

THE Signs of the Times

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

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The Signs of the Times.

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LIFT ME UP.

Out of myself, dear Lord,

O lift me up!

No more I trust myself in life's dim maze,
Sufficient to myself in all its devious ways.
I trust no more, but humbly at thy throne
Pray, "Lead me, for I cannot go alone."

Out of my weary self

O lift me up!

I faint, the road winds upward all the way,
Each night but ends another weary day.
Give me thy strength, and may I be so blest
As "on the heights" I find the longed-for rest.

Out of my selfish self

O lift me up!

To live for others, and in living so
To be a blessing wheresoe'er I go,
To give the sunshine that the clouds conceal,
Or let them but the silver clouds reveal.

Out of my lonely self

O lift me up!

Tho' other hearts with love are running o'er,
Tho' dear ones fill my lonely home no more,
Tho' every day I miss the fond caress,
Help me to join in others' happiness.

Out of my doubting self

O lift me up!

Help me to feel that thou art always near,
That tho' 'tis night and all around seems drear,
Help me to know that though I cannot see,
It is my Father's hand that leadeth me.

—Selected.

General Articles.

THE DEATH OF SAMUEL.

BY MRS. E. G. WHITE.

"AND Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah." The death of Samuel was regarded as an irreparable loss by the nation of Israel. A great and good prophet and an eminent judge had fallen in death; and the grief of the people was deep and heart-felt.

The life of Samuel from early childhood had been a life of piety and devotion. He had been placed under the care of Eli in his youth, and the loveliness of his character drew forth the warm affection of the aged

priest. He was kind, generous, diligent, obedient, and respectful. The contrast between the course of the youth Samuel and that of the priest's own sons was very marked, and Eli found rest and comfort and blessing in the presence of his charge. It was a singular thing that between Eli, the chief magistrate of the nation, and the simple child so warm a friendship should exist. Samuel was helpful and affectionate, and no father ever loved his child more tenderly than did Eli this youth. As the infirmities of age came upon Eli, he felt more keenly the disheartening, reckless, profligate course of his own sons, and he turned to Samuel for comfort and support.

How touching to see youth and old age relying one upon the other, the youth looking up to the aged for counsel and wisdom, the aged looking to the youth for help and sympathy. This is as it should be. God would have the young possess such qualifications of character that they shall find delight in the friendship of the old, that they may be united in the endearing bonds of affection to those who are approaching the borders of the grave.

From his youth up, Samuel had walked before Israel in the integrity of his heart; but he was no longer to go in and out before his people. Although Saul had been the acknowledged king of Israel, Samuel had wielded a more powerful influence than he, because his record was one of faithfulness, obedience, and devotion. We read that he judged Israel all the days of his life. The closing years of the prophet could not but be years of sadness and burden of soul. His own children had not followed the example which he had given them. They had not heeded the precepts which he had sought to impress upon their minds. They had not copied the elevated, pure, unselfish life of their father. Through their impious and selfish life they had forfeited the confidence of the people, and this was a cause of great grief to Samuel. He had been to some extent too easy and indulgent with his sons, and the result that is usually seen where this is the case, was made apparent in his family. The characters of his children were marred with selfishness, and their course was such that it made them a dishonor to the cause of God. If the warning given to Eli had exerted the influence upon the mind

of Samuel that it should have done, it would have aided him in the government of his household.

The Lord said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." If Samuel had been like Abraham, and had commanded his children after him, how different would have been the moulding of the lives of his children. Their characters were fashioned after the sight of their eyes and the hearing of their ears. The associations which they chose, the company which they kept, left an impress upon their minds; and reverence for God and sacred things was weakened.

The aged prophet had loved Saul with intense affection; but before he died, he saw the scepter dishonored in the hand of him whom he had anointed in the name of the Lord to rule Israel. He saw him as one who could not rule himself, much less a nation. With some consolation he recalled the fact that he had anointed the son of a shepherd in Bethlehem as the future king, and he looked forward to David's reign as the time when Israel would revive. The bright and morning Star was to come of the seed of David, and his throne was to be established forever.

After Israel had rejected Samuel as ruler of the nation, though well qualified for public labor, the prophet sought retirement. He was not superannuated, for he presided as teacher in the school of the prophets. This service for his God was a pleasant service. David's connection with Samuel during his stay at Naioth aroused the jealousy of Saul lest he who was revered as a prophet of God throughout all Israel, should lend his influence to the advancement of his rival. As the character and management of Saul were viewed in contrast to the character and management of Samuel, Israel saw what a mistake they had made in desiring a king, that they might not be different from the nations around them. The people looked with alarm at the condition of society, fast becoming leavened with irreligion and godlessness. The influence and example of their ruler was leaving its impression on all sides, and well might Is-

rael mourn that Samuel, the prophet of the Lord, was dead.

The nation had lost the founder and president of their college, but that was not all. They had lost him to whom they had been accustomed to go with their great troubles. They had lost one who had constantly interceded with God in their behalf. Israel had felt more secure while the prayers of this good man ascended to Heaven for them; for "the effectual fervent prayer of a righteous man availeth much." They felt now that they were being forsaken of God. The king seemed little less than a madman. He was abandoned of God; but he was not filled with godly sorrow for the evil course he had pursued. He was remorseful, passionate, and unable to exercise reason. The Lord had declared by the lips of Samuel the condition of the disobedient: "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." These words found their verification in the life of Saul. The uncontrolled passions of his wicked heart made him unfit to receive counsel or advice. He refused all instruction, and acted as if possessed of a demon. Justice was perverted to cruelty, and order was turned into confusion. Oh, that Saul had humbled his proud heart before God! But anger rests in the bosom of fools, transforming those who have been made in the image of God, into the image of the evil one.

Saul had a mind and influence capable of governing a kingdom, if his powers had been submitted to the control of God, but the very endowments that qualified him for doing good could be used by Satan, when surrendered to his power, and would enable him to to exert widespread influence for evil. He could be more sternly vindictive, more injurious and determined in prosecuting his unholy designs, than could others, because of the superior powers of mind and heart that had been given him of God. He had ruined his own soul, and had wrought the ruin of his house; but he was impenitent and hardened. He had brought injury and disgrace upon himself, and yet he desired that David when he should come to the throne, should preserve his house and honor his name. But his very course in pursuing his successor from place to place, and of proclaiming him an outlaw and a rebel, brought infamy upon the name he desired to have honored.

It was while Israel was racked with perplexity and internal strife, at a time when it seemed that the calm, God-fearing counsel of Samuel was most needed, that God gave his aged servant rest. Oh, how bitter were the reflections of Israel as they looked upon his quiet resting-place, and remembered their folly in rejecting him as their ruler; for he had had so close a connection with Heaven that he seemed to bind all Israel to the throne of Jehovah. It was Samuel who had taught them to love and obey God; but now that he was dead, the people felt that they were to be left to the mercies of a king who was joined to Satan, and who would divorce the people from God and Heaven.

David could not be present at the funeral of Samuel; but he mourned for him as deeply and tenderly as a faithful son could have mourned for a devoted father. He knew that his death had broken another bond of restraint from the spirit and actions of Saul, and he felt less secure than while the prophet lived. While the attention of Saul was engaged in mourning for the death of Samuel, David thought it necessary to seek for a place of greater security; so he fled to the wilderness of Paran. It was here that he composed the one hundred and twentieth and twenty-first psalms. In the desolate wilds of the wilderness, realizing that the prophet was dead, and the king was his enemy, he sang: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved; he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. . . . The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore."

WILL CHRIST'S WORDS STAND?

PETER represents the scoffers of the last days as saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

The stability of nature through so many ages is made, in the taunting challenge of the scoffers, the ground for concluding that the present order of the physical universe is to last forever. But Jesus, recognizing the heavens and earth as the most enduring things within the scope of natural law and the comprehension of human reason, puts the certainty of the fulfillment of his words in contrast with the *durability* of the visible creation.

In effect he said, These heavens, which have stood unmoved through the atmospheric convulsions of thrice two thousand years; whose *stability* has become the synonym for *eternity*, by whom men make oath of things unchangeable; whose blue drapery, unfaded by the lapse of rolling years, enrobes us still, —even these heavens shall be rolled together as a scroll, and, igniting, pass away; but my words, more enduring than the sun, moon, and stars, shall *not* pass away. And this solid earth, which has outlived the ever-increasing earthquake shocks of all the centuries, and resisted the threatening power of its own internal fires unto this day, and which scoffers boldly declare to be a fabric indestructible, whose long survival is proof of its immutability—yea, this earth, with its constitution of iron and its surface of granite, with its ancient shores and everlasting hills, shall some day melt like wax, and be dissolved in liquid flame; but above its molten mass *my words* shall stand as diamonds set in the eternity of truth. "My words shall *not* pass away."

And this he said of his declaration that when the "*great tribulation*" should be past,

and the "*signs*" all appear, he would come again in clouds, with power and glory, and *reign* where then he suffered.

Our hope of seeing our Christ and King is more certain than the stars, surer than the heavens, more enduring than the earth. What seems most lasting, most unchanging, most secure, may fail and cease to be; but certain as God and truth, our hope built on our Master's words will evermore abide.

"Let not my eyes with tears be dim,
Let joy their upward glance illumine;
Look up, and watch, and wait for him—
Soon, soon the Lord will come."

—Selected.

"A DEAD CHRIST."

SUCH is the title of an article in the *Lutheran Observer*, by Prof. W. H. Wynn, Ph. D., in which, after describing the sad experience of the disciples during the time that Christ lay in the tomb, he says:—

"But now—I dread to say it—there are signs in many quarters that the same awful burden lies close to our own doors, that all about us there drop the chill shadows of the eclipse, and the putrescence of sepulchral damps. Is Christ dead? Of course, my brethren, he is not dead. . . .

"But somehow we seem like mourners and orphans now, hovering around the mouth of an empty grave, with forlorn hope that somewhere its vanished occupant may be found; or we have thrown open our churches to the in-rushing world that cares little whether he be dead or alive.

"In some cases the creed has sent him into far-off princely isolation—enveloping him in the retreating splendors of an unapproachable throne, having vicegerents on earth, other and less sympathetic than himself; and in this case he is as good as dead. More frequently our church sins crucify him afresh, and put him to an open shame, and cast him forth with a flourish of worldly trumpets into the reeking charnel-pits of the place of skulls.

"You know how it is, my brethren. You see it every day. When you rise up to preach and pray in the temple whither your flock has congregated, it comes into your mind that, neither for yourself nor for your people, is there an overpowering sense of a living, communing Master—rather that he is dead, or is in exile, or is as a stranger that has entered your circle and cannot find a seat. The sins of the week, and the worldliness afloat, choke your devotions, and your very audience-chamber echoes like a vault. Almost you are beginning to say: Brethren, the Master lies here dead—in state, it is true, with all the splendors and hatchments of his departed royalty lying about him, but—he is dead. Our sins have slain him, and you may come and identify the cruel gashes that your own murderous hands have made; but if you speak to him, he cannot answer. Your regrets and prayers he cannot hear, and all his ancient ardors, his pity, his miracles, his love which we thought almighty, has expired in death. You do not say this, for it would be the language of despair. You beat away the

blasphemous suggestion, but none the less the pall of bereavement throws its sable folds around you, and you sit down to the eucharist as to a funeral feast."

These are sad words, but, alas! they are too true. Coldness, formality, and sin have grieved the Spirit of the Master away from very many congregations, and to them Christ is dead, for he has forsaken their assemblies.

AN IMPORTANT DIFFERENCE.

Few persons seem to recognize the difference between narrow-mindedness and definiteness; between stability, or fixity, and simple immobility. He is most often regarded as narrow-minded who is merely definitely minded; and he is regarded as illiberal and unprogressive who is merely stable and fixed in his principles. But the real truth is, that fixity is the first and most necessary condition of progress. One must know just where he stands before he can tell which way to move. The most undeviating compass would be of comparatively little use unless the mariner had some definite idea of his present position. We must have fixed principles, therefore, before we can fairly claim progressive principles.

Yet those persons who regard themselves as the most progressive, the most advanced, or, as they usually call it, the most "liberal," are generally the very persons who have the least fixity, the least definiteness; who least know where they stand, and who consequently least know which way they are moving; and he who knows not which way he moves, is pretty sure to be moving downward or backward. We can better afford to run the risk of being thought narrow-minded because we have fixed and definite principles, than we can afford to permit ourselves to be vague, indefinite, unstable, and no-minded, for the sake of being erroneously regarded as progressive or liberal.

—S. S. Times.

AN ORTHODOX SQUIRREL.

My attention was arrested the other day by what I saw in the window of a little shop. Cages hung from wires and hooks, while their occupants seemed intent upon making the most of their limited space, by leaping from side to side, and from top to bottom. Attracted by an idle curiosity, I entered, and accosted the proprietor.

"Well, my friend, you have quite a show of animals. This is a small menagerie in its way, is it not?"

"Rather, sir; I call it my theological shop," said he. "Possibly you may not think it, sir, but these birds and squirrels have a deal of human nature in 'em. Here, now, is a cage with only one squirrel in it. He represents a large and respectable class of religionists. See how sleek and quiet he is. He can't bite anything. He's what I call a thoroughly orthodox squirrel."

How, then, does he get his living? How does he crack those nuts in his cage?"

"He doesn't crack anything," replied the man. "He fumbles over the nuts, and waits until I get time to crack them for him. I'll

tell you how this came about. He has long been the pet of a party who took especial pleasure in preparing his food for him. In order to save the little fellow time and trouble, his master cracked all his nuts, and now the poor squirrel's teeth have grown out of shape, and can't possibly gnaw anything that is hard."

"Well, what has this to do with theology?"

"Oh, a great deal, as I shall now show you. He is just like a great many good people that belong to the church. *They depend upon somebody's feeding them with carefully prepared food.* They live spiritually on the Bible and the terms of their creed, but these things have to be cooked before they are eaten. The clergymen and the commentators crack all hard questions, and make them so palatable the believers have only to believe; they never think of thinking for themselves on any doubtful or knotty point. After a while they lose the power of doing otherwise, and so live on what others are pleased to feed them with."—T. P. Wilson, M. D.

