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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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TRUST.

I CANNOT see, with my small human sight,
Why God should lead this way or that for me;
I only know he saith, "Child, follow me;"
But I can trust.

I know not why my path should be at times
So straightly hedged, so strangely barred before;
I only know God could keep wide the door;
But I can trust.

I find no answer, often, when beset
With questions fierce and subtle on my way,
And often have but strength to faintly pray;
But I can trust.

I often wonder as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found;
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know, God watches all my path,
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight,
Nor know if for me waits the dark or light;
But I can trust.

I have no power to look across the tide,
To see, while here, the land beyond the river;
But this I know, I shall be God's forever,
So I can trust.

—London Evening Magazine.

General Articles.

DAVID SPARES SAUL.

BY MRS. E. G. WHITE.

AFTER the death of Samuel, David was left in peace for a few months. Saul did not pursue or trouble him, and the son of Jesse returned to the solitude of the Ziphites, thinking they would not now molest him since the king had desisted from following him. But the people knew too well the character of Saul to credit him with sincerely repenting of seeking David's life. These enemies of the son of Jesse hoped to be favored by informing the king of David's hiding-place. They told Saul that David was within their reach, and that they would do their utmost to put him into his power.

This intelligence aroused the demon of passion that had been slumbering in Saul's breast. He thought an opportunity was offered which should not be left unimproved. He summoned his men to arms, and once more led them out in pursuit of David. After the solemn covenant that Saul had made with David, the son of Jesse was not inclined to believe that the king would still seek his life. In company with a few of his men, he started out to see if indeed Saul was pursuing him again. David and his companions beheld the tents of the king and his attendants. They were unobserved; for the camp was quiet in slumber. David called upon his friends to go with him into the very midst of the foe. In answer to his question, "Who will go down with me to Saul to the camp?" Abishai promptly responded, "I will go down with thee."

David and his attendant hastened into the shadows of the hills, and entered the encampment of the enemy. As they sought to ascertain the exact number of their foes, they came upon Saul sleeping, his spear stuck in the ground and a cruse of water at his bolster, while Abner and the people were slumbering on every side. Abishai raised his spear, and said to David, "God hath delivered thine enemy into thine hand this day; now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time." The servant waited for the word of permission; but there fell upon his ear the whispered words: "Destroy him not; for who can stretch forth his hand against the Lord's anointed, and be guiltless? . . . As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed; but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go. So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awakened; for they were all asleep; because a dead sleep from the Lord had fallen upon them."

How easily the Lord can weaken the strongest, remove prudence from the wisest, and baffle the skill of the most watchful. Then

David went over to the other side, and when he was at a safe distance from the camp, he stood on the top of a hill, and cried with a loud voice to the people, and to Abner the son of Ner, saying, "Art thou not a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy Lord the king? for there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster. And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king. And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand? Now therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let him accept an offering; but if they be the children of men, cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods. Now therefore, let not my blood fall to the earth before the face of the Lord; for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains."

David assured Saul that he would be glad to serve him as a servant; but without cause he was pursued as a rebel, and compelled to fly from him whom he would follow. He was cut off from the service of God, separated from the holy land, and driven away from his own people to live with strangers and idolaters. He presents the course of Saul in pursuing him as that of the king taking the flower of his army to seek a flea, or to hunt a partridge of the wilderness.

David urged that the real reasons of the king's enmity be searched out, and the controversy come to an end. He knew that it was jealousy that prompted Saul to hunt him from place to place, until there was no security for him, not even in the rocky home of the goats. He declared that if the Lord had stirred Saul up against him to punish him for his sins, God would accept an offering from him. He would make peace

with God. If it was wicked counselors that advised the king to take such cruel measures against an innocent man, let them be excluded from his presence as men accursed of God.

David pleaded for his life before the relentless Saul. Again the acknowledgment fell from the lips of the king, "I have sinned; return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day; behold, I have played the fool, and have erred exceedingly. And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it." Although Saul had made the promise, "I will no more do thee harm," David did not place himself in his power. This second instance of David's respect for his life, made a still deeper impresson upon the mind of Saul, and brought from his lips a more humble acknowledgment of his fault. He was subdued and astonished at the manifestation of David's mercy and kindness toward him. The son of Jesse might have deprived him of his life, but his soul had been precious in the eyes of him to whom he had thought he must be odious and abhorrent.

Saul had meant all that he had said, yet his relenting and confession came not from genuine repentance and conversion of heart. How many have acted in a similar manner. They have been enlightened by the Spirit of God in regard to the truth, but envy and jealousy and unholy ambition have been welcomed to the soul, and the light of truth has been permitted to grow dim. Men whom God has blessed, who have had new light, new purposes, and new hearts, who have meant to be sincere, have been placed in temptation, and by failing to resist the suggestions of Satan, they have allowed self-esteem, and desire for the highest place, to color all the thoughts and actions of their life. Light and darkness, good and evil, strive for the victory. Oh, that these souls might place themselves in right relation to God, and come into harmony with his law! Jealousy has found an entrance into their hearts, and has woven itself into their characters. Envy and jealousy are like two sisters who blend together in their workings. Envy will lead a man to desire some good which another possesses, and will urge him to use every means in his power to bring down and injure the character and reputation of one in whose place he desires to be. Falsehood, hearsays, and slanderous reports are circulated, and everything that can be made use of will be employed to place the envied man in an unfavorable light before the people. Jealousy leads a man to suspect another of seeking to deprive him of advantages and position. Saul had both envy and jealousy.

"WORDS are spiritual forces, angels of blessing or of cursing. Unuttered, we control them; uttered, they control us."

To obtain perfection it is not necessary to do singular things, but to do common things singularly well.—*Selected.*

CHRIST JESUS THE LAMP.

"AND the city hath no need of the sun, neither of the moon, to shine upon it; for the glory of God did lighten it, and *the lamp thereof is the Lamb.*" Such is the accurate rendering, in the Revised Version, of one of the passages in which the apostle John describes the New Jerusalem. Christ's presence will be the supreme joy and constitute the supreme effulgence of Heaven. Ransomed believers will not only see Jesus there as he is, but they will be "like him"—not equal to their King, but resembling him in holiness. *Character* is the one essential thing about the future life of true believers.

If this be so, then the essential thing with the Christian in Heaven ought to be the essential thing in this world. If we are to be like him there, we should strive to resemble him here. If he is the lamp in that world, then we should seek to walk by the light of that lamp over every step of our journey thither. This ought to be true in regard to our doctrinal beliefs, in regard to our questions of conscience, and to every iota of our daily conduct. Christ is the Alpha and Omega of all Bible piety. Your religious life, my brother, began with him as certainly as this day began with the first glimpse of the rising sun. In your hour of conversion he was the light thereof; your new birth was at the cross, or you never have been born at all. What was true of the inception of your Christian life, remains true until your last breath. There is not a grace of character that is not copied from him, not a holy motion that is not inspired by him, not a victory over sin but is won in his imparted strength, and you cannot take a single upward step towards a better life unless the Lamb is the lamp thereof.

Almost every day there arises some perplexing question of duty. You are troubled as to what you shall do. Selfish interest counsels a certain course. You go to some friend and perhaps he advises the same thing. He says, "It will pay," or it will bring you promotion, or some other advantage. You are looking over the stile and half inclined to step over. But conscience whispers, "What would your Saviour have you do? What will please him best?" Then your better self, the "new man" in you, springs up, and demands that you shall take the path which will most honor Christ, even though it be up a steep hill, and through thorns that tear the garments of your pride. And as you clamber up through the stones and the thickets, you have the blessed Jesus for your companion, and his smile is *the lamp thereof* in every step.

Church-members often come with ethical questions to their pastor. Go direct to headquarters! I do not believe that there is a troublesome question in morals or in practice on which the life and the teachings of our Redeemer do not shed ample light. If Christ is allowed to have the casting vote, you will always decide right. You will choose the right track. You will engage in

the right business; you will be guided into the right field of labor. I knew of a minister who was sorely perplexed about accepting or declining an important call; he made it a matter of prayer for a while, and then concluded to "leave it to old Doctor Alexander, of Princeton." The Doctor was a wonderfully wise man; but to turn from prayer to his decision was like taking a case from the Supreme Court to a justice of the peace. Jesus Christ must be the tribunal in all ethical questions, whether pertaining to business pursuits, or politics, or pleasures. He is to be consulted not only in our work, but in our recreations. If Christ has full possession of a Christian's heart, he will not lust after the indecencies of the play-house, or the revelries of the ball-room, or the gambling operations of "Boards" or markets, or for any pursuit or amusement into which he cannot take his divine Master with him.

The presence of Jesus, too, will brighten every hour of trial. You will find, fellow-Christians, that when you reach the valley of the death-shade, the loving Lamb will be the lamp thereof.—*Rev. T. L. Cuyler, in N. Y. Evangelist.*

PAPAL PRETENSIONS.

A FEW weeks since, in all the Catholic Churches of the Dublin diocese, a letter was read from Archbishop Walsh, and along with it an encyclical from the Pope. In his letter the archbishop speaks of the Pope as "the Sovereign Pontiff, the successor of the Prince of the Apostles, the Vicar upon earth of our Lord himself." In commenting upon these and other blasphemous utterances in the letter, the *Chicago Advance* says:—

In the encyclical it is asserted that it is "the true and proper office of the church to decide what is right and what is wrong in human action." By the church is meant, in this case, the Sacred Congregation, headed by an infallible Pope, to whom there must be an unquestioning and absolute obedience. Anything short of this is sin. Could there be a greater assumption than this? It covers the whole ground. It sweeps the earth and pre-empted the world beyond. So far as the pretensions of the Papacy go, it is impossible to make an over-statement. The assumptions are more extravagant than any language which can be used about them.

Again in this encyclical from the Vatican the "Sovereign Pontiff" says: "We yield to no one in the intensity of our feeling for the condition of the Irish people, and we have no more earnest desire than to see them at length in the enjoyment of peace and prosperity which they have so well deserved." It is not necessary to question the sincerity of this utterance, but it is necessary to question the judgment of Leo and his Sacred Congregation as to what will best promote the prosperity of the Irish people. Most assuredly blind obedience to the Papacy will not. The Catholic Church, with its array of prelates and priests, rising tier above tier, will not. There

need be no hesitation in saying that if there were no Catholic Church in Ireland, there would be no Irish question. If there were no Rome rule in religion, the question of home rule in politics would take its place with general questions of local government throughout the kingdom. The distressing poverty which has so deeply touched the heart of the world, and rightly, too, is, in the last analysis, a product of Popery. Fewer priests, as well as more potatoes, would cure it all; and if the blessings of Protestantism were upon the land, the potatoes would grow, and so would factories, and the multiplied forms of industry. Two years ago the writer attended morning mass at Killarney, and saw the people coming in barefooted, hollow-cheeked, hollow-eyed, hungry. But when he crossed the line of Catholicism and went northward, he found the churches crowded with people who wore shoes, were well-dressed, and well-fed.

The great historical fact is that Papal power does not promote prosperity. Every Catholic country in the world is full of beggars. And Catholic nations make but little progress in the industries until Protestantism wakes them up. The American traveler who is riding through the harvest-fields of Italy to-day sees the farmers threshing their wheat upon the ground, just as they did in Gideon's time. In the provinces of Mexico they still saw their cart-wheels from the end of a log, just as was done in a time "when the memory of man runneth not to the contrary." Five years ago five States of our Union each had more miles of railway than the whole of South America. Illinois had almost twice as many miles as the kingdom of Spain, while the whole of Mexico had fewer miles than our sparsely settled Arizona or Idaho. And it is doubtful whether she would have had any if it had not been for outside enterprise and capital.

Since the Reformation all countries which remained under the sway of the Papacy have fallen to the rear, or stood still. Spain was then the foremost power of the world. Now she is without position or power. France was also at the front, but notwithstanding the amazing conquests of Napoleon, her history has been as humiliating as it has been bloody. Italy steadily dwindled until she overthrew the authority of the Pope. The South American States and Mexico have had no rank or calling or rise or progress, except as they have wrested themselves from the bondage of their Papal establishments and learned lessons of industry, activity, and prosperity from their Protestant neighbors. As Macaulay well said: "Throughout Christendom whatever advance has been made in knowledge, freedom, wealth, and the arts of life, has been made in spite of the church of Rome, and has everywhere been in inverse proportion to her power."

Therefore the world is justified in pronouncing the Pope's promises of prosperity as worthless as his claims to heavenly prerogatives are fraudulent. It is also justified in viewing with alarm all interference from this

quarter with our educational systems; for the man who claims to be the "Vicar of the Lord himself" cannot be the friend of intelligence. Such a claim requires a wide sway of ignorance, or the perversions of a system of education shaped by the power, and for the purposes, of priestcraft.

Lastly, if the Pope is sincere in his declarations against boycotting, he should not proclaim his succession to a line of Popes who were the most extensive and the worst boycotters that this world has ever seen or is likely to see. He will also instruct his priests not to boycott Catholic parents who send their children to public schools.

BIDE A WEE, AND DINNA FRET.

Is the road very dreary?

Patience yet!

Rest will be sweeter if thou art a-weary,
And after night comes the morning cheery;
Then bide a wee, and dinna fret.

The clouds have silver lining,

Don't forget;

And though he's hidden, still the sun is shining;
Courage! instead of tears and vain repining,
Just bide a wee, and dinna fret.

With toil and cares unending

Art beset?

Bethink thee, how the storms from heaven descending
Snap the stiff oak, but spare the willow bending,
And bide a wee, and dinna fret.

Grief sharper sting doth borrow

From regret;

But yesterday is gone, and shall its sorrow
Unfit us for the present and the morrow?
Nay; bide a wee, and dinna fret.

An over-anxious brooding

Doth beget

A host of fears and fantasies deluding;
Then, brother, lest these torments be intruding,
Just bide a wee, and dinna fret.

—Selected.

THE PALACE BEAUTIFUL.

AFTER Christian had entered the little wicket gate on his journey to the Celestial City, he was entertained at the house of the Interpreter, who showed him things that would be profitable to him on his way. He was conducted to where he could behold a beautiful palace, through whose shining portals he could see the forms of singers, and hear the notes of harps and voices, swelling the sweet invitation,—

"Come in. Come in.

