

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.

Volume 22. Number 42.

OAKLAND, CALIFORNIA, OCTOBER 22, 1896.

Fifty Numbers a Volume.

Signs of the Times,

A WEEKLY RELIGIOUS JOURNAL.

For Terms of Subscription, See page 15.

Entered at the Post Office in Oakland, Cal.

EDITORS:
MILTON C. WILCOX, ELLET J. WAGGONER,
Resident Editor. London, Eng.
SPECIAL CONTRIBUTORS:
J. H. DURLAND, S. N. HASKELL, H. P. HOLSER, DAN. T. JONES,
P. M. WILCOX, A. O. TAIT.

THE HOPE OF THE POOR.

In the beginning, when the earth came from the hand of its Creator, it was pronounced "good." Its laws were all beneficent, working for the good and happiness of every creature in sea, earth, and air. From earth's fertile bosom came all that man needed; all his wants were supplied. It was all made for him; it was all good.

Man himself was made upright, a righteous governor over sinless territory. As the laws of nature were perfect and beneficent in all their operations, the laws of morality implanted in man's being, the things which God required of him, were "holy and just and good." "God made man upright," says the preacher. God looked upon all that he had made and pronounced it "very good." He crowned that work for man's benefit by making the Sabbath day, the sign of his own power, a spiritual boon and blessing to man forevermore; for "the Sabbath was made for man."

The One Precious Object above all others on that fair, sinless earth was man; and we here use the term "man" in its generic sense, including male and female. He was God's crowning creative work, the one being for whose benefit all else was made, superior to all else, all else subordinate to his rule, his good, and his happiness. While God created all things, including man, for his own glory, yet God's glory is ever man's high-

est good. Had this continued as ordained of God, man and the earth would have existed forever, in a holy, blessed state, knowing no sin, no woe, no want, no starving multitudes, no dying millions, no tyranny, no oppression, no slavery, no death.

But Man Sinned.—He yielded to him who exalted self instead of God (see Isa. 14:12-14), whose ambition it was to serve self, at the expense, if necessary, of the very universe itself. He would build his throne on the ruins of wrecked hopes and outraged love. He would

subjected to vanity [corruption, decay, death], not of its own will, but by reason of him [sinful man] who subjected it." (Rom. 8:20.)

Notwithstanding all this curse, God's merciful goodness still provides for man, in order to bring him to repentance. Well may the psalmist say: "Thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn." (Ps. 65:8-13.) God thus bestows his bounties in spite of sin, that man may learn the same lessons of generosity and benevolence toward his fellows; that freely as he has received, so freely may he give to the poor and the needy on every side.

But selfish man regards not God or his gifts. There is plenty in the world today for all its needs—plenty of land upon which to live and to furnish food for earth's teeming millions, plenty of food to feed her hungry children, plenty of wool and cotton and linen to clothe them, plenty of all things, so that men may eat and drink, and praise

God for his bounties. Barns and granaries and storehouses are bursting with grain, and fruit crops are abundant.

And yet there is poverty, dire poverty. Worthy men who long for labor tramp our streets without finding it. At home the wife and mother grows pale and haggard, the



pervert, and he did pervert, every law of God wherever there was submission to him. Man, the prince of the earth, yielded; and in yielding, he yielded the earth and all under him. The earth, as well as man, came under the curse. Thorns took the place of fruits; thistles, of grains; weeds, of flowers. All nature in earth was perverted; "for the creation was

faces of the children pinched and wan. Good food is plenty; he can not obtain it. Clothing is loading the shelves of furnishing and dry-goods stores, made cheap oftentimes by a system that wrings the very life-blood from the toiler, but he can not buy it. His rich neighbor, his equal playmate when a boy, revels now in luxury a few blocks away in a brownstone mansion, while he starves in a hut. This and much more is not a fancy picture; it is "repeated o'er and o'er" in every large city of our land, in greater number still among the crowded masses of the Old World. As the result of it, Socialism, Nihilism, and Anarchy flourish, and rulers tremble on their thrones.

An incident of a few years ago is vividly recalled—the year 1885 in beautiful England, rich with memories and incidents of all the opposites of life. The writer was walking in one of its fine, smooth country roads in one of the best agricultural shires of the island. He had as his companion a gentleman of culture, of largeness of heart, of breadth of mind, of noble instincts, of strong faith in God, of liberty-loving principles, of pity for the poor and the oppressed, of keen observation, and one who had had, even for a public man, more than ordinary opportunities for observation among the common people of two continents. How sweet was the balmy air on that early summer day, redolent with the perfume of the fragrant hawthorn! How inviting looked the fields and groves of "Merrie England"! And yet at the entrance to every forest and grove and field, with their cooling shade and soft green carpet, was the legend-warning to poachers or trespassers to beware. The whole of the surrounding country so far as could be seen belonged to the Earl of —. The income of one large farm of the estate went to feed the earl's kennel of dogs, much better kept than many of his tenants. Right there were the extremes of luxurious wealth and dire poverty, so manifest in England then and since.

We talked of the wretched inequality existing; of how good tradesmen and artificers were then walking the streets of the great cities weary and despairing, seeking rest in labor to earn even a mere pittance, their wives and children hungry and starving, crowded into rooms and wretched tenements unworthy the name house, not to say home. We talked of the wealth squandered in races, in sport, in gambling, in drunkenness; of the fertile land given up to a few hares to minister to the pleasure of a few "titled" men; of the poor who were dying of want under the shadow of the mansions of those who were rolling in wealth, oftentimes wrung from the underfed muscles and nerves of the poor; of classes of workmen represented by the match-box makers of Europe, who work for so small a pittance, and in such a condition of perennial starvation that their employers could not furnish them the wretched paste lest the hungry steal it for his needs. Of the tyranny and sordidness and heartlessness, of the love of money we talked, till the righteous indignation of our friend could no longer be suppressed, and burst forth: "I tell you,

M—, if I were not a Christian, I would be a nihilist." And thousands of others who know somewhat of justice, but who have no hope in Eternal Justice, think the same way without the "if." It is the Spirit of God, the fear of God, that restrains men from what must eventually come upon all the world,—a repetition in different forms of the revolution in France, unless there is a change in systems of government and finance. We do not ask nor wish for such a state. We plead against it; but its coming is predicted by the "more sure word of prophecy."

That to which we point the reader is the Gospel of Christ and his coming eternal reign. Amid all the strife of war and bloodshed, amid all the injustice of trade and commerce and law, amid all the persecution and misery and death, will be heard by him who listens, the fourfold voice from the living throne of God to the oppressed of earth, "Come." Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "And the Spirit and the bride say, Come, . . . and whosoever will, let him come, and take of the water of life freely." At the best, reader, this life, this world of sin, is disappointing. It is but the fitting-up place for the one eternal world to come. It is open to all who will come by Christ. No warning to poachers will meet the weary-footed traveler who comes in the name of King Jesus. No gate is barred to the poor of earth. The exceeding riches of God's grace and glory are free, free to all who will come to him and submit to his eternally beneficent and joyous rule. O poor of earth, why lose this world and the better one to come? Why not make the Lord your God by yielding to him now, and placing your cause in his hands? We know that one will sneer, and another laugh, but those that put their trust in God "shall not be ashamed nor confounded world without end." (Isa. 45:17; 50:7.)

THE CONTROVERSY OF THE AGES. NO. 3.

War in Heaven.

THE sixth verse of Revelation 12 follows logically, altho not closely chronologically, after verse 5. It is a prophetic statement of the great tribulation of the church and the preserving power of God. It will be considered more fully when we reach verse 14, where the same thought is repeated in other words. In this paper we will consider verses 7-9, which carry us back to a period preceding verse 5. Verses 7-9 read as follows:—

"And there was war in heaven; Michael and his angels going forth to war with the dragon; and the dragon warred and his angels; and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him." R. V.

Michael means "who is like God." He is elsewhere called the Archangel, who has power over death (Jude 9; 1 Thess. 4:16), "the great Prince which standeth for the children of thy people" (Dan. 12:1). These facts, together with the meaning of the name

Michael, would clearly indicate that Michael is the Son of God, the Chief over all the angels, the Lord of hosts, or armies, the Angel, or Messenger, of whom Jehovah said, "My name is in him." (Ex. 23:21.)

The war in heaven, then, must be a war which existed between the Son of God and the good angels and Satan and the angels who fell with him, from the time he sinned, culminating in his defeat and overthrow, an overthrow so marked, so clearly manifesting the weakness and wickedness of sin as compared with the inherent strength and vitality of love, as to forever set at rest among the principalities and powers in heavenly places the ultimate and all-comprehending authority of the God of love.

Satan Triumphant over Man.

When Lucifer fell he was not immediately cast down to hell [*tartarus* (2 Peter 2:4), the regions encompassing and including this sin-cursed earth], but he was allowed a freedom in the universe of God not now known. This is evident from glimpses which the word of God gives of his history and work. Adam was given dominion of this earth, subject to the throne of heaven. Over every other inhabited world God also had his sons to whom dominion was given. These, as well-regulated government and the highest enlightenment, unity, efficiency and good of God's creatures demanded, met from time to time before the Lord and gave report of their respective domains. This earth was not represented by its rightful prince—Man—to whom it had been given. Man had yielded himself a slave, and yielding himself, he yielded his kingdom to Satan. So "when the sons of God came to present themselves before the Lord," "Satan came also among them." When asked from whence he came, he replied: "From going to and fro in the earth, and from walking up and down in it." (See Job 1:6, 7).

While cast out from the immediate presence of God, he yet came among the other angels. He was there as a usurper, to justify which he became an accuser. He asserted that his way was right, his Maker's wrong. Having in his very purpose the elements of corruption and death, he promised and yet promises liberty to his dupes. He claimed the earth as his by the power of might. "From going to and fro in the earth, and from walking up and down in it" showed that Satan felt that in the earth he was king—he did as he liked. By the same power of fraud and force he was determined to conquer the universe, and exalt his throne "above the stars of God." (Isa. 14:13.) Michael met him on the eternal principle of love—righteousness. With Satan, "might is right," "the end justifies the means," were molding principles; with the Son of God, *right is might, the righteous means will be justified by the eternal end*, were the principles on which his warfare was conducted. Satan "can not brook delay," but Michael and all the good "can well afford to wait." Yea, tho longing for the universal reign of righteousness, the principle of righteousness may not be departed from in obtaining it.

All must wait God's time for the vindication of right.

We have two examples of evil undeveloped, and the course of the Son of God in meeting that evil, knowing it to be evil. First, when he came down with his shining hosts to raise Moses from the dead, (see Jude 9), Satan was there to oppose him. The devil claimed Moses as his lawful captive in his own prison-house, the grave. He contended that Jesus had no right there, that the earth was his own by conquest, and that every sinner, and all who died, were his lawful slaves and captives. Jesus does not argue the question. He could not stoop to this. He did not present his own claims or position as a reason why the doors of the grave should unlock and release the servant of God. He simply said to him who in all his temptations and badgerings and satanic devices of forty years could get but one failure from the "man of God," "The Lord rebuke thee," leaving to the eternal future his right to "release the prisoners."

Again, in the record of Zech. 3:1-5, we have a similar instance. The Angel of the Lord, Michael, and Joshua the high priest, representing Israel, clothed in filthy garments, symbols of their sins, and Satan, the adversary, at Joshua's right hand to resist him, are the actors in this drama of the ages, a typical scene of which is opened before us. Joshua pleads with God before the Angel for acceptance and relief. Satan is there to accuse, and to declare that forgiveness of such vile sins can not be granted. He declares that Jehovah punished him for sins less vile—for Joshua and Jerusalem there is no hope. Again are heard the words: "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked from the burning?" And so the conflict went on for the ages, Satan tempting to sin, accusing the sinner, and yet claiming his course to be justified by God's arbitrary dealings with man, while Christ, and good angels waited till such time as the final battle should be fought and the eternal principles of God's character vindicated.

Stooping to Conquer.

This came when the man child was brought forth by the waiting church. Satan won the kingdom from Adam by becoming incarnate. Michael—"who is like God"—must win it back by becoming incarnate. When man yielded his heart to Satan, sin became incarnate, dominant over the flesh. When the Son of God, who, tho in God's form, did not affect to be like God, humbled himself to save man (Phil. 2:5-7, R. V.), he took the body of a flesh of sin, prepared for him of God (Heb. 10:5), that he might be both a brother and Saviour to man. And in this

body of flesh, such as all men bear, righteousness became incarnated by Jesus Christ. Still is he Michael to all the angelic host, but how changed—a man, poor, weak from fasting, a seeming failure in all but character, in himself helpless.

Thus he was when met by Satan during, and especially at the close, of the forty days' fast. Eve was led by Satan to doubt God. "Hath God said, Ye shall not eat of every tree of the garden?" asked Satan with a sneer, in order to induce doubt. "If thou be the Son of God" he suggests to the Seed of the woman. From outward appearance, how suggestive the "if." But the voluntarily weak Michael is strong in God's word and in the principle of right. "It is written" is his ever ready and all-potent weapon. Twice he replies as tho Satan was what he claimed to be, an angel of light; but when the adversary demanded worship which belonged to God, he is answered in words which show

dragon. They know his power, and cry out: "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" (Matt. 8:29.) They knew defeat had come; they knew that eventually punishment was certain; and reasoning from their own injustice, they feared it might be visited previous to the time appointed by the Judge. (See also Luke 4:34.)

On another occasion, the seventy disciples returned from a mission with joy, and declared, "Lord, even the devils [demons] are subject unto us through thy name." They had never known such things before. Poor lunatics! many were controlled by demons, but man could not before this, to their knowledge, cast them out. Jesus revealed the secret. "I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy." (Luke 10:18, 19.) The battle had been fought, the victory won. The dragon had fought and his angels, and Michael had fought and his angels, the great spiritual warfare, but Righteousness Incarnate triumphed.

But the dragon did not rest here. In some unguarded moment, doubtless, he reasoned, Jesus might fall even as did Moses. He would follow Jesus still. He would stir up against him a proud, self-righteous, ungrateful people. He would persecute and harass him. He would flatter him by a selfish and unthinking populace which wanted a king. He would get Jesus to take glory to himself; he would discourage him by turning against him his own nation and even his own disciples. But none of these things led to even a compromise of one principle of right. Weakened and distressed humanity could sometimes sigh for deliverance, but above the

sigh rose the prayer of the heart that God's will might be wrought. As he nears the last fearful hour of agony the prayer arises: "Now is my soul troubled; and what shall I say, Father, save me from this hour?"* but for this cause came I unto this hour. Father, glorify thy name."

That hour is reached in its fulness in the agony of Gethsemane's Garden. Again we hear the human wail of agony: "Abba, Father, all things are possible unto thee; take away this cup from me." Humanity shrinks from the trying ordeal. But this is not the petition of the heart above all others. Paramount to that agonizing cry is what immediately follows: "Nevertheless, not what I will, but



THE MANIFESTATION OF GOD'S LOVE.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

to him that his true character is revealed: "Get thee hence, Satan; for it is written."

Michael had conquered by the King's weapons, and had withstood every assault by the armor of righteousness. Every power and device of the prince of darkness and evil had been used against Incarnate Righteousness, every assault had been completely met by the Prince of life and righteousness. It was the battle in the conflict of the ages between good and evil, and all the heavenly host witnessed the duel with interest that mortal never knew. It was eternal defeat to Satan, it was eternal victory for Christ and the faithful.

Results of Victory.

The demons acknowledge this defeat, and the disciples rejoice in the results before they understand the struggle which made it possible. Shortly after, Jesus—the Michael of the angelic host—meets a poor sufferer, possessed, or controlled, by demons, angels of the

*The uninspired punctuation of our common version does not bring out the sense. The soul of Jesus was troubled, perplexed, clouded. Should he pray, "Father, save me from this hour?" or the opposite of this? Should he seek God's will, or selfish ease? He decides unselfishly. He came unto the world for that very cause, to die for man, and he decides accordingly. The prayer is not, "Father, save me from this hour," but it is, "Father, glorify thy name"—let it be manifest that God is gracious and merciful, as he had declared himself to be in Ex. 34:6, 7.

what *thou wilt*." (Mark 14:36.) The struggle is over. God's will,—the cruel scourging, the humiliation, the mock honor, the crown of thorns, the cross of Calvary, the darkness of death, the hiding of the Father's face, the sins of the world, the climax of the eternal sacrifice with God's righteous will and a redeemed race, are all preferable to all other glory gotten by a single compromise of right, a single yielding to self.