HYMN.

"So he bringeth them unto their desired haven." Ps. 107:30.

How does He lead them? This they cannot tell,
They only know He doeth all things well—
Through fire and water some, where floods do meet,
O'er briers and thorns, with torn and bleeding feet,
Where tempests rage and storms burst overhead,
And clouds portentous all around are spread;
But still he leads them, rough or smooth the way,
And all his paths are peace, and lead to day.

And some, where springs abound and pastures sweet,
Go singing all the way with gladsome feet;
And some he leadeth gently on the way,
Guiding the wandering steps that fain would stray;
Others go trembling on the road for fear,
With faith so weak that will not see him near—
But still he leads them, rough or smooth the way,
Who follow on to know. He shows the way.

How does he draw them? Some by cords of love,
That sweetest cord to lift the soul above.
But not all thus—so wisely doth he lead—
Love would not always answer to their need;
And so, by other cords,—pain, fear, unrest,—
But always just the one most fit and best;
And so he draws them from themselves and sin,
Until they find their perfect rest in him.

How does He keep them? This is theirs alone
To whom the secret of the Lord is known—
In perfect peace, though outward foes prevail,
They stand upon a Rock none dare assail;
Though every human prop has given way,
They rest in him, their Comforter and Stay—
And so he keeps them till, their journey o'er,
They enter in where they go out no more.

—Laura Harvey.

FAITH AND WORKS.

If you have been renewed in the spirit of your mind, and thus made a new creature in Christ Jesus, it has been by living faith. This faith must be followed by, or must produce, obedience. It cannot remain alone. It would die. It will find expression in obedience, and in every known act of obedience. Duties need not be laid upon it as requirements and obligations, things that must be done. It is driven to obedience by an inward force of its own, not by an outward compulsion. It cannot be severed from obedience any more than the fruit can be matured apart from the tree. But it must be faith in Christ, not faith in theological propositions. Men who believe dogmas may not live them; but men who have true faith in Christ will live in obedience to Christ.—Church Advocate.

SOMETHING FOR PROTESTANTS TO THINK ABOUT.

THE *California Catholic*, published in Los Angeles, says:—

"It would not surprise us if Catholics elected the President of the United States, not only this year, but every fourth year from 1888 to the end of time. At the rate they are increasing in this country, this is a conclusion one may easily arrive at without the least claim to prophetic spirit, or even to much depth of thinking. Nay, this is very much backed up by the experience of 1884; there is not a politician in America who doubts that Cleveland is the present incumbent of the White House by the power of the Catholic vote. Up to the momentous hour of Parson Burchard's speech, thousands of Catholics in New York City, Brooklyn, and New Jersey had decided to vote for Blaine. But there came the famous alliteration of this learned divine: 'Rum, Romanism, Rebellion.' It was a thunder-bolt out of a clear sky, smiting the Republican camp. Catholics indulged in some thinking then—they do it oftener than they are given credit for. The result of their thinking was that a party which could countenance such insult to their church was a party it was best for them to get clear of, and they did. The result was Cleveland's election. And now, ye rulers of earth, great and small of the world, read, ponder, understand—and beware of the rock!"

This simply means that the Roman Catholic vote of this country is to be held as a club over the heads of the two great political parties, to deter them from any action distasteful to Papists. Just how Romanists will vote at the coming election is not now known, but that they have power to turn the scale the one way or the other as they choose is beyond question.

WHAT IS "PRESENT SALVATION"?

THE words "present salvation" are much used, and we might add much abused, by a class of religionists who profess to enjoy this freedom, while they reject the only means by which it may be attained. They are wont to claim all the promises and blessings, while refusing to comply with the conditions upon which only they are obtainable. That the Bible justifies the use of the term, in a certain sense, is true; and our object now is to show from the sacred Scriptures its proper meaning.

"Present salvation" differs from ultimate or final salvation in that while the latter is the redemption of the body (Rom. 8:23), and exemption from the second death (Rev. 20:6), the former is freedom from the bondage of sin, and is a necessary antecedent of eternal life.

Paul, in the sixth chapter of Romans, represents the natural man as the servant (slave) of sin; and as death frees from slavery, the carnal nature must die. "For," says Paul, "he that is dead is freed from sin."

If we still ask why this death must take place, the answer is found in these words: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. To serve sin is to obey the law of sin (Rom. 6:16; 7:23); and to serve God is to keep his law. 1 John 5:3.

Christ's mission to the world was not only to purchase for us eternal life, but to bring us

into harmony with the divine law, and obtain for us "present salvation," viz., freedom from the bondage of sin in this life. Therefore the Christian who looks only at the future happy life, caring little how the present probationary one is spent, is in great danger of finding himself at last among those to whom the King will say, "Depart from me, I never knew you."

Jesus saves his people *from* sin, not *in* sin. Matt. 1:21. And as sin is the transgression of the law (1 John 3:4), he saves them from sin by imparting grace to keep God's holy law; and not, as some suppose, by granting license to violate that which inspiration says is perfect. Ps. 19:7.

With this agree the words of Paul, Rom. 8:3, 4, where he says that God sent his Son into the world "that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." In verse 13 he says: "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." And in verse 15 he adds, "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father."

Thus we find that in harmony with the law of God—walking after the Spirit—we are free from sin, and in the enjoyment of "present salvation."

Pardon for sin comes only through Christ. The law condemns the transgressor, and cannot save a single soul, "for all have sinned and come short of the glory of God." And after we have done everything that we can do, we have done only our duty, and must still say, "We are unprofitable servants."

But because salvation is of faith, and a free gift from God, shall we sin (transgress the law) "that grace may abound"? "God forbid," says the apostle; "how shall we that are dead to sin live any longer therein?" Rom. 6:1, 2.

The Spirit, which proceeds from the Father, acts an important part in bringing us into, and keeping us in, harmony with God's law. By its operation on our hearts and consciences they are made tender, and we are enabled to realize more fully than we otherwise could the claims of the law as set forth in the teachings and in the life of the Saviour himself. He came not to do his own will, but the will of his Father, and by both precept and example magnified the law and made it honorable, thus fulfilling Isa. 42:21.

It is surely the privilege of the Christian to so live that he will not be under condemnation; that he will have confidence toward God, and can humbly, yet boldly, claim the promises. 1 John 3:22. This was David's experience as set forth in Ps. 119:44, 45, where he says: "So shall I keep thy law continually forever and ever. And I will walk at liberty; for I seek thy precepts." The apostle James teaches the same great truth, that in keeping God's law there is freedom from the bondage of sin, when he calls it "the perfect law of liberty." Truly the most

perfect liberty which any human being can enjoy is freedom from the yoke of sin.

The teaching of the word of God is not yea and nay, but yea and amen. We do not find that the people of God were saved in a former dispensation by *works* without faith in a Saviour to come; nor in this dispensation by *faith* in a Saviour already come, but without works, by which alone we show our faith. James 2:17-20.

The Bible, from Genesis to Revelation, reveals but one Saviour and but one plan of salvation. And that plan is briefly summed up by Paul as "*repentance toward God, and faith toward our Lord Jesus Christ.*" And in harmony with this we read in Rev. 14:12, of a people who, just before the coming of the Son of man on the white cloud, are *keeping "the commandments of God and the faith of Jesus."*

If we desire salvation from sin we must seek it through faith in the Son, and obedience to the Father. If we would be sanctified, it must be by the word of God. Jesus prayed: "Sanctify them through thy truth; thy word is truth." John 17:17.

C. P. BOLLMAN.

WHICH IS THE MORE VALUABLE?

"For they loved the praise of men more than the praise of God." John 12:43.

For this reason, many of the chief rulers did not confess their faith in Christ. For the same reason, in all ages the greater part of all who have had knowledge of Christ have failed to confess him in their lives. One of two things must be true: Either the religion of Christ is overestimated, or these persons make a fatal mistake. Christ has promised that those who serve him shall be honored by his Father. John 12:26. But he has also informed us that, if we serve him, we shall have our names cast out as evil, and shall suffer shame for his sake, even as he suffered it for us. Matt. 10:25. Those who seek the honor that comes from God, must be willing to have their names lightly esteemed by men. Those who seek the honor that comes from men, must expect at the last day to come short of that honor which God shall bestow upon those that honor the Saviour. We cannot have the praise of men and that which comes from God also. We must choose which we will have. What are the grounds of choice?

1. The praise that comes from men is often bestowed upon those whose conduct is prompted by motives that are base, unworthy, and selfish; while actions that are truly generous, noble, and self-sacrificing, are only derided and despised. Moreover the praise of men is only fleeting, and may at any time turn to reproach and scorn.

2. But the praise that comes from God is given only to those who are worthy in his pure and all-discerning sight. The honor that God bestows will elevate those who receive it to the throne of Christ, and will endure forever. Surely there can be no question that this is of infinite value.

Now God tests us by giving us to suffer re-

proach for his truth. But he promises that this reproach shall turn to glory and honor when he vindicates his cause and manifests his people, as he will at the last day. It is best to believe God. And if it be necessary to have our names cast out as evil, let us only be anxious to know that they are in the book of life, and we may leave all the rest to him. —J. N. Andrews.

THE RESTORATION OF THE SABBATH.

PROPHECY foretold the casting down of the truth, the change, the mutilation of the law of God, the robbing it of its seal; which has been done by the Roman apostasy. It was also foreshown that this wicked power would substitute the mark of its authority in the place of the seal of God, which it has accordingly done, and that a strong effort will yet be made to compel all to receive this mark, under the severest penalties. Rev. 13:11-18. But the truth will not be left without vindication to the end of time. God prepared a message in prophecy to be fulfilled by actual proclamation as the closing message of probation, forbidding the worship of the beast and his image, and the reception of his mark, under the penalty of the wrath of God without mixture, even the seven last plagues. This message will arouse the true and loyal, and restore to them "the commandments of God and the faith of Jesus." This is the closing work of God, the finishing of the work of the Reformation, as the next event is the coming of the Son of man (verse 14), to reap the harvest of the earth. These commandments include the down-trodden Sabbath of the Lord.

Isa. 8:16 points to the restoration of the Sabbath of the law in these words: "Bind up the testimony, seal the law among my disciples." This prophecy must necessarily have its fulfillment after the Papacy has done its work of changing the law, tearing off its seal; for before that no breach in the testimony existed to be bound up and healed; the law had not been robbed of its seal, and therefore needed no sealing. God did not write a law at Sinai without a seal. His name and title of authority were signed at the bottom of the first table, that enjoining our duty especially to him, our Creator.

In Isa. 58:13, 14 we find recorded a most gracious promise to those who in the last days honor the Sabbath. To such the Lord says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." The people addressed in this prophecy have the Sabbath under foot, doing their pleasure on the Lord's holy day. Now, if they change their course, take their feet off the Sabbath, and

honor God by its observance, as he has commanded, he will fulfill to them the most precious promises, giving them a part in the glorious inheritance of his people.

In the opening of this chapter it said, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily," etc. This language is full of meaning. At the time when it is applicable the people of God are guilty of one particular transgression, besides various other sins. This transgression must be shown them; for many of them are ignorant of it. They are seeking God daily, "as a nation that did righteousness, and forsook not the ordinance [singular number], of their God." They must be aroused; therefore it is said, "Cry aloud." This is the work of the last message, which says, "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image," etc. As the effect of this proclamation the remnant of God's people are manifested keeping his commandments,—all of them; and this includes the long-neglected Sabbath. On this account Satan will wage his last war upon them: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

Isaiah 56 is very plain in regard to a Sabbath reform in the last days: "Thus saith the Lord, keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed." This locates the application of the prophecy in the last days; for the elect of God are "kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Pet. 1:5. It is the second coming of Christ that brings this salvation, as we read in Heb. 9:28: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Now when Christ is about to come and bring this everlasting salvation with him, and the righteous judgments of God are about to be revealed in the seven last plagues, it is said, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." On the supposition that the Sabbath was made for the Jews alone, the text should read, "Blessed is the Jew that doeth this, and the son of a Jew that layeth hold on it; that keepeth the Sabbath from polluting it." But the promised blessing has a wider range. It includes all that can claim to be called man.

The language clearly implies a Sabbath reform—a laying hold of the Sabbath by those who have not been keeping it. We cannot lay hold of that which we already hold firmly in our hands; therefore the text refers to those who have not previously been keeping the Sabbath, but at this time begin its observance, as we see it being done at the present day. The text goes on to particularize the sons of the stranger, those who have not been

accounted the people of God, the Gentiles, promising them, on condition of keeping the Sabbath and laying hold on his covenant, "an everlasting name, that shall not be cut off."

The fulfillment of prophecy is its confirmation. The breach in the law is being repaired by the restoration of the Sabbath. Thousands in various parts all over the earth are heeding the warning of the last message, turning from the commandments of men to the commandments of God. The word of God is being confirmed. Those who have little or no faith in that word look on "with brute unconscious gaze," while those who believe are moving in the direction of the light so clearly shining from the precious Bible. They recognize the hand of God fulfilling his word, and rejoice for the consolation. They know by the fulfillment of his promises that the God of the Bible is the living God, that he lives to-day, and is not a God who once lived and is now dead, as many seem to suppose, from their lack of faith in *present* truth.

Reader, do you believe the Bible to be a revelation from God? Arouse! and see what God is doing in its confirmation at the present day. The prophecies of the last days are rapidly being fulfilled. Soon the great work of salvation for our race will be completed. Let us share in the work, before it is too late, and then in the great reward soon to be given.

R. F. COTTRELL.

THE ANXIOUS MAN.

IN the days of our Saviour there lived a young man of wealth and influence. He had paid the strictest attention to the cultivation of his moral principles. He had so disciplined his mind, and had reached so high a degree in morality, that the Saviour loved him. Yet he was not satisfied with his moral attainments. He knew that, in order to have an assurance of eternal life, there was a higher step to be taken, and he felt an uneasiness about his condition.

One day he looked out and saw the Master coming up the way, and so anxious was he to see him that he ran to meet him. When he came to him he knelt down, and looking up into his face, exclaimed, "Good Master, what shall I do to inherit eternal life?"