Eternal glory thou shalt win."

But around the doors stood a company of fierce, armed men who opposed the progress of those who would enter. There was one brave man who began to press his way through, thrusting right and left until he overcame the resistance, and entered the coveted portals. Christian's eager ear caught the notes of his welcome, and the interpretation of the scene was so evident that the pilgrim, inspired by the valor of the victor, was eager to hasten on his way to the Celestial City.

The thought of that persistent, valorous soul who did not weakly yield to the discouragement that beset his pathway, but fought his way in, while others permitted their hopes to wither and their courage to die, is a thought that brings inspiration and

hope to the soul. A palace beautiful was before him, and it was open for a prince and a conqueror; but no coward could enter there. It was a place for heroes, and his soul despised the danger and the conflict, that he might be accounted a victor.

This scene from the allegory is not only an illustration of the Christian life and its final reward, but also an illustration of daily experiences of conflict and victory. When some mighty opposition lifts itself to hinder our advance in the Christian life, is it not an evidence that a palace beautiful is just before us? Does a general ever fortify an unimportant center? Is an army marshaled to stand on the defensive where there is nothing at stake? Wherever there is a battle to be fought, there is a triumph to be achieved. Where there is great cost, there is great compensation. Where Thermoplae is to be passed, there is to be gained the treasures of Greece, the splendor of Athens, the art of Phidias, the wisdom of the philosophers.

The Celestial City is not to be gained by one tremendous fight at the gates of death; but every day, advancement must be made, and each step will have to be contended for by the earnest soldier of the cross. But it is not alone at the end of the race that the mansions of glory are entered. Wherever there is a narrow way, there are palaces on every hand. There are meadows of peace on the borders of strife, mountains of delight from the vales of woe, pinnacles of discovery from the lowlands of ignorance, observatories that telescope Heaven, and secret treasures in the midst of poverty. But for every outlook toward the Celestial City, the soul must battle, for it is those who "fight the good fight of faith" that overpower the principalities and powers that oppose the pilgrim's advance to the palace beautiful.

The Captain of our salvation has trodden the way before us, and the blood-stains of his footsteps mark his conflicts all along the pathway; but he has left, too, the notes of his victory and the palaces of his rest. Since evil entered our world all good must be wrestled for by its lovers. All knowledge that opens avenues of vision toward God has to be attained through self-denial, concentration, and persistent effort. Look at the naturalist. Does he read the secrets of flower and tree with lazy mind and unskilled thought? Early and late, day after day, by mountain and meadow, he patiently seeks for the portals of unseen palaces, and fights many a battle for an entrance into the delicate secrets of nature. See the astronomer. Does he open the fair scroll of the heavens without sacrifice? Does he jot down indifferently the swing of the planets, and enter the vestibules of infinite space without conflicts? Hours, days, years, tell the record of his battles for accuracy and knowledge, worth sleepless nights and absorbed days of concentration. He fights his way in.

It is so in all the pathways of progress. Artist, musician, mechanic, each has his battles in proportion to his advancement; but, like the fairy prince in Tennyson's poem,

when the touch of triumph has been given to his effort he has found that

"The palace banged and buzzed and clack't
And all the pent-up stream of life
Dashed downward in a cataract."

He who listens for the music of the spheres, will hear the song of the planets unfolding the secrets of order and omnipotence. He who kneels to behold a flower as the handiwork of God, will discover the hidden writing of its petals. Give the cost and the compensation will come. The Master of all that is good and fair has said, "Seek, and ye shall find; knock, and it shall be opened unto you." And again, "When ye shall search for me with all your heart, . . . I will be found of you." The cost is the heart, the compensation is God. When we see his glory in the works of creation, we rejoice. But these are but the outer edges of his robe of light. What will that compensation be that gives us the light itself? No wonder that it is called "marvellous light."

"Like sunshine at noonday his glory breaks in."

We have seen a sudden light flash over the face of a child of God in the very midst of temptation and conflict. What did it mean? It meant that he had fought his way in. The rage of the battle was over; temptation had been resisted; a way of escape had been provided, and an unseen palace had opened its portals, and God had met the soul. "The secret of the Lord is with them that fear him." In the "secret places of the stairs," Christ meets those who love him. Have we not thought that we knew him, and that we trusted in his love, and then temptation overwhelmed, and darkness gathered, and we have reached up searching for him who had seemed so near. We have seemed to be left to fight alone; but when faith said, "Though I cannot see, I believe," we have come off more than conquerors through him that loved us. The mists have dispelled, and suddenly he has met us in a secret place. There was a revelation of his nature that we knew not before, and with deeper appreciation we have said, "My Lord and my God."

Oh, what palaces we may enter after sustained conflicts! The joy of the conqueror, which is the joy of the Lord, may be our joy. We enter into fellowship with his sufferings in the conflict, and into fellowship of his rejoicing in the victory.

Let none of us sit down weeping when foes are pressing opposition to our progress. Let us up with a firmer determination. There is certainly a palace in the path. There is certainly a waiting Lord just beyond. There is certainly a deeper knowledge, a more abundant love, a peace more full, a character more complete. God does not willingly afflict the children of men. He chastens us for our "profit," that we may be "partakers of his holiness."

We must enter in. We must fight the good fight of faith. God is for us, who can be against us? Let all the host of ill oppose, they cannot overpower the weakest one who has Christ for his "Great Heart" and Deliverer. "Take for an helmet the hope of salvation." Let no one lay it off for the fear of

failure. Put on the "breastplate of righteousness," "the shield of faith," the sandals of the "gospel of peace." Grasp "the sword of the spirit, which is the word of God," and fight your way in.

From the open door of the heavenly sanctuary, the voice of the great Conqueror speaks to you, saying, "To him that overcometh I will give to eat of the tree of life," "I will give to eat of the hidden manna," "I will give him a white stone," and a "new name written which no man knoweth," "I will give him power over the nations," "I will give him the morning-star," "I will give him white raiment," "I will not blot out his name out of the book of life, but will confess his name before my Father, and before his angels," "make him a pillar in the temple of my God," "grant to sit with me upon my throne." Is this not enough? "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "The Spirit and the bride say, Come." Shall we not enter on the lists as those who fight and conquer, and at last be with that great company who have "gotten the victory," and who ascribe their salvation to God and to the Lamb?

FANNIE BOLTON.

IMPRESSIONS OF A JAPANESE OF AMERICAN CIVILIZATION.

MR. D. R. MIWA, a Japanese who has had high expectations as to the intellectual and moral standing of Americans, has been disappointed at the actual condition of society as displayed in San Francisco, and writes to the editor of the SIGNS OF THE TIMES lamenting a fact that has troubled many a citizen, native-born. He says:—

"Before I left Japan, I was informed everywhere that America was the land of religion. Of course, I did not think that this was applicable to every part of the country, but it was so forcibly impressed upon my mind that I was surprised when I found in this country an almost contrary state of things from what I had been led to expect.

"On a fine Saturday evening, I passed through Market and Kearny Streets, which are the most crowded portions of San Francisco. How many liquor stores and tobacco shops I saw on these streets! Anyone can easily assert that every block has at least one saloon and one cigar store.

"It is the truth to say that the city is unsurpassed in its external circumstances, that is, in its large and costly buildings, so many numbers of running vehicles, the crowds of people coming and going, etc. But with all this the people are given to much smoking and drinking.

"There is much boasting here of its advancement; but should any city, State, or nation be commended simply for its appearance? Not at all. Appearance is nothing. The goal for which men and nations should strive is the highest improvement, not only in the external organization, but in the mind and soul. Any nation or individual to be deserving of praise

must advance toward the best development of the physical, intellectual, and moral faculties.

"Suppose that you were placed in the city of Herculanium where you might see every sort of art and learning in the highest possible development, in fine sculpture, in painting, in musical accomplishment of such skill that even the most rigid enthusiast among the Puritans could not but be charmed, and yet you beheld the people with no higher thought than to eat and drink, and enjoy the pleasures of the theater and the ball-room, would you count that city as praiseworthy?

"On approaching the people you would be stricken back by the pungent smell of the strong liquors of which they had partaken. Upon going to the book store and inquiring for some work on theology or philosophy, you would be answered, almost invariably, with, 'Sir, we have not the work.' The books mostly kept are music books, novels, and dramas. But the book store is not to be blamed. It only keeps the books that are most in demand.

"The newspaper is another indicator of what society is thinking and doing. The papers of to-day are filled with accounts of murders, lotteries, the usurpation of wives, etc. Their advertisements solicit the attention to remedies for nervous diseases, to complexion lotions, and to tonics to prevent one from becoming bald. In this case, as in the other, the store is utterly exempt from blame. In reality, the stores of a community are nothing more than mirrors, reflecting the tastes and desires of their patrons. They innocently show that the people make their possessors deal in things that are trifling.

"Now if this is the state of things here how can this land justly be called the 'land of the free'? If you can be authorized to say that it may be so called, what a disgusting thing is freedom? Has this country any right to be named 'civilized'? Can America be termed 'the enlightened nation'? And, above all, can Americans consistently boast that they are 'the Christian people,' while the worst crimes are committed, and the grossest evils exist? They despise other people as pagans, while they claim their superiority from the fact that they worship the 'true God.'

"I am very sorry that I find so many things contrary to what I expected in this city, which is one of the most conspicuous cities in this so-called 'land of religion.'"

The letter closes with a statement of the writer's anxiety for the future of America, and also for the future of his native country. There is enough in the condition of society to awaken not only the solicitude of an enlightened foreigner, but also to arouse every citizen to inquire into the causes of so much evil. That saloons and tobacco stores are so prominent in San Francisco bodes no good to the city, and tells no flattering tales of the attainment of its citizens, even to one from a pagan land. That the papers are filled with accounts of murders and lotteries and evil-doings, that the stores are filled with trifling baubles, and that the books most in demand are light,

trashy novels, does surely indicate a state of moral and mental deterioration that is alarming, to say the least.

Were it not for the "sure word of prophecy," which is "as a light that shineth in a dark place," we would indeed be in perplexity; but "in the last days," says the apostle, "perilous times shall come." "Evil men and seducers shall wax worse and worse." "As the days of Noah were, so shall also the coming of the Son of man be." We cannot hope for the conversion of the world, for the reformation of society, but we can lift up our heads and rejoice, for "our redemption draweth nigh." And when the Lord comes to end this night of sin

"The hosts of ill, as their ranks advance,
Shall wither and fall at his glance."

The nations that have kept the truth shall enter into the "land of the free," wherein shall abide a truly "enlightened people," even the ransomed of the Lord.

We would point our Japanese friend, with all others who "sigh and cry for the abominations" that are done in the land, to the New Jerusalem, of which it is written that "there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

WRONG WORDS.

JOB says, "How forcible are right words;" that is, how "weighty" or "impressive" for good are good words, rightly spoken. The wise man declares of a man that "is hasty in his words," that "there is more hope of a fool than of him." Jesus taught that men will "be justified" or "condemned" according to the words they have spoken. How careful we should be what we speak; for every idle word will have to be met in the Judgment, and accounted for in the day of God.

Although we have the most careful instruction on this point, how many, even among professed Christians, carry on conversation that is full of jesting and joking. The recording angel must be grieved to have to chronicle such things against them, knowing that they will have to be met in the day of final accounts.

There are others who give way to the most violent outbursts of temper, if crossed in any way, and they utter the most hasty and cruel words. The Spirit of God is grieved away, religion is driven out of their hearts and homes, and Satan triumphs.

It was said of the words of Christ, "These are not the words of him that hath a devil." From this we may conclude that we may determine from the words spoken whether a person is possessed of the Spirit of God, or under the control of the evil one. Words indicate the state of the heart.

It has always been considered a great thing in time of war to conquer a city, and yet Solomon writes, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." He says again, "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in Heaven, and thou

upon earth; therefore let thy words be few."

In his farewell letter to the Corinthian brethren, Paul exhorted them to be "perfect," to be of "good comfort," to be of "one mind," and to "live in peace." His advice meant a great deal. To Timothy he said, "Shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker."

There are many precious promises to encourage us to overcome the evil habit of evil speaking. Says the wise man, "In a multitude of words there lacketh not sin; but he that refraineth his lips is wise." How forcible are right words! "A word fitly spoken is like apples of gold in pictures of silver."

The Saviour declares, "He that gathereth not with me scattereth abroad." Our words and actions are either good or evil, and they exert a gathering, or a scattering, influence—for, or against, Christ. "Death and life are in the power of the tongue." Says Peter, "He that will love life, and see good days, let him refrain his tongue from evil and his lips that they speak no guile." Says the wise man, "Whoso keepeth his mouth, and his tongue, keepeth his soul from troubles." And the testimony of the apostle James is, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle his whole body."

MARY MARTIN.

"THY WILL BE DONE."

SELFISHNESS and self-will are very nearly related to each other; each sin is of the same family. Selfishness covets that which is not its own, and leads to theft and murder and almost every variety of crime. Self-will seeks to have its own way, and its natural fruit is injustice and hatred. It exalts itself and will not yield; and if it cannot rule, it will seek to ruin.

Christ came from Heaven to earth to save men from their sins. He set an example for us to follow. He laid aside his glory, and took the form of a servant. He was with his disciples as one that served. He came not to do his own will, but the will of Him that sent him; and in his deepest trial and sorest temptation, when his soul was exceeding sorrowful, even unto death, he could say, "Thy will be done;" not as I will, but as thou wilt.

The great lesson for the disciples of Christ to learn is to follow him. "Learn of me," he says, "for I am meek and lowly of heart."

He gave himself for us. We owe our all to him, and we should willingly give him all. He was servant to us, and we should cheerfully serve him. And to serve him is to serve those for whom he died. He bids us work in his vineyard. He yielded his will, and drank the bitter cup. It is those who renounce and subdue self-will that will have a part in his inheritance. When we say, *I will* and *I will not*, we do not follow Christ, nor exemplify his meekness and gentleness. The apostle

Paul followed Christ. Said he, "I Paul myself beseech you by the meekness and gentleness of Christ." "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord." When we have the same spirit, we shall be able to follow such advice. Let all be of this mind. R. F. COTTRELL.

