

SIGNS OF THE TIMES

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

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THE HEALING TOUCH.

One of the most striking of the miracles of Jesus is told in the following few words: "And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth his hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him." (Luke 5:12, 13.)

Leprosy was one of the most loathsome diseases known to the ancients, and the one the most dreaded. The leper was an outcast, compelled to keep away from even his own family. The disease was a slow, progressive death, the victim's members dropping off one after another until death ended his misery. No other disease more aptly illustrates the defilement of sin; and this man, who was full of leprosy, very closely resembled the description given of the people, by the prophet Isaiah: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment." So as we study the miracle of the cleansing of the leper, we may know that we are to learn how we can obey the direction, "Make you clean."

In the first place, the leper had confidence in the power of the Lord to heal him. He said, "Thou canst make me clean." That is a great point. Very few really believe that Jesus Christ can cleanse them from sin.

They will admit that he can save from sin in general,—that he can save others,—but they are not convinced that he can save *them*. Let such learn a lesson of the power of the Lord. Hear what the prophet Jeremiah said by inspiration of the Holy Spirit: "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee." (Jer. 32:17.)

He who brought the heavens and the earth into existence by the power of his word, can do all things. "Our God is in the heavens; he hath done whatsoever he hath pleased." (Ps. 115:3.) "His divine power hath given unto us all things that pertain unto life and

the will of God and our Father." (Gal. 1:4.) It is the will of God that we should be sanctified. (1 Thess. 4:3.)

Christ comprises everything. He is "the power of God, and the wisdom of God." (1 Cor. 1:24.) All things in heaven and in earth are in him. (Col. 1:16, 17.) Therefore the apostle Paul says: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32.) The willingness of God to cleanse us from sin, is shown in the gift of his only-begotten Son for that purpose. "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God. And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us; and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him." (1 John 5:13-15, R. V.) So we may "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16), knowing that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

But the most striking feature of this miracle is the fact that Jesus touched the leper. There was not another person in all the land who would have come within a yard of him. But Jesus "put forth his hand, and touched him." With that touch the hateful disease vanished. It is worth noting that in very many cases Jesus touched those whom he healed. When Peter's wife's mother lay sick of a fever, Jesus "touched her hand, and the fever left her." (Matt. 8:15.) That same evening, "all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them." (Luke 4:40.) In his own country the people were so unbelieving that "he could there do no mighty work, save that he laid his hands on a few sick folk, and healed them." (Mark 6:5.)



"And, behold, there came a leper and worshiped Him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." Matt. 8:2, 3.

godliness." (2 Peter 1:3.) "He is able also to save them to the uttermost that come unto God by him." (Heb. 7:25.) Christ has been given "power over all flesh." (John 17:2.)

So much for his power. Of that the leper was assured; but he was not sure that the Lord was willing to cleanse him. He said, "Lord, if thou wilt, thou canst make me clean." We need not have so much hesitancy as that. We know that he can, and he has given us ample assurance of his willingness. Thus we read that Christ "gave himself for our sins, that he might deliver us from this present evil world, according to

In Matthew we are assured that this healing of the sick was "that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases." (Matt. 8:17, R. V.) We know that healing power went from him to the suffering ones who thronged round him to touch him (Luke 6:19); and this scripture assures us that he received into his own person their diseases, in exchange for his healing power. Now we have the blessed assurance that altho he is "passed into the heavens," he has not lost his sympathy with us, but is still "touched with the feeling of our infirmities." He comes close to us in pity, because "he knoweth our frame; he remembereth that we are dust." In all our sin and degradation, we may have the inspiring thought that Jesus does not despise us, and is not ashamed to come into the closest companionship with us, in order that he may help us. The prophet, speaking of God's dealing with ancient Israel, said, "In all their afflictions he was afflicted." (Isa. 63:9.) Even so it is now. As an eagle bears her young on her wings, so the Lord puts himself under his people, bearing all our sin and sorrow. He takes it upon himself, and in him it is lost, by the same process by which at the last "he will swallow up death in victory."

Christ took upon himself the curse, in order that the blessing might come upon us. (Gal. 3:13, 14.) Altho he knew no sin, he was made to be sin for us, that we might be made the righteousness of God in him. (2 Cor. 5:21.) He suffered the death to which we were doomed, that we might share his life. And this exchange is made when we come into touch with him, by confessing that "Jesus Christ is come in the flesh." How much we lose by holding Jesus off as a stranger, or by regarding faith in him as a theory. When we know that he identifies himself with us in our fallen condition, taking upon himself, and from us, our infirmities, how precious becomes the assurance, "Lo, I am with you alway, even unto the end of the world."

"The healing of the seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again."

E. J. W.

God is ready to carry the little burdens as well as the great ones. He knows what makes up human life, and how galling the little worries are to the spirits of men. The one who has no strength can not bear up under the smallest of loads. We have absolutely no strength of our own. He gives all we have; and it is misusing his gifts and distrusting his comforting presence to shut him out of any experience that comes in life.

God does not demand of us that we shall know everything, or see everything, at once. He asks a heart that is willing to accept *him* for all he is and all he wants to be to every soul. He who sees God in one ray of light, and accepts that ray, will be led to the fulness of light, and whether the light be little or much, the true heart will gladly receive it all and follow it to the end.

THE CONTROVERSY OF THE AGES. NO. 6.

The Beast of Revelation 13:1-10.

We are dealing with symbolic prophecy. The symbols of chapter 12 were abundantly explained by the word of God. The woman represents the church, the daughter of Zion. The man child symbolizes our Lord Jesus Christ, and the dragon is emphatically declared to be the old serpent, the devil and Satan; the deceiver, the accuser, the adversary from the beginning; and the twelfth chapter shows that all enmity against Christ and the church is instigated by him, the prince of the powers of evil. He is the manager behind the scenes; people and institutions of earth are his visible agencies of evil; and to the visible agent or to God the evil is generally all intended, while the chief mover, the actuating originator, is wholly lost sight of. This is a part of Satan's work of deception.

Satan's Work.

He began his war of evil in heaven; and was cast out into the earth. (Rev. 12:3, 8, 9.) The opening of the thirteenth chapter still shows his agency. "And he [the dragon] stood upon the sand of the sea." Thus reads the Revised Version, Rotherham's Emphatic Translation, Murdock's Syriac, Emphatic Diaglott, and others.

Comparison of the Visions of Daniel and John.

The ever-restless, surging sea is a symbol of multitudes, nations, tongues, and kings. (Rev. 17:15.) As the result of winds upon the sea, or strife among the nations, Daniel saw four great beasts, or world empires, arise. (Dan. 7:1-3, 17.) Rev. 13:1 in connection with the prophecy referred to in Daniel clearly indicates that the stirrer-up of all this strife and commotion is "the prince of the power of the air, the spirit that now worketh in the children of disobedience." (Eph. 2:2.) Daniel saw these four great world empires symbolically and successively arise at the very beginning of their career, at the end of which the saints of the Most High take the kingdom and possess it forever (Dan. 7:17, 18); John saw them when their career was partly finished, symbolized in the beast of the fourth chapter. Daniel saw the kingdoms of earth as successive temporal powers leading on to, and to be succeeded by, the eternal kingdom of God. His view of the kingdoms in chapter 7 was given with *especial relation to the kingdom of God*. John's view is with *especial relation to the work and people of God here on earth*, bringing out more fully the unity of their cruel persecuting spirit, and the power—the devil—behind the throne.