The Master did not tell him immediately in what point he failed, but referred him to that great rule that governs both the moral and religious man, the law of God, and then said, "If thou wilt enter into life, keep the commandments." The young man inquired, "Which?" As much as to say, "Point out one of those precepts that I have violated."

The Saviour then mentions several commandments of the decalogue, placing in the list the very principle that the young man had unconsciously disregarded. "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, *Thou shalt love thy neighbor as thyself.*"

"The heart is deceitful above all things, and desperately wicked; who can know it?" Had

this young man been acquainted with the covetous spirit that dwelt within him, he never would have replied: "All these things have I kept from my youth up; what lack I yet?" Had he loved his neighbor as himself, he would have used at least a part of his wealth in alleviating the suffering, and feeding and clothing the poor. Then there would have been no occasion for the Master's words: "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up thy cross, and follow me."

He was desirous to gain treasure in Heaven, but he was not willing to lose his hold upon his earthly riches, so he went away exceedingly sorrowful, for he had great possessions.

This young man's property has all been swept away, and for long centuries he has been sleeping in an unknown grave. What a poor exchange he made, when in sorrow he left the heavenly treasure and grasped the earthly. Only heavenly things are eternal.

Reader, remember the Saviour's words, "If thou wilt enter into life, keep the commandments." Take your Bible and turn to the twentieth chapter of Exodus, and there study those ten sacred precepts, and see if you are living in disobedience to any of them. If so, let nothing come between you and an implicit obedience. Though their fulfillment may not bring outward prosperity, there is a sure reward for everyone who loves God, and keeps his ways because he loves them. When we realize the fact that the ways of God are more to be desired than much fine gold, sweeter than honey and the honey-comb; and that "in keeping of them there is great reward," our service will be more earnest and acceptable than while we are clinging to the things of earth, mourning over our own trials, and looking with eager longings after the prosperity of this world. We shall not then hear so often: "If it wasn't for the Sabbath;" "If it were not for our peculiar faith," and like expressions, which show where our hearts are. Let us love God because he has first loved us. Let us love his ways because they are ways of peace, purity, and life.

G. C. T.

HIGHER CRITICISM.

HIGHER criticism ought to be very modest. It is a criticism from very vague data. It is a criticism, not of the text, but of the mind and purpose, time and circumstances, methods and authority, of the sacred writers. In such a criticism the subjective is ever tempted to take the lead, and the imaginative to create the facts. Invention and ingenuity take the place of sound judgment, by reason of ignorance of the factors that produced the result.

In such a field theorists spring up like mushrooms, and instead of modestly proposing a theory, they dogmatize with contemptuous sneers at all conservative scholars as ignoramuses. The higher criticism, which at the very best is but surmising, is conducted as if it were an exact science, and the dicta of its apostles to be accepted as the plainest truth of the multiplication table.—*Dr. Howard Crosby.*

The Signs of the Times.

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

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OAKLAND, CAL., SIXTH-DAY, OCTOBER 19, 1888.

DISHONESTY OF THE SO-CALLED CHRISTIAN FATHERS.

THOSE who read the article in the last week's SIGNS, entitled, "The 'Church Fathers,'" will remember that it was shown that they are utterly unreliable in matters of doctrine. We now propose to show that by the best authorities they are also regarded as totally untrustworthy as to matters of fact; in short, that in their controversies they did not scruple to resort even to falsehood. Mosheim says:—

"It must by no means pass unnoticed, that the discussions instituted against the opposers of Christianity in this age, departed far from the primitive simplicity, and the correct method of controversy. For the Christian doctors, who were in part educated in the schools of rhetoricians and sophists, inconsiderately transferred the arts of these teachers to the cause of Christianity; and therefore considered it of no importance, whether an antagonist were confounded by base artifices, or by solid arguments. Thus that mode of disputing, which the ancients called *economical*, and which had victory rather than truth for its object, was almost universally approved. And the Platonists contributed to the currency of the practice, by asserting that it was no sin for a person to employ falsehood and fallacies for the support of truth, when it was in danger of being borne down."—*Ecclesiastical History*, book 1, cent. 3, part 2, chap. 3, sec. 10.

In his "Ecclesiastical Commentaries," Mosheim also says:—

"By some of the weaker brethren, in their anxiety to assist God with all their might [in the propagation of the Christian faith], such dishonest artifices were occasionally resorted to, as could not, under any circumstances, admit of excuse, and were utterly unworthy of that sacred cause which they were unquestionably intended to support. Perceiving, for instance, in what vast repute the poetical effusions of those ancient prophetesses, termed Sybils, were held by the Greeks and Romans, some Christian, or rather, perhaps, an association of Christians, in the reign of Antonius Pius, composed eight books of Sybilline verses, made up of prophecies respecting Christ and his kingdom. . . . Many other deceptions of this sort, to which custom has very improperly given the denomination of *pious frauds*, are known to have been practiced in this and the succeeding century. The authors of them were, in all probability, actuated by no ill intention, but this is all that can be said in their favor, for their conduct in this respect was certainly most ill-advised and unwarrantable. Although the greater part of those who were concerned in these forgeries on the public, undoubtedly belonged to some heretical sect or other, and particularly to that class which arrogated to itself the pompous denomination of Gnostics, I yet cannot take upon me to acquit even the most strictly orthodox from all participation in this species of criminality; for it appears from evidence superior to all exception, that a pernicious maxim which was current in the schools not only of the Egyptians, the Platonists, and the Pythagoreans, but also the Jews, was very early recognized by the Christians, and soon found amongst them numerous patrons, namely, that those who made it their business to deceive with a view of promoting the cause of truth, were deserving rather of commendation than censure."—*Cent. 2, sec. 7.*

Let the reader refresh his memory with what has been written concerning heathen philosophy, and how it tended directly toward a lax condition of morals, and then when he learns that the so-called Christian Fathers made this heathen philosophy their constant study, he will not be surprised that they should have but little regard for strict truth. That some of the most renowned Fathers not only studied philosophy, but also were known as teachers of philosophy even after they professed Christianity, is not a matter of question. Mosheim, after showing, as we have quoted, how rapidly the church degenerated, says:—

"The external change thus wrought in the con-

stitution of the church would have been, however, far less detrimental to the interests of Christianity, had it not been accompanied by others of an internal nature, which struck at the very vitals of religion, and tended, in no small degree, to affect the credit of those sacred writings on which the entire system of Christian discipline relies for support. Of these the most considerable and important are to be attributed to a taste for the cultivation of philosophy and human learning, which, during the preceding century, if not altogether treated with neglect and contempt by the Christians, had at least been wisely kept under, and by no means permitted to blend itself with religion; but in the age of which we are now treating, burst forth on a sudden into a flame, and spread itself with the utmost rapidity throughout a considerable part of the church. This may be accounted for, in some measure, from its having been the practice of the many Greek philosophers, who, in the course of this century, were induced to embrace Christianity, not only to retain their pristine denomination, garb, and mode of living, but also to persist in recommending the study of philosophy, and initiating youth therein. In proof of this, we may, from amidst numerous other examples, adduce in particular that of Justin, the celebrated philosopher and martyr. The immediate nursery and very cradle, as it were, of Christian philosophy, must, however, be placed in the celebrated seminary which long flourished at Alexandria under the denomination of the catechetical school. For the persons who presided therein, in the course of the age of which we are treating, namely, Pantænus, Athenagoras, and Clement of Alexandria, not only engaged with ardor in the cultivation of philosophy themselves, but also exerted their influence in persuading those whom they were educating for the office of teachers in the church, to follow their example in this respect, and make it their practice to associate philosophical principles with those of religion."—*Historical Commentaries*, cent. 2, sec. 25.

The same writer says of the Fathers of the second century:—

"The philosophers and learned men, who came over to the Christians in this century, were no inconsiderable protection and ornament to this holy religion by their discussions, their writings, and their talents. But if any are disposed to question whether the Christian cause received more benefit than injury from these men, I must confess myself unable to decide the point. For the noble simplicity and the majestic dignity of the Christian religion were lost, or, at least, impaired when these philosophers presumed to associate their dogmas with it, and to bring faith and piety under the dominion of human reason."—*Mosheim's Ecclesiastical History*, book 1, cent. 2, part 1, chap. 1, sec. 12.

This is certainly a very mild view of the case. There can be no question but that the philosophers who came over to the church, bringing their philosophical dogmas with them, were an unmitigated curse to Christianity. "Dead flies cause the ointment of the apothecary to send forth a stinking savor." So the heathen customs and manners of thought which these men incorporated into the Christian church, corrupted the whole body. Their very learning made them the more detrimental to true Christianity; for it caused them to be looked up to as "leaders of Christian thought," and their philosophy was but "vain deceit," and their science only that which is "falsely so called."

This conclusion will be the more apparent when we remember that these men were ignorant of the Bible just about in proportion as they were skilled in "philosophy." Dr. Killen gives a brief history of each one of the early Fathers, and then adds:—

"The preceding account of the Fathers of the second and third centuries may enable us to form some idea of the value of these writers as ecclesiastical authorities. Most of them had reached maturity before they embraced the faith of the gospel, so that, with a few exceptions, they wanted the advantages of an early Christian education. Some of them, before their conversion, had bestowed much time and attention on the barren speculations of the pagan philosophers; and, after their reception into the bosom of the church, they still continued to pursue the same unprofitable studies. Cyprian, one of the most eloquent of these Fathers, had been baptized only about two years before he was elected bishop of Carthage; and, during his comparatively short episcopate, he was generally in a turmoil of excitement, and had, consequently, little leisure for reading or mental cultivation. Such a writer is not entitled to command confidence as an expositor of the faith once delivered to the saints. Even in our own day, with all the facilities supplied by printing for the rapid accumulation of knowledge, no one would expect much spiritual instruction from an author who would undertake the office of an

interpreter of Scripture two years after his conversion from heathenism. The Fathers of the second and third centuries were not regarded as safe guides even by their Christian contemporaries. . . . Tertullian, who, in point of learning, vigor, and genius, stands at the head of the Latin writers of this period, was connected with a party of gloomy fanatics. Origen, the most voluminous and erudite of the Greek Fathers, was excommunicated as a heretic. If we estimate these authors, as they were appreciated by the early Church of Rome, we must pronounce their writings of little value. Tertullian, as a Montanist, was under the ban of the Roman bishop. Hippolytus could not have been a favorite with either Zephyrinus or Callistus, for he denounced both as heretics. Origen was treated by the Roman Church as a man under sentence of excommunication. Stephen deemed even Cyprian unworthy of ecclesiastical fellowship, because the Carthaginian prelate maintained the propriety of re-baptizing heretics."

Certainly such men have small claim to the title, "Fathers of the Christian Church." We grant, however, that they were in very fact the fathers of the Church of Rome, "the mother of harlots and abominations of the earth." W.

CHRIST'S SECOND COMING.

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

THESE words were spoken by our Saviour himself, in his talk to his disciples, in the evening of the day on which he was crucified. He had been with them in constant companionship for over three years, and besides the tie of personal love which bound them to him, they had given him reverence as "the Christ, the Son of the living God," and had "trusted that it had been he which should have redeemed Israel." They had looked for a speedy deliverance from the Roman yoke, and now consternation and grief had taken hold of their hearts as they listened to his words: "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." John 13:33. Peter voiced the common desire, and said, "Lord, whither goest thou?" and to this question the Saviour replied, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." And then, in the words quoted at the beginning of this chapter, he proceeded to comfort their troubled hearts, telling them how and when they could follow him and be with him.

The "glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13), is the "blessed hope" that is set before the church of Christ. It has been the hope of the church in all ages. The ancient prophets foretold in minutest detail "the sufferings of Christ," and at his first advent the "sure word of prophecy" was fulfilled to the letter; but "the glory that should follow" was no less the theme of inspired penmen, and the followers of Christ were pointed forward to the time when his glory should be revealed, as the time when they also should "appear with him in glory," and "be glad also with exceeding joy." 1 Peter 4:13; Col. 3:4. It was with this hope that our Saviour comforted his sorrowing disciples.

That Christ will come again is as sure as that he was once here upon earth, and that he is now "gone into Heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." 1 Peter 3:22. Said he, "If I go and prepare a place for you, I will come again, and receive you unto myself." He was here; he has gone; and he will certainly come again. This is the testimony of Christ himself, and of all the holy men in whom was his Spirit.

"I will come again." This means "another time," once more. Not thousands of times, as they would have us believe who claim that in fulfillment of his promise he comes whenever a saint dies, but only once more will he come again, to consummate the great plan of salvation. To this the apostle bears emphatic testimony, in these words: "And as it is appointed unto men once to die, but after this the

Judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the *second time* without sin unto salvation." Heb. 9:27, 28. It is appointed unto men once to die; in order that men might have life, Christ was once offered for sin, bearing "our sins in his own body on the tree;" and so, when his work for sinners shall have been finished, he will come once more—"the second time"—not bearing the sins of the world, as at his first advent, but for the salvation of those who, by means of his sacrifice and mediation, have "put away sin."

The fact having been settled beyond all controversy, that Christ will come to this earth again, the question naturally arises in our minds, namely: How will he come? This question must be answered by the Bible, if it is answered at all, and to it we will turn for light. Anything that throws light upon Christ's second coming must be of first importance.

As to the manner of his coming we need not remain long in doubt. As the disciples stood gazing up into heaven after their ascending Lord, two shining ones—messengers from the heavenly courts—appeared and said to them: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. And how did he go into heaven? The same writer who records this, says of Christ's ascension: "And he led them [his disciples] out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke 24:50, 51. Even "while they beheld, he was taken up; and a cloud received him out of their sight." Acts 1:9. So his coming will be personal and visible. Said the angels, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Says Paul, "The Lord himself shall descend from heaven with a shout." 1 Thess. 4:16. It will be the same one who was baptized by John in the Jordan, and who from that day "went about doing good, and healing all that were oppressed of the devil;" the same one who, weary and faint, sat by Jacob's well, and found refreshment in revealing to a poor sinner the fountain of living waters; the very one who by wicked hands was crucified and slain, being "wounded for our transgressions," and "bruised for our iniquities;" the one who was placed by loving hands in Joseph's new tomb, "whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it."