Jesus Christ died, but for others. He laid down his own life. He was buried. The portals of the grave closed above him. A seal was set to the grave by the authority of one of the dragon heads—Pagan Rome—whose empire then filled the world. A Roman guard and demons of darkness were set to watch the sepulcher. Michael, he who was once like God in heaven, he who had laid aside that glory for man and become Immanuel, was at last locked in the tomb, in the prison-house of Satan. His disciples mourned. Nature grew black at his death. The hosts of God must have well-nigh despaired. But altho under the power of death, "it was not possible that he should be holden of it" (Acts 2:24). **Right is Might.** Righteousness is life. All the powers of darkness commanding all the powers of earth could not lock the tomb over Eternal Righteousness, incarnate tho it were. In God's time he would come forth; and God's time came on the third day. Angels of light shine away the darkness, and Michael, the triumphant and eternal Conqueror, steps forth.

(To be continued.)

THE SABBATH AND THE SUNDAY. NO. 6.

In our issue of October 8 we had traced the Sunday down to the year 1201. We have found in these historic quotations and citations, both sacred and profane, that it has no Biblical foundation for sacredness, the Bible in that respect, at the most, being entirely silent. Not only is it silent in respect to Sunday sacredness, but it absolutely prohibits the observance of the times of the heathen, among which the Sunday had a prominent place, even as did sun-worship. We have also learned from reliable historians and the "fathers" of the Catholic Church that Sunday was not considered a sacred day or a holy day in the early church. It stood on a par with Thursday, the day of the betrayal, and Friday, of the crucifixion. It is only when apostasy is becoming full-grown that Sunday is considered sacred; but its first law is built upon the "Christian" emperor Constantine and the bishops and councils following.

The Sabbath we have traced from creation to the sixth century. It is confirmed, not only by God's command and word and the example of Christ, but by the efforts of the enemy of righteousness to destroy it, even down to the anathemas of the Council of Laodicea, A.D. 538, upon its faithful observers still left. More than this, we referred to the fact that the day had been kept by the Abyssinian Church to the present. Yet in the Church of Rome, and, later, throughout Christendom, as the apostasy came in, even as of

old in Israel, the Sabbath was crushed out.

69. Among the early sects of Christians were the Nazarenes. Of these Morer says that they (Dialogues on the Lord's Day, p. 66) "retained the Sabbath; and tho they pretended to believe as Christians, yet they practiced as Jews," a common charge brought against Sabbath-keeping Christians even in these days. The Nazarenes seem to have been of the early church at Jerusalem, which fled at the command of the Lord (Matt. 24:15-20) when the city was taken by the Romans. (See Gibbon's Decline and Fall of the Roman Empire, chapter 15.) They appear to have kept the Sabbath down to the fourth century.

70. Morer (Dialogues on the Lord's Day, p. 67) and Bingham (Antiquities of the Christian Church, book 16, chap. 6, sec. 2) give us accounts of another church, the Hypsistarii, who observed the Sabbath, regarded distinction between clean and unclean meats, but rejected circumcision. These by the Catholic Church were adjudged heretics.

In fact, all that we know of the true people of God during the great apostasy must be learned from their enemies, who were interested in blackening their fame in order to justify their persecutions.

71. Dr. Twisse (Morality of the Fourth Commandment, pp. 19, 20) speaks of a class of people in the city of Rome itself who kept the Sabbath, and were condemned by Pope Gregory in strong language. This was about

72. The early Christians of Great Britain, previous to Augustine's visit to that island, in A.D. 596, were better Christians than those of Rome. The leader of these Christians, Columba, was evidently a Sabbath-keeper. He died, according to Dr. Alvan Butler (Lives of Fathers, Martyrs, and Principal Saints, St. Columba), on "Saturday, the ninth of June," 597. That day he said to one of his disciples, Diermit: "This day is called the Sabbath, that is, the day of rest, and such will it truly be to me; for it will put an end to my labors."

73. The Waldenses, whom their enemies admit to be an "ancient" sect, and to "live justly before men," retaining "the utmost show of piety," classing among them the Toulousians and the Albigenses, were, or at least some of them, Sabbath-keepers. Some of them were, doubtless because of this, called the Sabbati, Sabbatati, or Insabbati. (See Benedict's General History of the Baptist Denomination, vol. 2, pp. 413, 414; also Andrews' History of the Sabbath, chap. 21.) The Waldenses existed, as Sabbath-keepers doubtless, to a greater or less extent, from apostolic times nearly to the persecutions of the Dark Ages.

74. The Petrobrusians were of a sect of Christians condemned by Rome for the "heresy" of Sabbath-keeping. Peter de Bruys, one of the prominent leaders, was burned a martyr in

75. Peter Heylyn (Hist. Sabbath, part 2, chap. 5, sec. 1) says that "some did [prohibit working on the seventh day]; who thereupon were censured and condemned by another Gregory, of that name the seventh, as the law informs us. But this was not till 1074." This shows that Sabbatarians were then in existence.

But we have not time or space, nor need we take them, to trace the matter further now. Suffice to say the Sabbath of the Lord had its witnesses, even as did its Lord, all through the Dark Ages. Rome could not wholly extirpate them. In our next we will notice the Sabbath-keepers of England, closing with our own day.

ANSWERS TO QUESTIONS

"Enquire, and make search, and ask diligently."

No. 432. Abstaining from Meats, etc.

PLEASE explain 1 Tim. 4:1-5, especially commanding to abstain from meats and forbidding to marry.

INQUIRER FOR PRESENT TRUTH.

The passage reads as follows: "[1] But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils, [2] through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; [3] forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. [4] For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving; [5] for it is sanctified through the word of God and prayer."

We have quoted from the Revised Version, because it may perhaps make the meaning a little clearer. Note the following:—

1. The prophecy has evident reference to the apostasy, to the falling away, which came on apace in the "later times" after the apostle's death. Compare Acts 20:29, 30; 2 Thess. 2:3-7.

2. The falling away is because of giving heed to seducing spirits and doctrines of devils, or, rather, demons, as in the margin. The idolatrous worship of the heathen is demon worship. 1 Cor. 10:20. This worship soon crept into the Christian church and corrupted it, the dead martyrs and "saints" being substituted for dead heroes of the heathen, but all of them demons just the same; "for the dead know not anything." Those who pray to the dead are only honoring the angels of the devil, who come in the guise of the dead. Compare verses 37 and 28 of Psalm 106.

3. These doctrines are brought in, not by over-zealous but sincere Christians, who are sometimes called "radical," or "extreme," but by hypocrites, who have hardened their consciences by transgression against God.

4. These leaders forbid to marry or enjoin celibacy. It may be universally forbidden, or only partially. The text does not refer to advice or counsel not to marry, but it is *commanding* not to marry. It meets a fulfillment in the celibacy of Roman Catholic priests and orders, and the celibacy of certain societies.

5. Forbidding "meats," more properly, "foods," for the original word includes both animal and vegetable foods, even as does the word meats in the older English. We use it commonly for the kernel of the nut, and it is common to hear an English farmer speak of *meat* for his horses. Commanding to abstain from meats would be to enjoin fasts. This we see in the stated fasts in the apostate church. Christian fasting is voluntary.

6. The meats or foods referred to are those "sanctified," or set apart, "by the word of God and prayer," and to be received with thanksgiving by them that know the truth. The original word for "creature" is defined by Strong to be "an original formation, product, created thing." And all created things set apart by the word of God for the purpose of food are good for food and should be received and partaken of in thanksgiving by all who need and have them.

The application of this prophecy is to whatever class or classes of people that meet its specification, during the "later times," from the apostles' day to this. It will probably be more fully seen in the closing days of time.

A.D. 600

1130



"Thou shalt call his name JESUS; for he shall save his people from their sins."

GLIMPSES OF "HOME."

BY ANNA AGEE.

2 Peter 3 : 5-14; Isa. 65 : 17, 21-25; 11 : 6-9; 35; Rev. 21; 22 : 1-5; Isa. 41 : 10; Eze. 36 : 26-28.

The ground was frozen and stiff and hard;
The wind came chill over tree and sward;
The snowflakes were silently flutt'ring down,
Covering from sight old Mother Earth's brown.

While watching the snowflakes merrily fall
O'er village and farm, fast clothing them all
With soft, downy robes of pure, spotless white,
Gleaming like gems in the pale, wintry light,
Making a picture more lovely than art,—
Than man to his canvas can ever impart,—
The past was recalled; and memory's chimes
Told of longings to visit other countries and climes.

Our hearts may reach out toward the grand scenes
Of earth;

Renowned spots to view may seem of great worth;
But God, in his infinite wisdom, may see
'Tis best that those wishes ungranted may be.

But, looking by faith, my eyes now behold
A country whose grandeur words cannot unfold,—
A country we all, if we will, yet shall see
If we'll turn from our sins and to Jesus now flee.

Fadeless the flowers; the grass living green,
Waving in breeze, with silver-gold sheen;
Through shady vales flow fern-bordered rills;
Blithe are the birds, and glad their sweet trills.

The fair Tree of Life, bearing twelve luscious fruits,
On each side the River of Life plants its roots;
Perfect in beauty, all nature shines bright;
Forever has flown sin's dark, dismal night.

No harm can befall, no tempter annoy;
There's nothing to fear, naught to hurt or destroy;
By the lamb lies the lion, grown gentle and mild,
Each played with and petted and led by a child.

There's never a sickness, no pain, death, nor woe;
There storms never come, chill winds never blow;
Naught but joy, *endless* joy, undimmed *perfect* bliss;
Will you freely surrender that *blest* world for this?

Christ our Redeemer is there, Christ our King;
'Tis his praises the ransomed with rich music sing;
The hills everlasting reëcho the strain,—
All nature shouts anthems to him who was slain.

A city I see whose mansions outshine
The finest of castles, of earth's piles sublime;
Of gold are those mansions, of jasper its wall;
The glory of God gives splendor to all.

Its gates are of pearl; its streets, too, are gold;
This city resplendent shall never grow old;
Its bejeweled foundations are sparkling with light;
Its dwellers are dressed in robes clean and white.

Soon Jesus will come, his face beaming love,
To gather his children for "home" now above;
World after world will be viewed by our eyes
As we, by the angels, are borne through the skies.
But our sins must be cleansed, every stain washed
away,

Would we wing our glad flight with Jesus that day.
Shall we not to him give our sins and our care,
That he for that journey you and me can prepare?

His power is needed our sins to remove,
And fit us to live in the kingdom of love;
His might is so great, his affection so deep,
We may trust him the victory to *gain* and to *keep*.

"I'll bring you to Zion," the Saviour doth say;
"I'll lead you safely along the strait way."
Then O, let him lead us, and free us from sin,
The city's gates open, and say, "Enter in!"

Knoxville, Tenn.

THE SOURCE OF STRENGTH.

MRS. E. G. WHITE.

"ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the gentiles shall come to thy light, and kings to the brightness of thy rising."

There is work for every one to do if he will co-operate with God. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Holy intelligences are waiting to work through us. If we will consecrate heart and mind to the service of God, doing the work he has for us to do, and walking in the footsteps of Jesus, our hearts will become sacred harps, every chord of which will send forth praise and thanksgiving to the Lamb sent by God to take away the sins of the world.

The life of Christ and his labors of love shame and condemn the unbelief shown by many. He has promised: "Ask, and it shall be given you," "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good things unto them that ask him?" Those who do not know Jesus as their personal Saviour, do not avail themselves of the promised blessings; but to all who believe, he is as the Tree of Life in the Paradise of God. His branches reach to this world, that the blessings which he has purchased for us may be brought within our reach. Why, then, do we spend our precious time bemoaning our weakness, when Christ has made every provision for us to be strong? He has given us a Comforter, the Holy Spirit, which will present to us the precious fruit from the Tree of Life. From this tree we may pluck and eat, and we may then guide others to it, that they also may eat. Why should we mourn our inefficiency, when the heavenly angels are waiting to co-operate with us, to make us living agencies, blessing the world with the messages God will give us to bear.

If you have neglected to place your hand in the hand of Christ, you are in constant danger of being deceived. Many are spiritually weak because instead of cultivating faith, they look at the discouraging features of their work. In the time of trial they turn to humanity for aid, but in doing this, they lean upon a broken reed; for in humanity they will often be sorely disappointed. The distrust and suspicion thus awakened bear their own fruit.

Christ would have our thoughts center upon him. After he has given us many tokens of his willingness to help in any emergency, he is grieved if we withdraw our eyes from his sufficiency to look at our own weakness or the weaknesses of others. Look away from self to Jesus Christ, the Life of every blessing, every grace, the Life of all that is precious and valuable to the children of God. We have no cause to bemoan our own inefficiency, because Christ has shown himself to be an ever present help in time of need.

The Lord Jesus is our strength and happiness, the great storehouse from which, on every occasion, men may draw strength. As we study him, talk of him, become more and more able to behold him,—as we avail our-

selves of his grace, and receive the blessings he proffers us, we have something with which to help others. Filled with gratitude, we communicate to others the blessings that have been freely given us. Thus receiving and imparting, we grow in grace; and a rich current of praise and gratitude constantly flows from our lips; the sweet spirit of Jesus kindles thanksgiving in our hearts, and our souls are uplifted with a sense of security. The unfailing, inexhaustible righteousness of Christ becomes our righteousness by faith.

When temptations assail you, as they surely will, when care, perplexity, and darkness seem to surround your soul, look to the place where you last saw the light, rest in Christ's love and under his protecting shade; for in his shadow we may find rest and peace. When sin struggles for the mastery in the human heart, when guilt oppresses the soul and burdens the conscience, when unbelief clouds the mind, remember that Christ's grace is sufficient to subdue sin and expel the darkness. Jesus, the sin-pardoning Saviour, is our Advocate in the courts of heaven, and he calls upon us to "arise and shine," because his glory has risen upon us.

One reason of the spiritual feebleness of to-day is the low estimate that believers in Christ are constantly inclined to form of themselves. Christ paid an infinite price for us, and he desires his chosen heritage to value themselves according to the price he placed upon them. Do not disappoint Jesus by placing a low estimate upon yourselves. Embrace the opportunities and privileges which will increase your value with God; for by accepting the treasures of his grace you will become precious and lovely in his sight. Practical godliness will run through your lives like threads of gold, and as God beholds your consecration to him, he will say, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." All heaven rejoices over the weak, faulty human soul that gives itself to Jesus, and in his strength lives a life of purity.

Our path to the Paradise of God will be often intercepted by the tempter, who is intent on weakening our faith by hiding the rays of the Sun of Righteousness. Our Saviour has warned us that through much tribulation we must enter into the kingdom of God. "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." For every service we render, every self-denial, every sacrifice we make, the Lord has guaranteed to requite us, not because it is a debt he owes, but because his heart is full of infinite love, full of mercy and tenderness. In this life he will repay us a hundredfold, and in the world to come he will give us everlasting life.

Every moment is exceedingly precious. Those who overcome *much*, love Jesus the most, and in that day, when every one is rewarded according to his works, they will be put next to Christ, within the inner circle; honored, yes, greatly honored. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

In the name of Jesus Christ of Nazareth, be strong in the Lord and in the power of his might. Know that he loves you, and will be your constant efficiency. "Arise and shine; for thy light is come." "Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord. The Lord that made heaven and earth bless thee out of Zion."

CATHOLICISM vs. CHRISTIANITY. NO. 4.

BY ALONZO T. JONES.

ROME gives an illustration to show the difference between the faith of Christ and "the faith of the creed," and here it is:—

To show the unfairness of taking the word "*faith*," occurring in the Holy Scripture, in this new Protestant sense of trust in Christ for pardon, to the exclusion of any other dispositions or means, and not in the Catholic sense of belief in revealed truths, . . . allow me to use the following illustration: Suppose a man afflicted with a grave disease sends for a physician of repute. The physician comes and prescribes, and to inspire the patient with more confidence, tells him, "Only believe in me and you will be cured." Can we suppose that the poor sufferer, on the departure of the physician, would say: "I shall take no medicine, for the physician said: 'Only believe and you will be cured'?" This way of reasoning and acting seems impossible to be adopted in regard to the cure of the body, but respecting the cure of the soul it is an unhappy matter of fact that thousands of persons fall into this sad mistake.—*Catholic Belief*, pp. 374, 375.

Now there is not the least doubt that this statement perfectly illustrates the difference between the faith of Christ and Catholic faith, for it proceeds altogether upon the view that there is no more power or virtue in the word of God than there is in the word of a man; that the word of Christ, the heavenly Physician, has no more power to cure than has the word of an earthly physician. And that is indeed just the difference between true faith, the faith of God, and Catholic faith, "the faith of the creed."

True Faith a Power to Work.

True faith finds in the word of God, the word of the heavenly Physician, the living—creative—power of God to accomplish all that this word says. When the centurion asked Jesus to cure his sick servant, Jesus said, "I will come and heal him." But the centurion said, "Speak the word only, and my servant shall be healed." And Jesus himself decided this to be "*faith*," and even "*so great faith*" as he had not found in Israel, and then said to the centurion, "Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour." Matt. 8:5-13.

A nobleman also came to Jesus beseeching him: "Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way." And when the man neared his home "his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house." John 4:46-53.