The symbols presented before Daniel were as follows: (1) A lion, representing Babylon, the beginning of world empires (see Gen. 10:10; Jer. 4:7-13); (2) a bear, cruel and tenacious, representing the successor of Babylon, namely, Medo-Persia; (3) a leopard, representing Grecia; (4) and a ten-horned, nondescript beast, representing Rome. In the last beast a change takes place among the horns, but the general character of the beast continues the same—a many-horned beast, cruel, voracious, a persecutor and blasphemer, in increasing degree—to the end. During a

great part of its career, it is dominated by one of its horns, diverse in character from the others.

The Composite Beast.

The same powers are presented to the prophet John in relation to the people and work of God in the following symbol:—

"And he stood upon the sand of the sea. And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his throne, and great authority." (Rev. 13:1, 2, R. V.)

In this one symbol is included all the symbols of Daniel 7. The beast has the mouth of the lion, the symbol of Babylon; the feet of a bear, the symbol of Medo-Persia; the body of a leopard, the symbol of Grecia; and ten horns, a distinctive characteristic of Daniel's fourth beast, Rome. The prophet of Babylon saw them as *four separate empires*, the prophet of Patmos saw them as *one continuous system*, represented by one body, dominated by one power (the dragon, Satan), yet in different forms, symbolized by the different heads, the number seven indicating the various forms of perverted government through which Satan has wrought against the people of God. The beast does not represent normal earthly government, or legitimate earthly rule; that is, a rule beneficial to earth and to man, in harmony with God's plan of government among sinful men. This is shown in the fact that the special power and dominion and authority exercised by the beast, *as presented in the prophecy*, is not from God, but from Satan; for "the dragon gave to him his own power and his throne and great authority."—*Syriac*. "And the dragon did give to it [the beast] his [the dragon's] power, and his throne, and great authority."—*Young*. So also Hind's Interlinear Greek-English Testament, and others. The beast in his various forms is Satan's vicegerent among men, occupying his seat, or throne (Rev. 2:13), clothed with diabolical power from him to do his bidding. This does not mean that Satan gave up his throne and all his power and authority to the beast, but that among men, in the sphere of men, Satan's work centered in this inhuman, infernal system. The character of the thing symbolized by the beast is further shown by the names of blasphemy on the heads. They are the heads of the dragon, the varied forms of the unholy system through which he works.

What Does the Beast Symbolize?

Primarily a union of church and state, or a system of legalized religion. This is evident from the fact that it is an object which is worshiped, which itself compels worship, which blasphemes, and which persecutes those who are servants of God. (Verses 4-8.) It is therefore a religious power, for it is opposed to God and his saints; and it also has civil power, or power to enforce its decrees, for it makes war and puts to death the saints of God.

Essentials of a Persecuting Power.

Every persecuting power or system known must embrace these two essential characteristics—legalized religion and civil power.

A purely civil government, or power, such as God has ordained for the protection of men, will not persecute for religion's sake. The government will know in its laws, statutes, and courts, nothing whatever of religion. Its object will be to protect all men alike, irrespective of creed, or religious bias. The federal government of the United States for the first century of its existence is a good example of a purely civil government apart from religion. This, however, can not be said of the individual states in general, for in some of them unions of church and state have existed from colonial times.

A purely ecclesiastical organization or system can not persecute. It may anathematize, excommunicate, expel from its membership, but it can not fine, imprison, or take property, or life, however much it desires so to do; and if its members attempted these things, they would be subject to prosecution. But if these two are united by law; if religion, even tho not of an ecclesiastical organization, be legalized in any of its tenets, dogmas, or institutions, the system in that very thing exists.

The Effect.

The effect of such a system is blasphemy to God, the unholy exaltation of man, putting man in the place of God, and persecuting the most zealous, courageous, and sincere. Such a system puts itself in the place of God as lord over conscience, and sets itself forth as man's saviour and judge, in so far as it assumes to direct his belief and worship. It has always thus resulted; it always will thus result. Neither do sincere men as rulers make it better, but rather the worst; for the more sincere is the belief in such a system, the more devotion to such a system, the more zeal will be manifest in carrying out the system. It is because of this that some of the best and most conscientious emperors of Pagan Rome became the worst persecutors of Christians, not merely because they were Christians, but because they were transgressors of the system under which Rome existed.

The gods and their worship were so interwoven with the laws of the state that it was impossible for a Christian not to be a transgressor, a "rebel," a "traitor," an enemy to the state, because not friendly to the gods.

The Origin.

The origin of this system may be traced back to the very beginning of organized government, under Nimrod, the great grandson of Noah, the beginning of whose kingdom was Babylon. (Gen. 10:10, margin.) The germ of the system is set forth in the following scripture:—

"And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

It was an utter ignoring of God's plan of saving men and preserving the race. This is

shown by the name which they gave their city and tower, which, says Lenormant in his "Manual of Ancient History," was "Babilu" "the gate of the god Ilu," or as others render, "the gate of heaven." It was the perversion of God's way, the salvation of man by men, the putting of men in the place of God; it was the beginning of that system of government among men which Satan has used to oppose God's work in the earth from that time forward. And the root of it all began in the departure from God, and the setting up by man of the gate of heaven. But what man then thought would prove the salvation of the race, God saw would, if allowed to be carried out to its fulness, prove its destruction; and so in mercy to mankind he confounded the language, and Babilu, "the gate of heaven," became Babylon, "confusion" (see Gen. 11:9); in order that men might flee from confusion to the one only God, able to save to the ut-

origin of the name of Babylon as given in Gen. 11:6-9. Says Lenormant:—

Babylon is often designated in the cuneiform text by a symbolical name ideographically written, meaning "the tower of the root of languages."—*Manual of Ancient History*, vol. 1, p. 24.

Of Borsippa, a suburb of Babylon, he says:—

Borsippa meant in that [Semitic] idiom "the tower of tongues." By another meaning, "the tower of the dispersion of tribes."—*Id.*, pp. 24, 482, 488.

The principles of that apostasy and system have been perpetuated through unconverted men by Lucifer, or Satan, "the primeval king of Babylon," the very one in whom the principles originated, and who thus expressed them:—

"I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." (Isa. 14:13, 14.)

The builders of Babylon said:—

"Let us build us a tower, whose top may reach unto heaven ["the gate of heaven"]; and let us make us a name lest we be scattered abroad."

And ancient Babylon said, and ancient Babylon's king, imbued by the same unholy ambition, said:—

"I shall be a lady forever." "I am, and there is none else beside me." (Isa. 47:7, 8, R. V.)

"Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" (Dan. 4:30.)

It is self-exaltation, self-salvation, self-honor all the way through, from Lucifer the originator to the smallest system of earth bearing his trade-mark; and the beginning of all these systems, the corruption of all governments, in the earth is Babylon. It is with this in view that the prophet declares: "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine." (Jer. 51:7.) "All nations have drunk of the wine of the wrath of her fornication;" "the great whore, which did corrupt the earth with her fornication" (Rev. 18:3; 19:2), the unlawful union of church and state.



"And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his throne, and great authority."

termost. Every scheme of human salvation, every system which puts religion into the control of man or a set of men to force it upon others, every plan by which the conscience of the individual is to be controlled by his fellows, which puts man in the place of God, which ignores Christ, Christ's truth, Christ's teaching, or Christ's way,—every scheme of that kind, God has forever stamped as *Babylon, confusion*, albeit its devotees call it the gate of God, or gate of heaven.

It seems almost a marvelous fact that the name given of God was perpetuated, while the principles of the apostasy have seemed to be increasingly dominant among the nations of earth. It is a fact that the ancient monuments and bricks dug up from the old Assyrian and Babylonian ruins confirm the

The old rabbis, the doctors of the Jewish church, had their fable of oral traditions, handed down from Moses to the men of the Great Synagogue, who later put them into writing, with interpretations and comments, without which it was thought to be impossible to understand the Scriptures. Just so the Catholic doctrine of tradition substitutes the vagaries of the "fathers" for the pure words of God. And they are said to have received the traditions from the apostles just as the Jewish rabbinical writers received their traditions through Moses, who talked with God. Thus the Jews made void the commandments of God by their traditions, and thus the Catholic Church has made void the word by tradition. Drink of the fountain-head.

FEELING AT LIBERTY.

THE religion of Jesus Christ is not simply one of emotions. It does not quench feelings, but it consists of more than emotions. It is a fact. It holds good when a person can have no emotions. It holds good when the body is paralyzed, and the nerves are numb,—when there is scarcely enough consciousness left to take notice of anything, and the mind has almost ceased to work. The man who knows Christ does not then have to reason out his hope, but rests in the consciousness of the fact of the life.

It is a glorious truth that the religion of Christ needs not to be reasoned out. We do not have to trace evidences, and weigh arguments to know at any time what it is. This does not mean that God discounts the intellect with which he has endowed his creatures, but that faith is superior to reason. Human reason, not guided by the Spirit of God, leads to folly. Faith is the guide of reason; but the truth of the Spirit of God is not to be reasoned out, else there would be partiality; the kingdom of heaven could not in that case be received by a child as well as by a philosopher. But "the world by wisdom knew not God." (1 Cor. 1:21.) The righteousness of God is not revealed to reason, but to faith. When one is at the very point of death, and the brain so sick and sore that it is a positive task to think at all, one can lie perfectly still and *know* that he is accepted, not because he feels that he is, but because God has said so. He need not look about to see if his feelings correspond to the demands, but he can rest in the Lord, knowing that he is in his hands.

There are times, and they will come to every Christian, when he will not *feel* that he is free. He may be depressed in body. The weather often has an effect on people, and at any rate we are all still in the flesh. The flesh is still unconverted, and it will always remain so; for it is enmity against God, and can not be subject to him. It will demand that we serve it in this and that thing, and will demand satisfaction. Then is the time we want to know that we are free. If there is any doubt then we are in danger.

The devil knows the weakness of the flesh, and he will work to regain his position. You say: "I am in doubt, and do not know. The other day in meeting the Lord seemed to set me free; but I do not feel so now. If I were free why should I feel so depressed?" And when we begin to hesitate and temporize, the devil, who is an expert in his art, brings us into discouragement and captivity. It is a fact that the Lord has proclaimed liberty to the captives. He holds the keys still, and the devil never can get hold of them. He has loosed the bonds of every man. David says, "O Lord, truly I am thy servant; . . . thou hast loosed my bonds," and it is true of every soul. There is not a soul in the world who might not say with truth, "Thou hast loosed my bonds;" and if he continued to say it on the authority of God's word, he would continue free; for the Lord has proclaimed liberty to every captive.

It is not a matter for feeling, but for practical use. When the enemy comes to destroy, when the flesh would rise up to assert its domination, then is the blessedness of this word, "I am free." God has freed from that power, and he has power to maintain the freedom. Why should the experience of so many professors be fitful, now rejoicing and then again gloomy and full of doubt? God has declared freedom; will he put us in prison again?

How many times we hear people talking about being in the dark—"it was light, but now it is gloom." They have simply allowed Satan to thrust them into the dark cell, because they wandered near Doubting Castle. Bunyan had the truth of the thing when he told the story of Christian and Hopeful in Doubting Castle. They had been lying there in the dark for a week or more when Christian bethought himself of the key of Promise which he had in his bosom, which opened every door and gate in the castle, and they walked at liberty, because they believed the Lord.

Now why should we be in Doubting Castle when the Lord sets us free and enlightens the gloom? We have the promise that the word is not far off. It is not in heaven, that we should go up to bring it, nor across the sea, that we should send for it. It is nigh thee, even in thy heart. So to every one that key has been given, and all can be free all the time, if they will use it. The Lord never puts us in bondage, and the time for us to assert our liberty is when the enemy would drag us back into captivity. He would be a strange man who, when the notice came to him in prison that he had been pardoned and set free, should wait until he felt free, before walking out at liberty. It would show that he did not believe in the genuineness of the pardon, or that he doubted its authority. It is because people do not believe God, that they refuse to assert their freedom when he proclaims it to every soul. E. J. W.

The Bible is the language of the Spirit of God spoken through men. The Spirit of God, who knows the human heart and its needs, as well as the divine gifts, has put language into the mouths of certain men, which may be used by all. So when we read the words of David: "Bless the Lord, O my soul, . . . who forgiveth all thine iniquities" (Ps. 103:1-3), we are to appropriate that language as our own.

We may indeed believe that God spoke to and blessed David and Paul; but if we do not make that language and blessing our own, we do not really believe the word, for it is addressed to us. If you wish to know if you really believe the whole Bible, you may test yourselves by this text:—

"I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

If you read this merely as Paul's experience, then you have not learned to believe the Bible. But if in reading it you can speak that word "I" as meaning yourself, and can repeat the text intelligently as the language of your own heart, as the Spirit of God meant you should, then you really believe not that verse alone, but the whole Bible, and the joy of God's salvation is yours.



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

THAT I MAY KNOW HIM.

[Phil. 3:10.]

BY EMMA G. DIETRICK.

I WOULD know thee, O my Saviour,
With a faith sublime and true;
I would copy thee, my Master,
In each little thing I do;
Growing daily in thy likeness
Till my life shall touch thine own,
And a tender, Christlike living
Prove me truly thine alone.

I would rise by daily trials,
Putting self beneath my feet,
Gladly bearing every burden
That thy grace shall see is meet.
I would leave behind the old things,
Pressing on to those more true,
Till I reach at last the measure
Of thy fullness fresh and new.