"This same Jesus" who ascended bodily into heaven, while the disciples beheld, will return in the same manner that he ascended.

It was the knowledge that Christ himself would come in person, that animated the patriarch in his deep affliction, when he said: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:25-27. "Whom I shall see for myself, and not a stranger," is the reading according to the margin. And this serves to connect the hope of the patriarch with the promise of Christ. The disciples mourned the anticipated departure of the Saviour, as that of a dear friend and companion, as well as the one who should redeem Israel; and the patriarch triumphed, even in his sore distress, in the thought that when his Redeemer should stand at the latter day upon the earth, he should see in him a friend, and not a stranger. Happy is the man whose acquaintance with Christ is such that he can look forward to his return with the same fond anticipation.

Jesus "shall so come in like manner" as he went into heaven. How did he go? While they beheld he was taken up, and a cloud received him out of their sight. Then when he comes a cloud will attend him, and he will be seen. And the beloved disciples testified: "Behold, he cometh with clouds; and every eye shall see him." Rev. 1:7. Again he

says, describing his prophetic vision: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Rev. 14:14. Christ, speaking of events connected with his coming, said: "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30.

Now notice how the coming of Christ will correspond with his departure. When he departed, a cloud received him out of sight; so the cloud must have been the last thing seen. When he shall come again, the first thing that will be seen will be a white cloud. This will be "the sign of the Son of man in heaven." Then as it draws nearer, the form of Jesus will be discerned, sitting upon the cloud, and then all his glory will be revealed.

He will come as he departed. But whereas only a few saw him go away, "every eye shall see him" when he returns. He will come "in the glory of his Father" (Matt. 16:27), accompanied by "all the holy angels." Matt. 25:31.

"He comes not an infant in Bethlehem born,
He comes not to lie in a manger;
He comes not again to be treated with scorn,
He comes not a shelterless stranger;
He comes not to Gethsemane,
To weep and sweat blood in the garden;
He comes not to die on the tree,
To purchase for rebels a pardon.
Oh, no; glory, bright glory,
Environ him now."

He will then "sit upon the throne of his glory," and "a fire shall devour before him, and it shall be very tempestuous round about him." Ps. 50:3. He shall descend "with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. 4:16), and "the heavens and the earth shall shake" (Joel 3:16). None will be able to hide from their eyes "the brightness of his coming;" "for as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day." Luke 17:24. Surely the question, "How will he come?" is sufficiently answered. w.

WHO WROTE UPON THE TABLES OF STONE.

A CORRESPONDENT of the *Christian Union* is troubled over the question, Who wrote the ten commandments? and sends to that paper asking for light on the subject. He writes: "Ex. 24 says, 'Moses wrote all the words of the Lord,' etc.; Ex. 31:18 says they were 'written with the finger of God;' Ex. 34:28 says, 'Moses was in the mount forty days and forty nights, and he wrote,' etc. Now who wrote them?" The reply is as follows:—

"Written with the finger of God" can only refer to an inscription miraculously made. It is not expressly asserted, even in Ex. 32:16, that the tables were miraculously engraved. Taken in connection with the parallel statements that 'Moses wrote,' we may suppose that, while there was an inscription miraculously set before him (compare the handwriting on the wall in the book of Daniel), Moses transcribed the divine original upon the tables."

How anyone can admit that the words, "written with the finger of God," can refer only to an inscription miraculously made, and then say that Ex. 32:16 does not expressly assert "that the tables were miraculously engraved," is more than we can understand. That text says plainly that "the tables were the work of God, and the writing was the writing of God graven upon the tables." And Ex. 31:18 says that the Lord gave unto Moses "two tables of testimony, tables of stone, written with the finger of God." If that language does not mean that God did the writing, and that he did it directly upon the tables, will someone kindly tell us how that fact could be briefly stated in a manner that would put it beyond question.

If the *Union's* querist had read a few verses more in Ex. 24 he would have had no difficulty in understanding the whole matter for himself, for he

would there have learned that the writing which Moses did was in a "book." Verse 7 reads: "And he [Moses] took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath spoken we will do, and be obedient." It is evident that that which Moses read to them was the same as is referred to in verse 4 as "all the words of the Lord," and would of course include the ten commandments; but the fact that Moses wrote the commandments in a book affords not the slightest reason for saying that the Lord did not also write them upon the tables of stone, and give them to Moses, just as the Scriptures tell us that he did do.

It will readily be admitted that if there were no other texts bearing upon the subject, Ex. 34:28 might be understood to teach that Moses did the writing upon the tables of stone; but in view of the plain statements already quoted from Ex. 31:12 and 32:16 there is no reason for referring the pronoun "he" to Moses. Two persons are spoken of in the text, namely, the Lord and Moses; the pronoun "he" in the expression, "and he wrote upon the tables the words of the covenant," must, as has been shown by other texts, refer to the Lord, and not to Moses. This conclusion is also rendered necessary by verse 1 of the same chapter, where it is recorded that "the Lord said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables, which thou breakest." As "it is impossible for God to lie," there can be no question that the Lord himself did the writing, for he promised that he would do it, and we have seen that it is plainly recorded that he did do it.

C. P. BOLLMAN.

THE SEVEN CHURCHES. NO. 6.

SARDIS, THE FIFTH.

"AND unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 3:1-6.

"Sardis" signifies "prince or song of 'oy." It evidently refers to the church of Christ, since the days of Papal persecution, continuing as a distinctive and recognized church till about 1840, but recognized as a class down to the coming of Christ.

Christ presents himself through his Holy Spirit, as the ever-present One, as the One who controls the angels, or ministers of the churches. He had looked down into Sardis. He had seen her power, her progress, her widespread influence, her popularity, her connection with the world, her love of great men and great titles. His discerning eye penetrated beneath the surface. He knew the motives and works of Sardis. He had weighed them in the balances of his word and found them wanting. Instead of keeping their "garments" "unspotted from the world," the people of God had become "defiled" by connection with it. Sardis had formed friendship with the world and had lost her connection with God (James 4), and spiritual life had departed. She had a name to live. Her founders were men of God; she professed a connection with the living Vine; but she was dead—dead, and knew it not.

It is to this time that the words of the apostle apply: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blas-

phemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; *having a form of godliness, but denying the power thereof.*" 2 Tim. 3:1-5. Our Saviour refers to the same time when he says: "And because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. Such has been the condition of the popular churches to a greater or less extent during the last fifty years or more; and the reason of this is that they have refused to walk in the light. The State churches of Europe after having taken some steps of advancement refused to come farther out of the Papal wilderness of error. But when they failed to make progress, God raised up Wesley and others who led the faithful forward into greater light and more simplicity. But even these followers of the Reformers ceased to advance, paused, till Wesleyans, Calvinists, Lutherans, and others have forsaken the principles of their founders, and settled on their lees.

God has great and mighty truths to be given to the world to prepare a people for the coming of Christ, but Sardis heeds them not. God warns her, "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

The churches of the Reformation and those also of later times were built upon principles which were in the main right principles. The declaration which was made by nearly all, that the Bible and the Bible alone was the only standard of faith and morals, was based upon truth. This is how Sardis "received," but she departed into creed-cleft paths, and instead of walking in the constantly increasing light of God's word, she rested on the tradition of error. The injunction was to gather up the little truth possessed, to repent of her past sins, and hold fast in the way, else Christ would come to her "as a thief." This coming is not the coming of Christ in the clouds of heaven with power and great glory, with a shout, with the voice of the archangel and the trump of God, as foretold in Matt. 24:30; 1 Thess. 4:16, etc. That coming will not be to any as the coming of a thief. It is with all the pomp and display of the conqueror. The coming "as a thief" is when he comes to close the probation of man, when Christ leaves his mediatorial seat, lays aside his priestly robe, and comes in before his Father to receive his kingdom. See Dan. 7:13, 14; Luke 19:12. Christ comes to reckon with and judge his servants, before his reward is given; for only those receive reward who are "accounted worthy." Luke 20:35. At the close of this work, all cases will forever be decided. Rev. 22:11, 12. It is at the close of probation; it is at the beginning of the great day of God's wrath. The careless, unsuspecting "know not;" the faithful watching ones know. 1 Thess. 5:1-3.

How fitly this description of Sardis represents the condition of our Protestant churches! The Bible as a guide is treated a thing of the past. Men walk in the imagination of their own heart, or according to the dictation of corrupt and defiled consciences. Conscience is elevated above the plain command of God. Men count God as not particular, but "such an one as themselves." Ps. 50:21.

But, thank God, the picture is not a universal one. There are a "few names in Sardis which have not defiled their garments,"—precious souls in all the various denominations who have kept themselves "unspotted from the world." God recognizes their worth. They do not possess a complete knowledge of the truth; they are not yet out of the wilderness of error and tradition; but they have kept to what truth remained. They have "sighed and cried for all the abominations which are done" in the midst of the professed flock of Christ (Eze. 9); and God will bring them out into the light, and fit them for his kingdom, where they will walk with him in white.

The reward to the overcomer is most precious and fitting. The many defiled their garments in the

world, the few defiled them not. Christ will clothe his faithful ones in the white raiment of his perfect righteousness. Their names will not be blotted out of the book of life, that is, they will be entitled to eternal life. The book of life contains the names of the children of God. When men first accept of the terms of salvation their names are written therein, and will be retained if they meet the conditions and are faithful unto the end. This is evident from Luke 10:20; Phil. 4:3; and Heb. 12:23. Those who are faithful do not have their names blotted out. Those who are unfaithful do. Ps. 69:28. As the names of all who have become connected with Christ, come in review before him in the investigation which must precede their final sentence, those who have been unfaithful, those who have failed to take up their ever-coming crosses, will have their names forever blotted out of the book of life. They are unfaithful servants whose portion will be with the hypocrites and unbelievers. Matt. 25:30. But the faithful, some of whom have had their names erased from the records of proud and popular churches, because they followed the light, those who have borne the cross of Christ, which crucifies the flesh and the world, those who have confessed his name and despised the shame, will not have their names blotted out from Heaven's member registry. Christ confesses their names and proclaims them his children before the assembled hosts of Heaven, and blots out all their sins forever. Acts 3:19.

Therefore, fellow-Christian be of good courage. All with whom you are connected may have a name to live and be dead. But do thou hold fast. Turn away from those who have a "form of godliness," but deny Christ and his power. Hold fast the word of his grace, and the promises to the overcomer are yours. The assurances of God are given to all those who comply with the conditions. Then "he that hath an ear let him hear what the Spirit saith unto the churches."

M. C. W.

PROHIBITORY LAWS NOT RELIGIOUS.

THE idea is quite prevalent that prohibition and religious legislation are necessarily connected; but nothing could be further from the truth. Prohibition laws can rightly be made and enforced only on the grounds that the liquor traffic is uncivil, that it invades the rights of American citizens, by rendering life and property unsafe. Liquor is the direct cause of more crime, pauperism, insanity, and misery than anything else. The State has no right to suppress the liquor traffic because liquor sellers are irreligious, but only because the traffic is the enemy of our homes, and endangers the liberties of the commonwealth.

Horace Greeley, one of the strongest temperance men and prohibitionists of his day, was decidedly opposed to any religious legislation whatever. The view which this distinguished writer held on religious legislation is set forth in a comment on one of the early petitions to Congress in behalf of a religious amendment to the Constitution, a subject which is now being so generally agitated. In the New York Tribune of March 7, 1865, he said:—

"We deny that this is a Christian nation. . . . The Federal Constitution is based on the idea that religious faith is purely a personal matter with which civil Governments have properly nothing to do, and with which they cannot meddle without doing far more harm than good."

It is because such men with such sentiments have been those who have shaped this Government, that America has been so long the land of civil and religious liberty.

"IT IS MY WAY."

MANY people, when reproved for an improper word or action, excuse or justify themselves by saying, "It is my way." Is this a proper ground for justification? Let us see what the Scriptures say about it.

The Lord says, "Amend your ways." Jer. 7:3. If our ways are not right they should be amended, and not justified. The weeping prophet says, "Let us search and try our ways, and turn again to the Lord."

Lam. 3:40. The Lord calls upon us to consider our ways. Hag. 1:5, 7. By careful consideration our ways may not appear excusable.

But the fact that certain ways are our own ways should be no excuse for retaining them, but rather a reason for rejecting them. If we would honor God, we should not do our own way. Isa. 58:13. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Isa. 55:8. Of the wicked he says, "Destruction and misery are in their ways." Rom. 3:16. In pleading with Israel he says, "Thou shalt remember thy ways and be ashamed." Eze. 16:61. The psalmist asks, "Wherewithal shall a young man cleanse his way?" and the answer is given, "By taking heed thereto according to thy word." Ps. 119:9. His own experience is given in verse 104: "Through thy precepts I get understanding; therefore I hate every false way." The law of God is a detector of false ways, therefore we should test all our ways by it. If they are not in harmony with this rule, let us not extenuate nor follow them, but "ask for the old paths, where is the good way, and walk therein." Jer. 6:16.

QUESTIONS ON ROMANS 14.

WILL you please explain what is said in Romans 14 about eating meat? What are we to understand by verses 5 and 6 of the same chapter?

M.

The fourteenth chapter of Romans was evidently written for the purpose of settling questions which were causing some dispute between the Jewish and the Gentile converts in the church in Rome. These questions referred to the eating of meats and to the observance of certain days. From other scriptures, we learn that the Jewish converts were, as a rule, inclined to bind the Gentiles to the observance of their peculiar customs, and it would seem that such was the case at Rome.

Circumcision was often an occasion of controversy, but in chapters 3 and 4 of this epistle the apostle had treated briefly of that question, and so in this chapter he writes upon the only other questions which were likely to be the cause of difference between Jews and Gentiles, namely, the observance of days distinctively Jewish, and the distinction of meats. The generally accepted explanation of verse 3 is thus stated by Dr. Barnes in his notes on Romans: "The question with the Jew, doubtless, was whether it was lawful to eat meat which was offered in sacrifice to idols. In those sacrifices only a part of the animal was offered, and the remainder was eaten by the worshiper or offered for sale in the market like other meat. It became an inquiry whether it was lawful to eat this meat; and the question in the mind of a Jew would arise from the express command of his law. Ex. 34:15."

