We do not believe in using anything that will injure the body, for that is a violation of the commandment that says, "Thou shalt not kill." A person cannot worship God as well when he is bowed down by pain as he can when free from pain. Sickness is not always disciplinary. If it were it might be well to say, "Let the sickness come." Some will enjoy your society when you are well who do not enjoy it when you are sick, therefore seek to obtain and preserve health that you may be a blessing to all that are around you.

Elder Loughborough followed with remarks on the subject of the improvements in the buildings at the Health Retreat, speaking particularly of the chapel which is now being erected there. He said the building is already erected and ready for plastering, and will cost, when completed, including seating, and the cost of the ninety-foot covered corridor which is to connect it with the main building, less than \$4,000. A call was made in connection with this meeting for pledges to aid in the chapel enterprise, and over \$900 was obtained in pledges on the camp-ground.

At 2:30 P. M. of the same day of the above meeting Mrs. E. G. White gave a stirring health and temperance address, at the close of which pledge papers were circulated, and over one hundred names were obtained, most of them being to abstain from all stimulants and narcotics, including tea and coffee and tobacco.

J. N. LOUGHBOROUGH, *Pres.*

G. K. OWEN, *Sec. pro tem.*

MISSIONARY MURMURINGS.

THE gage of the piety of a church is its missionary spirit. A church without a missionary spirit will soon be a church without a minister; for emphatically, a Christian is and must be a missionary, and missionary zeal is the inspiration that gives life and growth, breadth and depth, richness and power, to both the Christian and the church.

THE *Marathi* (India) mission of the American Board has made gratifying progress during the past ten years. The gain in the different departments of work has been as follows: Number of churches, 43 per cent.; communicants, 76 per cent.; baptized, 63 per cent.; native contributions, 228 per cent.; schools, 160 per cent.; pupils, 281 per cent.; Sunday-schools, 930 per cent.; pupils, 452 per cent.

For terseness, simplicity, and clearness in a statement, commend me to John Wesley. He defines perfection: "By perfection, I mean the humble, gentle, patient love of God and our neighbors, ruling our tempers, words, and actions." This is Wesley's most simple and sensible statement of the doctrine. Let us abide by that, without any hair-splitting or newly-devised theories or methods, so says an exchange, and so say we, and let all the Methodist people and preachers say, Amen.—*St. Louis Christian Advocate*.

The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, OCTOBER 21, 1889.

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 *Evening Post* of San Francisco is authority for the statement that a Sunday law is being quietly prepared in that city, to be sprung when least expected, and that the struggle between the Sunday people and their opponents is not far off. We suppose that the proposed law will appear in the form of a city ordinance. Such an ordinance was recently proposed in Oakland, but its friends were advised by the city attorney that it would not be constitutional if passed.

A PROMINENT Catholic paper in New York says: "The liquor interest is unceasingly active, and men are drinking themselves to death, homes are blasted, children turned into the street, sorrow heaped upon families, while delay or debate is continuing." And yet that same paper, which is none other than the *Catholic Review*, is opposed to prohibition, and is in favor of "high license." Does its editor not know that the only effect of high license is to give a few men a monopoly of the liquor business? Liquor sold over a high-license bar is just as deadly as if sold in the dirtiest doggery in New York City.

REV. MR. HARCOURT, a Methodist minister of San Francisco, is credited with the following utterance in a recent sermon:—

"Alexander Pope was scoffed at by the self-righteous bigots of his time because he said, 'An honest man is the noblest work of God.' In the light of a new civilization, even churchmen are coming to see and believe this. But a still deeper and broader thinker than the poet has said, 'An honest God is the noblest work of man.'"

The words so heartily approved by Mr. Harcourt, and which we have italicized, are a blasphemous travesty uttered some years since by Robert G. Ingersoll, and only 2 Tim. 4:3, 4 can adequately explain their approval by a professedly Christian minister.

We are sorry to know that some of our readers have misunderstood the teaching of this paper relative to the human nature of Christ and the strength of his temptations. Some not having a proper understanding of terms have thought that we held that Christ had the carnal mind; but we have not so much as intimated such a thing. The testimony of the apostle is that "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7); but Christ delighted to do the will of his Father, and the divine law was within his heart. Ps. 40:7, 8; Heb. 10:5-7. The Scriptures teach that Christ took upon him human nature so fully and perfectly that he was "tempted in all points as we are, yet without sin." This we believe, and this we teach. We ask our friends to read again the principal article upon this subject which has appeared in our columns, and which we republish on page 630 for their convenience. We would not detract one whit from the dignity of our Saviour, neither would we close our eyes to the precious truth that, as anciently the high priest was taken from among men that he might have compassion on the ignorant, and on them that were out of the way, for that he himself also was compassed with infirm-

ity (Heb. 5:2), so Christ, "though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect [as a priest], he became the author of eternal salvation unto all them that obey him." Verses 8, 9.