LEAVENED WITH THE WORLD.

IN a recent article on "The Gospel for the Masses," Rev. Arthur T. Pierson, D. D., thus plainly states the following wholesome but unpalatable truths relative to the spiritual condition of the popular churches:—

The church is largely leavened with the world, adopts worldly maxims, and robs the gospel in worldly charms, seeking by making it *attractive* to make it *effective*. The pulpit sometimes becomes a platform for lectures more fit for the *lyceum*, and sometimes a stage for dramatic acting more fit for the *theater*! The service of sacred song is turned into a display of *art*, in which an appeal to esthetic taste takes the place of the divine savor and flavor of *worship*. In his house, where "the Lord alone shall be exalted," classical music is exalted, pagans and papists are hired to lead us in praise; or a profane, drunken organist sometimes uses the keys of the grandest of instruments to play out the congregation, and *play out* the impression of the gospel. We build Gothic cathedrals, furnish them with crimson and gold, adorn them with the pencil and chisel of art; then we have concerts and lectures, fairs and festivals, entertainments and excursions; and we say, "Surely we shall draw the people to the house of God." But they *do not come*. The writer went to a splendid church on the Pacific Coast, where a silver-tongued preacher had his throne, and a choir of artists warbled music; there were *seven* performances by organ, and quartette, and then a grand oration, but the church was more than half empty.

Such are the facts as they exist in the churches to-day, and, commenting upon them, Dr. Pierson says:—

Such charms do not permanently draw the eyes of men to God's house, and their feet to his altars and feasts. Zion's attractions are peculiar to herself; they "are not of the world even as He is not of the world." The church, robed in the world's charms, instead of drawing the world to herself and to Christ, takes the infection of the worldly spirit; therefore her Master bade her "*keep herself unspotted from the world*," "hating even the *garment spotted by the flesh*!"

If we mean to draw souls to God's house, let it be by proper charms of a pure gospel, simple and soul-satisfying; by praise full of devotion, and prayer full of devoutness; by that atmosphere which is peculiar to the assembly of true worshipers. These secular attractions, even while the power lasts, make the cross of none effect; they turn the mind from the things of Christ. Even when they *draw*, it is in the same direction as the world does!

If the church would attract worldly souls, she must offer them what the world does not and cannot,—solid, substantial satisfaction, draughts of living water from a divine fountain, and not stagnant water from a broken cistern. Quench the thirst of souls that they may come.

"SANCTIFIED afflictions are spiritual promotions."

The Signs of the Times.

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

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

CORRESPONDING EDITORS.

S. N. HASKELL, }
J. H. WAGGONER, } M. C. WILCOX,
G. C. TENNEY.

OAKLAND, CAL., SIXTH-DAY, NOVEMBER 2, 1888.

EDITORIAL CORRESPONDENCE.

AFTER a pleasant journey of nearly six days, we arrived in Battle Creek, Mich., Tuesday night, October 2, and found a most comfortable home at the Sanitarium. Too much cannot well be said in praise of this excellent institution for the care of the sick. Every appliance necessary for the treatment of disease and the comfort of patients is found there, and best of all is a corps of well-drilled, faithful, and obliging nurses and attendants. The Sanitarium is meeting with abundant success, for the reason that it has deserved it.

The college located there is also having a prosperous year. The teachers are all of good courage, and the students seem to engage in their work with hearty enthusiasm. Best of all, there is a good spiritual interest. A Sabbath-school and prayer and social meeting are held solely for the students, and the interest seems to be good. We sincerely wish the laborers in the Sanitarium and college Godspeed in the good work which they are doing.

The few days that we had to spare passed too quickly, and on the night of the 8th we left with a party of Michigan delegates, for the General Conference at Minneapolis, where we arrived on the morning of the 10th.

Although but few delegates arrived before the 10th, the institute which had been appointed to precede the Conference was organized that day, according to appointment. The work of the institute was appointed as follows: Devotional meeting, at 7:45 A. M.; consideration of how to advance the work of the message, at 9 A. M.; Bible study, at 10:30 A. M.; and 2:30 P. M.; instruction in regard to the church and church officers, at 4 P. M.; and foreign missionary work, at 7:30 P. M. Each department of the work was placed in charge of a special committee, and the program was quite closely followed, with decidedly interesting results.

The principal subjects of Bible study were the ten kingdoms into which, according to the prophecy, the Roman Empire was divided, the establishment of the Papacy, and of its counterpart, the proposed National Reform Government; and the law and the gospel in their various relations, coming under the general head of justification by faith. These subjects have aroused a deep interest in the minds of all present; and thus far during the Conference one hour a day has been devoted to a continuance of their study.

The first meeting of the Conference was held October 17, at 9 A. M. Owing to the sickness and necessary absence of the president, Elder Geo. I. Butler, Elder S. N. Haskell was elected president *pro tem*. The various fields are represented in Conference as follows:—

BRITISH MISSION—S. N. Haskell.
CALIFORNIA—W. C. White, S. N. Haskell, A. T. Jones, C. H. Jones, E. J. Waggoner.
CENTRAL AMERICA—T. H. Gibbs.
CENTRAL EUROPE—L. R. Conradi.
COLORADO—E. H. Gates, C. P. Haskell.
DAKOTA—W. B. White, N. P. Nelson, Valentine Leer.
DENMARK—J. G. Matteson.
ILLINOIS—G. B. Starr, A. O. Tait.
INDIANA—Wm. Covert, Victor Thompson, B. F. Purdham, R. B. Craig.
IOWA—J. H. Morrison, C. A. Washburn, H. R. Johnson, W. H. Wakeham, W. R. Smith, H. Nicola.

KANSAS—C. A. Hall, L. J. Rousseau, C. McReynolds, J. W. Bagby, S. S. Shrock.

KENTUCKY—C. W. Flaiz.

MAINE—J. B. Goodrich.

MICHIGAN—J. D. Van Horn, J. Fargo, H. W. Miller, G. G. Rupert, Harmon Lindsay, M. B. Miller, C. Eldridge, J. N. Brant, H. S. Lay, Wm Ostrander, F. D. Starr.

MINNESOTA—A. D. Olsen, L. Johnson, H. Grant, C. C. Lewis, Allen Moon, F. L. Mead.

MISSOURI—D. T. Jones, J. W. Watt, J. B. Beckner.

NEBRASKA—J. P. Gardner, W. C. Boynton, W. N. Hyatt.

NEW ENGLAND—A. T. Robinson, E. E. Miles.

NEW YORK—M. H. Brown, M. C. Wilcox.

NORTH PACIFIC—T. H. Starbuck.

NORWAY—J. G. Matteson.

OHIO—R. A. Underwood, H. M. Mitchell, J. E. Swift.

PENNSYLVANIA—J. W. Raymond, L. C. Chadwick.

SOUTH AMERICA—G. G. Rupert.

SWEDEN—J. G. Matteson.

TENNESSEE—J. M. Rees.

TEXAS—T. T. Stevenson.

UPPER COLUMBIA—H. W. Decker.

VERMONT—T. H. Purdon.

VIRGINIA—R. D. Hattell.

WEST VIRGINIA—W. J. Stone.

WISCONSIN—A. J. Breed, W. W. Sharp, W. S. Hyatt, B. M. Shull, P. H. Cady.

The following were counted among the delegates by virtue of their having been in the employ of the General Conference during the whole or part of the year:—

S. H. Lane, O. C. Godsmark, D. T. Bourdeau, E. W. Farnsworth, D. E. Lindsey, F. E. Belden, A. R. Henry, R. M. Kilgore, J. F. Hanson, C. W. Olds, Uriah Smith.

Committees were appointed as follows:—

On Nominations—J. B. Goodrich, J. Fargo, Dan. T. Jones.

On Resolutions—R. A. Underwood, A. T. Robinson, L. R. Conradi, E. J. Waggoner, E. H. Gates.

On Licenses and Credentials—R. M. Kilgore, I. D. Van Horn, H. Nicola.

On Distribution of Labor—E. W. Farnsworth, A. J. Breed, Lewis Johnston, G. G. Rupert, C. H. Jones, together with the General Conference Committee.

On Auditing—A. R. Henry, C. Eldridge, J. W. Raymond, J. Fargo, H. W. Miller, A. T. Robinson.

On Finance—C. H. Jones, Harmon Lindsay, A. R. Henry, C. Eldridge, A. T. Jones, and the presidents of the various State Conferences.

As yet none of the committees have reported, and the time of the Conference has been devoted to reports from the mission fields.

Two new Conferences, Arkansas and Australia, were admitted into the General Conference, the former having ten churches, and the latter six.

One meeting of the International Sabbath-school Association has been held, and committees were appointed as follows:—

On Nominations—R. M. Kilgore, A. T. Robinson, A. J. Breed.

On Resolutions—E. J. Waggoner, C. C. Lewis, M. C. Wilcox, M. B. Miller, W. W. Sharp.

On Auditing—F. E. Beldon, M. H. Brown, A. D. Olsen.

The committees are all at work, and by the next report much business will doubtless have been accomplished.

Much praise is due the members of the Minneapolis church, and especially those connected with the mission, for the abundant hospitality which they have provided for the delegates and visitors. Everybody has been made comfortable, and the efforts of the Minneapolis brethren and sisters are highly appreciated.

Minneapolis, Minn., October 22, 1888.

In the cities of New York, Philadelphia, and Brooklyn there are 1,425,000 persons for whom no sittings are provided in the churches of any denomination.

THE "EPISTLE OF BARNABAS."

IN accordance with the promise made last week, we will now enter upon a brief examination of the writings of the so-called "Christian Fathers." Prominent among these writings is what is known as "The Epistle of Barnabas," which purports to have been written by the companion of the apostle Paul. Of this epistle "McClintock and Strong's Encyclopedia," article "Barnabas, Epistle of," says:—

"An epistle has come down to us bearing the name of Barnabas, but clearly not written by him. . . . The writer evidently was unacquainted with the Hebrew Scriptures, and has committed the blunder of supposing that Abraham was familiar with the Greek alphabet some centuries before it existed."

The "Encyclopedia Britannica" says: "The internal evidence is conclusive against its genuineness."

Mosheim says:—

"The epistle that has come down to us with the name of Barnabas affixed to it, and which consists of two parts, the one comprising proofs of the divinity of the Christian religion derived from the books of the Old Testament, the other, a collection of moral precepts, is unquestionably a composition of great antiquity, but we are left in uncertainty as to its author. For as to what is suggested by some, of its having been written by that Barnabas who was the friend and companion of St. Paul, the futility of such a notion is easily to be made apparent from the letter itself; several of the opinions and interpretations of Scripture which it contains, having in them so little of either truth, dignity, or force as to render it impossible that they could ever have proceeded from the pen of a man divinely instructed."—*Eccles. Com., cent. 1, sec. 53.*

Neander says: "It is impossible that we should acknowledge this epistle to belong to that Barnabas, who was worthy to be the companion of the apostolic labors of St. Paul, and had received his name from the power of his animated discourses in the churches."

In his "Ecclesiastical History," Mosheim again says: "The epistle of Barnabas as it is called, was, in my judgment, the production of some Jewish Christian who lived in this century [the first] or the next, who had no bad intentions, but possessed little genius and was infected with the fabulous opinions of the Jews. He was clearly a different person from Barnabas, the companion of St. Paul."—*Book 1, cent. 1, part 2, chap. 2, sec. 21.*

Yet so little is really known of the one who really wrote this epistle that while these writers suppose him to have been a Jew, and of the first century, the "Schaff-Herzog Encyclopedia" says: "The opinion to-day is, that Barnabas was not the author. The epistle was probably written in Alexandria, at the beginning of the second century, and by a Gentile Christian."

Dr. Schaff, in his "History of the Christian Church" (section 121), says: "The writings which have come down to us under the names of Barnabas and Hermas are of uncertain origin."

Kitto's "Encyclopedia of Religious Knowledge" (article "Barnabas") says of the writer of this epistle:—

"He makes unauthorized additions to various parts of the Jewish Cultus; his views of the Old Economy are confused and erroneous; and he adopts a mode of interpretation countenanced by none of the inspired writers, and to the last degree puerile and absurd. The inference is unavoidable, that Barnabas, 'the son of prophecy,' 'the man full of the Holy Spirit and of faith,' was not the author of this epistle."

And in the article on "The Lord's Day," the so-called "Epistle of Barnabas" is spoken of as "probably a forgery of the second century."

Bishop Arthur Cleveland Coxe, in his introductory note to the epistle as published by the Christian Literature Publishing Company, says:—

"The writer of this epistle is supposed to have been an Alexandrian Jew of the times of Trajan and Hadrian. He was a layman; but possibly he bore the name of 'Barnabas,' and so has been confounded with his holy apostolic name-sire."

The original introductory note by the translators of the epistle for the Edinburgh edition, says that "nothing certain is known as to the author of the epistle. The writer's name is Barnabas, but scarcely

any scholars now ascribe it to the illustrious friend and companion of St. Paul."

"In point of style, both as respects thought and expression, a very low place must be assigned it. We know nothing certain of the region in which the author lived, or where the first readers were to be found."

It will now be in place to quote a few passages from the famous document, that our readers may judge for themselves of its character. And first we shall quote the "valuable testimonies" "in favor of the observance" of Sunday. All that is said on this subject is contained in chapter 15 of the epistle, which we quote entire:—

"Further, also, it is written concerning the Sabbath in the decalogue which (the Lord) spoke, face to face, to Moses on Mount Sinai, 'And sanctify ye the Sabbath of the Lord with clean hands and a pure heart.' And he says in another place, 'If my sons keep the Sabbath, then will I cause my mercy to rest upon them.' The Sabbath is mentioned at the beginning of the creation (thus): 'And God made in six days the works of his hands, and made an end on the seventh day, and rested on it, and sanctified it.' Attend, my children, to the meaning of this expression, 'He finished in six days.' This implieth that the Lord will finish all things in six thousand years, for a day is with him a thousand years. And he himself testified, saying, 'Behold to-day will be as a thousand years.' Therefore, my children, in six days, that is, in six thousand years, all things will be finished. 'And he rested on the seventh day.' This meaneth: when his Son, coming (again), shall destroy the time of the wicked man, and judge the ungodly, and change the sun, and the moon, and the stars, then shall he truly rest on the seventh day. Moreover, he says, 'Thou shalt sanctify it with pure hands and a pure heart.' If, therefore, anyone can now sanctify the day which God has sanctified, except he is pure in heart in all things, we are deceived. Behold, therefore: certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves. Further, he says to them, 'Your new moons and your Sabbaths I cannot endure.' Ye perceive how he speaks: Your present Sabbaths are not acceptable to me, but that is which I have made (namely this), when, giving rest to all things, I shall make a beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead. And when he had manifested himself, he ascended into the heavens."