The question of eating meats offered to idols is fully discussed by the apostle in 1 Cor. 10:20-32. In that place he lays down the general principle that it was as lawful to partake of such meat as of any other unless it was expressly pointed out to the one partaking of it as having been so offered, and unless his partaking of it would be understood as giving countenance to idol worship.

Some take an erroneous view of verse 14, and profess to see in it a justification for the use of meats naturally unwholesome, also tobacco, and even intoxicating liquors. Certainly the apostle meant no such thing; his evident meaning is that things which are healthful and fit for food might be eaten without offense, provided the person partaking of them had no scruples. "But," he adds, "to him that esteemeth anything to be unclean, to him it is unclean;" that is, if in eating, as indeed in anything else, a man violates his conscience he incurs guilt, for whether the act which he commits be in itself sinful or not, if he does it thinking that it is sin, it shows sin in his heart, and he is guilty. The same idea is contained also in verse 23: "He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." He that eats anything, or that does any other act, believing it to be sin, or without a satisfactory conviction of its lawfulness, does to all intents and purposes commit sin, for he

has it in his heart to sin, and is guilty for the intention, just as the man who tells the truth believing it to be a lie is guilty of lying, for his purpose is to deceive, and the essence of lying is in the purpose to deceive; and that is frequently done while the words spoken are themselves true.

Health is a blessing, a gift of God, and it is the duty of everyone to preserve it; and to this end everything should be conscientiously avoided that is detrimental to health, whether it be unwholesome foods, drinks, or whatever else it may be.

On verse 5 might be quoted Dr. Clarke's opinion, not because he is an authority from which there can be no appeal, but simply because he has made a concise statement of what is the evident meaning and also the generally accepted view of the text. He says:—

"Reference is here made to the Jewish institutions, and especially their festivals; such as the passover, pentecost, feast of tabernacles, new moons, jubilee, etc. The converted Jew still thought these of moral obligation; the Gentile Christian, not having been bred up in this way (nor so taught by his Christian instructors), had no such scruples."

Clarkerepudiates the idea that a "Christian is at liberty to consider any day holy or not holy, as he happens to be persuaded in his own mind," and adds, "That the Sabbath is of lasting obligation may be reasonably concluded from its institution."

The fact that Dr. Clarke assumes that Sunday is now the Sabbath does not affect in the least what he has so well stated relative to the meaning of this text; it simply shows how impossible it is to be true to the text and at the same time loyal to the counterfeit Sabbath. But it may be objected that as the apostle says "every day" he must include the Sabbath, but that such a conclusion is not necessary is evident from Ex. 16:4, where we read, concerning the manna, "And the people shall go out and gather a certain rate every day," and yet in the same connection it is stated that they were not to go out and gather upon the seventh day; it is certain, therefore, that the term "every day" does not include the Sabbath.

The apostle treats of the same subject in his epistle to the Colossians (chap. 2:16, 17), where he says expressly that he refers to those things "which are [or were] a shadow of things to come."

Such texts as Rom. 14:5, 6 occasion no trouble, and are not referred to as having any bearing on the Sabbath question, except by those who seek some sort of a justification for refusing to do that which God has plainly commanded all to do, namely, to "remember the Sabbath day to keep it holy."

C. P. BOLLMAN.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

THE FALL OF JERICHO.

(Oct. 28.—Josh. 6:1-16.)

SHORTLY before the taking of Jericho there appeared unto Joshua a man of lofty stature, clad in warlike garments, with his sword drawn in his hand. Joshua did not recognize him as one of the armies of Israel, and yet he had no appearance of being an enemy. In his zeal he accosted him, and said, "Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

THIS was no common angel. It was the Lord Jesus Christ, he who had conducted

the Hebrews through the wilderness, enshrouded in the pillar of fire by night, and a pillar of cloud by day. The place was made sacred by his presence, therefore Joshua was commanded to put off his shoes.

THE burning bush seen by Moses was also a token of the Divine Presence; and as he drew nigh to behold the wonderful sight, the same voice which here speaks to Joshua, said to Moses, "Draw not nigh hither. Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground."

IN order to convey to the mind of Joshua that he was no less than Christ, the exalted one, he says, "Loose thy shoe from off thy foot." The Lord then instructed Joshua what course to pursue in order to take Jericho. All the men of war should be commanded to compass the city once each day for six days, and on the seventh day they should go around Jericho seven times.

"AND Joshua, the son of Nun, called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord. And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets; and the ark of the covenant of the Lord followed them. And the armed men went before the priests that blew with the trumpets, and the rearward came after the ark, the priests going on, and blowing with the trumpets. And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So the ark of the Lord compassed the city, going about it once; and they came into the camp, and lodged in the camp."

Thus they compassed the city with the ark of God. No sound was heard but the tread of that mighty host, and the solemn voice of the trumpets, echoed by the hills, and resounding through the city of Jericho. With wonder and alarm the watchmen of that doomed city mark every move, and report to those in authority. They cannot tell what all this display means. They remember that the Red Sea, forty years before, parted before them, and that a passage had just been prepared for them through the river Jordan. They are much terrified. They are strict to keep the gates of the city closely shut, and mighty warriors guard each gate. For six days, the armies of Israel perform their circuit around the city.

On the seventh day, the people compassed Jericho seven times. "And it came to pass on the seventh day, that they rose early, about the dawning of the day, and compassed the city, after the same manner, seven times; only

on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city." "So the people shouted when the priests blew with the trumpets. And it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city."

God intended to show the Israelites that the conquest of Canaan was not to be ascribed to them. The captain of the Lord's host overcame Jericho. He and his angels were engaged in the conquest. Christ commanded the armies of Heaven to throw down the walls of Jericho, and prepare an entrance for Joshua and the armies of Israel. God, in this wonderful miracle, not only strengthened the faith of his people in his power to subdue their enemies, but rebuked their former unbelief.

JERICHO had defied the armies of Israel and the God of Heaven. And as they beheld the host of Israel marching around their city once each day, they were alarmed; but they looked at their strong defenses, their firm and high walls, and felt sure that they could resist any attack. But when their firm walls suddenly tottered and fell, with a stunning crash, like peals of loudest thunder, they were paralyzed with terror, and could offer no resistance.—Mrs. E. G. White.

SECOND EPISTLE OF PETER.

2 PETER 1:5-7.

(Lesson 2, Sabbath, Nov. 3.)

1. WHAT is done for us through the great promises of God?

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

2. Because of this, what are we to do?

"And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Verses 5-7.

3. What is the foundation of all graces? Verse 5.

4. What is the first thing that faith accomplishes for us?

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

5. Being justified by faith, what do we become?

"For ye are all the children of God by faith in Christ Jesus." Gal. 3:26.

6. Having become children of God, may we settle down in self-satisfaction?

"Be ye therefore followers of God, as dear children." Eph. 5:1.

7. What must we do?

"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." Verse 2.

8. Whose example are we to follow? Verse 2; 1 John 2:6; 1 Peter 2:21.

9. Could we without faith do the things

that God requires? Heb. 11:6; Rom. 14:23, last part.

10. Having been justified, how alone can we remain in that state?

"Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." Hab. 2:4.

11. What does true faith always do?

"But faith which worketh by love." Gal. 5:6, last clause.

12. How alone can faith be shown to be perfect?

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was made perfect?" James 2:21, 22.

13. What is said of a faith from which no works proceed?

"Even so faith, if it hath not works, is dead, being alone." "For as the body without the spirit is dead, so faith without works is dead also." Verses 17, 26.

14. What is to be added to faith?

15. And what to virtue?

16. What knowledge must be added?

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Col. 1:9, 10.

17. What is the nature of this knowledge?

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3:17.

18. What will be the result if we do not obtain this knowledge?

"My people are destroyed for lack of knowledge." Hosea 4:6, first clause.

19. What must be added to knowledge?

20. In what respect must we be temperate?

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. 9:25.

21. What is the meaning of temperance?—*Mastery of self; self-control.* See 1 Cor. 9:27.

22. Does religion have anything to do with one's eating and drinking?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

23. If a man eats and drinks simply for the gratification of his appetite, what does he worship?

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." Phil. 3:18, 19.

24. What great commandment does he break? Ex. 20:3; Matt. 22:37, 38.

25. How are we to glorify God?

"For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20.

26. What will be the fate of those who give themselves up to indulgence in appetite?

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34. See also Phil. 3:18, 19.

NOTES.

"AND beside this giving all diligence, add to your faith," etc. A literal rendering of the words translated "and beside this," would be, "and for this cause," which is equivalent to "wherefore." The reference may be to the divine power that hath given us all things that pertain unto life and godliness, or to the exceeding great and precious promises, or to

the divine nature of which we are made partakers. Because of this power, because we are sons of God, we should use all diligence to add the Christian graces.

THE idea of the apostle is not that any one grace cannot be obtained until the one preceding it has been perfected, as, for instance, that we cannot have any godliness until we are perfect in faith, virtue, knowledge, temperance, and patience; for all these things are a part of godliness. But he means that we should possess them all, and daily add to each. It may, however, be observed that there seems to be a definite relation in point of order, especially between temperance and patience, for it is utterly impossible for an intemperate man to be a patient man. Indeed, temperance is, in a sense, patience, for temperance is self-control, and patience is the controlling of one's self under trying circumstances. All the graces are, in fact, interwoven, but faith is the foundation of all. It must precede every other good thing.

On the word "virtue" Dr. Barnes says:—

"The word here rendered *virtue* is the same which we used in verse 3. . . . All the things which the apostle specifies, unless *knowledge* be an exception, are *virtues* in the sense in which that word is commonly used, and it can hardly be supposed that the apostle here meant to use a general term which would include all of the others. The probability is, therefore, that by the word here he has reference to the common meaning of the Greek word, as referring to manliness, courage, vigor, energy; and the sense is that he wished them to evince whatever firmness or courage might be necessary in maintaining the principles of their religion, and in enduring the trials to which their faith might be subjected. True virtue is not a tame and passive thing. It requires great energy and boldness, for its very essence is firmness, manliness, and independence."

By a comparison of Phil. 3:19 and Ex. 20:3 we learn that intemperance is a violation of the first commandment. But one who violates the first commandment is an idolater. Therefore it is utterly impossible that an intemperate man should be a Christian. A man who is given to surfeiting, has his mind so beclouded that he cannot appreciate divine things, or if he dimly realizes them, he is unable to give them his full attention, and so the great day of God comes and finds him unprepared.

LEO X. ON LIBERTY.

IN his Encyclical on liberty, Leo X. has much to say against false liberty. The reason is, says Father Hecker:—

"Because false views of liberty are prevalent in Europe. They are not so prevalent here, because, thank God! we have true liberty. The founders of our institutions . . . had sound views of liberty. . . . The fundamental principles of American liberty have never been contradicted by the church either in their reality or in the terms in which they have been expressed."

Let us see. The Pope's last Encyclical on liberty attacks "religious liberty" by name, and proceeds:—

"Justice, therefore, forbids, and reason forbids, the State . . . to treat the various religions, as they call them, alike, and to bestow upon them promiscuously equal rights and privileges. Since, then, the profession of one religion is necessary in the State, that one

must be professed which alone is true, and which can be recognized without difficulty, especially in Catholic States. This religion, therefore, the rulers of the State must preserve and protect."

Is it true that this utterance of Leo X. does not contradict "the fundamental principles of American liberty?" Let us see. The Constitution of the United States says:—

"No religious test shall ever be required as a qualification to any office or public trust in the United States."

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press."

We wish Father Hecker would enlighten our readers on this subject. It is not enough for him to say that the Encyclical does not apply to America but to Europe. It contradicts clearly "the fundamental principles of American liberty."—*N. Y. Independent.*

The Missionary.

SUMMARY OF THE PROCEEDINGS OF THE CALIFORNIA CONFERENCE.

THE first meeting of the seventeenth annual session of the California Conference of Seventh-day Adventists was held on the Oakland camp-ground at 9 A. M., September 21, 1888. The president, Elder J. N. Loughborough, in the chair.

Delegates to the number of 147 were present, from the following churches:—

Calistoga, Borrough Valley, Eureka, Fresno, Ferndale, Healdsburg, Lafayette, Los Angeles, Lemoore, Napa, Oakland, Petaluma, Reno, Selma, Sacramento, San Jose, St. Helena, Santa Rosa, San Francisco, Vacaville, and Woodland.

The following churches failed to send delegates:—

Dow's Prairie, Duarte, Lakeport, Norwalk, Nevada City, San Pasqual, Santa Ana, St. Clair, and Virginia City.

The church at Grangeville, organized by Elder E. P. Daniels; San Diego, organized by Elder W. M. Healey; Arroyo Grande, organized by Elder R. S. Owen; and the Scandinavian church at Little River, organized by Elder J. F. Hansen, were admitted into the Conference.

On motion, the chair appointed the following committees:—

On Nomination—Wm. Saunders, H. P. Gray, Geo. H. Gibson.

On Resolutions—Elder A. T. Jones, Elder H. A. St. John, Elder J. H. Cook.

On Auditing—H. P. Gray, G. H. Gibson, N. N. Lunt, W. G. Buckner, B. F. Winkler, M. J. Church.

The Committee on Nomination submitted the following report, which was adopted and the nominees elected:—

"For President, Elder J. N. Loughborough; Conference Committee, Elder W. C. White, Elder N. C. McClure, Elder Wm. Healey, Elder J. H. Cook; Secretary, E. A. Chapman; Treasurer, Pacific Press Publishing Co.

"And your committee earnestly recommend

that the President of this Conference be released from other duties and labors, so that his entire time can be devoted to the actual supervision of the ministerial and other work of the Conference, visiting the churches, and attending to the general wants of the cause, and the spread of the truth."

The following resolutions were presented by the committee and adopted:—

Resolved, That we render sincere thanks to the Lord for the mercies shown to us another year, and for the privilege of this annual conference and camp-meeting.