This is faith, genuine faith. It finds in the word of God itself all sufficiency to accomplish all that the word expresses. And over and over again, in fact in all the cases re-

corded in the New Testament, it was believing the word spoken and thus receiving the power of that word to accomplish of itself the thing that was spoken—it was this faith that healed the sick, restored the palsied, made the impotent to walk, and forgave the sinner. This is believing God. This is faith.

But when the word of God is held to be as powerless as the word of a man; when the word of Jesus Christ is held to be as empty of healing virtue as is the word of a mere human physician; when the word of the living God is thus reduced to the level of the word of men, and to all intents and purposes is received as the word of men, and the words of men themselves, formulated into a creed, are really put in the place of the word of God; then such belief, such faith, is only of themselves and is as powerless and as empty of saving virtue as are the men themselves. It is the same story over again, of the effort of men to save themselves by themselves from themselves. And this "*faith*" that is altogether from men themselves, that stands only in the words and wisdom of men—this "*faith of the creed*" that is identical with the "*faith*" of the devils—this, by her own showing, by her own boast, and by her own illustration, is the faith of the Catholic Church. Very good. We accept her showing in the case. Undoubtedly it is the truth. The illustration is perfectly satisfactory.

Self to Work It Out.

There is another statement that she makes which so clearly reveals again the essential nature of the "*faith*" which is held, and the salvation that is offered, by the Catholic Church, that it is worth quoting. Here it is:—

We seem to hear Jesus, our heavenly Physician, say: I died for all, and thereby prepared in my blood a remedy for all. If you would have the merits of my passion and death applied to you, to free your souls from sin, you must . . . believe that I am what I declare myself to be, and believe what I teach. Do also what I have told you to do, and then you shall have the merits of my passion and death applied to you and you shall be justified.

This is in very substance, and even in terms, the old covenant. It is identical with the covenant "from the Mount Sinai, which gendereth to bondage." Gal. 4:24. Here are the terms of the old covenant, the covenant from Sinai: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is Mine; and ye shall be unto Me a kingdom of priests and an holy nation." "And all the people answered together, and said, All that the Lord hath spoken we will do." Ex. 19:4-6, 8.

Their agreement to obey his voice indeed, was an agreement to keep the Ten Commandments indeed. For when his voice was heard from Sinai the Ten Commandments alone were spoken. And of these it is written: "Fear God and keep his commandments, for this is the whole duty of man." Eccl. 12:13.

So that in substance this Catholic statement, says, I have done this great thing for you. Now, if you would have the benefit of it, believe what I teach, do also what I have told you to do, and then you shall have it and you shall be justified. And the people all said they would do it, and this, too, with the hope of being justified. These two statements are identical in substance and in doctrine.

The thought of both is that man must do righteousness in order to be righteous, instead of first being righteous in order to do righteousness.

Meaning of the Old Covenant.

It will not do, tho, to say that as the Lord made the statement from Sinai, therefore this statement from Rome is truth. The Lord had a purpose in this covenant from Sinai, even tho it did then "*gender to bondage*." That covenant from Sinai corresponds to Hagar in the family of Abraham. The children of that covenant, the people who entered into it, correspond to Ishmael, the child of Hagar. As Hagar was a bondwoman, so the child that was born of her was a bondchild. And thus she gendered to bondage. As Hagar represents the covenant from Sinai, and her child was a bondchild, so the covenant from Sinai gendered to bondage and the children of that covenant were bondchildren.

Moreover, Ishmael was "*born after the flesh*." And as Ishmael represents the children of the covenant, so they were "*after the flesh*" and knew only the birth of the flesh. Knowing only the birth of the flesh, and minding only the things of the flesh, they thought themselves capable of fulfilling all the righteousness of God. The Lord knew full well that they could not do it; but they did not know it, and they would not believe that they could not do it. In order to convince them that they could not do it, and enable them to see it so plainly that they themselves would confess their inability to do it, the Lord gave them a full and fair opportunity to try.

Within forty days they had fully demonstrated their utter inability to do what the Lord had told them, and what they had freely promised to do. They were in deeper bondage than ever. They were then willing to have the Lord deliver them from the bondage of sin to the liberty of righteousness by his own power, through his own word, in his own promise, even as he had delivered their father Abraham. In a word, they were then willing to attain to righteousness, to be justified, by faith, instead of trying to obtain it by works. They were willing to be children of promise, instead of children of the flesh.

Having found by this experience that "*the minding of the flesh is enmity against God, and is not subject to the law of God, neither indeed can be*," they were willing to be born again and of the Spirit of God, rather than to trust longer to the ways of the birth of the flesh. Having found that by this old and temporary covenant they were lost, they were willing to be saved by the new and everlasting covenant, which is this:—

"I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for they shall all know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

In this covenant there is no "*if*." It depends not upon what we shall do, but upon what God will do "*unto all and upon all them that believe, for there is no difference. For all have sinned and come short of the glory of God.*"

A Wicked Perversion.

Such was the covenant from Sinai, such was its nature, and such its purpose. And that the recording of it, with the nature and experience of those who caused it to be made

and who entered into it, was necessary for future ages, is demonstrated by this repetition of it in the Catholic system of "faith." That covenant was faulty, as it rested upon the promise of the people to obey God's law without faith in Jesus Christ; but this repetition of it is infinitely faulty and altogether bad, as compared with the original example. For there, altho it was their own sinfulness and self-righteousness that led to the making of it, yet through the sad experience of it God would draw them away from themselves to the knowledge of Christ. While here and in this, the Papacy takes the very revelation of the Gospel of Christ itself and perverts it into the old covenant, and through this perversion draws men away from Christ to the exaltation of self. It puts the old covenant in the place of the new. It puts works in the place of faith. It puts bondage in the place of freedom. It puts ceremonies in the place of Christ. And it puts man in the place of God.

This is the Papacy, and this her doctrine of "faith." And as God said of Hagar and Ishmael in the family of Abraham, and of the covenant from Sinai and its children in the family of Israel, so he says of this same wicked thing as it would be in the family of Christianity: "Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman." Gal. 4:30.

There never was a truer description of the Papacy than that it is "a method of forgetting God, which shall pass as a method of remembering him."

GOD'S LAW IN CHRIST, AND IN US.

BY R. C. PORTER.

"AND the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the Only Begotten of the Father), full of grace and truth." This is he of whom it was said, "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Christ is here presented in his relation to the law of God. This prophecy of him is a very forcible statement of the exceeding depth of his experience in that relation. Every act and every purpose is here set forth as based upon that foundation of all good principles, God's holy law of love.

This law is all-embracing, comprehending even the character of the eternal God from whom it came. It is but the expression of the principles of the character of its Author. Since God is love, the law is love. His purpose in giving it to others whom he had created, was to place before them the instruction which, if heeded, would develop them into his own character. So intimate was the relationship of Christ with the law, that the loveliness of his character was but the reflection of its principles. All the honor that came to Christ was alike honor to the law by which his character was formed. The prophet seeing this, truthfully said, "He shall magnify the law and make it honorable."

Paul, speaking by the Spirit, states the same truth most forcibly in Rom. 3:21: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." In Christ the righteousness of God was manifest, and the righteousness of God is expressed in the law, so that the law and the prophets witness to the

life of Christ that it is the righteousness of God which they demand. Here the law for the first time since sin entered was enabled to declare absolute righteousness of any man in this world. The man, Christ Jesus, has prevailed, for "in him was no sin." He stands perfect before the law from birth to death. In him the law is revealed in all its glory. The Word is made flesh indeed, and dwells among us, while we behold its glory in the character of the only-begotten Son of God. Thus the law is manifest, and made to appear in its true character in the light of his life.

Christ's statement, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love," is further proof of this relation. He also says, "The words which I speak are not mine, but His that sent me." And best of all, "Of mine own self I can do nothing;" placing himself alike dependent with us upon the help of God for power to keep God's law. Altho he was God in the flesh, he took our relations in his relation to the law, and overcame as we overcome. Being thus tempted in all points like as we are, he knows how to sympathize with and succor them that are tempted. Thus the Captain of our salvation was made perfect through suffering, so that "both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren." Such is the law in Christ.

The New Covenant.

The prophecy of Jeremiah concerning the new covenant is given in these words: "But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts and will be their God, and they shall be my people." This is precisely God's plan for Christ's character while he was upon the earth, as above expressed. The law in the hearts of his people is to produce in them the same character that was seen in Christ. When the law is fully implanted in the hearts of all of the new covenant children, they will have no further need to "teach every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them." There is no infidelity in the new covenant family. They are all acquainted with God. Their relation to his law is an evidence of their knowledge of him. "And hereby we do know that we know him, if we keep his commandments." In such the character of Christ is developed. John says: "Whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked."

It is then possible for us to so perfectly live the law of love that we shall dwell in the perfection of the love of Christ. Since this is what we ought to do, this we can do. The way we undertake it will decide our success in the accomplishment of the object sought. Says Christ, "Without me ye can do nothing." Then the first thing to do is to unite with Christ in everlasting bonds of love. "He that dwelleth in love dwelleth in God, and God in him." "Whosoever abideth in him sinneth not." The abiding presence of the sinless Saviour is our victory over sin. He is as victorious in human flesh today to live in perfect accord with the law of

God, as he was when upon earth in the flesh eighteen hundred years ago.

The only question in our overcoming sin, is the question of our willingness to give him a constant abiding-place in our hearts. When he thus dwells in us, all the fulness of the Godhead is ours, that we may be complete in him. Then be assured; "Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world." When Christ thus dwells in us, the law will be revealed through us as it was through him. We will then love the Lord with all the heart, and our neighbor as ourselves. Then the blessed union will ever exist: "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." See also 1 John 3:23. The law as it was in Christ, will thus be revealed through us, and the world will see Christ in us, and we shall then be "epistles of Christ, known and read of all men." Of such Christ says: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."

CHAPTERS IN UNITED STATES HISTORY.* NO. 3.

BY PROF. CHARLES MORRIS.

Adventures of Putnam.

Putnam's Early Career—At Fort Edward—The Indian Ambush—Disobedience of Orders—The Result—The Burning Barracks—How Putnam Saved the Magazine—Putnam a Prisoner—Indian Barbarity—Saved from the Stake—Exchange at Montreal—Fleets His Captor Again.

THE French and Indian War, while the most important event in the history of the American colonies, had nothing immediately to do with the history of the United States of America. It had much to do with it in its consequences, but we are here concerned only with those consequences, not with the events of the war itself. It had, however, its direct bearing upon the history of the great republic in introducing to the world some of the leading personages to whom that republic owed its origin. With the first public services of two of these, Benjamin Franklin and George Washington, we have already dealt. A third revolutionary character first sprang into notice during the French and Indian War. Israel Putnam, a man distinguished for boldness and daring, the hero of Horseneck in the Revolution, and of equally desperate deeds in the earlier war. The history of America has no romance surpassing that of Putnam's life, and we propose to tell here some of the events of his early career.

The romance of the war gathered largely around the mountain-girded, island-studded Lake George, one of the most beautiful bodies of water in the Atlantic States. Here was Fort William Henry, the scene of a memorable Indian massacre. Here was Fort Ticonderoga, the scene of a disastrous battle, and of the later striking exploit of Ethan Allen and his Green Mountain boys. The story of the vicinity of this picturesque lake is laden with romantic incident, and in this story Israel Putnam played a prominent part.

It was Indian warfare with which he had to deal, warfare conducted with all the cunning and treachery in which the dusky warriors of the American woods were such adepts. After the massacre at Fort William Henry,

*Copyrighted by Chas. Morris.

and the concentration of the English forces at Fort Edward, on the headwaters of the Hudson, Major Putnam, in command of a corps of rangers, occupied an outpost on a small island near the fort. It was a location well suited for adventure, and adventure came.

A party had been sent into the neighboring forest to cut timber, for the purpose of strengthening the fort. They were guarded by a body of fifty soldiers, who were stationed on a narrow ridge, with a morass on one side and a creek on the other. Behind them lay the fort; before them the forest. As day was breaking one morning, a soldier who was stationed as a sentinel on the edge of the morass, saw in the misty light what seemed a flight of birds coming up from the leafy hollow. Over his head flew several of these objects, and at length one of them seemed to cling to a neighboring trunk. The drowsy sentinel opened his eyes wide in alarm. The bird was winged and pointed. It flew from an Indian bow. Below him lay an ambush of savages, who were trying to pick him off with an arrow without giving the alarm.

The gun of the sentinel instantly rang out its warning note, and, as if awakened by the sound, a host of lurking savages sprang up from bush and dale, and rushed fiercely on the unarmed laborers, shooting and tomahawking all within reach. The soldiers hastened to the rescue, but found themselves in the face of such numbers that the whole party was in danger of being cut off. A messenger was sent in all haste to General Lyman, at the fort. But the aid asked for was not sent. The cautious commander, thinking that the whole French and Indian army was upon him, hastily drew in his outposts, closed the gates, and left the woodcutters and their support to their fate.

Fortunately Putnam, from his island, heard the musketry. His scouts brought him word of the danger of Captain Little and his men. In an instant the gallant major plunged into the stream, calling to his men to follow. They did so in all haste, and in a few minutes the rangers were hurrying past the walls of the fort towards the distant forest. General Lyman stood on the parapet. "Halt!" he cried. "Come into the fort. The enemy is in overwhelming force. We can spare no more men."

For once in his life Putnam disobeyed the orders of his superior. Muttering a vague reply, and waiting for no further order, he dashed on. Brave men were struggling for their lives with the savage foe. It was no time for prudence or delay. A few minutes brought the rangers to where the regulars were holding their ground with difficulty.

"They will shoot us down here," cried Putnam. "Forward, and rout them from their ambush."

Into the morass the party boldly charged, and soon found themselves face to face with the concealed foe. So sudden and fierce was their charge that the Indians, surprised in their turn, broke and fled in sudden panic, hotly pursued by the revengeful rangers. Many of them fell, and the chase was kept up for miles into the forest.

Putnam returned by no means easy in mind. He had openly disobeyed orders, and expected at the least a reprimand, possibly a court martial. Fortunately, General Lyman proved a man of sense. He saw that alarm had carried him too far, and was wise enough to meet the party with hearty praise, and to forget that Putnam had been guilty of a

flagrant disregard of military duty. He doubtless remembered that this insubordination had saved him from the awkward charge of exposing a party of brave men to destruction.

An excitement of different character occurred shortly afterward, one in which the energy, promptness and decision shown by Major Putnam have become historically famous. The barracks within the fort took fire, and burned so furiously that they were soon past saving. Only twelve feet away stood the magazine stored with 300 barrels of gunpowder. The garrison was in a state of panic, little of service was being done; the fort and all within it were in imminent peril.

Putnam saw the flames and smoke from his island outpost, and hastened to the fort. It took him scarce a minute to organize a line of soldiers from the barracks to the river, each with a basket. Mounted on a ladder, he received the water as it came and poured it on the flames. He suffered severely while doing so. So intense was the heat that the mittens he wore were quickly burned from his hands. He called for another pair, dipped them into the water, and continued to fight the fire.

"Come down," cried the colonel. "It is too dangerous there. We must try some other means."

"There are no means but to fight the flames inch by inch," replied Putnam. "A moment's delay might be ruinous."

Despite his utmost efforts the fire spread. Only a few thin boards lay between the garrison and destruction. But Putnam worked with unflagging energy. His fearlessness gave courage and activity to the soldiers.

"If we must be blown up, we will all go together," said the colonel heroically.

Finally the rafters of the barracks fell in, the heat decreased, the timbers of the magazine, drenched with a continual stream, were saved from the flames; the danger was at an end.

But the indomitable Putnam was in a pitiable state. He had fought the fire for an hour and a half, and was seriously scorched and blistered by the heat. On pulling off the second pair of gloves the skin of his hands came with them. Several weeks passed before he recovered from the effects of the frightful exposure. But he had saved the fort and all within it, and had such solace in his pain as the heartfelt thanks and attentions of officers and men alike could give.

There is one further adventure of the gallant Putnam to relate. It is a thrilling example of the barbarity with which the Indians treated their captives. Putnam had the misfortune to be taken prisoner by his savage foes, and very narrowly escaped death at their hands.

In August, 1758, he and Major Rogers, while out on a scouting expedition, fell into an ambuscade of French and Indians. During the fight that followed his gun missed fire, and he was taken prisoner by a powerful Indian. He was disarmed and bound to a tree, while his captor returned to the fight.

Putnam's position was now one of great peril. As the battle continued the tree to which he was bound stood between the lines, and the bullets of both parties flew past him. The tree was frequently struck, and more than one ball pierced his clothes. In the end the provincials triumphed. But they failed to rescue Putnam. His captor untied him and forced him to accompany the retreating party. After they had gone some distance the most

of his clothes were taken from him, he was loaded heavily with the packs of the wounded, and his wrists were tied very tightly behind him. Thus they walked for miles through the woods before the party halted to rest.