That is the whole of it; and this is what Doctor Schaff, in immediate connection with that which we have quoted from him, calls "a valuable testimony" "in favor of the observance of the Christian Sabbath." But it is useless to try to analyze it, because it doesn't mean anything. The writer misquotes Scripture, and manufactures it when he doesn't find any to suit his purpose. He also allegorizes the plainest statements of fact, and strings words together in such a way as to defy comprehension by the most acute grammarians. But all of this can be overlooked so long as he mentions the "eighth day," and thus furnishes "valuable testimony" for the observance of Sunday. The friends of the Sunday-sabbath could not make a more perfect exhibit of the scarcity of argument in its behalf, than by saying that the so-called "Epistle of Barnabas" contains "valuable testimonies" in its favor.

This chapter alone sufficiently proves the truth of the statement that the epistle contains "absurd and trifling interpretations of Scripture," but we will give a few more instances. In the last part of chapter 9 there is some information which the writer of the epistle considered the most valuable of any he had to bestow. We quote:—

"Learn then, my children, concerning all things richly, that Abraham, the first who enjoined circumcision, looking forward in spirit to Jesus, practiced that rite, having received the mysteries of the three letters. For (the Scripture) saith, 'And Abraham circumcised ten, and eight, and three hundred men of his household.' What, then, was the knowledge given to him in this? Learn the eighteen first, and then the three hundred. The ten and the eight are thus denoted—Ten by I, and eight by H. You have (the initials of the name of) Jesus. And because the cross was to express the grace (of our redemption) by the letter T, he says also, 'Three Hundred.' He signifies, therefore, Jesus by two letters, and the

cross by one. He knows this, who has put within us the engrafted gift of his doctrine. No one has been admitted by me to a more excellent piece of knowledge than this, but I know that ye are worthy."

This is truly an astonishing and most excellent piece of information! Archdeacon Farrar says of it:—

"It never even occurred to Barnabas or to any who adopted this singular specimen of exposition that there was any absurdity in attributing to a Chaldean Emir an application of mystic processes and numerical values to the letters of an alphabet which had no existence till hundreds of years after he had returned to dust."—*History of Interpretation*, p. 168.

But although the egotistical pseudo-Barnabas considered this the most "excellent piece of knowledge" that he had condescended to share with the common crowd, the chapter immediately following (chapter 10) certainly surpasses it in that sort of wisdom. The chapter is entitled, "Spiritual Significance of the Precepts of Moses Respecting Different Kinds of Food," and a part of it reads as follows:—

"Now, wherefore did Moses say, 'Thou shalt not eat the swine, nor the eagle, nor the hawk, nor the raven, nor any fish which is not possessed of scales'? He embraced three doctrines in his mind (in doing so). Moreover, the Lord saith to them in Deuteronomy, 'And I will establish my ordinances among this people.' Is there then not a command of God that they should not eat (these things)? There is, but Moses spoke with a spiritual reference. For this reason he named the swine, as much as to say, 'Thou shalt not join thyself to men who resemble swine.' For when they live in pleasure, they forget their Lord; but when they come to want, they acknowledge the Lord. And (in like manner) the swine, when it has eaten, does not recognize its master; but when hungry it cries out, and on receiving food is quiet again. . . . Moreover, 'Thou shalt not, he says, 'eat the hare.' Wherefore? 'Thou shalt not be a corrupter of boys, nor like unto such.' Because the hare multiplies, year by year, the places of its conception; for as many years as it lives so many [places of conception] it has. Moreover, 'Thou shalt not eat the hyena.' He means, 'Thou shalt not be an adulterer, nor a corrupter, nor be like to them that are such.' Wherefore? Because that animal annually changes its sex, and is at one time male, and at another female. Moreover, he has rightly detested the weasel. For he means, 'Thou shalt not be like to those whom we hear of as committing wickedness with the mouth, on account of their uncleanness; nor shalt thou be joined to those impure women who commit iniquity with the mouth. For this animal conceives by the mouth.'"

For the sake of brevity we have omitted parts of this chapter, but the omitted portions contain no redeeming features; and the quotations given indicate the real character not only of this chapter but of the entire epistle, which even to-day is quoted as containing "valuable testimony" in behalf of Sunday observance. Certainly the thoughtful reader cannot fail to see that scarcely any stronger indictment could be brought against the Sunday institution than the fact that it draws testimony for its support from such a source. It is true that Sunday advocates say that they do not depend upon this testimony; but we notice that they never fail to quote it. The simple knowledge that the so-called "Epistle of Barnabas" is quoted in behalf of any doctrine or practice, should be sufficient evidence that such doctrine or practice is unworthy of belief. With this we leave the pseudo-Barnabas. W.

"REMEMBER the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven, and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

"Saturday: The seventh or last day of the week; the day following Friday and preceding Sunday."—*Webster's Unabridged Dictionary*.

"Hallow: To make holy; to set apart for holy or religious use."—*Webster*.

The seventh day is the day commonly called Saturday. The fourth commandment says that "the seventh day is the Sabbath of the Lord thy God;" that God set it apart for holy use. Reader, do you keep the fourth commandment? If not, why not?

THE SEVEN CHURCHES. NO. 8.

LAODICEA, THE SEVENTH.

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 14-21.

If we have been correct in our chronology of the first six churches, as seems clearly evident, we were brought down to 1844 by the Philadelphian stage. Then the 2300 days of Daniel 8:14 ended; and there the cleansing, or justifying, of the heavenly sanctuary began,—the closing work of Christ, the Investigative Judgment, which should account worthy (Luke 20: 35) those who would be made immortal at his coming (1 Cor. 15: 52, 53). Christ ceased his ministration forever in the holy place, and the ministration in the most holy began, represented by the open door. Rev. 3: 8. Then if Philadelphia brought us to the beginning of the Judgment work, Laodicea begins with that work, and continues through it.

"Laodicea" means "a just people;" "the judging of the people;" and it is a term which well befits the remnant church of God, "which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12: 17); "that keep the commandments of God, and have the faith of Jesus." Rev. 14: 12. God's law of ten commandments is the rule of justice; it is a just law. Rom. 7: 12. The people who obey that law are a just people. The Investigative Judgment, beginning in 1844, marks the Laodicean period, "the judging of the people." So whichever definition we take, it is applicable to the period under question. It is the last stage of the church, as the Judgment is the final work of the gospel.

The sender of this message is the same as to the other churches, the Son of God, revealed in a way that ought to hold attention. "The Amen" speaks. This is his last letter to the last stage of the church. "The faithful and true witness," "the first-born of every creature." His testimony has been true in the past; it is just as true in this thy case, Laodicea; therefore heed it well. He knows thy work, knows thy need. He gives thee reproof: "Thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Cold and hot are conditions of feeling, conditions which lead to action; hot evidently denotes fervent zeal (Ps. 39: 3; Deut. 19: 6); and the child of God in this condition would be ardently laboring for his master. The original word is defined by Young, "fervent." Cold would evidently mean a backslidden condition (Matt. 24: 12), in which there is a realization of one's true state, longing to return, yet hardly knowing the way. It is well expressed by Job, "Oh, that I knew where I might find him." Lukewarm is a condition in which there is no particular sensation. It denotes a spiritual condition of ease, self-satisfaction, self-complacency. Young defines the original word as meaning, "somewhat warm," just enough for ease. It is as nauseating to God as lukewarm water is to man. The Lord demands living faith which works by fervent love. If we have not attained to that, he desires a heart that feels its poverty, and knows its condition.

Then the Master gives the reason of this self-satisfied condition: You think yourself rich and increased in goods, and in need of nothing. Yes, this is the way many feel, what many are saying in Laodicea to-day. "I have the truth," says one. "I understand the prophecies, the signs of the times, the requirements of God's law, the plan of salvation, including man's nature, the doctrine of the atonement, the reward of the people of God, etc. Here is my neighbor who knows nothing of these things. His

ignorance is amazing." How many times are similar things uttered in the remnant church. And all these truths are precious things to know; but, my dear Laodicean, how does your life, your words, your deeds, your zeal, your self-denial, your influence, compare with his, your neighbor's? "Not very favorably," you honestly admit. You claim the spiritual riches of God's truth as though they were yours, as though the increase of light from God's throne was an increase of your special treasure. But your life remains but slightly altered. You are only satisfied, yet you think yourself rich.

But "what hast thou that thou didst not receive?" 1 Cor. 4:7. All you have was lent of God, that you might use it to his glory, and thus become possessed of it by moulding your life by it, and thus making it a part of yourselves. But you possess only the form, not the substance. You know the way, know the imminent peril to the one who heeds not the way, yet you are insensible of your danger. You are at ease, think yourselves rich, and others beside you poor and miserable. But what are the facts? Oh, listen, self-complacent one, to the words of the True Witness: "And knowest not that thou art the wretched one and miserable and poor and blind and naked." (Revised Version.) Says the Diablot, "Thou art the wretched and the pitiable one, even poor and blind and naked."

How pitiable it would be to see men starving to death within the reach of food; dying of thirst with living water flowing before them! How infinitely more pitiable to see one starving for the bread and water of life when they are freely offered. And much sadder still would be the spectacle if the individual knew not his condition. Starving, pining, famishing, yet not hungry. And yet many of the Laodiceans are thus dying.

But their case is not hopeless. The "True Witness" reproves and rebukes, not to destroy or discourage, but to make better. "As many as I love, I rebuke and chasten." Does the message seem sharp, the rebuke cutting? It comes in love; receive it. "Be zealous therefore, and repent." Make thorough work; examine with critical faithfulness your own lives "whether ye be in the faith." 2 Cor. 13:5. Humble your proud hearts before God; confess your backslidings; put away your sins, and then with firm faith come to him in whom all fullness dwells, and buy the "riches of his grace," the gold of pure faith and love,—God's precious truth inwrought in your life (then thou wilt be rich); "the white raiment" of Christ's righteousness to cover the sins of the past, that thy nakedness appear not in the day of trial or of Judgment. Seek God that your spiritual eyes may be anointed, that you may see the sinfulness of selfishness, and the selfishness of all sin, till it is loathed in your sight. Buy these, "without money and without price." Isa. 55:1. Christ pleads with us: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." What a gracious invitation! How precious the promise! How blessed and holy the guest!

What does it mean to sup with Him who is the chief among ten thousand? If he sups with us, we spread the table; if we with him, he furnishes the repast. But what can we set before so royal a guest? We unlock all our treasures, we count our good deeds, but they are all marred with sin, as it is very selfishness that prompts us to present them as luxuries to the divine Visitor. All we can set before him is our sins, our infirmities, our wounds, our bruises, our sorrows, our joys, our longings, our thanksgiving for his goodness. He sups with us. His heart is touched by our sorrows and infirmities. He covers the sins, he heals the wounds and bruises, he gives the "oil of joy" for our sorrows, he meets our longings; and our joy and thanksgiving for his goodness and grace are delectable morsels, which tell him that he has suffered not in vain.

But what is it to sup with him? Words cannot tell. It is the last rich blessing of the night of sin, the crowning blessing to mortals before being changed by his divine power. It is the repast which is the "refreshing" from his presence (Acts 3:19); it is

the rising in our hearts of the "morning-star" (2 Pet. 1:19), which heralds the glad day of redemption when the "Sun of Righteousness shall arise with healing in his wings" (Mal. 4:2); it is the "latter rain" of his Holy Spirit; it is sitting at the spiritual table, spread with the delectable spiritual food of the Christ of God. Why not accept the invitation?

The blessing to the overcomer is a seat on the throne of Christ's glory. He is now a priest upon his Father's throne, building up out of the quarry of humanity, by his grace, his great spiritual temple. Zech. 6:12, 13. When that work is accomplished, and the elect number is complete, he relinquishes to his Father his seat upon that throne in the kingdom of grace. His work as a priest is over. He has triumphed over his enemies, and now takes his own throne, in the New Jerusalem, the new earth, over which he reigns in undimmed glory and peace forever. Ps. 110:1; 1 Cor. 15:24-28. The overcomer may share this kingdom, this throne. "If we suffer with him, we shall also reign with him."

Grand finale of Christ's suffering! Glorious triumph for the cross! Wondrous change for the child of God! Here poor, self-denying, lacking the pleasures of this world, meeting its scoffs and scorn, defamed, persecuted, slain. There the trials past, the dross purged, the white robe, the starry crown, enduring riches, life, peace, joy forevermore. Fellow-pilgrim it is all for thee,—the cross, the suffering, the communion, the crown, the kingdom; for "who-soever will let him come." Christ, the Redeemer, invites, "He that hath an ear, let him hear what the Spirit saith unto the churches." M. C. W.

AN INGENIOUS CONFESSION.

THE New York *Independent* of October 18 has an article entitled, "The Living and the Dead," which contains, among other things, a most ingenious confession concerning the inherent weakness of the doctrine of the natural immortality of the soul and its continued consciousness. After stating that which everybody knows, namely, that the living remember their dead friends, the writer of the article referred to says:—

"We, however, do not with equal certainty know that they think of us as they were before they left us; yet assuming them to be still in existence, and to retain the mental powers which they had when on earth, as we are authorized to do by the Bible, then we naturally infer that they have no more forgotten us than we have forgotten them, and that, although absent from them, we still live in their memories."