Keep me near thee, O my Master,
Hold me with thy loving hand,
Where thou leadest I would follow,
Where thou place me gladly stand.
But my human heart grows weary,
And my eyes too dim to see.
Hold me closely, O my Saviour,
Bring me when thou wilt to thee.

—Christian Work.

CHRIST OUR PATTERN.

BY MRS. E. G. WHITE.

THE example of Christ is authoritative for every son and daughter of Adam. His life was the law of God lived and exemplified, a perfect pattern for all humanity, showing what man may become by partaking of the divine nature. Representing as he did the character of God, he was a perfect standard of moral excellence in humanity.

How did the world's Redeemer walk? Not to please himself, but to glorify God, and work the works of him that sent him, in uplifting man, who was formed in the divine image, and by precept and example teaching righteousness.

He did not have a smooth path for his feet to travel. Those who ought to have been co-laborers with him in all his works, were so far separated from God by selfishness that they counteracted the work of Christ. His convenience, his comfort and pleasure, were not studied. He was the Commander of all heaven; yet he was here on earth as one that serves. Uncomplainingly he endured privations, lived the life of a poor man. The luxuries indulged in by many who claim to be sons and daughters of God, he did not bring into his life. He was a Man of sorrows, and acquainted with grief. His whole life was one of self-denial, expressing, "Not my will, but thine be done."

Christ never flattered any man; he never deceived, never defrauded, never changed his course of straightforward righteousness to obtain favor or applause. He ever expressed the truth. The law of kindness was upon his lips; there was no guile in his mouth.

The Son of God so conducted his life that even his unbelieving countrymen were compelled to say, "He hath done all things well."

His character was without a flaw. He did not leave the example of a life of idleness and self-indulgence, altho he was heir of all things in heaven and earth, the only-begotten Son of the Father.

Here is where human intelligences have lost sight of the Pattern. Men, because entrusted with talents of means, follow, not the standard of the character of Christ, but the standard of the world. Because they have abundance of money, houses, and lands, they train their children to a life of idleness and selfish indulgence, making them useless so far as doing good in the world is concerned. By their unwise training, the youth are unfitted in character for the future eternal life. Christ, in his life, gave us altogether a different example; he worked at the carpenter's trade with his father.

Youth are now educated in the belief that it is the possession of plenty of money that gives men value. The sure result is pride and vanity, pleasure-loving, and abundance of idleness. Thus the way is open for Satan to corrupt life and character with his temptations to vice. Sinful practices become common. Whether rich or poor, high or low, Satan finds employment for the youth who are not trained to useful industry, and guarded and barricaded with principle.

Time is not considered as a precious treasure, a trust from God, for which every human being must give an account. Money, too, is entrusted of God to be used, not in needless extravagance by parents to the ruin of their children, but as a means of doing good to their fellow men. Even from their earliest years, as reason develops, the principles of the character of God, as given in his law, should become the rule of life and character.

Christ is our pattern, and those who follow Christ will not walk in darkness; they will not seek their own pleasure. The glory of God will be the standard at which they will unceasingly aim. The two grand precepts of the moral law are to regulate the conduct of all human intelligences: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The Lord of heaven demands of us supreme love and worship.

The Lord will work through the human agent if he will unite himself with Christ, and the record for him in the books of heaven will be, as in the case of Enoch, that he walks with God. Like Enoch, he will have a sense of God's abiding presence. The reason that so large a number of those who profess to be children of God always feel in uncertainty, is because they feel that they are orphans. They do not cultivate the precious assurance that Jesus is the sin-bearer; that altho they have transgressed the law, and are sinners in his sight, yet the object of the incarnation of Christ was to bring to the repenting, believing sinner everlasting peace and assurance. The great Advocate assumed human nature, and became like unto his brethren, to impress upon the human mind that no one who through faith accepts him as a personal Saviour is an orphan, or is left to bear the curse of his own sins. Christians may daily cultivate faith by contemplating the One who has undertaken their cause, their "merciful and faithful High Priest." Having suffered, being tempted, not merely in a few things, but in all things like as we are tempted, he is able to succor all that are tempted. Even now in heaven he is afflicted in all our afflictions,

and as a living Saviour he is asking intercession for us.

The human agent is to compare his life with the character of Jesus Christ, and through the grace which he imparts to all true believers, seek to reach the perfection of his example who lived the law of Jehovah.

Christ's testimony of himself was, "I have kept my Father's commandments." Those who follow Christ will be constantly looking into the perfect law of liberty, and through the grace given them by Christ, will fashion their character to meet the divine requirements. The heart must be opened to receive Christ, and abide in him. As the branch is connected with the living vine, a vital union is formed between the parent stalk and the branch, and the same fruit appears on the branch as is seen on the vine. Every faculty of mind and body is to be enlisted in the service of Christ, following his example, and catching his spirit, thus building the character after the divine similitude. Our faith is daily to be exercised, and to increase by exercise in him who has redeemed us, not only because he loved us, but because, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

SEEING THE INVISIBLE.

BY A. T. JONES.

THE Christian is to see, and does see, the invisible. He is to "look at the things that are not seen" (2 Cor. 4:18), and he is to see—he can see—the things that he looks at.

"The things that are not seen are eternal;" and the things that are eternal are the things of God; for he is "the King, eternal, immortal, invisible, the only wise God," and "the invisible things of him from the creation of the world are clearly seen" (Rom. 1:20), tho not with the natural eyes—the eyes of this world.

There are things even of the natural order which are invisible to the natural eyes unaided. There are innumerable worlds that can not be seen at all—that are invisible—without the telescope; there are the countless forms of life in this world of ours that are invisible without the microscope. And all men are eager, and delighted, to use either the telescope or the microscope whenever it is possible, in order that they may see these things that are otherwise invisible. And the invisible things even of the natural order awake more interest and engage more profound study than do the visible things.

Why should not then the invisible things of the spiritual order awake interest and arouse study as well as the invisible things of the natural order? It may be answered that they do. Yes, that is true; but the interest shown, and the study carried on, in this line, is so largely done in a defective way, that, practically, the effort amounts to very little, and brings no benefit to the greater part of mankind.

The Fatal Defect.

The one grand defect, and, indeed, a fatal one, in the efforts of the greatest part of mankind to see the invisible things of the spiritual order, the invisible things of God, has always been that it is attempted to be done in the natural way and with the natural faculties. Because of this the gods of the

heathen have always been but the reflection of the natural character of the worshipers, and even then must needs be represented before the devotee in some shape visible to the natural eye, whether it be in the form of the heavenly bodies, or of sticks or stones, or of graven or molten images, or of pictures. So that all false worship—all idolatry—is but the result of effort to grasp the spiritual in the natural way, to comprehend spiritual things with the natural faculties.