Resolved, That we look upon the efforts now being made for thorough instruction to secure greater efficiency in the officers of the churches as that which promises much good to the cause and people of God. We therefore recommend: (1) That the officers of the churches hold meetings frequently—once a month at least—for the purpose of consulting together in regard to their duties and the best methods of promoting the interest of the churches in which they officiate; (2) That the Conference Committee choose a corresponding secretary, whose principal duty shall be to correspond with the church officers in regard to this matter; (3) That we likewise recommend that the officers of the churches not only answer the communications of the corresponding secretary of the Conference, but that they do it promptly.

Resolved, That we urge upon our ministers and church elders to be more careful and thorough in the examination of candidates for baptism and church membership, particularly in regard to their Christian experience and spiritual condition.

Resolved, That we are sorry to learn that the regular quarterly meeting exercises are considerably neglected in many of the churches, and we urge the officers of every church to be more careful to carry into effect the standing rules of the denomination on this subject.

Resolved, That we are grateful to God for the fast-opening fields for our missionary operations in foreign countries, and that so many men and women from our own country are willing to devote their lives to the foreign work, and also that God is raising up native laborers to join these in the work.

Resolved, That we heartily adopt the recommendations of the General Conference on the subject of the support of foreign missions, and willingly pledge ourselves to carry into practice the recommendation to lay aside each week, as God has prospered us, means to be devoted to the work of our foreign missions.

Resolved, That we are thankful to God for the success that has attended the opening of a mission for the Scandinavian work in San Francisco.

WHEREAS, We have for many years been looking for an amendment to the national Constitution to open the way for national religious legislation; and,

WHEREAS, In the Blair amendment to the national Constitution, and the accompanying national Sunday bill, there are now pending the very things for which we have so long looked, as that which will surely make the image of the Papacy against whose work the Third Angel's Message pronounces its solemn warning; therefore,

Resolved, That these things should arouse every Seventh-day Adventist, and that they shall arouse us to such earnestness as never before—even such diligence and earnestness as the fearful importance of the Third Angel's Message demands.

Mr. H. L. Adams, an attorney who had carefully examined the Blair Sunday Bill, now before the Congressional Committee, offered the following resolution, which was unanimously adopted by the Conference.

Be it Resolved, That this Conference call the attention of the National Conference of the Seventh-day Adventists to the urgent necessity of sending a delegation to appear before the United States Senatorial Committee on Education and Labor, to use all reasonable efforts to secure the defeat of the following Senate bills, namely:—

A resolution, dated May 25, 1888, and entitled, "A joint resolution proposing an amendment to the Constitution of the United States, respecting establishments of religion and free public schools," and further;

A resolution dated May 21, 1888, and entitled, "A bill 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;"

On the grounds that the said bills are opposed to the common interests of humanity, and the freedom

of religious worship intended to be guaranteed to the citizens of this great republic by its founders and defenders, and that the adoption of said bills would mark a broad and distinct advancement toward the union of Church and State.

And be it further Resolved, That the Pacific Coast asks the appointment on said delegation of Elder A. T. Jones, as one whose diligent study of this question has made him fully competent to perform such work.

WHEREAS, Much precious time is spent at every session of the Conference in listening to and considering the items in detail of the financial and statistical portion of the reports of officers of the Conference, Tract and Missionary Society, and Sabbath-school Association; therefore, be it

Resolved, That we recommend that said officers have their respective reports completed and printed for distribution on the first day of each succeeding camp-meeting.

Resolved, That it is the sense of this annual conference that a minister should be regularly stationed in San Francisco.

WHEREAS, In the April meeting the educational interests of the Conference were considered, and the following recommendations were made,—

1. That the California Conference incorporate so that it may hold school and other property.

2. That the Conference Committee be the educational board for the Conference.

3. That the Conference elect an educational secretary, who shall have the superintendency of the educational work of the preparatory schools in the State, under the direction of the board.

4. That the courses of study adopted for these local schools shall be limited to the kindergarten, primary and grammar grades; therefore,

Resolved, That we as a Conference now indorse these recommendations and ask that they be carried into effect as soon as possible.

Resolved, That we recommend that church schools be established, as soon as it is possible properly to do it, in Oakland, Fresno, Los Angeles, and San Diego.

WHEREAS, The work of the Third Angel's Message is such as to demand the highest and best development of the faculties—religious, mental, and physical—of those who are engaged in it; and,

WHEREAS, The State cannot properly give religious instruction; therefore,

Resolved, That we owe to God a renewed expression of our gratitude, for his blessing in the establishment of Healdsburg College, and the superior educational advantages there placed within our reach.

Resolved, That we owe and that we will give to Healdsburg College our hearty support, financially and morally, and our best influence in all ways and at all times.

WHEREAS, We recognize the Rural Health Retreat as an institution of God's own planting, and that it has an important work to do in spreading a knowledge of the truth; therefore,

Resolved, That we esteem it the duty of all our Conference laborers to carry out to the best of their ability, and according to their best judgment, the resolutions adopted by the California Health and Temperance Association in relation to soliciting subscriptions to the capital stock of the Retreat, and to the Ten Thousand Dollar Fund for the treatment of the worthy poor.

A committee of nine, consisting of the following-named brethren, was appointed to consider the matter of incorporating:—

Elder S. N. Haskell, Elder W. C. White, Elder A. T. Jones, Wm. Saunders, M. J. Church, H. P. Gray, John Biter, V. B. Stevens, Ruel Stickney.

This committee, after due consideration, reported as follows:—

We recommend that the California Conference incorporate as a corporation for profit, and that it be called the Pacific Sabbatarian Association.

1. That its purpose be to receive, hold in trust, mortgage, or sell property, real or personal, for the use or benefit of the Seventh-day Adventist religious institutions on the Pacific Coast.

2. That its purpose be to receive, hold in trust, mortgage, or sell property, real or personal, for the benefit of the Seventh-day Adventist educational institutions on the Pacific Coast, and to receive bequests, legacies, and donations.

3. To give general assistance to Pacific Coast Conferences and societies.

4. That the principal place of business be Oakland, Cal.

5. That its term be fifty years.

6. That its number of directors be nine.

7. That its capital stock be \$250,000, divided into

2,500 shares of \$100 each. And that there be a limitation of stock sold to any one party.

On motion this report was adopted and the following-named persons elected to act as directors: Elder W. C. White, Elder J. N. Loughborough, Elder Wm. Healey, M. J. Church, Erastus Banta, Joseph Leininger, W. A. Pratt, Wm. Saunders, John Morrison.

The Committee on Nomination made the following additional report, which was adopted.

For committee of three to have charge of the charity funds of the Rural Health Retreat: Elder Sanford Rogers, Elder H. A. St. John, and W. N. Glenn.

For delegates to the General Conference: Elder S. N. Haskell, Elder W. C. White, Elder E. J. Waggoner, Elder A. T. Jones, C. H. Jones, and M. J. Church.

For Educational Secretary, Dr. E. J. Waggoner.

Credentials were granted to the following:—

J. N. Loughborough, W. C. White, Wm. Healey, E. J. Waggoner, R. S. Owen, N. C. McClure, Wm. Ings, E. R. Jones, J. H. Cook, G. K. Owen, A. W. Bartlett, H. A. St. John, E. A. Briggs, John Fulton, A. T. Jones, Sanford Rogers, and E. P. Daniels.

The following brethren received ministerial licenses:—

Geo. Hollister, L. A. Scott, Thos. Coolidge, Arthur Hickox, Frank Hope, Frank Lamb, S. Thurston, and Mrs. G. K. Owen.

Resolutions as follows were then offered and adopted:—

Resolved, That we recommend Dr. M. G. Kellogg to connect his interests with the Rural Health Retreat of St. Helena.

Resolved, That this Conference render a vote of thanks to the Oakland *Evening Tribune*, the *Morning Times*, and the Oakland *Enquirer* for the liberal and fair reports they have given us during this camp-meeting; and to Gerald L. Abell for his untiring labor in connection with the above reports.

Resolved, That this Conference express its appreciation of the act of Brother N. T. Burgess in providing the missionary ship for Elder Cudney, and that we pray the blessing of God to rest upon the labor of his missionaries, and give them a prosperous voyage.

On motion of W. C. White it was voted that this Conference issue a Year Book, to contain a report of the proceedings of our denominational societies, and such other facts as may be of interest to our people, the price to be 10 cents.

The church at Temperance having been disbanded was stricken from the roll of churches. The location and preparation of the next general camp-meeting, together with the appointment of the camp-meeting committee, was left in the hands of the Executive Committee of the Conference.

In all ten meetings were held during the session, the last one being at 6 A. M., October 2, 1888. A good degree of interest was manifested throughout, and the attendance at all the meetings was excellent.

J. N. LOUGHBOROUGH, *President*.

E. A. CHAPMAN, *Secretary*.

THE more room, the fuller we shall be filled. The Lord doesn't make space to put in emptiness.—Mrs. Whitney.

"Do right and fear not."

The Home Circle.

THE FIRST TANGLE.

ONCE in an Eastern palace wide,
A little child sat weaving;
So patiently her task she plied,
The men and women at her side
Flocking round her, almost grieving.

"How is it, little one," they said,
"You always work so cheerily?
You never seem to break your thread,
Or snarl or tangle it instead
Of working smooth and clearly.

"Our weaving gets so worn and soiled,
Our silk so frayed and broken;
For all we've fretted, wept, and toiled,
We know the lovely pattern's spoiled
Before the king has spoken."

The little child looked in their eyes,
So full of care and trouble,
And pity chased the sweet surprise
That filled her own, as sometimes flies
The rainbow in a bubble.

"I only go and tell the king,"
She said, abashed and meekly;
"You know he said in everything—"
"Why so do we!" they cried, "we bring
Him all our troubles weekly."

She turned her little head aside;
A moment let them wrangle;
"Ah, but," she softly then replied,
"I go and get the knot untied
At the first little tangle!"

Oh, little children—weavers all!
Our broidery we spangle
With many a tear that would not fall
If on our King we would but call
At the first little tangle.

—Congregationalist.

THE GIRLHOOD OF ROSA BONHEUR.

THE greatest woman painter of the world furnishes an example of privations overcome that would have discouraged any ordinary person. Her father was a struggling artist, giving drawing-lessons, while his wife gave lessons on the piano from house to house, sewing late into the night to help provide for their children. Poverty and hard work killed the young mother, and the three oldest children were put with a plain woman, while the youngest was sheltered by relatives.

Rosa did not love school, but would roam for whole days in the fields and come home with her arms full of daisies and marigolds. As she did not love books, the father, plainly seeing that she must needs support herself, found a place for her with a sewing woman. The child was well-nigh broken-hearted; she disliked the close sewing-room more even than the close school-room. She longed for the flowers and sunshine, made her fingers bleed from the hated needles, and grew so ill that her poor father took her home again and put her in school. Very sensitive—as what poet or painter ever was born otherwise?—she cried herself sick because her shoes were coarse, her dress of calico, her cup tin, with an iron spoon, while many wore silk, had silver mugs, and looked refined and artistic.

Well-nigh discouraged, the father took Rosa home again and let her hang about his studio, busying herself just as she chose. He observed that she modeled and copied whatever she saw him do, and sang at her work the whole day long. Finally he awoke to the fact that the little girl who hated the stitching had wonderful talent. He began to teach her

carefully in drawing; he sent her to the Louvre to copy from the old masters. She worked with an ardor and persistency almost unheard of. Finally an elderly English gentleman said to her, "Your copy, my child, is faultless. Persevere as you have begun, and I prophesy that you will be a great artist." These words put new life into her breast. She went home thinking the same thoughts she had in school when she ate with the iron spoon—that sometime she would be as famous as her school-mates and have some of the comforts of life. She sold the copies she made, and gave the money to her father, who meantime had married a widow with two children, and now a baby had come into the home. To support a wife and seven children would take quite all the talented father and daughter might earn.

Rosa was now seventeen. She had painted a goat, and was so pleased that she determined to make animals a specialty. But, as she had no money, she must go into the country on foot to the farms. Would not the people be amazed at a slight girl coming alone to paint? She never asked. She had a distinct purpose, and nothing could swerve her from it; nobody could consume her time with idle talk or social calls. She usually took a piece of bread in her pocket to eat at the dinner hour, but often forgot to eat it. Often she came home drenched by the rain, but she had painted, and that was happiness enough. But she must use other means to study animals. She would go to the great slaughterpens just outside Paris. So tender-hearted that she could not bear to see the slightest insect hurt, she forced herself to see the killing that she might know how to depict the death agony on canvas. As she sat on a bundle of hay with her colors about her, the drovers and butchers would crowd near, but no insult was ever offered her. They soon became proud of the enthusiastic girl, and probably would have killed any person who would have harmed her.

After the hard work of the day was over, Rosa would illustrate books at night or model little groups of animals for the figure dealers. Her two brothers, Auguste and Isadore, had become, the one a painter and the other a sculptor. Poor as they were, they improvised a sort of garden on their roof, where they kept a sheep with long silky wool, and the boys made for Rosa's birds a net into which they could fly from their cage. Very often Isadore would carry the sheep down on his back from the sixth story, where they lived, to the ground below, and then bring him home again to the topmost story.

At nineteen Rosa was to test the great world. She sent two pictures to the fine-art exhibition, "Goats" and "Rabbits," and the press gave kind notices. The next year three pictures attracted more attention. Two years later she exhibited twelve pictures. Then, in 1849, when she was twenty-seven, and had worked constantly for over a dozen years, the time of triumph came. Her great picture "Cantal Oxen" took the gold medal, and was purchased by England. Vernet, the presi-

dent of the commission of awards, in the midst of a proud assemblage proclaimed the new laureate and gave her a superb Sèvres vase from the Government. The young artist was profoundly thankful, but the poor father was overwhelmed with joy. He was made a director in a Government school, but the release from poverty and unremitting labor came too late, and he died soon after, and Rosa was made director in his stead.