The *Independent* does well to say that we "do not with equal certainty know that they think of us," for how could we know such a thing? "Assuming them to be still in existence, and to retain the mental powers which they had when on earth," we might infer almost anything which happened to suit our fancy. But we have no right to infer anything of the kind, the *Independent* to the contrary notwithstanding, for the Scriptures tell us plainly that "the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

Therefore, if any imagine that their friends "retain the mental powers which they had when on earth," it is pure assumption, for it is not only unwarranted by Scripture, but it is diametrically opposed to it. And the text quoted is not the only one which positively assures us that the dead do not retain their mental powers. Says the psalmist: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4.

Again Job says of the man who is dead, that "his sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21. Certainly these texts ought to be sufficient to establish the fact that the Bible

gives no countenance to the idea that the dead are conscious, especially when it is not even claimed that the contrary view is "a matter of direct and positive revelation." And right here comes in the ingenious confession. Referring to the assumption that the dead retain their mental powers, the *Independent* says:—

"This is a common Christian thought, affording delightful anticipation in this earthly scene, and somewhat mitigating the griefs of bereavement; and, though not a matter of direct and positive revelation, it is not without a rational probability in its favor. It is a much better thought than the horrid creed of the skeptical materialist, who sees nothing in death but an absolute extinction of our conscious being. The instincts of our nature welcome the thought, and are quite willing to regard it as true, even without a positive and explicit revelation affirming its truth."

Yes, it agrees well with "the instincts of our nature," and is a much more pleasant "thought than the horrid creed" contained in the texts quoted from Ecclesiastes, the Psalms, and Job that death is "an absolute extinction of our conscious being;" but that is by no means in its favor. "The carnal mind is enmity against God," and it naturally seizes upon those things that are opposed to God, and to his truth; and one of Bacon's rules for guarding against error is based on a recognition of this fact. He says:—

"In general let every student of nature take this as a rule, that whatever his mind seizes and dwells upon with particular satisfaction is to be held in suspicion."

And to the same purpose is the warning of the apostle: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Our love of self, and our natural reluctance to acknowledge that we are dependent on another for those things which we most desire, naturally incline us to belief in the doctrine of natural and inherent immortality, whereas the word of God tells us plainly that life and immortality are brought to light only through Christ. The more pleasing doctrine is believed, even in opposition to the Scriptures, simply because it is pleasing, and that even by those who admit that it is not taught in the Bible.

But we do not wish to be understood as having any sympathy with "the skeptical materialist;" we believe, because the Bible teaches us to believe, that death is "an absolute extinction of our conscious being;" but with the apostle we "have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." And so believing, we exercise ourselves "to have always a conscience void of offense toward God, and toward men." Said the apostle: "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." And we believe just what this text says. Our hope, our only hope, is in the resurrection; for if there be no resurrection, then the dead, even those who have "fallen asleep in Christ, are perished."

But we are fully persuaded that Christ is "risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." For it is written by the pen of inspiration that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore," adds the apostle, "comfort one another with these words." But we are nowhere exhorted to, nor are we even warranted in, comforting one another with the thought that our dead friends are in reality alive, and "that they think of us as they did before they left us." That doctrine springs not from love to God, but from love of self; and it is but the logical sequence of the declaration of the serpent: "Ye shall not surely die; . . . and ye shall be as gods."

C. P. BOLLMAN.

RELIGION IN THE PUBLIC SCHOOLS.

The following statement and conclusion by the *Christian at Work* is a very fair and sensible presentation of the matter of religious teaching in the public schools:—

The folly of devolving religious teaching upon the teacher of the public school who is not at all qualified for it, is finding illustration in London, where we are told some of the London School Board teachers bitterly dislike the religious teaching which they are compelled to give, while the instruction given is of the most unsatisfactory character. As for the teachers, they complain that they were not trained in order to give religious instruction, and that if the Board's requirements are carried out, all their private time must be occupied in Bible study. When it is considered that the teachers are compelled to give lessons "from the Pentateuch, with special reference to the lives of Abraham, Isaac, Jacob, Joseph, and Moses, with the practical lessons to be derived therefrom, together with the teaching of the law of Moses with reference to the 'Poor,' 'Strangers,' 'Fatherless,' 'Widow,' 'Bond-servant,' 'Parents,' and 'Children,' the life of Christ as gathered from St. Matthew, to chapter 14:36 inclusive; St. Mark, to chapter 6:56; St. Luke, to chapter 9:17; St. John, to chapter 7:1, viz., to Third Passover; with lessons from the parables of the Sower, the Mustard Seed, the Wheat and Tares, the Pearl of Great Price, followed by brief accounts of Bethlehem, Nazareth, Sea of Galilee, Bethany, and Jerusalem," it is no wonder that the secular teacher is unhappy and is made to feel severely his own incompetency. The state of affairs in this respect in London has a lesson for this country. For it is certainly true that if even the present practice pursued towards the public schools of this State be changed, and religious teaching be introduced, it will be necessary to dislodge a large number of teachers whose efficiency in secular branches has been proved, and substitute those qualified to teach religion.

The fact is those who clamor for religious teaching in the public schools do not want, and would not consent, to any teaching different from what they believe. The selfishness of such a position must be apparent to everyone. But it is not alone folly in devolving religious teaching upon those not prepared for it, that is to be considered. It is the wicked selfishness of a certain number, no matter whether few or many, arrogating to themselves the authority to decide that certain ones are qualified to teach religion, and for everybody to receive their teaching.

METHODISTS ON PROHIBITION.

The *Chicago Daily News* of October 1 contains an account of the Methodist Conference recently held in Racine, Wis., and gives the report of the Committee on Intemperance and Prohibition. As introductory to the report, the *News* says:—

"Owing to the fact that this is a presidential year and a number of the reverend gentlemen are Republicans, there was a movement intended to choke off any decided action on temperance and prohibition on the hypothesis that it would greatly injure the Republican cause in the coming national election. This movement was unsuccessful, however, and the Committee on Temperance and Prohibition turned in a report which compels the Methodist clergy to take a determined stand in favor of prohibition."

A portion of the report is as follows:—

"We cannot but regard it as wicked and grossly inconsistent for men professing to be Christians and temperance men to vote for individuals who are in sympathy with the liquor interests. In the present status of political affairs there is no question before the people that can at all compare with the suppression of the liquor traffic, with all its attendant evils; and when we are brought to the point when loyalty to party is treason to temperance and morality, there can be no doubt as to the course which temperance men ought to take. They must be true to their highest convictions, whatever may become of parties or politicians; therefore,

"Resolved, That we urge upon all members of this conference the importance of educating the people up to this standard, and kindly impress upon them their moral responsibilities as citizens and as members of the Christian church. While, as a church, we do not and cannot support any political party, we do hold that, notwithstanding the fact that prohibition has become a disturbing factor in politics, it is no less the duty of the church and the ministry to educate the people as to the evils of intemperance and the absolute necessity of legal prohibition, State and national, as the only effective remedy for those evils."

"That we will give encouragement to, and co-oper-

ate with, the Woman's Christian Temperance Union in all its departments of Christian temperance work, and we heartily indorse the petition that one entire day of the week of prayer be devoted to prayer for the removal of the drinking usages of society and abolition of the traffic in alcoholic beverages and opium."

The Commentary.

SECOND EPISTLE OF PETER.

2 PETER 1:7-15.

(Lesson 4, Sabbath, Nov. 17.)

1. REPEAT the list of virtues sometimes called "Peter's ladder."

"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." 2 Peter 1:5-7.

2. What is the crowning grace?

"And to brotherly kindness, charity." Verse 7, last part.

3. What is charity?

"And above all these things put on charity, which is the bond of perfectness." Col. 3:14.

4. What other very common word is equivalent to charity? See Col. 3:14, and other texts in Revised Version.

5. What is the end or object of the commandment, or law, of God?

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." 1 Tim. 1:5.

6. What, indeed, is Bible charity or love?

"Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13:10. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:2, 3.

7. What is the whole duty of man?

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13.

8. Then since the keeping of the commandments is charity, how does charity compare with the other graces?

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. 13:13.

9. Into how much of our actions should charity enter?

"Let all your things be done with charity." 1 Cor. 16:14.

10. Without charity, what is the most eloquent man like?

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." 1 Cor. 13:1.

11. Will the possession of great faith and deep knowledge of the mysteries of God, make up in any degree for lack of charity?

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Verse 2.

12. Show that charity does not consist simply in making great sacrifices and giving to the poor.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Verse 3.

13. Tell what are the characteristics of charity.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." Verses 4-6.

14. If all these graces abound in any person what will be his condition?

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1:8.

15. Name some of the fruits that are equivalent to the above graces.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5:22, 23.

16. What is the condition of one who lacks these things?

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." 2 Peter 1:9.

17. Then what should we do?

"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." Verse 10.

18. What glorious reward awaits those in whom "these things" abound?

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Verse 11.

19. What must be the nature of those who inherit that eternal kingdom?

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:13, 14. "And there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Rev. 21:27.

20. Is the fact that we know these things any reason why we should not study them diligently?

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." 2 Peter 1:12.

21. Why was the apostle so zealous in stirring up the minds of the people concerning these great truths?

"Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ has showed me." Verses 13, 14.

22. What had the Lord shown him concerning his death?

"Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me." John 21:18, 19.

23. What was Peter's earnest desire that we should do?

"Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance." 2 Peter 1:15.

24. If these things are always in our mind, what prayer may we offer?

"Give ear to my words, O Lord; consider my meditation." Ps. 5:1.

NOTES.

CHARITY, or love, "is the bond of perfectness." This may readily be understood when we remember that "love is the fulfilling of the law," and that the whole law of God, including every duty that can be required of man, is summed up in the two precepts, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and, "Thou shalt love thy neighbor as thyself." The love which is the bond of perfectness is not a mere emotion, but is a living, active principle, manifest in every deed and thought of one's life. Of course it is understood that love is the bond of perfectness only when there is underlying

faith, for faith works by love, and love is the product of faith.

"GIVE diligence, to make your calling and election sure." Many are called but few are chosen. How many are called? All. Here is the call: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1. "Whosoever will, let him take the water of life freely." Rev. 22:17. But not all will heed the call; and of those who listen to it, very few comparatively will gain the final inheritance, because the great majority will not agonize to enter in. "Many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24. A man may even be one of the elect,—one of the specially loved of God, yet if he does not give diligence to make his election sure, he will certainly fall. The doctrine of "the perseverance of the saints" is an excellent one, if the saints only persevere; but they must not imagine that because they have tasted that the Lord is precious, and have felt the power of the world to come, therefore they are bound to be kept to the end, regardless of their own actions. Only those who patiently continue in well-doing can have eternal life. To each Christian the warning is given, "Hold that fast which thou hast, that no man take thy crown." Rev. 3:11.

NOTES ON THE INTERNATIONAL LESSON.

CALEB'S INHERITANCE.

(November 11.—Josh. 14:5-15.)

THE time had come for the division of the long-promised, long-sought inheritance of the children of Israel. And "as the Lord commanded Moses, . . . they divided the land." Twelve men had been appointed by the Lord to apportion the possession to the different tribes, and among those appointed for this work was Caleb, of the tribe of Judah, the man of faith, who had brought back a good report of the land forty years before, and who had said in the face of opposition and unbelief: "If the Lord delight in us, then he will bring us into this land." When Israel had rejected his testimony, God had promised that, because of his spirit of courage and confidence, he should live, and inherit the land he had spied out.

An opportunity was now afforded to remind Joshua of what the Lord had spoken concerning him, and yet Caleb did not act independently, as though he thought his former faithfulness was sufficient to entitle his rightful claim to his inheritance. The chief men of the tribe of Judah presented themselves with Caleb before Joshua, manifesting their interest in his behalf, and placing Caleb's action above the suspicion of being one of mere selfishness, and due to his position among the twelve who apportioned the land. There is a hint here of the character of Caleb, of his caution, his meekness, and his union with his brethren. There was no boasting of his for-

mer action before rebellious Israel, no coloring of the hard circumstances in which he had been placed when his brethren were about to stone him for his adherence to the right; but a simple, unvarnished statement of the facts in the case. And he said to Joshua, "Thou knowest the thing that the Lord said unto Moses the man of God concerning thee and me at Kadesh-barnea." This was simply to recall to Joshua's mind the reason for the request which he was about to make. He then speaks of how he brought back word from the promised land, and had spoken to the people "as it was in his heart." When his brethren had made the "heart of the people melt" by words of discouragement, he had "wholly followed the Lord." He had followed the leading of God's Spirit, and although the people had not appreciated his action, he had manifested himself before them as a son of God, and the Lord had honored him before his people by promising him an inheritance in the very land they had despaired of entering. Not always is faith so immediately and signally commended as was Caleb's. And yet, while God had blessed him with the assurance of his favor, Caleb's faith was tried by more than forty years of waiting for the fulfillment of the promise.

HE now rehearsed the promise that Moses had made to him: "Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's forever, because thou hast wholly followed the Lord my God." The people of God had come into the promised possession, and the portions were being assigned. Caleb was in the country of his inheritance. He had only to ask, and the right would be granted to him to go up and possess the place whereon his feet had trodden. What thoughts must have stirred him! What gratitude must have welled up in his heart! He had seen the "fearful and the unbelieving," a great host, fall in the wilderness, a prey to death as the result of their lack of faith in the God of Israel. But of himself he declares, "And now, behold, the Lord hath kept me alive as he said. . . . And now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out and to come in." While he had seen that "the way of the transgressor is hard," he had realized that they that wait upon the Lord renew their strength. He had found that in keeping the commandments of the Lord there was "great reward." He who wholly follows the Lord, as did Caleb, will have it to say that the "lines are fallen unto me in pleasant places, yea, I have a goodly heritage."

AFTER this introduction, Caleb was bold to proffer his request, for it was evident that he was simply asking his right as a servant of the Lord. "Now therefore give me this mountain whereof the Lord spake in that day." He then reminded Joshua of what had been said concerning Anakin, the race of

giants that the spies had magnified before Israel, and "the cities great and fenced" that had seemed impregnable to the people of God forty years before; but the spirit of Caleb had not changed. He still had confidence in God, and he declared, "If so be the Lord will be with me, then I shall be able to drive them out as the Lord hath said."

FORTY years before, Caleb's faith had said, "Let us go up at once, and possess it; for we are well able." And now the Lord had brought him to the test. There are many whose faith seems of the genuine order until some trial is brought upon them, and then faith weakens and fails on the very border of their inheritance. Caleb's faith was not of this character. He was no more dismayed at the giants and the fenced cities when brought into actual contact with them, than when they were prospective enemies and hindrances.