By this time Putnam was in a pitiable state. His shoes had been taken from him, and his feet were badly bleeding. His hands were so swollen with the tightness of the cord that the pain was intolerable. Afterward the Indian who had captured him, and who had been absent with the wounded, came up and expressed himself as indignant at his cruel treatment. He gave him a pair of moccasins, and seemed disposed to treat him kindly. Unluckily for Putnam, his captor was obliged to return to the wounded, leaving him in the hands of the other Indians. They resumed their barbarity, one of them striking him with a tomahawk and cutting a deep gash in his cheek. They purposed to burn him alive, stripped him of his remaining clothes, and bound him to a tree, and heaped fuel around him, and set it on fire. Fortunately, before the flames could spread far, a sudden shower poured downward through the trees, extinguished the fire, and dampened the fuel. The rain had no sooner ceased than efforts were made to kindle a flame again. The wet wood resisted, but at length the flames caught, and slowly made their way around the fatal circle. The captive soon felt the scorching heat, and moved his body to escape the pain, an evidence of nervousness that was greeted with exulting yells by the savage crew.

The last moment of the brave Putnam seemed at hand. He strove to bear the pain calmly, and to bring his thoughts to bear on higher things than those of earth. Luckily relief was at hand. At the critical moment a French officer burst through the exulting band, kicked the blazing brands aside, and with a quick stroke of his knife, set the prisoner free. It was Molang, the leader of the French, whom an Indian had told of the horrid purpose of his companions. With a severe reprimand to the savages, Molang led the prisoner away, and kept him by his side till he could restore him to his captor. This savage treated him with kindness, gave him some soaked biscuits to eat, his mouth being in such a state that he could not masticate food. But he took extraordinary care to prevent his escape. The next night the party reached Ticonderoga, where the sufferings of the captive came to an end. He was subsequently sent to Montreal, and was included in an exchange, the French supposing him from his pitiable condition to be old and useless. Had the French known the man they held, he would certainly have continued in custody till the end of the war.

Putnam afterward met his Indian captor at Montreal. The savage was delighted to see him, and treated him with the utmost hospitality. He met the old chief once more in the Pontiac War. He was now on the English side, and the ancient captor and prisoner now marched in amity side by side, the best of friends.

WATCHFULNESS and prayerfulness are inseparable. The one discerns dangers; the other arms against them. Watchfulness keeps us prayerful and prayerfulness keeps us watchful.—*Alexander MacLaren, D.D.*

"GODLINESS with contentment is great gain," and this particular source of gain need not be scheduled among the items of the income tax blank.—*New York Observer.*



THE PRESS AND THE ROMAN CHURCH.

TEN years ago Henry F. Durant, founder of Wellesley College, predicted that in less than twenty years the leading journals of our country would be in the hands, or under the control, of the Papal Church. At this early day it may be said the prophecy is fulfilled. Professor Townsend, of Boston, says:—

"Recently there has been published the fact that the Catholic Truth Society is 'to beg, borrow or buy space in the secular papers, the dailies, weeklies and monthlies,' all over the civilized globe, that it may thereby defend and extol the Papacy. Another purpose of this society is to overrun newspaper offices with Roman Catholic employees. Another is to control, in a quiet way, the utterances of those publications which are owned and controlled by men who are nominally Protestants."

The extended notice which is given to all Catholic matters in the leading newspapers, is a subject of general remark. That the doings of this church receive so much more elaborate press notice than all other churches combined, shows one of two things,—either that the Romanists have a greater influence with the press than other denominations, or that the Papal Church is more lavish in the expenditure of means for newspaper space. The secretary of the afore-mentioned Catholic Truth Society said, at the World's Columbian Catholic Congress, that "one of the objects of the society is the publication of short, timely articles in the secular press (to be paid for, if necessary) on Catholic doctrines."

The influence of the Catholic Church with the press is in part accounted for in the fact that Catholics, of whatever standing or calling, always have in view the interest of the church. Protestant politicians and Protestant business men, often cater to the interests of the Catholic Church for political or business gain. But it is a rare thing for a Catholic in any position, to favor Protestantism in any way. Consequently Catholic patronage always, if possible, is extended to the individual or the institution that favors Catholic interests. Newspaper men know that Catholic patronage depends upon favors to the church, either in elaborate notice, or in suppression of disagreeable or deteriorating news concerning the church. They know that Protestant patronage is not so sensitive, hence the newspapers are made to cater to the Catholic good will. It was stated at the Catholic Congress, that on most of our great dailies there were Catholic writers and reporters, and Catholics in the business departments, who were ever on the alert to further the cause of Catholicism.

It is not only so in the United States, but also in nominally Protestant England. The *London Weekly Register* says:—

"There is not in London a single newspaper of which some of the leading reporters and one or more of the chief persons on its staff are not Roman Catholics."

To this testimony may be added that of the *Catholic Times*, which is indeed significant. It says:—

"The number of Catholic journalists in London is very large. The anti-papal *Punch* has its F. C. Barnard, who was at one time on the point of entering the priesthood; and even the *Standard*, which was established with the special intention of attacking the Catholic religion, now includes Catholics on its staff. On the *Times*, *Morning News* and the *Daily Chronicle*, Catholic pens are at work; also on the *Saturday Review*, the *Spectator*, and lighter weeklies, such as the *World*. The monthly magazines have many contributors of the same creed."

All of which is very significant. W. N. G.

UNITED STATES COURTS IN A NEW ROLE.

THERE is a remarkable tendency toward the centralization of the powers of our government in the courts. It is coming to be deemed anarchy to even

criticize court decisions, especially the decisions of the United States Supreme Court. That tribunal is now quite commonly designated "the highest authority in the land," notwithstanding the basic theory of our government, that the primary authority is vested in the people. A case has arisen in Georgia, which involves an entirely new feature of judicial prerogative. The case has grown out of a rate war between two transportation systems—the Seaboard Air Line and the Southern States Freight Association.

The details of the case are too lengthy and complicated for reproduction here. The cut rates being on through freight to Atlanta, and not to other cities nearer the seaboard market, the merchants of that city had a decided advantage over those of Augusta and Macon. So, in addition to the quarrel between the transportation lines, the injured merchants also had a grievance. The Interstate Commerce law provides that it shall be unlawful for any common carrier subject to the provisions of the act, to give any undue preference to any particular person or concern or locality, or to any such undue prejudice or disadvantage. It also gives the Circuit Courts of the United States the power to issue writs of mandamus in cases where, according to the relation of parties concerned, a violation of the law has been made. While U. S. District Judge Simon-ton granted a temporary injunction against the cut rates, in a suit brought by the Port Royal and Augusta Railroad as a matter of self-defense, Judge Speer, of the District Court at Augusta, granted an injunction upon complaint of the Wholesale Grocers' Association, of Augusta.

The remarkable feature of the judgment is that the competing companies are ordered to raise the rates to Atlanta. This new and peculiar principle of judicial ruling is thus commented upon by the *News and Observer*, of Raleigh, N. C.:—

"Extraordinary Use of Power by the Courts.—It has never hitherto been even contended that the courts had any power to pass upon railroad rates except when it was complained that the rates fixed by statute, or by a railroad commission under authority of a statute, were oppressive. The only power claimed by the courts was to supervise the legislative action, and that power was so doubtful that in all the cases which have come before the Supreme Court of the Union, while the court has more or less plainly claimed this power of supervision, in not a single case has it ever in fact exercised the alleged power by holding the rates fixed by the Legislature (or by a railroad commission) to be too low. But the action of Judge Simon-ton and Judge Speer in granting temporary injunctions against a railroad fixing its own rates is an astonishing performance, and absolutely without precedent or reason to sustain them."

"Heretofore the corporations at first denied that even the people, acting through their representatives, could fix a maximum rate, but when that power was sustained, the corporations succeeded in getting the courts to hold that the courts had a veto or supervisory power upon the legislative action. Now, they go further, and the corporations get the courts to hold, not by way of passing upon the effect of a statute, but *ex proprio vigore* that a judge is vested with the power of passing upon rates fixed by a railroad for itself. If the judge can say such rates are too low, of course he is master of the whole subject, and can say they are too high. If this is true, then there is no need of railroad commissioners, and the Legislature itself is traveling out of its jurisdiction to fix rates. The power of fixing rates is also equally taken away from railroad boards and managers. The judges will hereafter say what rates are too high and what are too low, and we have in effect 'government ownership of railways.' It is already here if the courts have such power."

WHETHER a citizen's views in regard to county affairs are entitled to more than ordinary consideration because he is a minister of the Gospel, is a question which the board of supervisors of Alameda County, Cal., are called upon to decide. That pool-selling at race-tracks is gambling, there is no doubt, but that pre-tests against granting the privilege should have any more weight coming from clergymen than from the same men without reference to their calling, is an error. Yet the Methodist ministers, not only of Alameda County but of San Francisco, assume that the board of supervisors of said county should heed their protest because they are ministers. Admit this principle even in a good cause, and the door is open for ministerial rule in public affairs whether their demands be proper or improper.



"That our sons may be as plants grown up in their youth that our daughters may be as corner-stones, polished after the similitude of a palace."

BOYS THAT ARE WANTED.

"WANTED—boys," this want I find
As the city's wants I read of.
And that is so,—there's a certain kind
Of boys that the world has need of.
The boys that are wanted are steady boys,
Unselfish, true and tender;
Holding more dear the sweet home joys
Than the club or the ballroom's splendor.

Boys who have eyes for the sister's grace,
Swift hands for the household duty;
Who see in the mother's patient face
The highest, holiest beauty.
Boys of earnest and noble aim,
The friends of the poor and lowly;
To whom forever a woman's name
Is something sacred and holy.

Boys are wanted whose breaths are sweet,
The pure air undefiling;
Who scorn all falsehood and smooth deceit
That lead to a soul beguiling.
Boys who in scenes that are glad and bright
Feel their pulses beat the faster,
But who hold each animal appetite
As servant and not as master.

Boys are wanted whose strength can lead,
The weaker upon them leaning;
Boys whose "No" is a "No" indeed,
And whose "Yes" has an equal meaning.
Who are strong, not only when life decrees
Its bitter and heavy trials,
But can practice its small economies,
And its every-day self-denials.

—Carlotta Perry.

A SEPARATED LIFE.

I BELIEVE that a Christian man should lead a separated life. The line between the church and the world is almost obliterated to-day. I have no sympathy with the idea that you must hunt up an old musty church record in order to find out whether a man is a member of the church or not. A man ought to live so that everybody will know he is a Christian. If there are certain things in your university which are detrimental to your Christian profession, you say, "No, sir."

In London they used to have a good deal of drinking among church members. Some time ago when I was there I was invited to a late supper at the house of a Christian man prominent in the Sunday school. I was going to meet some Sunday school friends, and I expected a real religious time. To my amazement they had seven kinds of liquor, and they drank until I should call them drunk, but they would have considered it a great insult if I had said so. There was a lady sitting next to me who kept refusing, and the deacon kept urging it upon her until her cheeks became quite red.

I finally said that they would have to excuse me. I left the table, and the host followed me upstairs. He wanted to know the trouble. I said:—

"There is too much drinking; I can't stand it."

He said, "You're not a gentleman."

I went out of the house, and the next time I went to London I heard it whispered around what an ungentlemanly thing I had done. But I tell you, when I had an oppor-

tunity of speaking in London I thundered against that thing until they put it away—when I was about at least.

The Bible tells us to lead a separate life. You may lose influence, but you will gain it at the same time. I suppose Daniel was the most unpopular man in Babylon at a certain time, but, thank God, he has outlived all the other men of his time. Who were the chief men of Babylon? When God wanted any work done in Babylon he knew where to find some one to do it.

You can be in the world, but not of it. Christ didn't take his disciples out of the world, but he prayed that they might be kept from evil. A ship in the water is all right, but when the water gets into the ship, then look out. The world in a Christian is just like a wrecked vessel at sea.—*D. L. Moody.*

LEAN MEAT DIET UNSAFE.

In view of the fact that not a few physicians, some of whom claim to be "advanced," or truly "eclectic," advocate the lean meat diet, we believe our readers will be glad to know what the *Medical Progress* has to say of the matter from a scientific point of view:—

The truth seems to be that a person subsisting upon a lean-meat diet, while he may manifest a greater amount of strength than upon more natural dietary, and may be unconscious of any abnormal condition, is like a person in a powder magazine—he is in constant danger of vital catastrophe. The poison-destroying functions of his liver and the poisoning-eliminating capacity of his kidneys are taxed to their utmost to keep the proportion of ptomaines and leucemains in the tissues down to a point which permits of the performance of the vital functions. The margin of safety, which nature has wisely made very large in order to provide for emergencies, is reduced to the narrowest possible limit, so that anything which temporarily interferes with the functions of the liver or the kidneys, or which imposes additional work upon them, may be sufficient to obliterate the safety margin, and produce an attack of grave or fatal disease. Invasion of the body by ptomain-producing microbes, such as the typhoid bacillus, the bacillus of diphtheria, the pneumococcus of Friedländer, the shocks resulting from accident, and even the depression of a severe cold, may be sufficient to consume the meager emergency capital, and the result is acute inflammation of the kidneys, or death under chloroform or from shock following an operation under anesthesia.

THE QUILT'S MESSAGE.

A poor boy lay ill in a southern hospital. Over him was a quilt made of bits of calico and white squares, on which were written texts of Scripture. It was the gift of a northern woman whose son was in the army. The boy was seen to kiss over and over a bit of the calico, a crimson leaf with a dark background. They thought his mind wandered. After a little he asked: "Where did the quilt come from?" "It was sent by a good woman with a note pinned to it." At his request, they brought the note. His hand trembled and his cheek grew white as he saw the writing, "Read it slowly, please," he said, "it is from my mother; that bit of calico was part of her dress." When they finished he pointed to the text: "I have sinned, and am no more worthy." They read the parable to him. A few days afterward, he said: "I was a great way off, but God met me, had compassion on me, and his love fills me with peace."—*New York Observer.*

DON'TS FOR MOTHERS.

Don't try to do two days' work in one, and, in your home making, beware lest you become a veritable fiend of neatness.

If work you must, simplify your duties, so

that they will not prove a weariness to the flesh. Never stand when you can sit down. When waiting at the counter for change, why neglect the stool close at hand? It is only a matter of five minutes, perhaps, but it may be five minutes too long, and then, how your poor tired back rebels!

Don't save horse-car fare for the sake of taking home a bag of candy. It is a foolish woman who will squander her pennies on trash, and then walk her legs nearly off to make up the deficit.

Don't try to do without your lunch when the hour arrives, no matter how long and discouraging your shopping list may be.

In short, strive not to be an amateur in the art of caring for yourself, but in the details of life look well to it that they are made subservient to your womanly needs.—*Selected.*

TEA-TASTING.



BY J. H. KELLOGG, M.D.

THE picture shows a number of men sitting at a table engaged in the business of "tea-tasting." When a ship-load of tea comes into New York from China, samples of all the different lots of tea on board are placed in the hands of professional tea-tasters. It is the business of these men to examine all these samples by making a little tea from each lot and tasting it.

Possibly some tea-loving reader is inclined to envy the tea-taster, who has nothing to do all day but sip his dainty cups of tea. Wait a moment and learn more about these tea-tasters before you wish yourself one of them. Some years ago, Dr. Morton, an eminent New York physician, investigated the business of tea-tasting and its effects upon those engaged in it. After some months' study of the subject he made a report of the results before a body of learned physicians, from which we quote the following:—

"The pernicious effects of tea-tasting upon many of its followers are well recognized by all their number. It seems to be accepted among them, without discussion, that many break down and are obliged to give up the business, or else pursue it with much caution and at constant inconvenience to their health. And those of the public who are at all familiar with the facts, entertain the same view. Indeed, I may say that if I were now to express an opinion, based upon my present, it is true not yet sufficiently extensive information upon the subject, I should feel inclined to say that no one engages for several years in the profession of 'tea-tasting' without suffering both immediate and permanent harm to health.

"This feeling is well illustrated in the remark of a prominent wealthy tea merchant, who said, 'I would rather give a hundred thousand dollars than have my son become a tea-taster.'

"At first glance, to witness the operation of tasting, it would hardly seem possible that the very small amount of tea used at any one time could result in harm. This amount is only equal in weight to a five-cent piece, about fifteen grains. About two ounces of well-boiled water are turned onto this, and the infusion is allowed to 'draw,' perhaps fifteen minutes. Of this infusion the taster takes but a few spoonfuls into his mouth, and often spits it out again; he also at intervals inhales the steam. But the harm comes, of course, from the constant repetition of these acts.