But it is eternally true that spiritual things are *spiritually* discerned. 1 Cor. 2:9-14. The truly spiritual things—the things of God—it is impossible truly to discern in any other than the truly spiritual way. For "God is a Spirit; and they that worship him must worship him in spirit and in truth." John 4:24. It is only by the Spirit of God that the things of God can be discerned. For, "as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2:9, 10.

Thus it is evident that God has put within the reach of man the means by which he can see "the invisible things of him." And the Spirit of God and the revelation which he by that Spirit has given, are the means by which men may know the things of God and may see the invisible things of him. For, again it is written: "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2:11, 12.

Altho it be eternally true that spiritual things are only spiritually discerned; and altho it be evident that it is by the Spirit of God alone that the things of God are known; yet it is also true that even this good Spirit men desire to see—they desire that it shall be visible—before they will receive it, even as it is written: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him." John 14:16, 17. Thus the sole means by which the things of God can be made known to the world—even this the world insists shall be discerned and known in the worldly way. But this will never do. This the Lord could never, by any means, allow in any degree.

God's Way Must Stand.

God can never accommodate himself nor his ways to the ways of this world. This world is wrong, and all its ways are wrong ways. And for the Lord to accommodate himself in anything to the ways of this world, would be only to confirm the world in its wrong ways. If the world could see God, or the things of God, with worldly eyes, and could know God, or the things of God, with worldly knowledge, this would at once reduce God to the level of this world, and all the things of God to the level of the things of this world. And this would be only to confirm, by the sanction of God, this world forever in its own ways as they are, making the ways of this world the ways of God, and making iniquity and transgression and sin eternal.

But God wants to turn this world from its own ways unto himself, that it may know

him as he is. He wants to lift this world up to himself and to his ways, instead of allowing the world to bring him down to its own level and to confirm it in its own wickedness. And in order that this may be accomplished, he must, in the very nature of things, require that the world shall see with other than worldly eyes, and know with other than worldly knowledge. The world must forsake all worldly elements and all worldly methods, and accept and use exclusively the means which God has supplied, or else it can never see God as he is in truth.

And whosoever will do this will see him as he is, and everywhere, and to all eternity. He who would refuse the use of the telescope and the microscope, the means by which alone he can see the invisible things of the natural order, might strain his eyes till the faculty of sight should be lost, in an effort to see those things, *and all in vain*; for without these instruments he simply *can not* see the things which he would see. Even so the things of God can no man see, who refuses to use the means which God has supplied for this purpose. Without the instruments which God has supplied, man may strain all his powers to the breaking point in the effort to see God as he is in truth, *and all in vain*; without these he simply *can not* see him. And this, not because God has arbitrarily fixed it so that he *shall not* see him if he does not do so and so, but simply and only because that if he will not use the instruments by which alone the invisible things of God may be seen, literally he *can not* see them. "Except a man be born again [born from above, margin] he *can not* see the kingdom of God." John 3:3.

What, then, are the instruments by which men may see the invisible things of God? We shall answer this next week.

LAW OF LIFE AND LIBERTY.

BY WILLIAM COVERT.

MAN was created free. He came into being, possessed with life from God, without an encumbrance. All his environments were favorable to perfect obedience, and his physical constitution accorded with the requirements of endless duration. The Creator endowed him with capacities to enjoy the fullness of the situation, and yet, that man might be *perfectly free* it was arranged that he should retain all these things, only by a free choice. It was also further provided that he could make known his acceptance by conforming to the law, which was perfectly adapted to his best interests. Thus it is written, "Let thine hand help me; for I have chosen thy precepts." Ps. 119:173.

In speaking of the law's purpose, the apostle says the commandment was ordained to life. Rom. 7:10. It was a means of instruction regarding the rules of living, and also a medium by which man was to be kept in constant touch with the springs of life. "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. 6:23. A further statement says, "In the way of righteousness [obedience] is life; and in the pathway thereof there is no death." Prov. 12:28. It is therefore certain that life primarily depended for its perpetuity on obedience to the law; and future life is given in conformity to our choice, "I have set before you life and death, blessing and cursing; therefore choose life." Deut. 30:19.

It is said if a man do the commandments he shall live in them. Lev. 18:5; Rom. 10:5; Eze. 20:11, 13, 21. Yet the reverse of life came to man, because he chose wrong, and transgression ensued instead of obedience. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. Man renounced life and chose death by turning away from the law.

But some will ask how the law which now condemns the sinner to die, could at any time have been a medium of life to man. The answer to this query is found in a number of considerations, some of which we shall mention.

God creates by his word (Ps. 33:6); the word is Spirit and life (John 6:63). "With them [God's precepts] thou hast quickened me." Ps. 119:93.

God's word is as truly a means of living for man as the bread which he eats. "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8:3. Jesus understood the significance of this Scripture, and was in touch with its power. It was actually in him a spring of life. He had not yielded to unbelief and sin even on one point, and he knew perfectly that eternal life depended upon the living touch of every part of God's word. Therefore in his temptation in the wilderness the Saviour used this text, to defeat the adversary. Matt. 4:4. He not only repeated the words of Scripture, but he rested in their living power, and to him they were spirit and life. Had Adam and Eve remembered the same principle, and by faith entrenched themselves in it as a fortress of life, they would have been safe from the onsets of the enemy.

The law was a part of that living word which was to be inwrought in man's nature, to be a connecting medium with the life of God. But this was the very thing which Satan asked them to reject. He knew that the living word embodied in the law kept Adam and Eve in touch with the life of their Creator. Therefore, to turn from the law, was to sever themselves from the fountain of life.

It was by receiving unbelief and sin into the place which the law had occupied, that man was put in touch with bondage, misery, sorrow, condemnation and death.

It is burdensome only to the carnal mind to yield obedience to the law of God. But to the child of God obedience to the law is a pleasure. "Great peace have they which love thy law; and nothing shall offend them." Ps. 119:165.

"O how I love thy law! it is my meditation all the day." Verse 97. "I have rejoiced in the way of thy testimonies." "I will delight myself in thy statutes." "My soul breaketh for the longing that it hath unto thy judgments at all times." Verses 14, 16, 20. "I will run the way of thy commandments, when thou shalt enlarge my heart." Verse 32. "Make me to go in the path of thy commandments; for therein do I delight." Verse 35. "I love thy commandments above gold; yea, above fine gold." Verse 127. "Thy law is my delight." Verse 174. "My soul hath kept thy testimonies; and I love them exceedingly." Verse 167.

The glad obedience of the Saviour's life is described by David, where it is written, "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." Ps. 40:7, 8.

As with the Redeemer, so with the Christian; he delights to do the will of God. Obedience is an outgrowth of the renewed nature. Jesus enthroned in the heart will still delight to obey the commandments. The truly converted man is but exercising the freedom of his nature when he walks in the law of God. But the person with the carnal mind can not obey the law of God even when he tries (Rom. 8:7), because it is contrary to the attributes of his sinful nature. It is with this class that the law is a yoke of bondage.

As long as man remained faithful in obedience to God, his whole being was perfectly free. There was no dread of death, no apprehension of punishment, no tormenting fear, no bondage to a corrupt nature. He wore no galling yoke in slavery to Satan.