Orders now poured in upon the young artist from every side. Four years later her "Horse Fair" was painted, after a year and a half spent in preparatory studies. It was purchased by A. T. Stewart, of New York, and last year was given by Mr. Cornelius Vanderbilt to the Metropolitan Museum of Art, the one picture being worth over fifty thousand dollars. For this picture Napoleon III. was asked to bestow upon her the cross of the Legion of Honor, but he hesitated because she was a woman. Eugénie, however, had more courage; and when she visited Rosa Bonheur at her beautiful studio at Fontainebleau threw her arms about her neck and kissed her; after the empress departed the artist found pinned upon her breast the cross of the Legion of Honor. She received the Leopold cross of honor from the king of Belgium, said to be the first ever conferred upon a woman. Her brother Auguste, now dead, received the French honor two years after Rosa. She gives away much of her very large income. She dresses simply, always wearing black, brown, or gray, with a close-fitting jacket over a plain skirt. Her working dress is a long gray linen or blue flannel blouse. She is small, with a noble and intelligent face, and is an indefatigable worker. She says: "Art is an absorbent. It demands heart, brain, soul, body, the entireness of the votary; nothing less will win its highest favor. I wed art; it is my husband, my world, my life-dream, the air I breathe."

When Prussia conquered France, orders were given that Rosa's home and paintings should be carefully preserved. Thus does the world honor genius. Henry Bacon, the artist, says of her home: "Behind the house is a large park divided from the forest by a high wall; a lawn and flower-beds are laid out near the buildings, and on the lawn, in pleasant weather, graze a magnificent bull and cow, which are kept as models. In a wire inclosure are two chamois from the Pyrenees, and farther removed from the house, in the wooded part of the park, are inclosures for sheep and deer, each of which knows its mistress. Even the stag bearing its six-branched antlers receives her caresses like a dog. . . . The studio is decorated with stuffed heads of animals of various kinds—boars, bears, wolves, and oxen—and birds perch in every convenient place."—*Sarah K. Bolton, in "Our Youth."*

To rejoice in another's prosperity is to give content to your own lot; to mitigate another's grief is to alleviate or dispel your own.

THERE is always a spot in our sunshine; it is the shadow of ourselves.—*Carlyle.*

HISTORY OF THE MAGNA CHARTA.

KING JOHN, son of Henry II. of England, was one of the most wicked and overbearing of monarchs. At length, being overcome by the evils which had been brought on his kingdom by his own misconduct, he yielded his obstinacy, and became reconciled to the church.

Fearing the invasion of his dominions by the French king, Philip II., he delivered his crown to the Pope, from whom he agreed to hold it as a vassal; but still his natural love for tyranny seemed to increase. He scorned his nobles, and sought every opportunity in his power of infringement upon their privileges. At length the barons were unable to endure his tyranny, and, directed by Lancton, the archbishop, they formed a conspiracy against him.

They assembled at Runnymede, and after much opposition compelled him to sign and seal a famous document, called the Magna Charta, which is still regarded as the "great bulwark of English liberty." After he had signed it, and the people left, he gave vent to his rage in very exciting language.

By its important liberties and privileges are secured to every order of men in the kingdom.

The Magna Charta was signed on the 15th of June, A. D. 1215.

King John died the following year, after a reign of eighteen years, "with scarcely a single virtue to redeem a thousand vices."

He was succeeded by his son, Henry III., who was only nine years of age.—*Selected.*

OVERGROWN BOYS.

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

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

Health and Temperance.

HEALTH OF SCHOOL-GIRLS.

MRS. M. E. BLAKE, writing to the *Boston Journal*, makes the following sensible points in regard to the causes of ill health among school-girls:—

It is not the schools which are answerable for the decay of vigor among our female population. Aside from the few cases of peculiar weakness and dullness which must always be found as exceptions to the mass, there is nothing required in our modern plan of study which should overtax the mental or material strength of any young person. Brought up, as she should be, on simple fare, in simple dress, with care for her hours of exercise and sleep, and kept religiously apart from the vanities and excitements of fashionable dissipation, there is no honest reason why her intellect, her nerves, and her general welfare should not be fully and splendidly developed under the amount of brain work required of her.

Where cases can be found in which the home life even approximates to healthful treatment, there will be no stain of physical or nervous decay found with the girls. There will be instead good digestion and clear eyes, straight backs and sturdy limbs, and an enjoyment of the simple pleasures of every-day life, which will be the best assurance of a capacity for innocent and lasting happiness afterward. The child will not wear the outward semblance of the woman at fifteen; she will not have been delivered over to the outrageous distortion of the corset at the time when nature needs the freest use of her nerves and muscles in order to adjust fairly and strongly the delicate balance of maturity. She will not know the weights of bustles and heavy skirts dragging her out of the gay lightness of childhood into the weariness of backache and headache. She will not be familiar with the unhealthy brilliancy of the theater or the unseasonable diversion of the ball-room; and her eyes will be as free as her soul from any stain of heaviness. She will not be coming home on foot or in a carriage at a time of night when she should be hours deep in peaceful slumber; with the further hindrance of dubious escort, and the climax of frivolous and worthless small talk, sweeping away the bloom of modesty and candor and that sweet audacious innocence which should be the pride and crown of her nature.

These are not the conditions to help a girl in preparing her tasks without weariness, and bringing a clear head to the solution of mathematical problems and Latin sentences. The modern child-woman has sometimes one, sometimes another, sometimes, alas! all of these make-weights to contend with. And the parent, or guardian, or friend—who notes the beginning of nervous strain, the unnatural fluctuation between feverish vivacity and great lassitude, the energetic remonstrance of tortured head and stomach—cuts the Gordian knot of difficulty by blaming the school instead of his own weakness or wickedness.

HOW TO DRINK MILK.

SOME complain that they cannot drink milk without being "distressed by it." The most common reason why milk is not well borne is due to the fact that people drink it too quickly. If a glass of it is swallowed hastily it enters into the stomach and then forms in one solid, curdled mass, difficult of digestion. If, on the other hand, the same quantity is sipped, and three minutes at least are occupied in drinking it, then on reaching the stomach it is so divided that, when coagulated, as it must be by the gastric juice, while digestion is going on, instead of being in one hard, condensed mass, upon the outside of which only the digestive fluids can act, it is more in the form of a sponge, and in and out of the entire bulk the gastric juice can play freely and perform its function.—*American Analyst.*

SALE OF TOBACCO TO MINORS.

A LAW prohibiting the sale of tobacco to minors was passed at the last session of the Illinois Legislature, and its good effects are already apparent, in Chicago at least. The *Chicago Tribune* having made an investigation of the subject says: "It has put an end effectually in this city to the sale of cigarettes to school-boys, a traffic from which the proprietors of the petty school stores derived considerable profit. One of the principals who had most reason to complain, says the effect of the law has been so beneficial that there is scarcely a boy in the school of which he has charge who now uses tobacco in any of its forms. The women principals have been specially zealous in securing observance of the law."—*Fire and Hammer.*

MR. A. S. MERCER, editor of the *Northwestern Live Stock Journal* and agent of the Bureau of Animal Industries of the United States, has recently visited the Salinas Valley, this State, in an official capacity, and reports that at the time of his visit large numbers of horses and cattle were dying in Monterey County of Texas fever, anthrax, and other diseases. The germs of anthrax cannot be killed by burial, but the carcasses of its victims must be burned to exterminate them. The disease is so very contagious that persons engaged in butchering become infected and die. In Gonzales the Spaniards have been taking the beef killed by the disease, jerking or drying it, and selling it in the Salinas market, from whence it is shipped to San Francisco.

The Board of Health appointed Dr. Barrows, a veterinary expert from Washington, with two assistants to subject every animal butchered for the San Francisco market to critical inspection.

THERE never was a more strict temperance pledge than that of Solomon. We think it sufficient to say, Drink not; but he said, "Look not on the wine." The color, the sparkle, the very sight of the intoxicating draught, is enough to awaken the appetite of some men, so that it becomes necessary for them to make a covenant even with their eyes.—*Sel.*

THE RAISIN INDUSTRY.

THE profits of the raisin industry in California are such that there would be no hardship to extensive grape-growers if prohibition were to become a law in this State. When Mr. G. G. Briggs, the father of the California raisin industry, first began to ship raisins to the East he received seventy-five cents a box. The same quality raisins now sell at from \$2.50 to \$4.00 per box, and will average \$3.00. In Fresno County there are vineyards that yield ten tons of grapes to the acre. These dried would make 250 boxes, which, at \$3.00 per box, would bring \$750. At these prices and at the present demand for California raisins, our citizens need not be afraid of ruining our grape industry by adopting prohibition.

ICE IN THE SICK-ROOM.

To keep ice in the sick-room, cut a piece of flannel about nine inches square, and secure it by a ligature about the mouth of an ordinary tumbler so as to leave the cup-shaped depression of flannel within the tumbler to about half its depth. In the flannel cup so formed pieces of ice may be preserved many hours, all the longer if a piece of flannel from four to five inches square be used as a loose cover to the ice cup. Cheap flannel with comparatively open meshes is preferable, as the water easily drains through it, and the ice is kept quite dry.—*Selected.*

News and Notes.

RELIGIOUS.

—Palestine now has 500,000 inhabitants, "not as many," says the *Jewish Times and Observer*, "as the city of Chicago." Of these only seven per cent. are Jews.

—A Jewish paper states that the Baron and Baroness Edmond de Rothschild are about to visit Russia, in order to examine the condition of the Jews there.

—A Catholic priest from Millhousen, Ind., recently returned from a visit to Rome, is credited with the statement that "the affairs of the church in Italy are in bad condition, the Pope and the priests being daily subjected to abuse by the Government and the people. The greater portion of the people in Rome are infidels, and this is one of the reasons why they are so bitter in their hatred of the church." The statement that the greater part of the people are infidels is not at all surprising since infidelity is the legitimate fruit of Catholicism "gone to seed."

—The *American Hebrew* characterizes as "a pious outrage" the expending of \$500,000 annually in efforts to convert the Jews. It calls the missionaries "miserable wretches," and says that the money expended by them "is put to a disgraceful and disreputable use which should cause a blush to mantle the cheeks of those who contribute thereto." These are bitter words and certainly indicate that a people who cherish such feelings toward those who are trying to do them good stand sadly in need of conversion, whatever may be their prospects for such a change of heart.

—"Peter's Pence," which is no small part of the Pope's income, is said to have been originally an English idea, and was at the start a voluntary tribute paid by the English kings to the Pope. After the Pope began to lose his domains, the French began to contribute to his needs by what they called the *denier de St. Pierre*, and in France the greatest sums are yet collected for this purpose. Since 1822 the French have given to the Propaganda Society alone the sum of 220,000,000 francs. In the year 1887, of 6,648,000 francs contributed to this Society, France alone sent 4,355,000 francs, or more than two-thirds of the whole sum.

—Thibet is now the only country barred to missionary operations. But notwithstanding the fact that at present they are not permitted to give the gospel to the 10,000,000 inhabitants of that country, the British and Foreign Bible Society has translated the Scriptures into the Thibetan language, and now has a warehouse filled with Bibles printed in that tongue. The society has confidence in the purpose of God to give the Bible to the whole world, and to open the doors of the nations to his word.

—Ever since the occupation of Rome by the king of Italy, until the first of July last, the Pope has refused to accept the annual stipend voted to him by the Italian Parliament, and it was placed in the treasury subject to his orders. Since that time, however, he has been drawing upon the fund. It is thought that this action is due in part to the falling off of receipts from Ireland, where the Pope's rescript has had a disastrous effect upon contributions. Some also regard it as an indication that the Italian Government is to be recognized by the Vatican. The Italian premier has already announced that when this recognition is accorded the State will make all reasonable concessions to the church.

SECULAR.

—Snow fell in Montreal October 9 to a depth of 5.8 inches.

—The steamer *Baltic* sunk at her dock in Liverpool October 9.

—*Petrel*, the first war-ship built in Baltimore, was launched the 13th inst.

—The official bulletin up to October 13 shows total number of cases of yellow fever in Jacksonville as 3,536; deaths, 311.

—The first labor trouble on the Northern Pacific occurred October 13, when all the yardmen went out on a strike for higher wages.

—Over \$100,000 were raised in New York and Brooklyn for the yellow fever sufferers, besides \$50,000 which passed through Mayor Hewitt's hands.

—It is stated that the Italian Government is unearthing a huge Socialist conspiracy. It has been decided to greatly increase the strength of the expedition for the relief of Emin Bey.

—Twenty thousand Yorkshire colliers have given notice that they will strike unless ten per cent. advance in wages is granted them. Fifty thousand more will probably follow their example.

—Three dhows, having 204 slaves on board, were captured recently off Mocha by the British man-of-war, *Osprey*. The captain and four slaves were killed before the slavers surrendered.

—A secular paper says: "There are 40,000 unemployed men in Chicago. And in face of this the car-drivers strike! Labor organizations, it appears, can only learn wisdom by bitter experience."

—The Cincinnati and St. Louis Express after leaving Washington at 10:45 P. M. October 6, came in collision with the East bound freight train near Dickerson. Three train men were killed and six injured.

—In one hundred years the population under the rule of Great Britain has increased from 35,000,000 to 330,000,000 people. The territorial extent of its dominion is estimated to be 10,000,000 square miles.

—A passenger and a freight train collided on an Ohio road near Massillon, October 11. Both engines, two passenger coaches, and several cars were completely wrecked. Four men were injured, two of them fatally.

—Lord Salisbury, under pressure of the Canadian Government, has instructed the British minister at Washington to protest against President Cleveland's retaliation message as an act of hostility toward a friendly Government.

—A biography, relating solely to the domestic life of the late Emperor Frederick of Germany, the authorship of which is accredited to his wife, will soon be published in London. The profits are to be devoted to the hospital for the treatment of diseases of the throat.

—A disastrous fire along the New York wharf, the 11th inst., burned several vessels, loaded with oil and naphtha, and destroyed warehouses along the dock. Four firemen and a laborer were badly burned in consequence of an explosion. Total loss is estimated at \$365,000.

—A terrible railway accident occurred October 10, on the Lehigh Valley Railroad, at Mud Run, Pa. A large excursion train was run in sections from Wilkesbarre and other points along the line to Hazleton. On the return trip a rear section ran into a forward section. Several cars were telescoped. Eighty persons were killed outright, and it is estimated that twice as many were injured.