"AND Joshua blessed him." He bade him Godspeed. "And Hebron became the inheritance of Caleb." This man of faith is a representative of those who shall enter into the land of which Canaan is a type. Those whose fervent faith impels them to act upon the commandments of God and rely upon his promises shall enter into the heavenly Canaan, a land flowing with milk and honey, the eternal inheritance of the saints.

The Missionary.

THE WORK IN AUSTRALIA.

IN a recent letter from North Fitzroy, Australia, Brother Henry Scott, the writer, says:

"The brethren in Ballarat are still doing a good work with the "Great Controversy," and have taken over twelve hundred orders. Our general meetings have been in progress for nearly a week. The Lord is with us, and there is a general spirit of consecration, and a desire on the part of all to draw near to God. We see manifested the same love, the same spirit, and have the same desires and hopes expressed, as we did in America. We know that nothing but the truth of God could produce such results.

"The canvassing work is receiving special attention at these meetings, and it is our intention to push this branch of the work more vigorously and more systematically than ever before from this time on.

"An Australian Conference, Tract and Missionary Society, and Sabbath-school Association have been organized, and we will soon be in a condition to do better work in all branches of the cause. We have plenty of good talent, which these organizations will be the means of developing and making profitable.

"We have outgrown our present accommodations, and need a new building. Steps have been taken to purchase a lot, and already £770, or \$3,746, have been cheerfully pledged by the brethren for this purpose. If we are sustained by the General Conference we will proceed to the immediate erection of a building, so that we may have it completed by the new year."

INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.

THE first meeting of the Eleventh Annual Session of the International Sabbath-school Association convened in the S. D. A. Church, Minneapolis, Minnesota, October 18, 1888, at 2:30 p. m. The president, C. H. Jones, was in the chair. The meeting was opened by singing, and prayer by Elder M. B. Miller. As the secretary was unable to be present, Jessie F. Waggoner was elected secretary *pro tem*. According to article 2 of the constitution, all accredited ministers and licentiates, and all members and workers from any association, were invited to take part in the deliberations.

Elders Lane, Rees, and Henderson then gave reports of new associations which had been formed in Georgia, North Carolina, and Arkansas, and stated that these associations wished to be admitted into the International Association. The one known as the Georgia and Florida Association contains seventeen schools, with a membership of one hundred and sixty-five, besides a few family schools; the one in North Carolina contains four schools with a membership of seventy-five, and also a few family schools; and the one in Arkansas has fourteen schools, with about three hundred and fifty members. A letter from the new association in Australia was read. It stated that they had six schools, with a membership of three hundred and fifty, and that they desired to be united with the body. All four of these associations were voted into the International Association.

The secretary then read the resolutions that were adopted by the association at our last session.

The president said that the outlook for the Sabbath-school work is very encouraging. To prove this he compared the number of schools, number of members, and amount of contributions last year with this year, each item showing a marked increase. Not only is the Sabbath-school work extending over the United States and Canada, but it is finding a foothold in South America, England, Norway and Sweden, Switzerland, Russia, Africa, Australia, New Zealand, and the islands of the Pacific. He thought that in view of the growing needs of the cause, persons ought to be selected for officers who could spend their time in visiting different parts of the field in the interests of the Sabbath-school work.

The following things were then presented for consideration during the meetings: The Senior Lessons for 1890, Articles in the SIGNS and Review upon the Subjects of these Lessons, Children's Meetings at the Camp-Meetings, the Sabbath-school Worker, the "Sabbath-school Manual," and the Contributions for the Coming Year.

It was voted that the chair appoint the usual committees. The following committees were then named: On Nominations, R. M. Kilgore, A. T. Robinson, and A. J. Breed; on Resolutions, E. J. Waggoner, C. C. Lewis, M. C. Wilcox, M. B. Miller, and W. W. Sharp; on Auditing, F. E. Belden, M. H. Brown, and A. D. Olsen.

W. C. White then moved that the matter of the Sabbath-school Worker and "Sabbath-school Manual" be referred to the Committee on Resolutions. Carried.

Miss Affolter was appointed to read an essay upon "Object Teaching for the Little Ones;" E. J. Waggoner, to give a talk on "The Sabbath-school and the Home,—Their Proper Relation," and Jessie F. Waggoner, to tell "Our Present Needs."

Meeting then adjourned to call of chair.

C. H. JONES, *President*.

JESSIE F. WAGGONER, *Secretary pro tem*.

PROCEEDINGS OF THE CALIFORNIA STATE SABBATH-SCHOOL ASSOCIATION.

THE eleventh annual session of the association was held in Oakland in connection with the camp-meeting September 20 to October 2, 1888.

The first meeting was called Tuesday, September 25, at 5 o'clock p. m., Elder R. S. Owen, vice-president of the association, presiding. A hymn was sung, and prayer offered by Elder E. J. Waggoner.

The secretary read a report of the proceedings of the association meetings held at the last annual Conference; after which the chair appointed the following committees:—

On Nominations—W. C. White, Wm. Healey, and C. C. Gardner.

On Resolutions—E. J. Waggoner, C. P. Bollman, and Chas. Taylor.

On Record Books—Alice Bartlett and Libbie Saunders.

The secretary then read a report for the three quarters, ending June 30, 1888. This report was very encouraging, showing that double the number of schools had been added to the association this year that were added the previous year.

There are eighty-five schools now belonging to the association, twenty-three new schools having been organized during the year: At Big Spring, Emmett, Freshwater, Hawthorne, Riverside, Burgettville, Crescent City, Grangeville, Monterey, Central Point, Fullerton, Half Moon Bay, Proberta, San Bernardino, Bradley, Guerneville, Crescent Mills, Greenville, Mountain Meadows, Paso Robles, McDermit, Prairie, Rohnerville, and a Sunday-school at Belmont.

During the past three quarters our schools have received, by means of class contributions, \$2,439.29. Of this amount \$238.90 has been sent to the association as tithes, \$425.18 to the South African Mission, and \$671.63 to London Mission. Besides this \$167.95 was contributed by camp-meeting and union Sabbath-schools to the London Mission, and \$492.67 to the African Mission. Whole amount donated to London Mission, \$839.58; to the African Mission, \$917.85; total amount donated to missions for three quarters, \$1,757.43.

An interesting letter was read from C. H. Jones, president of the association, by E. J. Waggoner, and it was voted that we express our thanks to Brother Jones for this letter, and that it be placed on the minutes.

The Nominating Committee reported the following names for officers of the association for the ensuing year: For President, Eld. R. S. Owen; Vice-President, Eld. N. C. McClure; Secretary, Libbie Saunders; Assistant Secretary, W. V. Sample; Executive Committee—E. J. Waggoner, C. P. Bollman, G. W. Rine. These were unanimously elected.

A short address was given by Elder Waggoner on "The Co-operation of Parents in the Sabbath-school Work." A resolution was offered and adopted requesting Brother Waggoner to write articles on this subject for publication. Adopted.

The meeting adjourned to the call of the chair.

The second and last meeting of the session

was held at 5 p. m. October 1. Prayer was offered by Brother A. J. Morton. The report of the committee on resolutions being called for, they submitted the following:—

WHEREAS, The sole object of the Sabbath-school should be to lead souls to Christ; and,

WHEREAS, No one can lead another in a way which he himself does not know;

Resolved, That we recognize and emphasize the necessity of having none but converted and consecrated teachers in our Sabbath-schools.

WHEREAS, The formation of new schools rests largely in the hands of the ministers; therefore,

Resolved, That we urge upon all who labor in the field to become thoroughly and practically familiar with all branches of Sabbath-school work; and further,

Resolved, That we request the Conference Committee to insist that such a knowledge shall be a necessary qualification of any who proposes to labor in the Conference.

WHEREAS, The Sabbath-school is not designed to relieve parents from the responsibility of instructing their children, but is rather for the purpose of supplementing such instruction, and of suggesting regular lines of study to be pursued systematically; therefore,

Resolved, That it is the duty of all parents, especially those who profess present truth, to co-operate with the teachers in the Sabbath-school by assisting their children in the preparation of the lessons assigned them in the Sabbath-school, and by giving them such instruction at home, from day to day, as will, with the divine blessing, inspire within them a love for God and for the truths of his word.

Resolved, That we recognize the children's meetings held in connection with our camp-meetings as an important means of grace for our children, and pledge ourselves to second to the best of our abilities, the efforts put forth in these meetings in behalf of the children.

Resolved, That we heartily approve the plan which has been adopted by the International Association of publishing the senior lessons in pamphlet form for the use of officers and teachers, and that we request that the publication of the lessons in that form be continued.

Resolved, That we reiterate resolutions four and five passed last year, and urge upon all our schools that they adopt regular organizations and hold some sort of teachers' meetings.

Resolved, That we urge all our scattered brethren to organize family Sabbath-schools, and to report such schools, when organized, to the State secretary.

WHEREAS, The work of the State secretary is increasing, and already demands more time than we can reasonably ask anyone to give without compensation; therefore,

Resolved, That we request the Conference Committee to allow the State Sabbath-school secretary a just compensation for work performed in that branch of the common cause.

WHEREAS, The donations from the Sabbath-schools during the past three quarters have not been nearly so large as anticipated; and,

WHEREAS, Unless there shall be a great increase in the amounts donated by the different schools during the present quarter, we shall fall far short of the amount pledged to the London City Mission; therefore,

Resolved, That the officers and teachers of all our schools urge the importance of bringing up this part of the work, and thus be able to fulfill the vow which we have made unto the Lord.

WHEREAS, Much valuable time is spent at each annual session of the State Sabbath-school Association in reading the financial and statistical portion of the reports of officers; and,

WHEREAS, It is important that all members of the association duly consider these matters, though able to do so only as they are supplied with written or printed copies of the same; therefore,

Resolved, That the officers of the State association are hereby instructed to have the financial and statistical part of their reports printed for distribution to members prior to the first meeting of the next annual session; and that to this end each school shall be required to send in its report to the State secretary prior to such date as shall be designated by that officer.

After full and general discussion, the resolutions were adopted as read.

The time allotted to this session of the association having expired, the meeting adjourned, *sine die*.

R. S. OWEN, *President*.

LIBBIE SAUNDERS, *Secretary*.

The Home Circle.

NEW EVERY DAY.

EVERY day is a fresh beginning,
Every morn is the earth made new;
Ye who are weary of sorrow and sinning,
Here is a beautiful hope for you,—
A hope for me and a hope for you.

All past things are past and over,
The tasks are done, and the tears are shed;
Yesterday's errors, let yesterday cover;
Yesterday's wounds which smarted and bled
Are healed with the healing which night has shed.

Yesterday now is a part of forever,
Bound up in a sheaf which God holds tight,
With glad days, and sad days, and bad days which
never
Shall visit us more with their sorrow and blight,
Their fullness of sunshine or sorrowful night.

Let them go, since we cannot relieve them,
Cannot undo, and cannot atone;
God in his mercy receive, forgive them;
Only the present is our own.
To-day is ours, and to-day alone.

Here are the skies all burnished brightly,
Here is the spent earth all re-born.
Here are the tired limbs, springing lightly
To face the sun, and share with the morn
In chrisom of dew and the cool of dawn.

Every day is fresh beginning;
Listen my soul to the glad refrain,
And spite of old sorrow and older sinning,
And troubles forecast, and possible pain,
Take heart with the day, and begin again.
—Miss Coolidge.

A WELCOME GUEST.

"WHY, yes," said Mrs. Steuben, slowly, "you may invite Harry for a week if you like. Be sure to say a week in your letter."

This was in answer to her son's urgent request. He wanted to see his old friend again whom he had known two years before in the city, and there was no way to do it unless Harry could visit him. Both the boys were fourteen years old, and had once been neighbors and friends, until the Steubens moved to a small town on the seashore. After that the boys knew of each other only by letters.

Mrs. Steuben had her own house-work to do, and it was midsummer, a time which tried all her strength and will-power. There would be another room to attend to, another person to cook for, besides the little extra niceties and the effort to entertain which would be due to a guest. But she loved her boy, and he wanted Harry. Papa was willing, grandpa made no objection, and little Lottie danced up and down with a child's love of company.

So Harry came. He had grown in the two years, and looked quite like a young man, Mrs. Steuben thought, as he walked up the path with his valise. This made her a little more nervous about her household arrangements, and there was the mercury already above ninety.

But Harry was only a boy yet after all. He and Fred were soon running races in the yard, and trying to see which could jump farthest. Then they went off for a long walk around the town, and came back tired and dusty from their tramp. Harry went up to his room to wash, and presently Mrs. Steuben saw him refilling his pitcher at the well.

"That's good!" she thought, "I was just thinking I should have to take up more water before bed-time."

The next morning Harry came down-stairs early, before Fred had thought of stirring. Mrs. Steuben was busy in the kitchen. He said good-morning brightly, and sat down by the window where it was cool. Presently there was a rap at the door.

"Oh, dear!" exclaimed Mrs. Steuben, "here are my hands all in the flour!"

"I'll go," said Harry.

It was a neighbor bringing a fine head of lettuce. Harry received it in his hands, with the dirt clinging to the roots, and instead of asking where he should put it, said:—

"I'll take this out to the well and wash it for you, Mrs. Steuben."

When he brought it back thoroughly washed, with the roots and torn leaves all removed, Mrs. Steuben said, impulsively:—

"What a helpful boy you are, Harry!"

She was yet more favorably impressed when, during the forenoon, she went from room to room making beds, to find Harry's room looking as neat and orderly as if he had not slept in it. The bed was made, the bureau set in order, and the boy had hung his best suit carefully away in the closet.

"When would Fred ever think of such a thing?" Mrs. Steuben asked herself.

Each day Harry, without making any ado, found some way of helping. If anything were suddenly wanted from the store, Harry cheerfully offered to go. Sometimes he brought in wood, sometimes he got a pail of water. He seemed to enjoy every moment, whether in the house or off on some trip. Fred took him to every point of interest in the neighborhood, and Mrs. Steuben was encouraged to propose rowing on the river, when she saw how strong and how capable Harry was in all he undertook. She went rowing herself with the boys, and was not afraid to let Lottie go too.