He was at liberty then to freely traverse all the realms of Paradise, and, with right unrestrained, to eat of the tree of life. But sad the difference since the fall! Now man's whole life is but one period of bondage through fear of death, only as it is relieved of its sting by hope in Jesus Christ. See Heb. 2:15. But with the commandment-breaker there is perpetual bondage; says the apostle: "They themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19. The transgressor is overcome by Satan and is in bondage to him. Elsewhere it is asserted, "That to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Rom. 6:16.

Furthermore, our Saviour taught that none but the obedient are free, and they through him. But speaking of the wicked, he said, "Whosoever committeth sin [transgresseth the law, 1 John 3:4] is the servant of sin." John 8:34-36.

It is a principle everywhere acknowledged that none but the law-abiding citizen of any country is entitled to the fullness of its liberties. The man who unites with the enemies of his country to destroy that banner which has protected him, has forfeited to that country both his liberty and his life. How then will it fare with the one who unites with the enemies of God's law to oppose the government of heaven? Can such an one go free, and be given the liberties of God's kingdom? Can such be granted the freedom enjoyed by the obedient? Certainly not.

When sin shall at last be removed, bondage shall go with it. Then the tree of life will again yield fruit for man. All restrictions thrown around its life-giving properties shall be taken away. It will then be said: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

This is the time of which David wrote when he said: "So shall I keep thy law continually forever and ever. And I will walk at liberty ["at large," margin], for I seek thy precepts." Ps. 119:44, 45. According to this statement, there will be no break in the obedience of God's children in the life to come. They will then keep the law continually forever and ever. And their liberties will not be abridged. They can then be trusted anywhere.

The city, too, through whose gates the commandment-keepers shall be admitted, is also

free. "Jerusalem which is above is free." Gal. 4:26.

Those who disregard the commandments shall be debarred from all the privileges of the city. Rev. 21:27.

But to the obedient the gates of pearl shall never be closed. Verse 25.

That blessed right shall compass the universe, reaching as far as the dominion of that throne established in the heavens which rules over all.

SEPARATION FROM THE WORLD.

We are commanded in the blessed word of God to "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

We are to exhibit the principles of Christ in all our dealings with our fellow men, adhere strictly to the Golden Rule in all the business transactions of ordinary every-day life. The religion of the Lord Jesus Christ is not only designed to save the souls of men, but also to reform the world. It is not only intended to save men from future destruction; but also to make them pure, honest and benevolent in life. It makes men honest and upright, and good, and afterward takes them to heaven. The one result is both the evidence and surety of the other. By transforming and remodeling the human character, Christianity evidences in a great degree its power to save from future punishment. Hence it follows that none but those who are transformed will be saved by the Gospel.

An impure, selfish, unholy or dishonest Christian is as great a contradiction in terms as an honest thief, a reverent blasphemer, or a truthful liar. Benevolence, honesty and purity are the essential elements of Christian character, and if one of these elements of character is manifestly wanting it is an evidence of want of all, for "he that offends in one point is guilty of all." Indications of the want of strict integrity among professing Christians is found in the habitual disregard of their promises. The promise of a professor of religion is considered generally of no more value than the promise of any nominally moral man. Men will no more trust a professor of religion without bond and security than they will many others. The simple promise of a truly consistent Christian should be as good as his bond. But that such is not the confidence reposed in a vast majority of professing Christians is a most notorious and humiliating fact. Men must generally guard as carefully against being cheated by church-members as by any other class. They can no more depend upon the punctuality of church-members in fulfilling their promises than on any other portion of the community.

This is most certainly a standing reproach upon Christianity, and can not possibly prove otherwise than disastrous to the cause of Christ. Now when we take a retrospective view of the condition of affairs, and when we investigate we discover, as a consequence of all this extremely sad dilemma, simply this, to put it briefly and comprehensively: The professed children of God have neglected to heed the command, "Be ye separate." They have entered a compromise with the powers of darkness, and incurred the disrespect of those who watched and waited with due patience in order to see the exemplification of the teaching of Christ in their lives. The unregenerate ones are becoming disgusted with the religion as exemplified by

a majority of professing Christians. And this tells to a large extent why more are not being brought into the fold and family of God.

In place of occupying a separate sphere from the unsaved, many professing Christians are found mingling with them; taking part in their amusements, joining in their midnight carousals, and in fact are so closely allied with the unsaved that only by direct and open questioning can one discover the views they entertain on matters relative to religion and things eternal. Their conversation flows in the same channel; their conduct exhibits none of Christ's constraining love; their dress is fully as gay and fashionable as that of worldlings; and their lives in general reflect none of the sanctifying influence of Christ. How then can one expect to ascertain who is a Christian, and who is not? The inspired oracles give us this method, "By their fruits ye shall know them." If a man's life bears the fruits of holiness and love, we may rest assured he has been with Christ and learned of him. If, however, these Christian virtues are manifestly wanting in an individual he at once assigns himself the proper place.

And now, candidly and sincerely, can such an individual with any degree of consistency expect the unconverted to receive benefit from his example? The world, with great earnestness, carefully observes the Christian's walk along life's great highway, in order to discover, if possible, if religion is as grand and ennobling as it is claimed to be by its advocates. And I imagine a sigh of disappointment escapes their lips, as they behold how flippantly and unseemly many professors order their lives here below. A godly example is one of the mightiest agencies in bringing men and women to the foot of the cross. A man's life must necessarily correspond with the scriptural standard of Christianity in order to be of practical effect in bringing his fellow men to a realization of their deplorable and extremely wretched condition. "Practice is mightier than precept." "He who lives the truth is its mightiest preacher."

Hence, from these rules and principles, it follows that he who preaches against the unfruitful works of darkness must not be himself a member of secret conclaves, whose midnight revelings closely resemble the frantic ravings of the priests of Baal on Mt. Carmel. He who exposes drunkenness must not be a winebibber himself; or he who sternly denounces the heinous sin of gambling must not occasionally wager a few dollars. He who exhorts the people to abstain from all filthiness of the flesh must not indulge in the use of tobacco, or other things of like filthiness; but his lips must be a practical demonstration of his teachings, and then he can expect the smiles and approbation of the heavenly Father to rest upon the course he pursues.—*Herald of Pentecost.*

A QUERY FOR MILLENNIAL DAWNISTS TO SOLVE.

BY D. W. MILK.

THE Bible teaches, and Christians believe, that in order to redeem man and secure him against the "fiat" that consigned Adam's posterity to eternal death, it was necessary according to the plan of salvation, that Jesus Christ must pass through all that man would ever have to encounter, namely, temptation in all its phases, persecution, and, finally, death itself; and by virtue of the resurrection,

give to Adam's posterity the hope of eternal life. Should any fail to secure the boon offered through Christ, then their reward would be the second death in a lake of fire. Rev. 21:8; 20:14, 15; Matt. 25:41, 40.

We ask, has Christ passed through the lake of fire or second death? If not, can he, or will he, save man from the second death, through a second probation?