"The cases which I propose to relate exhibit the extreme physiological action of an infusion of tea. They are cases of acknowledged excess; and in this lies their interest, for by familiarity with the symptoms of excess, we shall be able to thread our way back to those of moderation, and to point out, it may be, that what many perhaps consider moderation is, in reality, abuse, and that certain symptoms put down as 'nervousness,' 'nervous irritability,' and 'nervous exhaustion,' as well as the more clearly-defined ailments of dyspepsia, hypochondria and anemia, may sometimes be attrib-

uted to the misuse of a common domestic beverage. Indeed, I am forced to think that many people, unconsciously to themselves and to their physicians, suffer from a train of symptoms due to tea (or its congener, coffee). We often find people taking tea to relieve the very set of symptoms which its abuse, as will be shown later, produces; and it is often the fact that patients date their recovery from a dyspepsia or nerve exhaustion from the time when they gave up their tea."

Dr. Morton gives the following description of a tea-taster, which portrays in a most graphic manner the acute and chronic effects of poisoning with this drug:—

"The immediate effects upon him are as follows: In about ten minutes the face becomes flushed, the whole body feels warm or heated, and a sort of intellectual intoxication comes on, much the same in character, it would seem, as that which occurs in the rarefied air of a mountain. He feels elated, exhilarated, troubles and cares vanish, everything seems bright and cheerful, his body feels light and elastic, his mind clear, his ideas abundant, vivid, and flowing fluently into words.

"At the end of about an hour's tasting a slight reaction begins to set in; some headache comes on; the face feels wrinkled and shriveled, particularly about the eyes, which also get dark under the lids.

"At the end of two hours this reaction has become fully established, the flushed, warm feeling has passed off, the hands and feet are cold, a nervous tremor comes on, accompanied with great mental depression. And he is now so excitable that every noise startles him; he is in a state of complete unrest and mental exhaustion; he has no courage to do anything; he can neither walk nor sit down, owing to his mental condition, and he settles into a complete gloom. His body in the meanwhile does not feel weary. Copious and frequent urination is always present, as also certain dyspeptic symptoms, such as eructations of wind, sour taste, and others.

"The above-described immediate effects follow a single afternoon's tea-tasting. They may be summed up briefly as: Excited circulation, intellectual intoxication, with actual increased vigor of mind power, increased urination; then a period of collapse indicated by cold extremities, tremulousness, mental irritability and anxiety. It will be several days before this condition of affairs is amended. And at this time the temptation to take alcoholic stimulants is very strong."

Dr. Richardson, the eminent English physician and sanitarian, speaks upon this subject as follows:—

"The extremely injurious effects of tea are best seen in some of those who are charged with the commercial duty of 'tea-tasting.' A professed 'tea-taster' who was so seriously affected by the process that he thought it proper to consult me on the symptoms induced, defined the symptoms very clearly as follows: 'Deficiency of saliva, destruction of taste for food, biliousness, nausea, constipation, an extreme and undefinable nervousness, and nightmare whenever sleep is obtained.'

"The symptoms from which habitual tea-drinkers suffer are identical in character, but minor in degree."

The tea-taster's experience should be a warning to all tea-drinkers. The fact that the use of weak tea does not produce all the effects described does not prove it to be harmless, any more than the same argument proves wine, beer, and hard cider to be wholesome and innocent beverages.

TO CLEAN A BRUSSELS CARPET.

FIRST have the carpet well shaken, then tack it down in the room where it is to remain, and sweep it as thoroughly as possible. Take a pail of hot water, put in two tablespoonfuls of powdered borax; wash the carpet all over the surface, using a flannel cloth. For grease-spots or very dirty places, use a scrubbing-brush freely, and a very little soap, taking care to rinse the soap off well after scrubbing. Change the water quite often. Rub the carpet well after washing, with a dry cloth, and open the doors and windows so as to dry it as quickly as possible.—*Sel.*

ALPHABETS.—The alphabets of the different nations contain the following number of letters: English 26, French 23, Italian 20, Spanish 27, German 26, Slavonian 27, Russian 41, Latin 22, Greek 24, Hebrew 22, Arabic 28, Persian 32, Turkish 33, Sanscrit 50, Chinese 214.



"AND those who have wisely taught shall shine as the brightness of the firmament; and those who have turned many to righteousness, as the stars forever and ever." Dan. 12:3, *Boothroyd*.

MORE LIKE THEE.

BY A. R. WILCOX.

EACH day of life I'd know
Full more and more of Thee,
Yet in myself alone
Not one good thing I see.

It is with Christ our Lord,
With every tho't intent,
That we must truly walk,
With hearts in meekness bent.

While traveling thus, we may
Our warmest love confess,
Receiving day by day
The Spirit's sweet impress,

New strength each moment find
To grow from grace to grace,
Be changed by his own life
By seeing e'er his face.

Athens, Va.

PERSIA AND THE PERSIANS.

IN Persia, as in Turkey, work among the Moslems is practically prohibited by the government, and in consequence attention is chiefly given to the Nestorians and Armenians. The name "Nestorian" was given to them by their enemies as a term of reproach. They speak of themselves as Beni-Israel. The Jews residing among them acknowledge them as the descendants of the Ten Tribes, converted (the Jews say apostatized) to Christ, as a nation, in the time of Christ and his apostles. Their history and descent is unbroken from that time to this. The way they have been preserved in their mountain fastnesses, in the presence of and surrounded by their enemies, and kept a separate people, is one of the most marvelous and romantic chapters of history.

The first permanent work was started in Persia in 1871 by the Church Missionary Society. The only other society here is that of the American Presbyterians in the north. The Reformed (Dutch) Church has a station at Busrah, on the border of Persia, for work among the Arabs.

The Bâbi faith is an important element in the work of evangelization. The Bâbis are a Mohammedan sect, but friendly to Christianity, having borrowed many doctrines from it. Islam seems to be losing its hold on Persia. The increase in the sale of the Scriptures indicates a growing interest in the Gospel. Medical work plays a very important part in the work of evangelization. People flock to the mission hospitals in large numbers, but often their eagerness for spiritual instruction is greater than for medical aid. Belief in Christ as the only Saviour is spreading even among the Moslems, tho often secretly.

The condition of women, as in other Moslem lands, is pitiable in the extreme. There is no home life. Polygamy has destroyed the Persian morality, if there ever was any, and the children grow up accustomed to the language and scenes of a brothel.

It is still too early to predict the effect upon the mission work of the coming of the new shah to the throne. He is said to be less enlightened, but more indifferent, than his predecessor.—*Missionary Review*.

MOHURRUM CELEBRATIONS.

THE *Indian Witness*, published at Calcutta, June 20, says: "The din of the Mohurrum fills the air. Lamentations for the fate of two men who were slain in battle twelve hundred and sixteen years ago, and elaborate celebration of commemorative funeral rites, have taken complete possession of the *Sheah* Mohammedans. Sunni Mohammedans are supposed to have nothing to do with the Mohurrum celebrations. Yet such is the influence of numbers, and the contagion of feeling that many orthodox Mohammedans and a large number of Hindus are drawn into the current, and join in the wail of *Hussain, Hussain*, weep at the recital of the *Mercia*, and follow the tomb of Hussain to the grave. The tenth of the month Mohurrum is the date of Hussain's death, and from the first of the month until the tenth the commemoration of the said event completely absorbs the attention of the *Sheah* Mohammedans. It is an unanswerable and a perplexing proof of the vitality of Islam. Recent events in Asiatic Turkey have given painful proof of the strength of Mohammedan feeling. The one hundred Armenian young men deliberately sacrificed at Urpab, while the sheik recited verses from the Koran to inspire and direct the slaughter, shows us not only that Mohammedanism is terribly alive, but still retains characteristics which we would gladly suppose had no place in the Mohammedanism of the nineteenth century. These yearly commemorations are not only proofs of the vitality of Mohammedanism, but they help to keep it alive."

ARABIAN MISSIONS.

THE work in "the neglected peninsula," says the *Missionary Review of the World*, consists chiefly in medical treatment at the mission stations, and in the sale of the Arabic Scriptures to Jews and Moslems by native helpers. An interesting example of the way in which the Lord turns apparent misfortune into blessing is seen in a recent riot in Muscat. In a fight between two Arab chiefs the mission premises were looted and a large supply of Bibles were stolen. These were put up at auction and sold as foreign books to one of the Arabs. He, in order not to lose money on his purchase, sent his slaves all over the district, and they sold the copies of the Scriptures to hundreds of Moslems who could otherwise never have been reached directly by the missionaries. The work is progressing in the face of many difficulties, climatic, financial, and Satanic.

REV. W. H. BENTLEY writes from Wathen Station, on the Lower Kongo: "To follow Christ out here at present means trouble and persecution; every death or sickness is ascribed to the Christians, and abuse and threats follow. It is very trying, but it tends to the deepening and strengthening of the spiritual life. So long as they abstain from actual violence it is a comparatively small matter; as the work increases and extends it will probably go farther than mere threats, and the Kongo church will have its martyrs as the churches in all other lands."

A MISSIONARY in Siam writes that Buddhism, as a religious system, is losing its hold on the Siamese, as evidenced in the decay of temples and the increase of the crimes of violence; but the effects of Buddhism are seen everywhere in the indifference of the people to anything that is spiritual. Added to this are the effects of the climate, which is very enervating, weakening the self-control of the people.

News has recently been received of the destruction of a mission and the disappearance of two English missionaries in the Solomon Islands. The reports are somewhat indefinite, but it would appear that the mission was attacked by the cannibal natives, and that, while some of the missionaries succeeded in making their escape to Sydney, two are missing, and it is feared that they have been killed and eaten. The inhabitants of the islands bear a bad reputation, and many white men, traders and sailors, have fallen victims to them at various times. The mission there belongs to the Protestant Episcopal Church, and was established by Bishop Selwyn in 1857. The islands lie to the east of New Guinea and northeast of Australia.

REV. N. D. REID, of the American Baptist Mission, Henzada, Burma, writes: "The work in this field is doing fairly well. In the district and out-stations the people are anxious to hear. There are earnest seekers after Christ to be found in nearly all, if not all, the out-stations. Twenty were baptized March 1; one, March 8. There are nearly as many more who have applied for baptism, but who have not yet been examined. The prospects for a rich harvest of souls were never brighter."—*Missionary Review*.

OUR WORK AND WORKERS.

ON account of failing health, Brother and Sister Kneeland have been compelled to return from British Guiana.

THE present officers of the Maine Conference are: President, H. C. Basney; secretary and treasurer, Eliza H. Morton.

A LETTER from London states that "Sabbath schools are springing up all over Great Britain; new ones are reported every quarter."

THE fact is being impressed upon our laborers that in the main more effectual labor can be done by house-to-house work and a judicious use of literature than by public services.

As a result of labor among the Germans at Ackley, Iowa, by Brother Martin Stuckrath, seven persons have accepted the Sabbath of the Lord, and a Sabbath school has been organized.

IN the midst of the turmoil of local riots and the perplexity of nations regarding Turkey, a Seventh-day Adventist Bible school is being conducted in Constantinople, and, under the providence of God, is unmolested.

THE camp-meeting recently held at Sacramento, Cal., was not as conspicuous in the matter of numbers as some of the earlier meetings, but those who attended report a very profitable occasion. The outside attendance was larger at the close than at the beginning.

OUR Sabbath schools where this paper is received prior to Sabbath, the 24th inst., are again reminded that the donations for that day go to the support of the work of the International Tract Society. They are also reminded that there is need of a liberal donation, for the work is pressing.

OUR London paper, the *Present Truth*, says: "We hear that the medical missionary of our society in Raratonga has been requested to take charge of the government hospital in that island, which will doubtless give him better facilities for carrying on his work for the suffering, bodily and spiritually."

FRIENDS of the cause in Des Moines, Iowa, have forwarded a large box to Oakwood Industrial School at Huntsville, Ala., containing sheets, pillows, pillow-cases, comforts, table-cloths, towels, clothing, and dried fruit; also a washing machine, cooking utensils, etc. We learn that the Davenport friends are doing likewise. The Iowa brethren have a special interest in the school, from the fact that Brother S. M. Jacobs, superintendent of the institution, was a former pillar in that conference.

CAMP-MEETING AT LOS ANGELES.

THE camp-meeting at Los Angeles will be held October 29 to November 8.

The prices for tents at this meeting are as follows: Tents 10x12, \$2.50; fly, 50 cents; carpet, 50 cents.

Tents 12x16, \$3.50; fly, 75 cents; carpet, 75 cents.
Tents 14x19, \$4.50; fly, 75 cents; carpet, 75 cents.

Those desiring tents for this meeting should order from Elder W. T. Knox, 1427 Temple Street, Los Angeles, Cal. Orders should be sent in at once.

One and one-third rates for the round trip have been secured for this meeting, over the Southern Pacific and Santa Fé railways, from all points in Southern California, on the certificate plan. Certificates, which may be obtained at all stations, should be called for when tickets are purchased. Pay full fare for the ticket to the meeting and obtain certificate. The certificate, and nothing else, will entitle you to one-third regular fare on return. For further information address Elder W. T. Knox as above.

NEW COMBINATION OFFERS.

Lincoln Fountain Pen has been used by us for some time, and we find it perfectly reliable and always ready for work. It contains a high-grade gold pen, and the barrel is beautifully chased. It is equal to any, and superior to many \$2.00 pens on the market, and we can heartily recommend it. Sent neatly boxed, with filler and full instructions for using, with the SIGNS one year, for only \$1.75.

Geikie's Life of Christ is just now a book of special importance while our Sabbath schools are studying the life of Christ as given in the Gospel of John. Our stock of the book is rapidly melting away, but as long as it remains, we make the following offer. Remember that this book contains over 800 pages of choice reading, in connection with the life of our Saviour, and has an excellent index, referring the reader at a glance to any particular incident made mention of in the book. This offer will never again be repeated. If your own subscription is not expiring, secure an order from some one else, as the book will be sent to one address and the paper to another; as will also the Lincoln Pen.

Geikie's Life of Christ and the SIGNS OF THE TIMES for one year, \$1.40.

For five yearly subscriptions to the SIGNS, at \$1.00 each, we will mail free the Lincoln Fountain Pen.

For three yearly subscriptions, at \$1.00 each, we will mail Life of Christ free.

Address, SIGNS OF THE TIMES,
Corner of Twelfth and Castro Streets,
Oakland, Cal.

WHAT DO THESE THINGS MEAN?

THE above is the title of a tract published two years ago. Its aim was to give the true meaning of the then unsettled condition of "Capital and Labor," finances, etc.

Since then the condition has grown more serious, and these questions have demanded more attention, but the real import of it all remains the same. For this reason the tract is especially adapted for distribution just now. Price 2½ cents each, with special discount in quantities.

Pacific Press Pub. Co.,
New York City, Oakland, Calif. Kansas City, Mo.

"LAW OF GOD AS CHANGED BY THE PAPACY."

THIS chart has been thoroughly revised, and contains some of the more recent utterances of this great apostate power.

The plan of the chart is the same as the old one. On either side are telling quotations from Catholic authorities admitting and boasting of the change, while the "Commandments as Changed by the Papacy" occupy a central position.

It is a forcible presentation of the subject, and will be a valuable help to Bible workers and ministers. Size 36x48 inches. Price \$1.00. Printed on thin paper for inclosure in letters and miscellaneous distribution, 50 cents per 100.

Pacific Press Pub. Co., Oakland, Cal.
Kansas City, Mo. New York City, N. Y.

KEENE INDUSTRIAL ACADEMY.

THE Academy opens October 28. This is favorable for those who were not prepared to enter school at an earlier date. The energetic young man can earn enough during the school year to reduce his cash expenses to about seventy-five dollars. The Academy offers Preparatory, Christian Workers' Academic and Ministers' courses of study. Write for calendar.

C. B. HUGHES,
Principal.

NOTICE.

WE have secured a few copies of "Christian Temperance and Bible Hygiene," which will be sent by mail at regular rates, \$1.25 for plain, and \$1.50 for gilt.

CHURCH SERVICES.

THIS column of church services, especially in our larger towns and cities, will be printed from time to time as we have room, for the benefit of strangers who may read the SIGNS OF THE TIMES, or brethren passing through. We have found it necessary to condense in the smallest possible space. The word "Sabbath" always refers to the seventh day of the week. These services consist of Sabbath school, preaching, Bible study, missionary, and prayer meetings. The first Sabbath service is, with one exception (Detroit), Sabbath school. The first address is that of the church, or place of meeting; the second, if given, that of the pastor or clerk.

Toledo, O.—11th St. Christian Church, bet. Jefferson and Madison Sts., near center of city. Public services: Sabbath, 10 and 11 A.M., Wednesday 7 P.M., at Mission parlors, 1211 Colingwood Ave. E. J. Van Horn, Pastor.