One day, as she was looking at an old splint-bottomed chair in the corner, Harry said:—

"My mother had a chair like that, and she got some white paint and painted it all over white, with little gold bands around the legs, and around parts of the back. Then she made a peacock-blue cushion for it and set it in the parlor. You might do that, too, Mrs. Steuben. It is very pretty when it is done."

Mrs. Steuben decided on the instant that she would do it, and felt grateful to Harry for the suggestion. Another time, when the ice-man was bringing in the ice, Harry mentioned that his mother always wrapped ice in an old newspaper when she put it away, and this made it last a great deal longer.

Harry's week was extended to two weeks by Mrs. Steuben's especial request, and she told her own boy privately the reason why.

"He makes so little trouble, Fred!" she said, "and he is so cheerful and obliging. I fairly enjoy giving him a good time, and I am going to have a picnic for you all on the shore before he goes. Now, if you ever visit anywhere yourself, dear, remember and try to be like Harry. Then you will always be welcome and find friends."

She was a little touched the next day, when she went to Fred's room, to find that her own

boy had been making up his bed! He had begun already, and in various little helpful ways, awkward at first, but very naturally and deftly afterwards, he showed his willingness to be of service to others, even as his boy guest had been.—*Selected.*

LIFE IN THE COAL VILLAGES.

THE collection of huts about the average coal mine hardly deserves the name of village. In the anthracite regions coal is dug in some of the most beautiful valleys of the country, but nature is not permitted to smile in the immediate vicinity of the homes of the miners. At the mouth of the pit rises a great coal-breaker, tall, ugly, black with dust, filled with clattering machinery. Its hard, bare walls are broken by a few windows, so dirty that only a little dismal light struggles in to those who work at breaking the coal into the sizes of commerce.

Near the breaker is the culm heap, a mountain of coal-dust. The culm heaps intrude themselves into the landscape everywhere. They fill up all the low spaces in the mountains, and stretch themselves out over the valleys, obscuring view, and sending their begriming dust whirling with every wind that crosses them. In the villages they block up the streets. Even in so large and important a place as Scranton they lie directly in the roadway. Where the beauties of the country are not blotted out by the unsightly edifices of this prosperous business, or by its still more unsightly refuse, the owners of the mines reside.

The average coal village is like nothing in the purely agricultural regions. Occasionally a New England manufacturing settlement gives strong evidence of the dire poverty of the people. But there is there something to break the monotony of the signs of distress. The mill owner or his superintendent lives in the village, and the roads are taken care of by the selectmen of the town.

As a rule there is no street in the coal village. There is only a road which straggles along between the houses. It is red with iron-dust generally, for iron ore and coal do not lie far apart. Into its rough ditches the untidy people shovel the filth that has accumulated in their homes until it becomes an almost impassable mass of nastiness. Pigs and cattle stray over the way at pleasure, but there is no verdure along its sides. Trees do not shade it. The air is thick with the odor of garbage. Sanitary devices are unheard of. There are, indeed, one or two model villages in the whole State, but they would not excite the admiration of those who are familiar with the work of the Cheney's, the Williamatic Thread Company, and Mr. Pullman. The miners live apart. Their employers are great railroad and coal companies. There is no one in their neighborhood to look after their interests. The company builds some huts big enough to give a shelter to the necessary number of people. The rent is very high, and the accommodations are squalid. Occasionally a thrifty and tidy Irish or Welsh woman will

try to brighten her home by keeping it clean, but neither cleanliness nor godliness prosper under the blighting influence of the coal-miners.

The degraded Poles and Hungarians have their neighborhood so completely wretched that all desire for a better state of things seems to be destroyed. The beer shop is the only place for recreation that is found in most of the villages. Sometimes the presence of an unusually large number of Irish miners will result in the establishment of a Catholic chapel in a deserted store, or a rude building may be put up for the purpose. It is very rare, however, even where the chapel exists, to find a priest in a mining camp. The services of the church are performed by someone from the nearest large village or city.—*Interior.*

A PROGRESSIVE KING.

HIS ROYAL HIGHNESS CHULALANGKORN—which, being interpreted, is "The Royal Top-knot"—is the most enlightened king Siam has ever known. In his early boyhood he was instructed in English by Mrs. Leonowens, whose book, "The English Governess at the Siamese Court," is well known. One of the first acts after he was crowned was to do away with the custom of abject prostration in the royal presence, and it was at his coronation that the nobles and attendants for the first time stood erect like men in the presence of the king.

The kingdom of Siam has perhaps made more rapid strides toward civilization than any other heathen nation except Japan during the past twenty years. The country has been recently admitted into the Postal Union, and has within the past two years issued its own postage stamps, bearing the likeness of the king.

The flat silver coins which were first issued from the mint established by the father of the present king, stamped with the elephant and the royal umbrella, have now given place to coins stamped with the profile of His Royal Highness. In 1883 the country was connected by telegraph with the outside world, and the king endeavors by every possible means to advance the ideas of his conservative nobles. It is said that in order to encourage a taste for letters among the people the letter boxes have bottoms made of sandalwood. Notwithstanding the alluring perfume which is thus imparted to the mail matter of Siam, the vast majority of the subjects of Chulalangkorn are not likely to patronize the postal department to any extent until they learn to read and write.

Although the king is bound by a vow taken at his coronation to adhere to and support the Buddhist faith, he has shown himself to be most friendly to the American missionaries, and has helped them in many ways.—*Forward.*

WOULD you win success in life? Always do your very best. God will do the rest.—*Laura J. Rittenhouse.*

Health and Temperance.

WHERE GOD MARCHES.

BY FANNIE BOLTON.

In the world's wide fields of action
There's a conflict waging strong,
And o'er all the earth are factions
Of the right and of the wrong.
And each soul must join the battle,
And each soul must share the fight;
But, beware, lest evil legions
Lead you into dangerous regions
From the stalwart sons of right.

For the leader of all evil
Has the masses on his side;
And an invention of the devil
Is the "prejudice field-glass slide."
And when men would see the reasons,
And would weigh them *pro* and *con*,
His great glass makes truth seem error,
Makes his own reflection mirror
As an angel looking on.

But the soul with eye unclouded,
May see how the battle stands,
Truth and right are all unshrouded,
Marching where the Lord commands.
Test the cause that urges action,
And engage not in the fight,
Till you know the whys and wherefores,
And with God's kind help, your therefores
May be rallied for the right.

Let the hosts of ill come looming,
You'll not cower then, nor quail.
And sometimes hell's heaviest booming
Is the last fire ere the fail.
Noise and arrogance and thunder
Cannot strengthen wrong with might;
For a few truth balls shot under
Break sin's serried ranks asunder—
There's omnipotence in right.

I would be no petty charlatan,
Turned this way and then turned that,
By the popular wind that's blowing
With opinions prim and pat;
I would have the mighty stamina
Of conviction's depth and height;
I would be a soul discerning
Where the compass needle's turning
To the central pole of right.

There are Pliable and Obstinate,
Who refuse a way so small,
But the hearts not bound and obdurate
Know it ends right after all.
There's a certain chart goes with it
That is all aglow with light;
"Thus saith God," it reads, and louder
Than the boom of error's powder
Fills my soul, the voice of right.

You may pity, you may blame me,
You may think my cause is lost;
But before me are battalions
Of majority's great host.
Earth's poor armies are but pigmies
To the army in my sight;
And it goes straight on to glory
Through the narrow path before me;
For God marches with the right.

POISONED BY TOBACCO.

A CASE of poisoning by nicotine occurred lately in Paris. The victim, a man in the prime of life, had been cleaning his pipe with a clasp-knife; with this he accidentally cut one of his fingers, but as the wound was of a trivial nature he paid no heed to it. Five or six hours later, however, the cut finger grew painful and became much swollen; the inflammation rapidly spread to the arm and shoulder, the patient suffering such intense pain that he was obliged to betake himself to bed. Medical assistance was called, and ordinary remedies proved ineffectual. The sick man, questioned as to the manner in which he cut himself, explained the use to which the pocket-knife had been applied, adding that he had omitted to wipe it after cleaning the pipe. The case was understood, and the

doctors decided amputation of the arm to be the only hope of saving the patient's life, and this was immediately done. His life was barely saved. No wonder smokers so often have sore and poisoned mouths, cancer of the lips, and like troubles.—*Selected.*

THE NERVES AND THE MOODS.

NOTHING in nature is more marvelous than the net-work of nerves constituting what we sometimes carelessly call our nervous system. Each nerve is a telegraphic cord in itself. Each is a part of the whole complex and inimitable system of telegraphy by which messages from the headquarters in the brain are sent to the minute stations in the extremities. If this telegraphic system of nerves were erected on diminutive poles outside of our bodies, it would be a most peculiar exhibit. Happily for us, our nervous systems are, as it were, a harmonious arrangement of underground wires, carefully buried within us, and deftly concealed from outside observation. We cannot see them, nor know whether they are too slack or too tightly strained. We can tell when they are disturbed, for neuralgic agony shoots along their course from station to station. When we are glum, and dismal, and low-spirited, the telegraphic apparatus is out of order, and the nerve forces are demoralized.

When nerves work wrong, it is as when telegraphic poles are shaky or wires tangled or crossed, or currents irregular, or batteries confused. According to the irregularity of our nerves, so are our irregular moods. If all is right, we are happy and cheery and sunshiny. But let the batteries blunder, or the currents cross, or the wires become entangled, and we are irritable, sulky, ill-tempered or angry, as the case may be. In some of our distressful moods we pout, and sulk, and misinterpret, and misunderstand. We take offense where no offense is intended, and we impute to others motives which are never conceived by them. At times when the moods are out of sort, we think the whole world is persecuting us, and we, the afflicted objects of persecution, are, above all other human creatures, singled out for martyrdom.

There are circumstances under which most of us can, without insuperable difficulty, rise from the moodiness which is brought about by letting the nerves have their own way. Mental and physical diet has much to do with it. Brooding over real sorrows and imaginary miseries will make the best of us moody and wretched. Nursing grief and affronts and telling the sad story of our woes has as depressing an effect as narcotic drugs. Sleeping in unventilated rooms often produces chronic wretchedness, even if these rooms be furnished with the appliances of wealth and refinement. Association with grim persons is depressing and dispiriting. Good health, mental, spiritual, and bodily, is worth working for. It casts out the malaria of moodiness and lifts us into the sunlight of joy. Good health is more easily attained than most people suppose.—*Christian at Work.*

News and Notes.

RELIGIOUS.

—The African Methodist Church reports a membership of 403,351. Money raised for all purposes in 1887 amounts to \$1,064,569.

—The Judson Memorial Church in Burmah has received the generous gift of \$1,500 from an aged Burmese woman whom Dr. Judson baptized.

—The Southern Baptist Foreign Mission Board expects to increase its missionary force the present year by twenty-five workers. It has already under new appointment eleven men and three women.

—In the United States there are 4,004 Congregational Churches; 246 of these were organized last year. Contributions for benevolent purposes for the past year amounted to \$2,095,485, and \$5,078,980 was raised for home expenses.

—Over fifty Presbyterian ministers in the United States and Canada were at one time Roman Catholic priests. Quite a number of converted priests are now Methodist ministers and members of the Protestant Episcopal Church.

—Several Japanese officials and men of wealth have recently subscribed \$31,000 to aid in the establishment of a Christian university at Kyoto. It is interesting to note that these men are not themselves professed Christians. The head of the university is to be Rev. Joseph Neesima, who is widely known in this country.

—Through the efforts of Mr. Straus, United States Minister to Turkey, the privilege of printing the New Testament and biblical tracts in the Turkish language has been granted by the Porte to the American Bible Society. Other organizations will doubtless gain the same privilege on application. Mr. Straus is a Jew, but he is helping on the circulation of the Old and New Testaments.

—At a recent ministers' meeting in Chicago, Dr. Noble gave expression to his impressions in regard to the religious tendencies of the Old World. He found the tendency toward ritualism, approaching nearer and nearer to Romanism, the most marked. Next, the tendency toward rationalism or philosophy, and ranking third, he observed a class whose tendency was toward the defense of the fundamental doctrines of the Bible.

—The Propaganda, the Roman Catholic missionary society, states in a recent report that the contributions to its treasury from various parts of the world, during the year 1886, amounted to \$1,426,417. Nearly two-thirds of this sum came from France, while about one-fiftieth was given by Spain, which has ever been most obedient to the will of the Papacy. Italy furnished only a few thousand dollars more than the little kingdom of Belgium.

SECULAR.

—Ventura County, Cal., has a 6,000-acre bean-field.

—Rosa Bonheur has been elected a member of the institute of Antwerp.

—October 21 snow fell at Nebraska City, Neb., to a depth of three inches.

—Spiritualism has been denounced as a fraud by one of the famous Fox sisters.

—A large number of Yorkshire, England, miners went out on a strike on the 23d ult.

—Count De Lesseps still insists that the Panama Canal will be opened for traffic in 1890.

—It is estimated that the Riverside, Cal., raisin crop will amount this season to nearly \$250,000.

—A Paris comic paper has been seized for publishing an insulting caricature of the Emperor William.

—The honey crop of a single county (San Bernardino) in this State, is estimated this year at \$100,000.

—The recent hurricane tore from the bottom and destroyed much of the sponge crop on the coast of Cuba.

—Two men were killed and one was fatally injured by a railway accident at Aztell, Neb., on the 22d ult.

—Five years ago there were five girls' schools in Yokohama and Tokio. To-day there are more than thirty, and all well patronized.

—The Norway Steel and Iron Company of Boston has decided to go out of business. Fully 500 men will be thrown out of employment.

—October 21 a crowded railroad train was buried beneath a land-slide near Naples, in Italy, and nearly a score of persons were killed.

—October 22 an explosion of natural gas at Findley, Ohio, completely wrecked the building of the pressed brick works, and killed one man.

—A club house in Moscow collapsed on the 25th ult. and some sixteen persons were killed, while nearly twice as many were seriously injured.

—It has recently transpired that Thomas Axworthy, treasurer of Cleveland, Ohio, is a defaulter for nearly \$450,000. He is supposed to have fled to Belgium.