Two of the four new States adopted constitutional prohibition, and yet the *Catholic Review* says that "prohibition sentiment received a cold reception in most of the Northwestern States recently admitted into the Union. It will not discourage the upholders of the theory, however. An enthusiast cannot be discouraged until death gives him release from tyranny." Is two the most of four? So the *Review* must regard it. But if that be the case, then most of the new States adopted prohibition. But certain it is that the result in the two Dakotas will be very far from discouraging to the friends of prohibition, and it may be that it will not discourage the liquor dealers, for they are enthusiasts; but when the traffic is dead the country will be released from the greatest tyranny which has cursed the world since the halcyon days of the papal Inquisition.

A NEW YORK paper forcibly and properly rebukes parents who send undisciplined boys to college, and then expect the professors to keep the young rebels against authority out of mischief, or from positively evil conduct. Commenting upon this opinion, the *Interior* well says:—

"It is the business of a professor to teach, not to play the double role of guardian and spy. At the government academies, at West Point and Annapolis, a peculiar relationship between the cadets and the faculty exists, and the boys can be disciplined by recognized authority; but such relationship cannot be established in an ordinary college, and ordinary students cannot be thus controlled in respect to every detail of their daily existence. If a boy, freed from the restraints of home, uses his liberty at college to make a fool, a scamp, or a loafer of himself, he ought to be dismissed from college in short order. It is an outrage on diligent and serious-minded students to have such fellows put into the same classes with them; or to have the professors' time, which ought to be given to those who are anxious to learn, taken up in efforts to coax or coerce the unruly ones."

THE question which above all others is now agitating the Presbyterian mind is that of the revision of the "Confession of Faith." One article which is making trouble reads as follows:—

"By the decree of God, for the manifestation of his glory, some men and some angels are predestinated to everlasting life, and others foreordained to everlasting death.

"These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.

"As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith unto salvation.

"The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice."

That the Presbyterians should wish to change this article is not a matter of surprise, but it does seem strange that any of them should insist that the doctrine is correct, and that all that is desired is to make "some change in the wording." If the article as it now stands expresses the faith of that church, why make any change? If it does not express the faith of Presbyterians, then the faith of

that people has changed, for they did formerly believe just as the article reads; and it seems that not a few do still so believe.

THE Sabbath Association of Chicago are becoming stirred over Sunday desecration. It appears that the mayor will not enforce Sunday closing of saloons. At a recent mass-meeting in Central Music Hall, according to *The Advance*, Dr. Barrows said:—

"Sunday lawlessness is doing as much to drag our city down as the churches are doing to lift it up, even when aided by such powerful friends of righteousness and reform as the papers of Chicago might be if all were willing to do their duty."

What a confession this is of the weakness of the churches. Christ has promised "power" to his servants, but it seems that all that he has vouchsafed is, in the minds of these Chicago reformers, as nothing compared to civil law. As showing the support of the Roman Catholics to the movement, Dr. Barrows said:—

"The most eloquent words denouncing the Sunday saloon which I have ever heard in this hall came from Catholic lips, and, after our last meeting here on the eve of the spring election, the strongest indorsement of our movement which I saw anywhere I read in the Catholic journal."

And why should not Catholics defend their own? The religio-civil Sunday originated with them. But why do not these people work for saloon closing on all days? Is it proper and righteous six days of the week and only wrong on Sunday? All of these agitations prove just one thing, and that is, that it is not so much the saloon closing that they desire as it is Sunday laws. It is not the workingman but Sunday which is so dear to their heart.

THE recently published statement of Lieutenant Wood, of the U.S. navy, that missions in China are a failure, has called out considerable evidence to the contrary. The most recent expression of this character is from ex-Minister Benjamin, until recently our representative at Teheran, who gives in the current *Unitarian Review* striking testimony to the value of Christian missions. No one, he says, who has lived amid foreign missions but must be aware, and will admit, if candid, that the influence of missions in a reduction of tyranny and cruelty, an enlightenment more rapid than ordinary events would have caused, a general amelioration of society, and a greater readiness to welcome the progressive movements of the period, has been very great, and is gaining constantly in geometric ratio. It has proved, in truth, one of the great factors in awakening the Orient from its lethargy.

THAT fad of the present day, which calls itself "Christian science," is a misnomer in every respect, for it is neither Christian nor science. Ostensibly based upon the tenet of the Christian religion, the logical sequence of its dogmas is the denial of the necessity for the redemption of the world by the mediation and death of Jesus Christ, and such a denial obviously destroys its claim to be called "Christian." As to its science, it pretends to the exercise of miraculous powers of healing, and every miracle is a flat contradiction of science, so that it can lay no more claim to science than to Christianity.—*San Francisco Chronicle*.

THE address of Elder William Ings will be, until further notice, St Helena, Cal., care of Rural Health Retreat.

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