—The British steamer *Wensledale* was detained October 11 opposite Hospital Islands, N. Y., on account of the illness of most of its crew with chagres fever. The captain died of the fever September 22. The vessel is filthy, and the sufferers seemingly have received little care.

—The steamer *Queen*, of the National Line, came in collision with the fishing schooner *Madeline*, off the banks of Newfoundland, October 5, cutting her in two. She sank immediately; the crew were asleep in their bunks, and only those on deck were rescued. Twenty persons perished.

—Dr. William Pepper, consulting physician during the last illness of the late General Sheridan, refuses to render a bill, but desires that his services should be regarded only as an expression of the deep and lasting obligation which he, in common with all others, owed to General Sheridan.

—Since 1871 there have been about seventy vessels wrecked in the Arctic waters. The Government vessels since cruising there have rescued over 400 men. There are over 2,000 men employed in the Arctic whalships; but there is not a doctor among them to apply to in case of serious need.

—On account of the recent advance in wheat, the local bakers of Chicago and New York have decided to raise the price of bread one cent per loaf. According to one baker's estimate, 10,000 barrels of flour a week less will be consumed in New York so long as the prevailing stringency continues.

—The greatest depth measured in the ocean exceeds 27,000 feet, and it has been estimated that the mean depth is about 12,500 feet. About 5 per cent. of the ocean area is less than 600 feet in depth, and a somewhat smaller proportion more than 18,000 feet. About 17 per cent. is less than 3,000 feet.

—The Genesee Conference, at Rochester, N. Y., after a heated debate, adopted resolutions disapproving high license by a vote of 132 to 58. Strong resolutions pledging the Conference to abstain from political action of any kind, or influencing members of churches in political action, were adopted unanimously.

—Four German frigates lying in the Bay of Naples for the purpose of firing a salute in honor of Emperor William upon his arrival there, received orders to proceed instantly to Zanzibar, to protect German residents, whose lives and property are endangered by a rising among the natives. They carry 1,630 men and 66 guns.

—In the Bohemian Diet at Prague, Count Thun, German Conservative, expressed the hope that Emperor Francis Joseph would signalize the fortieth year of his reign by crowning himself king of Bohemia. The suggestion caused a sensation. Vienna papers in comments on the matter do not approve the suggestion.

—The vineyards of Los Angeles and San Bernardino Counties are infested with a disease that baffles the skill of the most expert viticulturists, and threatens to destroy the vineyards. The leaves and the fruit are both shriveled up, and a microscopic examination shows a plentiful growth of fungus on both stalks and leaves.

—An increase in the corn crop of 1888 over that of 1887 will be produced almost entirely in the seven great corn States, viz.: Ohio, Indiana, Illinois, Iowa, Missouri, Kansas, and Nebraska. The total for the seven States is 1,435,184,859, as compared with 780,425,000, the yield reported by the department of agriculture for 1887, or a gain of 654,759,859 bushels. Assuming that the crop in other States will be equal to that reported for last year by the department, viz., 675,736,000 bushels, the total corn crop of 1888 will be 2,110,920,858 bushels.

—At Reading, Pa., the ceremonies attending the laying of the corner-stone of St. Mary's Polish Catholic Church, were interrupted by a serious accident. A temporary floor had been laid across the joists and walls of the new edifice, upon which about one thousand people were crowded. The newly constructed walls suddenly gave way, one-fourth of the floor fell, and two hundred people were precipitated to the ground, a distance of eighteen feet. Fully two hours expired before the wounded could be extricated and cared for. One hundred and sixty are on the list of the injured.

—The street-car strikers of Chicago declared a few days after the inception of the strike that cars would not be permitted to run until their demands were met. Several conflicts have occurred between the strikers and the police. The efforts toward a settlement have proved fruitless. The command to the strikers is to "see that no cars go out of the barn," while the chief of police declares, "We shall meet force with force and the cars will be run." One man succeeded in driving a car through a frenzied mob; but when he reached the barn, his jaw was broken, one cheek cut open, one eye closed, and the backs of both hands were cut to the bone.

Publishers' Department.

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OUR NEW YORK OFFICE.

For some time past the Directors of the PACIFIC PRESS PUBLISHING COMPANY have had in contemplation the establishment of a branch office and depository at some central point in the Eastern States. As our work increased and we undertook the publication of subscription books it seemed absolutely necessary to have something of this kind; accordingly, at the last meeting of the stockholders, held in Oakland, Cal., April 23, 1888, the following resolution was unanimously adopted:—

Resolved, That we approve the proposition of the Board to establish a branch office in New York City, and the stationing of an agent there to purchase material, keep a stock of our publications, and work up a wider sale of our subscription books in the Eastern States.

In accordance with the above resolution, rooms have been secured at No. 43 Bond Street, New York City, where a full line of all our subscription books will be carried in stock, thus enabling us to fill orders from the Eastern, Middle, or Southern States on short notice. Probably no other city in the Union has the facilities for shipping to all parts of this country, and the world, that New York has, and we know that the opening of this office will be hailed with joy by all our brethren and sisters.

Orders for trade books, pamphlets, tracts, and periodicals should be sent direct to Pacific Press Publishing Co., Oakland, Cal., as heretofore. Also, whenever there is time, we would prefer to have you order subscription books of the office at Oakland, as it will then save making two shipments.

A supply of the revised and enlarged 700-page edition of the "Great Controversy" will be in stock at the New York Office by December 1, in time for the holiday deliveries.

Brother T. A. Kilgore, who has been connected with our office at Oakland, Cal., for several years, will take charge of this branch office, and orders intrusted to him will receive the same care and attention as though sent to the main office.

We desire to take this opportunity to express our sincere gratitude to our friends for their hearty co-operation in the past, which has enabled us to make this move, and we trust that we shall still have their support. We do not enter into this enterprise as a money-making scheme, but because we feel that the interests of the cause of God demand it, and we trust that under the blessing of God it may prove successful.

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The Signs of the Times.

OAKLAND, CAL., SIXTH-DAY, OCTOBER 19, 1888.

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 report of the Eighteenth Annual Session of the California Tract and Missionary Society will appear next week. We have already received it from the State Secretary, but could not find room for it in this paper.

THOUGH the first edition of "The Fathers of the Catholic Church" has been printed less than a month, paper has been ordered for another edition, which is to be printed soon. The publishers do not mean that the sale of this valuable book shall be hindered by a failure on their part to supply all orders promptly.

UNDER the Scott Exclusion Bill a Chinaman who leaves the territory of the United States, even in traveling from one city to another, as, for instance, from Chicago to Buffalo through Canada, is forbidden to re-enter the United States. Even Chinese sailors leaving an American port on an American vessel are not permitted to return; and a Chinaman taking passage from an American port in Alaska is not allowed to land in Washington Territory.

THE Unitarian *Christian Register* says of Sunday: "The church and the home are institutions which have a lien on Sunday, not because man was made for the Sabbath, but because the Sabbath was made for man."

Certainly, everybody has a lien on Sunday, especially those who keep the Sabbath; for having observed the seventh day "according to the commandment," they have a God-given right to labor on Sunday. With that understanding we quite agree with the *Register*.

THE outlook for the coming winter is anything but cheering to the multitudes of poor people, especially in Europe. England and the Continent will, it is said, need 70,000,000 to 100,000,000 bushels more wheat than the harvest of the world is likely to afford, and much suffering must result to hundreds of thousands who at best are never far from the verge of starvation. Already the price of wheat, and consequently of bread, has advanced, both in this country and in Europe, and to the very poor, that means an increase of suffering.

WILLIAM II., the young German emperor, has made his contemplated visit to Rome and has been honored by both the King and the Pope. Contrary to the program announced some time since, William first paid his respects to King Humbert and later to Pope Leo. It is now asserted that "the desperate and almost undignified attempts of the prelates surrounding the Pope to extort a pledge that the visit of the youthful Kaiser was not to be regarded as an acknowledgment on his Majesty's part that Rome was the capital of United Italy, came to nothing, and the Emperor entered the Eternal City uncommitted in the present and uncompromised for the future upon the quarrel of the Vatican with the house of Savoy."

It is stated, however, that Emperor William observed carefully all the hair-splitting etiquette, which the Vatican persists in demanding of those who visit the great infallible after having enjoyed the hospitality of the Quirinal, and that he "bent his knee to the Pope." In the interview between the Pope and Emperor William, the former emphasized the necessity of the restoration of the temporal power, and said that all sovereigns should unite to assure it.

The Emperor replied that it would be more to the Pope's advantage to unite with those who represent the principles of order and social conservatism, and thereby better secure the peace of the world.

Alluding to this interview, the *Asservatore Romano*, the Papal organ, says that it has not changed the position of affairs, and that Europe will never enjoy permanent peace until the temporal power of the Pope shall have been restored.

THE *Jewish Times and Observer*, of San Francisco, says that "there is nothing too credulous for a Christian journal afflicted with the mania for converting the Jews," and sneers at the statement published by the *New York Independent*, to the effect that "at least 100,000 Jews have been baptized since the commencement of the present century." The conclusion of Dr. Delman that "there are now about 250,000 Jewish Christians in the world," is branded by the *Observer* as "ludicrous," and both the *Doctor* and the *Independent* are called upon to prove their statements by facts and figures. "Not until then," says our Jewish neighbor, "will statements of this kind receive credence."

THE California Conference of the Methodist Church South in its recent session at San Diego, adopted a resolution declaring that "temperance is a moral and not a political question." This was, we suppose, in answer to the "vote-as-you-pray" war cry of the Prohibition party. We have no idea that the Southern Methodists wish to be understood as opposing restrictive or even prohibitory legislation; or that by "moral" they mean "subject only to the moral law." The idea seems to be that each elector has the right to decide for himself whether he will act with one party or with another, or whether he will vote at all. And in this the Methodist Church South is quite correct.

As reported in the *Alta* of October 1, Rev. W. H. Scudder, of San Francisco, while utterly repudiating the Darwinian theory of the descent of man, says that "man is ten thousand times better to-day than when first created." How Mr. Scudder reconciles this statement with the inspired record of the creation of man we are at a loss to understand. The Scripture informs us that God "made man upright," and adds, "but they have sought out many inventions." The whole trend of Bible teaching is that man as created was morally perfect, and might have remained so, but that he sinned and fell into all sorts of abominable practices, and that Christ came into the world to redeem man and restore him to the favor of God, and make it possible for him to regain that which he lost in Eden. But this San Francisco preacher repudiates all that and asserts that man lost nothing in the fall, and that he is now a thousand times better than when God made him. If such sentiment be Christian teaching we would like to know what would be infidelity.

A STRIKING EXAMPLE OF PRESUMPTION.

A CORRESPONDENT of the *Christian Union* asks that paper for information upon the subject of baptism, saying that he is not a Greek or Hebrew scholar and is unable to read the original. He asks: "Does the word authorizing the ordinance mean to dip or plunge, and was this the apostolic mode?" To this the *Union* makes this reply:—

"Thayer's 'Greek-English Lexicon of the New Testament'—the latest authority—thus defines it: 'Christian baptism, according to the view of the apostles, is a rite of sacred immersion, commanded by Christ,' etc. So Smith's 'Bible Dictionary,' art. 'Baptism.' Stanley ('Christian Institutions,' p. 22) says: 'The practice of immersion, though peculiarly suitable to the Southern and Eastern countries, for which it was designed, was not found seasonable in the countries of the North and West. By the general sentiment of Christian liberty this remarkable change was effected. . . . Speaking generally, the Christian civilized world has decided against it. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom.'"

"According to the view of the apostles, baptism" "is a rite of sacred immersion commanded by Christ," but by "the general sentiment of Christian liberty" "a remarkable change was effected;" and this "is a striking example of the triumph of common sense and convenience over the bondage of form and custom"! Yes, we should say so; especially was it a striking example of the triumph of "convenience," for disobedience to a plain requirement of the gospel can scarcely be called an exercise of common sense.

The Saviour instituted an ordinance for the whole world,—for it was to be administered wherever the gospel was preached,—but it "was not found seasonable in the countries of the North and West," and so "by the general sentiment of Christian liberty" another and wholly dissimilar ordinance was instituted in its stead! Instead of being "a striking example of the triumph of common sense," is it not rather a striking example of presumption?

A PERTINENT QUESTION.

THE San Francisco *Call* wants to know why the "Christian scientists" don't go to work for the yellow fever sufferers. It says:—

"The yellow fever continues to rage in the South, and Northern nurses, physicians, and money are hastening to the relief of the sufferers. For a wonder, however, the 'Christian scientists,' 'magnetic healers,' and the whole noble army of 'faith-cure' fanatics have maintained silence. This is hard to understand, as here is the opportunity of a life-time for our credulous friends to demonstrate on a grand scale the efficiency of their teachings. If yellow fever is but a phantom of weak human minds, and its dread effects but the results of disordered fancy, then the victims of their own imaginations should be enlightened; and who is as well calculated to do it as the apostles of the doctrine which teaches that mind only is existent?"

The query of the *Call* is pertinent, and reminds us of the story of one of these so-called "Christian scientists" who while walking home with some friends after one of his lectures sprained his ankle very severely, which caused him much pain. An Irishman who had heard the lecture, coming up behind, comprehended the situation, and exclaimed, "Oh, niver mind, sir, niver mind; its all a crature of your imaginashun, sir."

We believe that, when it is to the glory of God, and for the best interest of his children, the prayer of faith will save the sick, and that God shall raise him up; but the vagaries of "Christian scientists," and "faith-cure" fanatics, savor of egotism, superstition, and blasphemy, and bring reproach upon the Christian name.

It is now announced that Emperor William will visit Queen Victoria in July next. Possibly the date of the visit is placed so far in the future to give opportunity for Prince Bismarck to explain its object to the Pope.

ANY person knowing the whereabouts of one Charlotte Anderson, a member of the San Francisco Seventh-day Adventist Church, will confer a great favor by sending such information to Elder H. A. St. John, 914 Laguna Street, San Francisco, Cal.

GEORGE M. SOUTHWORTH, formerly of Michigan, or anyone knowing his address, will confer a favor by sending it to Mrs. Eunice Green, Berkeley, Cal.

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