Lynn, Mass.—Lee Hall. Public services: Sabbath 1:30 and 3 P.M.; Tuesday and Friday, 7:30 P.M. A. B. Jernegan, Elder. A. B. Felton, Clerk, 35 Union St.

Denver, Colo.—Cor. W. 11th Ave. and S. 11th St. Public services: Sabbath 10 and 11 A.M., Wednesday and Friday 7:45 P.M. D. H. Soggs, Elder.

Helena, Mont.—Room 8, Denver Block. Public services: Sabbath, 10 and 11 A.M., and Wednesday, 7:30 P.M. C. T. Shaffer, Leader, 818 Breckenridge St.

New Bedford, Mass.—Church at Willow St., west of Cedar. Public services: Sabbath, 10:30 A.M. and 12 M. J. B. Hall, Clerk. Box 72, Acushnet, Mass.

Garden Grove, Cal.—Public services: Sabbath, 10 and 11 A.M., Sunday, 3 P.M. Harriet A. Rainey, Clerk.

Wilmington, Del.—Red Men's Hall, 515 Shipley Street. Public services: Sabbath, 10 and 11 A.M., Sunday, 2:30 P.M. Edwin F. Eckel, Clerk.

Bradford, Pa.—Ladies' Club Room No. 1 Chautauqua Place. Public services: Sabbath, 2 P.M. H. T. Morian, Clerk.

Louisville, Ky.—Markers' Hall, cor. 17th and Main Sts. Public services: Sabbath 10 and 11 A.M., Sunday 7:30 P.M. J. W. Collier, Pastor, 2431 West Broadway.

Detroit, Mich.—424 Trumbull Ave., bet. Perry and Baggs Sts. Public services: Sabbath 11:15 A.M., Sunday, 10 and 7:30 P.M., Wednesday 7:30 P.M. A. O. Burrill, Pastor.

Chicago, Ill.—On 46th St. bet. Michigan and Wabash Ave. Public services: Sabbath 9:30 and 11 A.M. and 3:30 P.M., Tuesday and Wednesday 7 P.M.

St. Paul, Minn.—On Wacouta bet. 8th and 9th. Public services: Sabbath 10 and 11 A.M., Sunday 7:30 P.M. H. F. Phelps, Pastor, 470 Martin St.

St. Louis, Mo.—2955 Sheridan Ave. Public services: Sabbath 10 and 11:30 A.M., Wednesday 7:45 P.M. Mary S. Yener, Clerk.

Kansas City, Mo.—Cor. 12th and Woodland Ave. Public services: Sabbath 10 and 11 A.M., Tuesday 7:45 P.M.

St. Joseph, Mo.—Cor. 15th and Locust Sts. Public services: Sabbath 10 and 11 A.M., Wednesday 7:30 P.M. Mrs. Harriet W. Talbert, Clerk.

Omaha, Neb.—Cor. 18th and Cumming Sts. Public services: Sabbath 10:15 and 11 A.M., Sunday 3 P.M. J. H. Rogers, Pastor, cor. 27th and Steward Sts.

Salt Lake City, Utah.—Room No. 30 East 4th St. Public services: Sabbath 10 and 11 A.M., Sunday 7:45 P.M., Wednesdays and Saturdays 7:45 P.M. J. M. Willoughby, Pastor, 839 E. 9 South Sts., Salt Lake City.

New Orleans, La.—Pythian Hall, cor. 7th and Magazine Sts. Public services: Sabbath 10 and 11:15 A.M. J. E. Evans, Pastor, 1027 Delachaise St.

Jersey City, N. J.—Public services at church, 27 Oak St., Sabbath 10 and 11 A.M.; at hall, 242 Hancock Ave., Sabbath 2:30 and 3:30, Sunday 7:45 P.M. Amos Mitchell, Elder.

Helena, Mont.—Room 8, Denver Block. Public services: Sabbath, 10 and 11 A.M., Wednesday, 7:30 P.M. C. T. Shaffer, Leader, 818 Breckenridge St.

Boston, Mass.—694 Washington St. Public services: Sabbath 10 and 11 A.M. George B. Wheeler, Pastor.

Richmond Va.—Meetings at 501 North 25th St. Public services: 10 and 11 A.M. J. P. Neff.

Alameda.—Foresters' Hall, cor. Santa Clara Ave. and Park St. Public services: Sabbath 10 and 11 A.M. and 2:45 P.M. W. N. Glenn, Elder.

East Portland, Or.—Cor. 11th and East Everett Sts. Public services: Sabbath 10 and 11:30 A.M. and 7 P.M., Wednesday 7 P.M.

Tacoma, Wash.—2917 S. K St. Public services: Sabbath 10 and 11 A.M., Sunday 6 and 7:30 P.M. Arthur Lister, Clerk.

Washington, D. C.—On 8th bet. F and G Sts., N. E. Public services: Sabbath 10 and 11:15 A.M., Sunday 6 P.M. Wednesday 7:30 P.M.

Brooklyn, N. Y.—Wurzler's Hall, 315 Washington St. near city post office. Public services: Sabbath 10 and 11 A.M.

Worcester, Mass.—118 Austin St. Public services: Sabbath 10 and 11:15 A.M., Wednesday 7:30 P.M. F. C. Bee, Clerk, No. 6 Furnace St.

Providence, R. I.—Olney St. Congregational (Unitarian) church. Public services: Sabbath 2 and 3 P.M., Friday 7:30 P.M. Wm. H. Warfield, Clerk, 27 Susan St., Providence.

Hartford, Conn.—Hall at 302 Asylum St. Sabbath 2 and 3 P.M., Sunday 7:30 P.M. O. M. Hatch, Clerk.

Philadelphia, Penn.—Hall, 1722 N. Broad St. Public services: Sabbath 9:30 and 11:30 A.M., Sunday 7:30 P.M. E. A. Merrell, Pastor, 1737 Edgely St., north of Diamond.

Baltimore, Md.—Bowen's Hall, 1718 Frederick Ave. Public services: Sabbath 9:45 and 11 A.M., Sunday and Friday 7:45 P.M., Wednesday 7:30 P.M. John H. Hunt, Clerk.

Cleveland, Ohio.—249 Cedar Ave., bet. Sterling and Hayward. Public services: Sabbath 10 and 11 A.M. (sun time), Sunday 7:30 P.M., Wednesday 7:30 P.M. Willard H. Saxby, Pastor.

Oakland.—Cor. 12th and Brush Sts. Public services: Sunday at 7:30 P.M., Sabbath 9:30 and 11 A.M., Wednesday 7:30 P.M.

San Francisco.—914 Laguna St. Public services: Sunday 7:30 P.M., Sabbath 9:45 and 11 A.M., Thursday 7:30 P.M.

Los Angeles.—145 Carr St., bet. Main and Hill Sts. Public services: Sabbath 9:45 and 11 A.M., Tuesday 7:30 P.M., Thursday 7:30 P.M. Belle P. Baker, Clerk, 926 Hill St.

Sacramento.—G St. bet. 18th and 19th Sts. Public services: Sunday 7:30 P.M., Sabbath 10 and 11 A.M., Wednesday 7:30 P.M.

Pasadena.—Cor. of Summit Ave. and Mountain St. Public services: Sunday 7:30 P.M., Sabbath 10 and 11:30 A.M. O. S. Smyth, Clerk, Box 261.

San Diego.—Cor. 18th and G Sts. Public services: Sunday 7 P.M., Sabbath 9:45 and 11 A.M., Wednesday 7:30 P.M. Mary J. Dimock, Clerk, National City, Box 136.

Stockton.—Cor. Miner Ave. and Stanislaus St. Public services: Sabbath 10 and 11 A.M., Wednesday 2:30 P.M. H. S. Guilford, Elder.



"Study to show thyself approved unto God."

LESSON VI.—SABBATH, NOVEMBER 7, 1896.

QUESTIONS CONCERNING CHRIST AND HIS WORK.

Lesson Scripture, John 7: 21-31, R. V.

- 21 "Jesus answered and said unto them, I did one work, and
- 22 ye all marvel. For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers); and on
- 23 the Sabbath ye circumsise a man. If a man receiveth circumcision on the Sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man
- 24 every whit whole on the Sabbath? Judge not according to appearance, but judge righteous judgment.
- 25 "Some therefore of them of Jerusalem said, Is not this
- 26 he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers
- 27 indeed know that this is the Christ? Howbeit we know this man whence he is; but when the Christ cometh, no one
- 28 knoweth whence he is. Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is
- 29 true, whom ye know not. I know him; because I am from
- 30 him, and he sent me. They sought therefore to take him; and no man laid his hand on him, because his hour was
- 31 not yet come. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done?"

QUESTIONS.

1. What previous miracle did Jesus now mention?
2. What rite had the Jews received from Moses? Was it first known in the time of Moses?
3. Did they regard the work of circumcising as a transgression of the fourth commandment?
4. What argument did Jesus build upon this well-known fact?
5. What principle of judging did he command to them?
6. What inquiry did the people make concerning him?
7. At what did they express their astonishment?
8. What reason did they suggest for the course taken concerning Christ?
9. Did they really believe their own suggestion?
10. How far did Jesus declare that their knowledge of him extended?
11. With whom were they unacquainted?
12. Was Jesus acquainted with him? To what extent?
13. What were they desirous of doing? Why did they not carry their desire into execution?
14. How did the people respond to his teaching?
15. In what inquiry did they show their confidence in him?

NOTES..

1. In speaking of the "one work," in verse 21, "Jesus referred to his act of healing the man on the Sabbath (chapter 5: 8, 9), and showed that it was in accordance with Sabbath law. He alluded also to the custom among the Jews of circumcising on the Sabbath. If it was lawful to circumcise on the Sabbath, it must certainly be right to relieve the afflicted."

2. CIRCUMCISION did not originate with Moses. Gen. 17: 10; Rom. 4: 11. In fact, both the moral and the ceremonial law were given to Adam. "If man had kept the law of God as given to Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt; they would have kept God's law in mind, and there would have been no necessity for it to be proclaimed from Sinai, or engraved upon the tables of stone. And had the people practiced the principles of the Ten Commandments, there would have been no need of the additional precepts given to Moses. The sacrificial system, committed to

Adam, was also perverted by his descendants. Superstition, idolatry, cruelty, and licentiousness corrupted the simple and significant service that God had appointed. Through long intercourse with idolaters, the people of Israel had mingled many heathen customs with their worship; therefore the Lord gave them at Sinai definite instructions concerning the sacrificial service." So, altho it was repeated to Moses and by him given to the people, yet in reality it was not "of Moses but of the fathers."

3. **THE boldness** with which Jesus taught in the most public manner astonished the people and induced the inquiry, "Have the rulers come to know that this is the Christ indeed?" "Many of those who lived at Jerusalem, and were not ignorant of the designs of the Sanhedrin council against Jesus, were charmed with the doctrine that he taught and with his pure and dignified bearing, and were inclined to accept him as the Son of God. They were not filled with the bitter prejudice and hatred of the priests and rulers; but Satan was ready to suggest doubts and questions in their minds as to the divinity of this man of humble origin. Many had received the impression that the Messiah would have no natural relationship to humanity, and it was not pleasant for them to think of him whom they hoped would be a mighty king of Israel, as one who sprung from poverty and obscurity. . . . The minds of these men were closed to the prophecies, which pointed out how and when Christ was to come." "They thought they could account for Christ and trace him to his origin; and therefore they could not believe he was from God. This is the common difficulty. Men find it difficult to believe that one who was really born on earth, and did not suddenly appear, nobody knew whence, can in any peculiar sense be from God."

4. "THEY claimed a knowledge of what the origin of Christ should be, while they were in reality utterly ignorant of it, and were locked in spiritual blindness. If they had lived in accordance with the will of the Father, they would have known his Son when he was manifested to them. The words of Jesus convinced many of those who listened; but the rage of the rulers was increased by this very fact, and they made an attempt to seize him."

5. **OBSERVE** "the insufficient tests used both by the people and the authorities for ascertaining whether Jesus was or was not their promised king. The tests they used were such as these: 'Will Christ do more miracles?' 'Will he come from the same part of the country?' and so forth. . . . In all his conversations with the unbelieving Jews, he condemned them for their unbelief, ascribed it to moral defects, and persistently maintained that it was within the reach of any man to ascertain whether he was true or a pretender."

Suggestions for Further Study.

1. What was and is the true circumcision?
2. Who were "the fathers"? and why so called?
3. Study the evil consequences of resting our decision concerning Christ upon a knowledge of him which is merely human.
4. How is the unity of purpose between Father and Son in the plan of salvation shown in verse 29?

A NEW TRACT CATALOG

"Descriptive Catalog of the Bible Students', Apples of Gold, and Religious Liberty Libraries" is the title of this 36 Page Catalog.

It gives a pithy description of each tract and pamphlet in the above Libraries, together with their size and price. It will greatly assist the reader to select such numbers as he may desire to read and circulate; and may be obtained free of charge by addressing your State Tract Society; the Pacific Press Publishing Company, Oakland, California; 39 Bond St., New York City, N. Y.; 18 W. 5th St., Kansas City, Mo.; or Review and Herald, Battle Creek, Michigan; Atlanta, Ga.



"Take heed unto thyself; and unto the doctrine;" "that thy profiting may appear to all."

LESSON VI.—SUNDAY, NOVEMBER 8, 1896.

THE TEMPLE DEDICATED.

Lesson Scripture, 1 Kings 8:54-63.

54. AND it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven.

55. And he stood, and blessed all the congregation of Israel with a loud voice, saying,

56. Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised; there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

57. The Lord our God be with us, as he was with our fathers; let him not leave us, nor forsake us;

58. That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day



and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require;

60. That all the people of the earth may know that the Lord is God, and that there is none else.

61. Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.

62. And the king, and all Israel with him, offered sacrifice before the Lord.

63. And Solomon offered a sacrifice of peace-offerings, which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord.

Golden Text: "The Lord is in his holy temple; let all the earth keep silence before him." Hab. 2:20.

NOTE.—The dedication of the temple took place a month before its full completion, at the time of the Feast of Tabernacles. Study for this lesson 1 Kings 8, and 9:1-9; 2 Chronicles 5, 6, and 7. The place was Jerusalem, and the time the eleventh year of Solomon's reign, according to Hale and others, 1020 B.C.

SUGGESTIVE QUESTIONS.

(1) What was the principal burden of Solomon's prayer? Note 1. (2) What attitude had Solomon assumed during this prayer? Verse 54. Note 2. (3) What did he do when the prayer was finished? Verse 55. (4) For what did he bless the Lord? Verse 56. Note 3. (5) In what words did he invoke God's presence? Verse 57. (6) If the Lord inclined their hearts to him, what would it lead them to do? Verse 58. (7) How much of God's care did he implore? Verse 59. (8) Why did Solomon ask all these things? Verse 60. Note 4. (9) How did he admonish the people? Verse 62. (10) Of what did the dedicatory peace-offering consist? Verse 63. Note 5.

NOTES.

1. **All this prayer, etc.**—The prayer was preceded by the placing of the ark of the covenant in the most holy place, and bringing into the temple the holy vessels that were in the tabernacle. When this was done the glory of the Lord, as a cloud, filled all the house, thus signifying that the Lord was pleased to accept this temple as the place on earth where he would manifest his special presence in his worship. The king then recounted God's promise to David, and the part he himself had acted in building the temple. The prayer itself follows. This remarkable dedicatory prayer is worthy of study. It is found in our lesson chapter, verses 23 to 53.

2. **Kneeling.**—This is the first instance in the Bible of a kneeling posture in prayer. For the occasion Solomon had built a raised platform or altar of brass before the altar of burnt-offering, on which he might stand in the sight of the people. The student will find it interesting to look up the various attitudes assumed in prayer by different Bible worthies.

3. **His good promise.**—The king referred directly to the promise through Moses, recorded in Deut. 12:10, 11, that when the people had rest from all their enemies, then a place should be established where he would "cause his name to dwell." Jerusalem was the city chosen, and the temple the immediate spot.

4. **The earth may know.**—The purpose of the Lord in choosing Israel from among the nations was that through them a knowledge of God might be given to the world. This was the design in giving them greatness and wealth, and this object Solomon recognized. It is not in God's plan that men or nations should accumulate riches for selfish ends. If such things are theirs, it is their duty to honor God and exalt his name in proportion to their means and opportunities. Not all are rich in goods or money, but there are riches of ability in other directions, and these all constitute the talents intrusted to man. This we are to recognize, and whatever our lot may be, our one chief aim should be to show forth the mercies and goodness of God to those who know him not.

5. **Peace-offerings.**—The flesh of the peace-offerings was eaten (Leviticus 7), and from the great number of beasts slain we gain some idea of the immense throng of worshipers that must have assembled at Jerusalem at this time. They came from "the entering in of Hamath [the extreme north] unto the river of Egypt." Not only the "elders of Israel, the heads of the tribes, and the chief of the fathers," but "all the men of Israel assembled themselves" (1 Kings 8:1, 2),—all who could possibly come. The feast usually lasted seven days, but this feast was continued fourteen days. Verse 65.