If it was expedient that Christ should pass the portals of the tomb to save men from the Adamic death, then it is equally expedient that he should pass the second death tomb, in order to save those who fail in the first opportunity, that they might have the second probation as per Millennial Dawn theology. A second probation for all mankind, and especially the heathen, is a corner-stone in Millennial Dawn theology. We ask, Where is the scripture to show that Christ passed the second-death tomb?

Chesaning, Mich.

CHAPTERS IN UNITED STATES HISTORY.* NO. 6.

BY PROF. CHARLES MORRIS.

Daniel Boone, the Pioneer of Kentucky.

A Land of Promise—John Finley's Expedition—Daniel Boone Enters Kentucky—His Adventures—The Fort at Boonesborough—His Daughter Rescued from the Indians—"The Great Long Knife"—Boone a Prisoner—Adopted into the Tribe—The Fort Threatened—The Captive's Escape—Assault of the Fort—The Devoted Nine—The Tunnel Unmasked—Repulse of the Indians—Boone's Later Career.

WEST of the broad mountain barrier which formed the frontier boundary of Virginia and the Carolinas lay a land of marvelous beauty and wonderful fertility, yet so fraught with peril and bloodshed that it had acquired the ominous title of the "dark and bloody ground." Its forests and plains so abounded with game that the neighboring tribes used it as a hunting-ground, but their vocation frequently became war, and so deadly were their contests that not even the most venturesome of the tribes dared to make of this disputed ground a dwelling-place.

The first white man to penetrate this perilous region was John Finley, an Indian trader, who in 1767 made an excursion into its depths, and returned with thrilling tales of adventure and tempting stories of the beauty and richness of the land. These he told to Daniel Boone, a native of Pennsylvania, who had settled in the mountain district of North Carolina. Boone was already a famous hunter, and the narrative of Finley filled him with eager desire to penetrate this land of game and danger. On the 1st of May, 1769, he set out in company with Finley and three others on a journey from which it was doubtful if they would ever return. For many days they toiled onward, over the forest-clad and untrodden mountains, ever on the alert against savages, until at length the far-extending plains and forests of Kentucky lay before their eyes. Here they found "wild beasts of all sorts," from buffalo to the smallest game, and enjoyed this virgin paradise of animal life with all the ardor of enthusiastic hunters.

But they were intruders on the Indian hunting-ground, and their lives were in constant peril. On the 22d of December, Boone and one of his companions were taken prisoners by a party of Indians, and held captive for seven days, in doubt as to their fate. Then by a skilful artifice they escaped, and made their way back to camp, to find that

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the remainder of the party had left for North Carolina. But other adventurers soon joined them, Boone's brother among them, and the remainder of the winter was passed in safety. In the spring they all returned home except Boone (his brother having gone for supplies), and the daring hunter was left alone in the wilderness. Even his dog deserted him, and he had only his rifle for companion in the solitude of that vast wilderness.

His peril was extreme. The intrusion of the whites had not been unknown to the Indians, who were naturally incensed at this bold invasion of their domain. Boone was daily in imminent danger of death or captivity, and only the most extraordinary caution saved him from his prowling foes. He changed his camp nightly, never sleeping twice in the same place. Traces of the savages were everywhere about him. On one occasion a party pursued him for many miles, and only his speed of foot and skill in artifice enabled him to throw them from his trail. Many were his adventures and escapes during his three months of solitary life in that wilderness land. At night wolves prowled around his sleeping-place; by day the prowling red man haunted his path; yet he braved all dangers with the bold and cheerful composure of the true pioneer. His brother at length joined him, with horses and supplies, and the two adventurers passed another winter in the wilds.

In the years that followed several efforts were made to form a settlement, but they were all unsuccessful, many of the settlers being slain by the Indians, the others flying in terror. It was not until 1775 that Boone succeeded in forming a permanent settlement at a locality on the Kentucky River, which preserves his name, Boonesborough. Here a fort was built, and he brought hither his wife and daughter, "the first white woman," as he said, "that ever stood on the banks of the Kentucky River."

The peril of the settlers was great. The utmost vigilance was needed to protect them from the vengeance of the red-skinned foe, furious at the invasion of their hunting-grounds. One day in spring Boone's daughter, with two other girls, who had left the fort to gather flowers, and had gone too far from its walls, were seized by lurking savages and swiftly hurried into the forest depths. They were soon missed; a search of the spot taught the practical woodmen what had occurred, and the terror-stricken fathers, with seven companions, were quickly on the trail of the dusky foe.

For two days the pursuit continued. With all the skill of the Indians themselves, Boone and his companions traced the faint marks left by the moccasined savages, and followed them persistently through the forest, their search aided by scraps of clothing which the girls, true hunters' daughters, had managed to drop unseen on their way. At length the camp of the Indians was observed. Night was at hand. Waiting until darkness had fallen, they approached the camp, and Boone and Calloway, the two fathers, volunteering to attempt a rescue, crept stealthily towards the halting place of the foe.

Skilled as they were, some unlucky sound warned the Indians, and the two hunters were discovered, seized, and dragged exultingly into the camp. Here a council was held, and the captives were doomed to death at the stake, as soon as the next day should dawn. Not knowing how many pursuers were on

their trail, the Indians felt that they had no time to lose. With the first gleam of the coming sun, hasty preparations were commenced for their deadly work. The captives were bound to trees before the eyes of their distracted daughters, fagots were rapidly gathered, and the fatal pile was prepared. The savages, in haste to complete their dreadful work and resume their journey, were on the point of applying the torch to the dry twigs when, from the adjoining forest, there poured in a shower of bullets that stretched several of them upon the ground. Their intent interest in their occupation had permitted the comrades of the captives to creep unobserved within easy rifle range.

With exulting shouts the ambushed whites now broke from their covert, dashed into the camp before the panic-stricken Indians could slay their captives, and with fresh rifle-shots put them to hasty flight. A brace of knife strokes released the prisoners, and the party returned in triumph with the recovered girls to the fort.

In 1777 the Indians made a series of attacks on the settlements, and throughout this year almost incessant warfare prevailed. Two attacks were made on the fort at Boonesborough, the second by a party of 200 Indians, who kept up the assault for two days. In all this warfare Boone was the leading spirit. Such was his valor and activity, so great his knowledge of woodcraft, so thorough his acquaintance with Indian wiles, that he became the terror of his foes, who complimented his daring with the title, "The Great Long Knife." On one occasion, when assailed in the woods by two warriors, he contrived by skilful maneuvers to draw their fire, and then killed them both, the one with a rifle shot, the other with his hunting-knife, in hand-to-hand fight. But bold and skilful as he was, Boone was destined to fall into the hands of his foes, and passed through a harrowing experience. In one of his daring excursions in search of game, in February, 1778, he suddenly found himself in the vicinity of 100 Shawnee warriors, who were on the way to attack his own fort. He fled, but was pursued and taken. Soon after the Indians discovered a large party of whites, twenty-seven in all, who were making salt at the Salt Lick Springs. They were all made prisoners.