—Yellow fever still lingers in Fernandina and Jacksonville, Fla. In the latter place the number of deaths foot up nearly 350, about one case in ten proving fatal.

—A wholesale system of freight robbery has been discovered on the Mexican Central Railroad. It is believed the loss to the company will be in the neighborhood of \$50,000.

—The present orange crop in Florida is the largest within the history of the State. The estimate is that the yield will be fully 4,000,000 boxes. Yet the price of oranges does not decline.

—Samuel J. Tilden's will has been sustained by the Supreme Court of the State of New York. The will was contested by his relatives because it gave some \$4,000,000 worth of property to the city of New York.

—The Canadian Government employed a special agent to estimate the surplus wheat which Canada might expect to have available for export this year. He reported the amount would be from 22,000,000 to 24,000,000 bushels.

—A new sugar refinery is nearly completed in New York on an entirely new plan, whereby sugar will be refined by electricity, at a cost of only eighty cents per ton, making the total cost of fine granulated sugar only \$4 per ton.

—Aluminum, the most abundant metal in the world and yet one of the most difficult to obtain, is coming into use for dental plates. It is light, has neither odor nor taste, is not affected by food or the secretions of the mouth, and costs about one-sixth as much as silver.

—Sir Charles Warner, who stands at the head of the London police force, is credited with the statement that London is practically under mob rule and that Gladstone is largely responsible for this state of affairs. Sir Charles's reason for making such a charge is to furnish an excuse for the inefficiency of the police.

—A steamer which recently arrived at Aspinwall brings the intelligence that on the night of September 23, 300 persons were killed, over 500 wounded, including many women and children, at Port-au-Prince, Hayti. The cannon and Gatling guns of the palace did dreadful execution, as did also those from the big guns on Fort Alexander.

—Chinese laborers returning to China from Panama may be transferred in the Harbor of San Francisco from Panama steamers to vessels sailing to China, but must be safely guarded to prevent them from landing. The same rule will also apply to Chinese en route to Panama, provided the vessel sails direct to Panama without touching at intermediate ports.

—Acting Secretary Thompson has decided that Chinese laborers cannot land in the United States, whether for transit to foreign countries or otherwise. It has been decided by the same authority that Chinese going from and returning to points in the United States on American vessels sailing under the American flag, without touching at foreign ports, are entitled to land.

—In Germany apothecaries are not allowed to sell miscellaneous articles, on the ground that such sales are likely to divert the clerk's attention from the delicate duty of compounding medicines. There are drug stores where miscellaneous articles are for sale, but no prescriptions can be prepared in them, under severe penalties. Poisonous articles are kept in a room reserved exclusively for them.

—The whaling bark *J. A. Howland*, which arrived at San Francisco on the 27th ult., brought the sad intelligence that thirteen whalers have been caught in the pack ice in the Arctic Ocean, and that there is very little chance for their escape. The crews of the unfortunate vessels aggregate nearly 600 men. Not one of the vessels is provided with food and clothing necessary to pass a winter within the Arctic Circle.

—Valparaiso, S. A., was the scene of a terrible catastrophe on August 11, occasioned by the bursting of what was known as the Mena reservoir. The stream of water and mud, as it rushed down the Yungai River, carried with it human beings, houses, trees, furniture, bowlders, etc., in one confused mass. The destruction was immense, the loss of life was also great, as over fifty bodies were recovered the following morning. The damage done is estimated to amount to nearly \$3,000,000.

—Georgia marketed 7,800,000 water-melons this season, from which the farmers are supposed to have netted about \$200,000, while the railroads took \$800,000 for freight, and something like \$500,000 went to commission merchants. The farmer got less than 3 cents apiece for his melons; the man who ate had to pay 20 cents.

—October 24 Judge Sawyer, of the United States District Court, decided that the ten Chinese sailors which were refused a landing by the custom officers a week or two since were entitled to land under the Scott law. The vessel on which they sailed was an American ship carrying the American flag, and the crew shipped for the round trip. The judge very properly held that this did not constitute a departure from the United States within the meaning of the act of October 1, and he ordered the men discharged.

—A professional diver was hired not long since by the Pacific Coast Steamship Company, San Francisco, to go down and examine the machinery of the steamship *City of Chester*, which was sunk in collision with the steamship *Oceanic* in August. While pursuing his explorations the diver saw the form of a man standing, with distorted face and tongue hanging from his mouth. The body was swollen to twice its natural size. Not far away from that spot he saw another victim of the wreck on his knees grasping a third man around the waist. This satisfied him, and he precipitately beat a retreat. Although he got \$150 per day, nothing could induce him to return to the wreck.

—The new French Income Tax Bill proposes that a tax of 1 per cent. be levied on all professional industrial and commercial incomes, those derived from other sources being subjected to a tax of 1½ per cent. These taxes are to be put in force while the old virtual taxes on incomes remain in force, so that the new scheme is an additional impost. The *Temps* warns the Government that the republic is going through one of the sharpest crises in its history; that its very existence is a question, and that additional taxation may cause the people to lose their temper. The same paper also says that the Monarchists are preparing to work upon this discontent, and that the Boulangists are gaining further confidence.

—October 22 the Supreme Court of the United States rendered a decision fully sustaining the prohibition law of Iowa. The point at issue was the right to manufacture intoxicating liquors solely for exportation to other States, despite the State law; and it was pleaded that the prohibitory feature, in so far as manufacture for exportation was concerned, is in conflict with the constitutional provisions giving Congress the sole right to regulate interstate commerce. The court holds the State law prohibiting both the manufacture and sale, except for mechanical, medicinal, culinary, and sacramental purposes, is not in conflict with the interstate commerce provisions, and the decision of the Iowa court is sustained.

Obituary.

PRICE.—Died at Christine, Cal., October 18, 1888, of typhoid fever, Ella G. Price, wife of Sumner A. Price, aged 24 years 7 months and 14 days. She was impressed from the beginning of her sickness that she would not recover. She said for the sake of her family she would like to live, but was willing to go to rest, if it was the Lord's will. She died peacefully, with the bright hope of soon meeting her loved ones when the Life-giver comes. She leaves a husband, an infant son, relatives, and many warm friends, to mourn their loss. Words of comfort from Psalms 90, by J. W. Ray, Methodist minister.

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The Signs of the Times.

OAKLAND, CAL., SIXTH-DAY, NOVEMBER 2, 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.

TWENTY-FIVE young men were arrested the other day in Boston for raffling off a silver watch for the benefit of a sick friend. Referring to the fact, a religious paper published in that city says: "Very good, but let not the vigilance of the authorities stop here! Raffling is just as wicked in a church fair, or a Grand Army entertainment, as anywhere else." And in this the Boston paper says truly.

THE *Congregationalist* says that on a recent Sunday several men were at work on the new court-house in Boston, and expresses the hope that there was some adequate reason for it, saying that "certainly the city authorities ought not to take the lead in thus desecrating the Lord's day." We don't just now recall any text of Scripture which says that Sunday is the Lord's day, or that so much as intimates that work should not be done upon that day; in fact, we have for years supposed that there was no such text. If we are in error will the *Congregationalist* please enlighten us.

In the *California Christian Advocate* of October 4 a prominent Methodist minister of this State publishes a vigorous protest against having his name published by the *California Voice* as actively engaged in the political Prohibition, or third party, movement. He says: "Thinking that if one name appeared utterly without authority others might, I asked nine ministers, just as I happened to meet them, and not one of the nine had authorized such a use of his name." He adds that those whom he "asked are all thorough-going temperance men." But only one was willing to have his name paraded in the public prints in the interests of any party.

In commenting upon the proposed union of the Presbyterian and Congregationalist Churches in Japan a Methodist paper asks: "Why not go a little farther and appoint bishops, and so take us in?" Whereupon a Congregational paper retorts that the Japanese have done that very thing, the only difference being that they use the word in its original and scriptural, and the Methodists in its perverted and ecclesiastical, sense. But the title "bishop" is not the only Bible term that is used not only by Methodists but by almost everybody else in a "perverted and ecclesiastical sense." To adopt the rule of using words only in their "original and scriptural" sense would spoil every man-made creed in Christendom, and restore the Bible to its proper place as the highest and only rule of faith and practice among Christians.

A GENTLEMAN in Baltimore, Md., thinks that the story of a Catholic priest going out in a tug to marry a couple who could not legally marry under the laws of this State, which we published in No. 36 of the current volume of the SIGNS, is a "lie made out of whole cloth." We think not. The full particulars were published by the *San Francisco Chronicle* of August 17, and there is not the slightest reason for doubting that the facts were correctly given. It is not uncommon for the Pope to grant dispensations for incestuous marriages, especially in some parts of Europe, notably Portugal; and did our critic know as much about such matters as he should know, before assuming the role of critic, he would not be so fast to charge us with falsehood.

It was only a few months ago that the Pope granted the Duke of Aosta, ex-king of Spain, a spe-

cial dispensation to marry his niece, and it is openly charged that the great "infallible" did it for a money consideration.

The Pope assumes to do more than God himself could do, namely, make wrong right. Is he not well described by the apostle as "the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God"?

THE *Christian at Work* says: "It is rumored that Dr. Bryennois, the learned metropolitan of Nicomedia, has made even a more important discovery than that of the 'Teaching of the Twelve Apostles,' which he found in the Church of the Holy Sepulcher some time ago." But that comparison does not by any means indicate that his new "find" is of any importance, for the so-called "Teaching of the Apostles" has already sunk into the obscurity to which it belongs. It is characteristic of the prelates of every branch of the Catholic Church, that their discoveries are never in the line of Bible truth, but are always something for the purpose of proving that the Bible is not a perfect and sufficient guide in matters of faith and practice.

It seems that prohibition does prohibit in Iowa. The new liquor law which went into effect October 1 is so strict that only druggists can keep liquors for sale, and many of them refuse to take out license. The courts have just decided, too, that while liquor can be imported and sold in the State in the original packages, original packages are not bottles put up for the express purpose of evading the law, but barrels and casks from the distillery with the Government stamp upon them. If an old toper wants to buy a whole barrel of whisky in Iowa no man can say him nay; very few men, however, want to do anything of that kind; what they want is to get together in saloons and have "a good time," and if they can't do that the most of them don't care to drink at all.

In a recent number of that paper the editor of the *Congregationalist* tells how, not long since, he dropped into a Christian Endeavor meeting connected with one of the largest churches in Boston, and how, when the Scriptures were read, he saw several of the members, who were twenty years old at least, looking in the New Testament for the book of Micah. And some, he says, who did not make this glaring mistake, turned the leaves of the Old Testament in an uncertain way.

This is not as it should be, and the editor says truly that this defect is by no means peculiar to the church mentioned, but that it is to be seen everywhere; and adds that somebody ought to insist that every pupil in the Sunday-school learn the names of the books of the Bible in their order.

To show how great is the necessity for something of this kind being done he tells that not long since a young pulpit orator was sent out by a very popular university not a thousand miles from Boston to hold "union" meeting with a well-known pastor. It was arranged that one part of the young brother's service should consist in reading the Scriptures. While the singing immediately preceding the Scripture reading was going on, he asked the pastor what scripture he should read. He replied by suggesting a passage in the book of Daniel. The young man turned the leaves of the Bible vigorously, with ill success; and just as the choir's entrance upon the last verse warned him that his time was almost come, he turned to his companion with a very nervous look, and said, "Where is Daniel, anyway?"

In view of this all will certainly agree that the editor's suggestion is a good one. And might it not be well—we make the suggestion humbly—for theological seminaries to require their students to learn the names of the books of the Bible in their order, at least until such time as the Sunday-schools shall have corrected the palpable defect which now exists.

THE Pope was interviewed a few days since by a correspondent of a London paper, and is credited with the following utterance:—

"In the German Empire there are 15,000,000 Catholics whose wishes and feelings must be respected, it being to the interest of their emperor to keep them contented. As the head of the church, I cannot countenance injustice done to those who are committed to my care, and whom I am bound to protect and defend. The teaching rights of the church must be recognized, and their exercise must be authorized by the State."

That empire contains 45,000,000 people, and though only one-third of those are Romanists, they are a unit in the hands of the Pope, and he has already shown that he understands well how to take advantage of this fact and wield the immense power which it gives him in the interests of the Papacy. With 15,000,000 followers at his back Leo XIII. certainly has it in his power to maintain the "rights" of "the church" in Germany.

OCTOBER 24 the Pope addressed a number of pilgrims, and after denouncing the Italian Government and stating that hatred of all foes of the Papal See was concentrated in Rome, said: "In this city they do not hesitate to confirm by new insults, even on solemn occasions, the usurpation and violence which are within the remembrance of the whole world, degrading Rome to the simple position of the capital of a kingdom, while God predestined it to be the See of the Vicar of Christ; and it shall ever remain the capital of the Catholic world. Our enemies are exerting their whole strength to oppress us. Let us redouble our efforts and return untriflingly to the struggle. Action is necessary, for which I rely upon the clergy."

The Pope is certainly making most stubborn and persistent efforts to recover temporal power, and indications are not lacking which would seem to indicate that he will ere long be successful. His triumph will, however, be of short duration, for the Scriptures contain the assurance that the Papacy is that which "the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." And we know that "the coming of the Lord draweth nigh."

CHANGE OF ADDRESS.

THE headquarters of the British Guiana branch of the Tract and Missionary Society has been removed from 238 Murray Street to 316 Middle Street, Georgetown, Demerara. All communications for the society and church should be addressed hereafter to the corrected address. George H. Amsterdam has ceased to be State secretary for this society, and the office has been filled temporarily by Elder J. R. Brathwaite, who is also filling the position of president. Communications should be addressed to him until further notice is given.

L. H. PHILLIPS, Director.

ANYONE knowing the whereabouts of E. B. and J. B. Stansell will confer a favor by sending their address to W. W. Jones, Health Home, Battle Creek, Mich. When last heard of they were at Alma, Col.

WE received Vol. 1, No. 2, of the *Floral Home*, edited by A. A. Sherman, St. Louis, Mo. It is devoted to the cultivation of plants and flowers, \$1.00 per year. Monthly. It is neatly printed and is worthy of support.

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