A HOLIDAY BOOK.

Useful as Well as Ornamental.

Most children like picture books, and most people who have children buy picture books for them. But about holiday time many people buy picture books for other people's children.

A nice picture book is a nice present. A good picture book is a good present. An instructive picture book is an instructive present.

All these qualifications are included in the BOUND VOLUME of

OUR LITTLE FRIEND.

There is no use of buying books that teach children folly and nonsense. They learn too much of that incidentally. They get too much without buying it. Let the money be spent for something useful.



FOREIGN.

—The insurgent Greeks and Turks fought all day on the 3d inst., near Grevena, Macedonia, both sides sustaining heavy losses.

—An expedition to Spitzbergen reports having discovered a mountain nearly 5,000 feet high, which is apparently almost wholly composed of marble.

—A special from Bombay announces that a bucket of tar was poured over the statue of Queen Victoria there during the night, and a pair of old sandals tied around the neck.

—The Philippine Islands insurgents are said to have given the Spanish troops a severe defeat, and more reinforcements are to be forwarded from Spain. The captain-general himself sends home the news of the defeat.

—The French Government has declined the request of Great Britain for the surrender of Tynan, the Irish-American alleged dynamite plotter, arrested at Boulogne some weeks ago, and the prisoner has been released.

—The minister of agriculture of India says that distress is expected in various parts of the country as a result of drought, and a consequent rise in the price of wheat. This is one of the causes of the rise in the price of wheat in America.

—A special despatch from Kingston, Jamaica, says: "Serious riots are reported from Georgetown, the capital of British Guiana. The police, in trying to restore order, were obliged to fire on the mob. Three rioters were killed and many were wounded."

—United States Minister Terrell has lodged with the Turkish Government a claim for \$40,000 indemnity on behalf of Mrs. Lenz, mother of Frank Lenz, the Pittsburg bicyclist who was murdered by Kurds while traveling through Asiatic Turkey in 1895.

—The coming winter in Cornwall, it is feared, will be a time of severe trial, the depression in the mining districts having reached an acute stage. The price of tin is lower than it has been in twenty years, and in consequence miners are leaving Cornwall in thousands.

—It is estimated that about fifty women and children will profit by the concession made by the Turkish Government, at the request of Minister Terrell, permitting the departure for the United States, with safe conduct to the seaports, of all native Armenian women and children whose husbands and fathers are in the United States.

—It has been the shame of the United States that railroad disasters have been proportionally far more frequent than in any other country. But a London paper says that "railway accidents have been unusually frequent in England this summer." It would seem that British railroad corporations are becoming reckless as well as those of America.

—A press correspondent at Cadiz, Spain, accredits the following expression to a Spanish army official: "If Spain has not put down the insurrection in Cuba by the first of next March, it is the intention of the government to give up the struggle and let the island go." In the meantime, filibustering expeditions continue to make successful landings of material aid for the insurgents.

—The enormity of the failure of the Panama canal scheme may be partially realized by the contemplating the fact that over a million tons of machinery—engines, dredgers, locomotives, etc.—are rusting and rotting along the line. Yet this is but as dust in the balances compared with the final collapse of all earthly enterprises, when the earth shall be melted and "the works that are therein shall be burned up."

—A Bulawayo despatch of the 13th inst., gives the following important information: Cecil Rhodes, Earl Grey, administrator for the British South African Company, and the other chief officials have held a final *indaba* with the Matabele chiefs. Mr. Rhodes announced to them that, after yielding up their arms and those of their number who had been guilty of murdering whites, the Matabeles must locate themselves in specified districts of the country. The principal chiefs would be held responsible and would receive monthly salaries from the British Chartered South African Company. The chiefs all agreed to this proposition, and it is believed that the whole Matabele trouble is now at an end.

DOMESTIC.

—The police have discovered a \$10,000 illicit still in South Boston, and have arrested the owner.

—Cardinal Satolli, ex-papal representative to the United States, sailed for Europe on the 17th inst. Such a demonstration as greeted his departure down New York Harbor could not have been secured for any Protestant clergyman in the United States.

—The great sugar trust, it is said, is about to have a rival, the new institution being another trust composed of Wall Street speculators.

—The New Orleans grand jury has indicted eleven directors of the Bank of Commerce, which closed up last month, with a loss of \$310,000.

—Beginning November 1, the Atchison, Topeka and Santa Fé Railroad Co. will reestablish its fast train service between California and Chicago.

—Fire in a large winery near Guerneville, Cal., on the 15th inst., caused a loss of \$40,000. The fire was caused by heated pomace in the fermenting tanks.

—By the burning of the house of J. E. Miller, at Lynden, Wash., three children and a man named Boies were burned to death, and a girl aged 16 was seriously injured by the flames.

—Justice Clift, of this city, has decided that George A. Blank is entitled to \$200 damage against the S. P. Railroad Co., because the company's agent refused to accept five copper cents in part payment for a fare ticket.

—Little Ferdinand Hoffman, aged 6 years, of this city, chewed and swallowed the brown wrapping paper that came from a baker's shop, and died on the 15th inst. The doctors say it was the poison in the paper that caused the child's death.

—The telegraph reports that among the business men of Yankton, S. D., an organized and general effort is being made to boycott the hard coal combine throughout the northwest by inducing as many consumers as possible to substitute corn for fuel.

—Fire at Corning, Iowa, on the 9th inst., caused a loss of property to the amount of \$150,000. At Peoria, Ill., on the 7th inst., a conflagration in the Ide Manufacturing Company's buildings and the Parsons Horological Institute resulted in a loss of \$124,000.

—Between Pacific Grove and Salinas, Cal., on the night of the 12th inst., a wagon and four horses carrying the Pacific Grove football team, were plunged over a precipice to the bottom of a gulch forty feet deep. One young man and all the horses were killed, and eight young men were seriously injured.

—By a trolley car accident at Hazleton, Pa., on the 14th inst., three men were killed and a score of others injured. These trolley car disasters are becoming as frequent as were river steamboat accidents until the government took in hand the matter of inspecting engines and boilers, and licensing engineers and pilots.

—Three Mexicans, one of them a lieutenant, members of the band of revolutionists who attacked Palom, Mexico, a few weeks ago, have been convicted in the U. S. Court, at El Paso, Texas, of violation of the neutrality laws. They were each sentenced to two years' imprisonment in the government prison at Fort Leavenworth.

—The California state convention of the W. C. T. U., in session at Petaluma, decided that the 31st inst., and the day immediately preceding the election, should be observed as days of fasting and prayer, and that the ministers of the various churches in the state be requested to preach on the suffrage question on the Sunday preceding election day.

—It is claimed by the state board of examiners that nearly three-fourths of the coyote scalps presented for bounty money in the state have been shipped from other states and territories. During the last quarter 17,000 scalps had been presented, whereas the number per quarter previous to that time had been 3,000 to 5,000. At \$5.00 a scalp, the run is quite heavy.

—Even the government of the United States is afflicted by hard times. The first half of October shows a deficit of \$5,739,873, and for the fiscal year to date of \$30,934,009. The total receipts for the fiscal year to date have been \$91,175,670, and the expenditures have aggregated \$122,509,679. The receipts for the month of October to date have been \$12,400,120, and the expenditures \$18,140,000.

—A despatch of the 14th inst. says that Governor McIntire, of Colorado, had been in Leadville two days, holding conferences with the officers of the Miners' Union, with mine managers, and with delegations of leading citizens. The stagnation of business, owing to the long-continued strike, together with the damage to mining property, is disastrous to the interests of all parties concerned.

—General Greeley, chief signal officer of the U. S. army, in his annual report of military telegraph lines, gives this interesting item: "A very superior system of using the lines at once for both telegraph and telephone has been perfected by Captain Allen, of the Signal Corps, and with instruments weighing only sixteen pounds, including a battery, one soldier may be telegraphing a message in Morse, while another is telephoning another message over the same line. This system has been severely tested up to a distance of 625 miles with perfect results. With these instruments the operators were also able to establish communication over a grounded cable in San Francisco Bay over which no ordinary Morse system would work, a most valuable feature for military purposes."

—Three robbers entered the bank at Meeker, Colo., on the 14th inst., held up a number of men, and helped themselves to the cash in sight. But when they attempted to leave the building they found their way of escape blocked by a posse of armed citizens, and in the fight which ensued all the robbers were killed and two of the posse were wounded. The robbers had fired two shots in the bank to intimidate the men inside, and this piece of bravado sounded the alarm on the outside.

—Mining in Alaska is, at best, fraught with hardship and a degree of exposure to which few men are inured. The season in which active work can be prosecuted at all is very short, the remainder of the year being a time of dreary monotony and heavy expense. A member of the Alaska Commercial Company, who recently returned to San Francisco, says: "Ambitious miners who entertain ideas of going to the Yukon River in search of gold should not attempt the expedition unless they have money enough to keep themselves out of want for at least two years."

—A single bandit managed to hold up a train near Union Station, Utah, early in the morning of the 14th inst., and got away with the registered letter packages in the mail car. He compelled the engineer and fireman to stop the train and uncouple all the cars back of the baggage car, and then, taking the fireman with him, he himself ran the engine some distance ahead. He attempted to break open the express safe, but finally gave it up. Strangely enough, no one attempted to interfere with him, as they seemed to think he must have unseen accomplices somewhere near.

—By party combinations it is now deemed beyond doubt that ex-Congressman Breckinridge, of Kentucky, whom the women of his district defeated at the last Congressional election on account of scandalous conduct, will be successful at the coming election. His return will add what strength he possesses to the Sunday law force in Congress, as he was once the author and champion of a bill for enforced Sunday observance in the District of Columbia. It is quite probable that an ardent advocacy of the Bureau of Reform measures will do much toward redeeming his sullied reputation in certain religious circles.

—The end of the highbinders among the Chinese in San Francisco seems to have come, for a time at least. A dozen headquarters of the hatchetmen were destroyed by Chinese police on the 14th inst. These agents of the consul-general overthrew the josses, broke down the signs, and dismantled the headquarters, until now, where the hatchetmen have been wont to meet is desolate, and the desperadoes are homeless and hunted. The work was done on the following order from the Chinese minister at Washington, to the consul-general at San Francisco: "Instructions have been issued to have bond of good behaviour given within limited period. Said period has expired without compliance on the part of those concerned, whose conduct is very disrespectful. You are to dissolve the highbinder societies and the See Yup Association without delay. Non-compliance will subject you to impeachment and degradation from office."

THE BIBLE AND ITS STORY

BY JOSEPHINE POLLARD

Author of "The History of the New Testament in Words of One Syllable," "History of the Old Testament," "Battles of America."

This volume has been published to assist parents, guardians and teachers in the religious instruction of those under their charge by enabling them to place in the hands of children a book which would

REVERENTLY TELL THE BIBLICAL STORY

without sectarian bias. The one object that has been kept steadily in view throughout its preparation has been to present a connected narrative of sacred events, consecutively arranged in the order of their occurrence, and describe in such clear and simple language as could be easily understood by youthful readers. It is believed that no more complete and accurate recital of scriptural history has ever before been made for the use of the young.

The book comprises 576 pages. There are 280 illustrations (many of them full-page), of which a complete list is prefixed to the volume. Especial attention is called to the Index, which occupies twenty-two double-columned pages and contains upwards of two thousand analytical references to the text. The great fullness of this Index will of itself render the volume invaluable to all who believe that a familiar knowledge of the incidents of the Bible cannot be acquired at too early an age. Price, postpaid, \$1.00.

Address,

PACIFIC PRESS PUBLISHING CO.,

OAKLAND, CALIFORNIA.

Kansas City, Mo.

New York City, N. Y.

Signs of the Times.

PUBLISHED WEEKLY, FOR THE
INTERNATIONAL TRACT SOCIETY,
By Pacific Press Publishing Co.

\$1.00 PER YEAR (50 numbers). SIX MONTHS, 50 CTS.

Three Months, 30 cts. To Foreign Countries, \$1.50.

Special Terms In Clubs, and to Agents. ~~60~~

Address, SIGNS OF THE TIMES,
OAKLAND, CAL., U. S. A.

Instructions for Ordering.

1. REMIT by Bank Draft, P. O. Money Order, or Express Order.
2. If paper money is sent, register the letter.
3. Drafts should be made payable to the PACIFIC PRESS PUBLISHING CO., on New York, Chicago, or San Francisco banks. Those written on other banks cost us exchange.

CHANGE OF ADDRESS.—Subscribers desiring the address of their paper changed, will please state in their communication both the old and new address.

POSTAGE STAMPS.—Please do not send postage stamps, as we have more now than we can use, and they often get stuck together in the mails, and are useless when received. Canadian and other foreign moneys can not be used by us.

RECEIPT.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not appear in due time, and if books ordered by mail are not received promptly, please notify us.

Sample copies of the SIGNS, receipt book, etc., sent postpaid to any one who will solicit subscriptions for the paper. Renewals and new subscriptions one price to subscribers. Special terms to agents.

EXPIRATION OF SUBSCRIPTION.—All papers are discontinued at the expiration of the time paid for. The date opposite your name on the printed address label shows when the subscription expires. Please forward your money in ample time for renewal if you desire unbroken files, as we can not always furnish back numbers.

PLEASE DO NOT MIX BUSINESS.—When ordering or renewing the SIGNS, if you wish to order some other paper, or some books, tracts, or lesson pamphlets, or to ask any questions of the editor, please write such orders or questions on separate sheets of paper. All can be sent in one envelope, and the money all sent in one order. It will save us much trouble if each kind of business is written on a separate sheet. In this way each order can be handed to the proper clerk and filled at once, and save any delay.

OUR GENERAL AGENTS.

General Eastern Agency—Pacific Press Pub. Co., 39 Bond St., N. Y. City, N. Y.
General Central Agency—Pacific Press Pub. Co., 14-18 W. 5th St., Kansas City, Mo.
Argentina—San R. N. Z. Town, Casilla del Correo, 481 Buenos Ayres, Argentine Republic, S. A.
Arkansas Tract Society—Fayetteville, Ark.
Atlantic Tract Society—39 Bond St., New York City, N. Y.
Australia—Echo Publishing House, North Fitzroy, Victoria.
California Tract Society—1059 Castro St., Oakland, Cal.
Canada—Int. Tract Society, 268 Crawford St., Toronto, Ontario
China—A. La Rue, 22 Queen's Road, East Hongkong, China.
Colorado Tract Society—1112 S. 11th St., Denver, Colo.
Dakota Tract Society—Vilas, S. Dakota.
England—International Tract Society, 59 Paternoster Row and 451 Holloway Road, London.
Florida Tract Society—Box 508, Orlando, Florida.
Germany—International Tract Soc., Grindelberg 15a, Hamburg.
Illinois Tract Society—324 Dearborn St., Chicago, Illinois.
Indiana Tract Society—175 Central Ave., Indianapolis, Ind.
International Tract Soc.—271 W. Main St., Battle Creek, Mich.
Iowa Tract Society—603 East 12th St., Des Moines, Iowa.
Kansas Tract Society—821 West 5th St., Topeka, Kan.
Maine Tract Society—North Deering, Me.
Manitoba—W. H. Falconer, 284 Boyd Ave., Winnipeg, Manit.
Maritime Provinces Tract Society—Box 85, Moncton, N. B.
Michigan Tract Society—271 W. Main St., Battle Creek, Mich.
Minnesota Tract Society—Box 989, Minneapolis, Minn.
Missouri Tract Society—1418 E. 12th St., Kansas City, Mo.
Montana Tract Society—307 N. Warren St., Helena, Mont.
Nebraska Tract Society—1505 E. St., Lincoln, Neb.
Nevada—Cal. Tract Society, 1059 Castro St., Oakland, Cal.
New England Tract Society—South Lancaster, Mass.
New York Tract Society—317 West Bloomfield St., Rome, N. Y.
New Zealand Tract Society—57 Tory St., Wellington, N. Z.
North Pacific Tract Society—190 E. 20th St., Portland, Oregon.
Ohio Tract Society—249 Cedar Ave., Cleveland, O.
Oklahoma Tract Society—318 4th St., Oklahoma City.
Ontario Tract Society—194 Brock Ave., Toronto, Ontario.
Pennsylvania Tract Society—Box 644, Williamsport, Penn.
Quebec Tract Society—Dixville, P. Q., Canada.
Scandinavian Tract Society—Akersgaden 74, Christiania, Nor.
South Africa—Int. Tract Soc., 28 a Roelandt St., Cape Town.
Southern Tract Society—23 Early St., Chattanooga, Tenn.
Switzerland—Imprimerie Polyglotte, 48 Weiherweg, Basel.
Tennessee River—1009 Shelby Ave., Nashville, Tenn.
Texas Tract Society—Keene, Johnson Co., Texas.
Upper Columbia Tract Soc.—312 S. Wash. St., Spokane, Wash.
Utah Tract Society—Box 1058, Salt Lake City, Utah.
Vancouver Island—B. Robb, 231 Pandora St., Victoria, B. C.
Vermont Tract Society—190 N. Winoski Ave., Burlington, Vt.
Virginia Tract Society—501 N. 25th St., Richmond, Va.
West Virginia Tract Society—Newburg, W. Va.
Wisconsin Tract Society—Milton Junction, Wis.

Fountain Syringes

Best Rubber
Holds 3 Quarts

Complete with 5 Hard Rubber Tubes
In a Nice Oak Box

PRICE, POSTPAID, \$1.60

Address PACIFIC PRESS, OAKLAND, CAL.

"Jesus Christ Our Righteousness." (Spanish.) A translation of Bible Students' Library No. 71; 8 pp.; price, 1 cent. Address, PACIFIC PRESS PUBLISHING CO., OAKLAND, CAL.

SUNSET LIMITED

WILL BE

Resumed in November

TUESDAYS AND SATURDAYS

From San Francisco

Initial Trip NOV. 7

MONDAYS AND THURSDAYS

From New Orleans

Initial Trip NOV. 9

Residents of California and elsewhere in the West, who have planned for Eastern tours previous to the date named, should keep in mind the important fact that the return trip can be arranged for SUNSET LIMITED without additional cost. A trip across the continent via the popular Sunset Route, in a Pullman vestibuled train of palatial elegance, provided with every comfort and luxury that can be suggested for the inner as well as the outer man, is a good fortune that falls but rarely to the average lot. Don't forget this when purchasing your ticket.

CYCLONE WASHER.

The "Cyclone" still whirls.



NOW IS THE most favorable opportunity to take a fine whirl with the "CYCLONE," and make some good money when nothing else can be accomplished. Invest at once, as it is a seller, and if you take it up for a business it will pay you large wages.

Don't miss the chance of the season. See what others say.

Dr. J. H. Kellogg, in *Good Health*, says:—

"The manufacturers of the Cyclone Washer, Messrs. Coon Bros., are evidently meeting with great success in the manufacture of their very useful invention. Their business has attained such proportions that they have found it necessary to erect a large, commodious building for the manufacture of their washers, hundreds of which they are sending out every month to all parts of the United States. That the Cyclone Washer greatly lessens the labor of washing-day and may be considered one of the most successful of the numerous devices for accomplishing this purpose, is attested by hundreds of grateful housewives. We have every reason to believe that the machine is all that it is claimed to be by the manufacturers, Coon Bros., Battle Creek, Michigan."

Agents wanted everywhere.

Address,

Coon Bros., 18-20 Hanover St., Battle Creek, Mich.

"POLITICAL SPEECHES AND DEBATES

of

Abraham Lincoln and Stephen A. Douglas,"

CONTAINS all the important speeches of "The Giants" from 1854 to 1861, giving a fair and full history of the slavery question and the great Constitutional questions involved therein from the beginning of the nation to the outbreak of the Civil War.

Though the great Civil War is a thing of the past, the principles over which the war was fought will live till the national life is extinct. The vital question of that day was, whether "government of the people, for the people, by the people" should remain or be destroyed.

Is it not as necessary to the well-being of government that these principles be maintained to-day? As a fresh attack is now being made on our Constitution, should not every thinking man study the history of those days, that he may know how to direct his efforts to-day? These questions are pertinent, and every American should give them careful consideration.

The work contains 555 pages, printed from new, clear type, with numerous full-page half-tone illustrations, including portraits of Lincoln and Douglas. Bound in Buckram - - - - \$1.75

Pacific Press Pub. Co.,

New York City. Oakland, Calif. Kansas City, Mo.

CATALOG

OF PUBLICATIONS.

Our New Catalog of English Publications is now ready.

Send stamp for it.

PACIFIC PRESS PUBLISHING CO.,

OAKLAND, CAL.

KANSAS CITY, MO.

N. Y. CITY, N. Y.

BIBLE OBJECT LESSONS

AND

SONGS FOR LITTLE ONES.

FOR THE HOME AND SCHOOL.

With Illustrations and Special Instruction for MOTHERS AND TEACHERS.

BY LILLIE E. AFFOLTER AND F. E. BELDEN.

BOOK 1.

THE LIFE AND WORDS OF CHRIST

The first of a Series of Three Books covering a Three Years' Course of Graded Scriptural Instruction for Children.

"BIBLE OBJECT LESSONS," NO. 1, CONTAINS

160 PAGES, EMBRACING

52 Lessons—one for each Sabbath in the Year.

30 Original Hymns and Songs, Written for the Lessons.

36 Beautiful Full-page Illustrations, with Colored Plate.

52 Original Pen Drawings, showing how to use the Kindergarten Material when Teaching the Lessons.

Sold by Subscription


In the following styles of binding. Orders by mail will be filled postpaid at prices given below.

ROYAL EDITION, 9x11½ inches, with Colored Plate.
EXTRA CLOTH, panel sides, green and gold, printed on enameled paper, gilt edges - - - - \$3 75
COMMON CLOTH, aluminum and brown, calendered paper, lemon edges - - - - 2 75
PLAIN EDITION, 1½x10 inches without Colored Plate, plain edges, ink titles - - - - 2 00
BOARD COVERS, paper sides, \$1 50

When the Kindergarten Material (set of three boxes) is ordered with the book in either style of binding, purchaser will receive a beautiful premium "Portfolio of Blackboard Sketches on the life of Christ," to aid mothers, teachers and children in learning.

PACIFIC PRESS PUBLISHING CO.,

Kansas City, Mo. Oakland, Cal. New York City, N. Y.




THE TONGA ISLANDS

The history of many of the interesting island groups of the Pacific are comparatively unknown to ordinary readers except through the writings of missionaries. When international complications arise, as a year ago at Samoa, or, more lately, at Ponape, so little is known of the locality or the people that it is like showing pictures to the blind. This little volume gives something of the history of the Tongas, the Hervey group, and the Marquesas Islands, before they were visited by the missionaries, and indeed were hardly known to the first navigators of those seas. The habits of the people, their government, the vegetable wonders on shore, and the great wonders of the sea about them, are graphically told in a manner that cannot fail to entertain and instruct young readers.—*The Christian Cynosure*.

This is the second in a series of "Jottings from the Pacific." The author has produced a series of picturesque, descriptive articles written from a missionary point of view and tending to excite interest in these Pacific islands and people, to show how promising the field is for evangelical work, what has been done, and what may be done.—*The Independent*.

This book is one volume of the *Young People's Library* series. It contains 160 pages, is fully illustrated, and will be sent postpaid for 60 cents. Send for circular giving complete list of books published in the *Library* with press notices and description of each book. Address, **Pacific Press Pub. Co., OAKLAND, CAL., OR 43 BOND ST., N. Y.**



Signs of the Times,

OAKLAND, CAL., OCTOBER 22, 1896.

We send no papers from this office to individuals without pay in advance.

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 you may receive, and hand them to your friends to read.

CONTENTS OF THIS NUMBER.

Editorial.	
The Hope of the Poor (notes).....	1, 2
The Controversy of the Ages, No. 3.....	2
The Sabbath and the Sunday, No. 6.....	4
Answers to Questions—No. 432, Abstaining from Meats, etc.	4
Poetry.	
Glimpses of "Home," ANNA AGEE.....	5
Boys That Are Wanted.....	9
More Like Thee, A. R. WILCOX.....	11
General Articles.	
The Source of Strength, MRS. E. G. WHITE.....	5
Catholicism vs. Christianity, No. 4, ALONZO T. JONES.....	6
Go! 's Law in Christ, and in Us, R. C. PORTER.....	7
Chapters in United States History, No. 3, PROF. CHAS. MORRIS.....	7
The Outlook. —The Press and the Roman Church, W. N. G.—United States Courts in a New Role.....	9
The Fireside. —A Separated Life—Lean Meat Diet Unsound—The Quilt's Message—Dont's for Mothers—Tea-tasting, J. H. KELLOGG, M.D.—To Clean a Brussels Carpet.....	9, 10
Missions. —Persia and the Persians—Mohurrum Celebrations—Arabian Missions—Our Work and Workers.....	11
International Sabbath School Lesson. —Questions Concerning Christ and His Work (Lesson 6, Sabbath, November 7, 1896).....	12, 13
International Sunday School Lesson. —The Temple Dedicated (Lesson 6, Sunday, November 8, 1896).....	13
News and Notes	14
Publishers	15

SEE combination offer for SIGNS on page 12.

THE articles by A. T. Jones, "Catholicism versus Christianity," will be followed by two articles on the "Immaculate Conception." These will be of great interest to our readers, and full of instruction on a subject but little understood.

READ the article, "The Source of Strength," on page 5. Its worth to every troubled soul who will heed it is inestimable. It will help the strong to regard of more worth the weak and tempted, and it will help the tempted to realize how precious is his character and life in the sight of God.

THE paper in this issue entitled "God's Law in Christ" was written for a symposium on the Law of God, but all our other writers, except one, from whom we expected articles, have for some reason best known to themselves disappointed us. But the articles we have on hand will do as much good alone, we trust, as in connection with others on the same subject.

A Wonderful Power.—Says a clerical writer in the *Pacific Christian*:—

"I would certainly 'give my hand and my heart' to vote for a Sunday law, if for no other reason than that it would be educational in its nature."

What a plea for Christian men in a "Christian nation"! We have many laws against theft, and rape, and incest, and murder, and many other crimes, yet the educating power of these laws is not sufficient to check the enormous increase of any of these crimes. The murders of last year in the United States were sufficient to utterly depopulate a city like Fresno. And many, if not the great majority, of these crimes are committed by persons who have had the "educational" influence of law. It may be different with respect to Sunday. It has no moral basis back of it. It is a tree of human planting, existing only by human authority, a rival to God's Sabbath. That which has behind it the power of God's law manifest through the Gospel and life of Jesus Christ does not need human or civil law. The appeal to civil law for Sunday is a confession that its origin is not divine. O brethren, come back to the Gospel of the word!

CHANCELLOR YORKE, of San Francisco, has frequently said of late that the Church of Rome, or her priests, are not in politics, but the late letter of Archbishop Ireland, and the utterances of Priests Phelan and Nugent, prove that she takes quite an interest in politics after all. Archbishop Ireland joins with others in denouncing as anarchy those who criticize a decision of the Supreme Court. So it has been declared by many of our Sunday-law friends concerning criticisms of the Supreme Court relative to the 'Christian nation' decision. The parallel to the Supreme Court in religious affairs as held by Roman Catholics is the Pope and his cabinet. How long will it be ere it will be called anarchy, both religious and political, to question the decision of the Vatican?

The Mightiest Argument.—Among the trite sayings of the *L. A. W. Bulletin* is, "The man who knows he is right doesn't have to get mad." And another old saying is to the effect that he can afford to be fair. The disposition one manifests is generally, tho not always, an indication of the righteousness of the cause which he is arguing or pleading. Sometimes a Christian will get out of patience with an infidel, the very worst possible thing he could do; but this does not prove Christianity to be false; rather it proves that the professed Christian does not know how to use its strongest weapon, the Christlike spirit and character manifest even toward the enemies of Christ. The theory of Christianity is mighty and powerful as compared with all its opposers, but its life, the power to change men's characters and dispositions, is more than all else.

A GOOD PRECEDENT.

A CONTRIBUTOR to the *Pacific Christian* says:—

"I am in favor of a civil Sunday law. It should be both state and national. 'When God gave a law for the government of a nation—the Israelites—he enacted such a law, a good precedent surely. I would not ask for a Sunday law upon religious grounds. I would demand it upon the rights of the people. Neither Jesus nor Paul asked for legislation in behalf of the church. She needs no human legislation. Leaving Christianity out of the question, it still remains true that the highest good of the people demands one day out of seven for rest and home.'"

It is remarkable how people are "deceiving and being deceived" by that threadbare paradox, a 'civil Sunday law,' when the arguments in support of the idea invariably fall back upon a religious premise. When and where did God ever give a law for a civil rest day? He never gave but the one law for a weekly rest day, and he made that a *holy* day, to be observed *religiously*. He never ordained a Sabbath day for any other purpose, and he never ordained any other weekly Sabbath than the seventh day. If man needed a *civil* rest day every week, it is strange that it took the Lord so long to find it out.

"Neither Jesus nor Paul asked for legislation in behalf of the church." Nor did they ask for any other sort of legislation. They never asked for a 'civil Sunday law,' or any other kind of Sunday law. They never asked for a civil rest day, yet it is reasonable to suppose that man's physical requirements were the same then as to-day, and the 'rights of the people' were the same then as to-day. Moreover it is reasonable to infer that Jesus and Paul were as wise with reference to the "highest good of the people" as any one in our day, and were as true to the best interests of the people. In the examples and teaching of Jesus and Paul we have "a good precedent surely."

W. N. G.

Training of Lay Workers.—On a 'Lay Workers' Training Course' the Pacific Theological Seminary (Congregational), in the *Seminary News Letter* of September, has the following to say with reference to the needs of such a course:—

"It is designed for students of both sexes who seek increased efficiency in other work than the ordained ministry. The home missionary societies call for young women trained to evangelistic work. The Sunday-school and Christian Endeavor need officers and teachers with better knowledge of the

Bible and of practical methods. There are youths whose usefulness in the lay work of their own church would be manifolded by a year or two of proper instruction. There are men determined upon the ministry, perhaps urged into it by friends or churches, who could not be persuaded to take a college course, or even a full theological course, who may not have the necessary preparatory education for the higher study, who may yet be greatly benefited for life by this shorter course."

The principal studies of the course adopted by the above institution we condense from the *News Letter*: "The principal study is the English Bible; five recitations a week in each Testament. The aim is to teach the pupil how to study the Bible so as to know its truth and impart it to others. The remainder of the course consists of a number of short studies, such as The Life of Christ; Evidences of Christianity; Fundamental Doctrines; Sunday-school Work; How to Conduct Meetings; Methods of Personal Work; Use of Blackboard and Object Lessons; Home and Foreign Mission Work; Practical Difficulties of Romanism; Preparation of Bible Addresses." This is a good course and highly suggestive. And yet we often wish that such a school could include whole churches, that all of the Lord's children were Bible students and workers in the Master's vineyard. However, this shall not prevent us from being glad that Bible study is extended. May it lead the students into the larger light and liberty and freedom of the Gospel of Christ. Only so can they be blessings to others.

The Rising Power of Russia.—The *Literary Digest* of October 10 says that "the long-smoldering resentment of the Continental nations against our British cousins has given place to all but open hostility, and Russia is given to understand that they will not interfere if hostilities break out between Russia and Great Britain," and quotes the following from a prominent English journal, the *St. James Gazette*:—

"Whether over Crete or over other and larger matters, it is said we should come to a 'frank understanding' with Russia. Let us table our cards, define what we want, and what we can forego; and then, by a sort of mutual arrangement, divide the European and Asiatic worlds between us. The idea is fascinating in many ways. It would be an inestimable benefit to us if we could abandon our sixty years' rivalry with Russia, and enter into a cordial alliance for mutual advantage. But unluckily the proposal comes rather late in the day. When we were really keeping Russia back, no doubt our complaisance was worth buying. Now, however, that Russia is steadily getting all she wants, she can do without us. Russia's recent policy of quietly placing herself at the head of the Continental powers, and ignoring us, has succeeded so uncommonly well for her, that her statesmen may very well be content to let it go on. Even if the Russians believe in our good faith—which they do not—it may be extremely difficult to convince them that they could have got more by our favor these past three years than they have contrived to secure very comfortably without it."

What to expect among the nations of earth we know but little, except that there will be strife, turmoil, confusion, and war, and finally utter wreck. Out of it all God will make the wrath of man to praise him, and that which can not be made to do this he will restrain. When his servants have done their work, and the kingdoms of earth rebel against his righteous rule, he will set them all aside and reign forever. Till that time comes he bids his people wait with patience.

Superstition.—A brother in Shreveport, La., sends us a copy of the *Progress*, a newspaper, containing a letter under the caption, "A Letter from Jesus Christ." It commands the keeping of the Sunday from six o'clock Saturday afternoon; commands persons to cause their servants to go to church and to be baptized, and says that a copy of this letter in the house will insure against all sorts of ills. This hardly agrees with the letter which the Lord was said to have sent down in the year 1201, which commanded Sunday to be kept from three P. M. Saturday. But the whole thing to the instructed Christian is a piece of nonsense. As the brother who sends it truly says: "We have not to go to foreign countries to find superstition, but we find it right in this land of Bibles." True; it will be found in every place that man wants his own way, instead of God's way.