This capture was deemed so important that the warriors gave up their original design and hastened to the north with their captives. It was fortunate for the latter that the Revolutionary War was then in progress, and that the Indians deemed it more profitable to sell their prisoners to the English than to put them to death. They therefore took them to Detroit, where all except Boone were ransomed by the English. A large sum was offered for his release, but his captors would not part with him. They did not propose that the Great Long Knife should be set free to trouble them as of yore.

(To be continued.)

"LITTLE things come daily, hourly, within our reach; and they are not less calculated to set forward our growth than are the greater occasions which occur but rarely. Moreover, fidelity in trifles is a test of real devotion and love."

ADVERSITY usually reveals the genius of the leader, while good fortune conceals it.—*Horace.*

OBEYING CHRIST LITERALLY.

"WHOEVER shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

Mr. Mills next related a number of instances where Christians had been greatly blessed in following Christ literally. The first instance was that of a missionary in Africa, who preached the Gospel for seven years without making a single convert. The missionary then concluded that something was wrong with his interpretation of the Gospel. So he called his congregation together and read Luke with them, he encouraging them to put their own interpretation on the words as they went along. All was harmonious until they reached the text quoted above: "Give to every one that asketh of thee."

The African hearers and fellow readers, who were noted for their thievery, instantly made a literal application of that text. They claimed that the missionary had a great many things in his house which they would like, but which, if they took them, would be demanded back from them by him. The missionary protested at their application, but took a week to think it over. In that time he came to the conclusion that they were right, and told them so. Thus encouraged, the Africans stripped his house of everything it contained, even to the soap dishes.

As he and his wife sat on the floor of their dismantled home, she, very naturally, entered a strong protest against his new interpretation of the Gospel. But before evening he was vindicated. The consciences of the Africans gave them no peace, and, moved by the inward monitor, they returned to the missionary not only everything they had taken, but much besides. A great revival followed, and that African village is now the model community of the dark continent, according to the testimony of Stanley, quoted by Mr. Mills.

The work of Rev. Mr. Torrey, superintendent of the Moody Sunday school in Chicago, is largely among the dives, and he had been constantly played upon by bummers and frauds until he adopted this policy of a literal application of the sermon on the mount. Since then he has had more money in his pocket than ever before. The consciences of the bummers and frauds, appreciating his defenseless condition, prevent them from making unjust demands upon him. If a man should come up to him on the street and demand money of him, said Mr. Mills in speaking of himself, he would answer the applicant after this fashion: "My friend, I have no money in my pocket except what belongs to the Lord Jesus Christ, whose servant I am. If you really need that money, the Lord Jesus intends that I shall pay it to you. But if you do not need that money, and are demanding it for some unworthy purpose, you are taking God's money. For this you will have to answer to God at the awful day of judgment." Mr. Mills added that he had known hardened toughs fall back conscience-stricken against a lamp-post when their demand for money was met in this way.—*N. Y. Independent.*

"Joy follows the share of divine discipline rightly accepted."



TURKEY.

[From our own correspondent.]

OUR Bible school in Constantinople is now in the past, and we are on the way to visit our work in Italy and France. Our sojourn in the Turkish capital and interviews with laborers from the field gave us an opportunity to gain some knowledge of the situation in this country that is now so prominently before the world. The result is the confirmation of the view before expressed, that the Armenians are themselves, more than any one else, to blame for what they suffer. This fact is so evident that it is a marvel how ministers and newspapers can continue as they do sainting the Armenians and cursing the Turks. It seems almost like a case of wilful ignorance.

Ever since the Lord permitted the Mohammedans to fall as a scourge upon the professed Christians of Europe, to punish them for their idolatry (see Revelation 9), Europe has had a horror of the Turk. The present stir is but the preaching of another and the final crusade. This crusade, once started, is like its predecessors, blind to revelation and reason. First, the cry was raised, "The Turk must be driven out of Europe," but now this being nearly accomplished, the cry is raised, "The Turk ought to be blotted from the face of the earth."

But God has decreed the time and bounds of this nation, as of all others (Acts 17: 22-26), and why should men meddle with his unalterable decrees? Those that try to take his place are not assigned a very desirable position in the Bible. 2 Thess. 2: 3, 4. While politicians oft essay to do this, Christians can never do it; the moment they do, they step down from the position God has assigned them. The Gospel of Jesus Christ is a Gospel of peace, and not of war. Its mission is to save, not to destroy, life. When two of his disciples proposed the destruction of the Samaritans because they rejected the Master, Christ told them that they knew not of what spirit they were.

It is our mission to preach the Gospel of salvation to every creature; this includes the Turks; this is our only mission to them; it is not ours to condemn or to wish to destroy.

Moreover, it is very doubtful if the Armenians would fare any better in any other nation, if they should there attempt the same as in Turkey. It is their avowed purpose to throw off the Turkish yoke. With them, it is not a question of religious liberty, but of national independence. As to religious liberty, they enjoy more than sects in some professedly Christian nations. With the Armenian, it is nothing but a revolt against the government; religion figures only so far as it may be used as an aid to this revolt. Now that they are not likely to gain their ends through their religion as a pretext, they resort to dynamite. How much concord is there between the religion of Jesus Christ and the dynamite of the anarchist?

There was a revolt against the government in the United States when some of the southern states seceded from the Union on account of the Slavery Question. Was there no attempt to put down this revolt? no bloodshed? no property destroyed? Do those who use dynamite against the government in France, Germany, etc., fare any better than the Armenians in Turkey?

It is not our design to convey the impression that all the Armenians are anarchists; far from it; there are many excellent, peace-loving people among them; but the masses are in sympathy with the revolt against the Turkish Government, and some who are not, dare not express their sentiments because they fear the Armenian revolutionists more than the Turks. Were the Armenians as a nation independent, it is doubtful if Protestant mission-

aries would enjoy the tranquillity which they share under the Turkish Government. The Armenians are only men, and as such no better than the Turks. Some of our people, Armenians, who have always lived in Turkey, and whom we know to be reliable, bear a favorable testimony of the Turks. Under the same circumstances, they compare very favorably with the Greeks and Armenians. But their evil traits have been held up before the world and magnified so long, while little or no mention has been made of their good qualities, that the world has been led to consider them horrid monsters, utterly void of any redeeming features.

Let us view the situation in the light of common sense, and not be carried away by the false crusade sentiment that now dominates the masses. Let us leave the fate of the Turk in the hands of God, who will mete exact justice to all! H. P. H.
Smyrna, Oct. 12, 1896.

THE DAILY PRESS AND ITS INFLUENCE.

THE waning influence of the daily press has come to be a subject of no little comment. The *New York Evening Post* has this to say of the California press:—

"One of the saddest and yet not unexpected manifestations of the campaign is the attitude of the public toward the newspapers. The force of the editorial seems to have departed. All parties alike have to depend chiefly upon pamphlets and leaflets. A large number of private individuals are writing and publishing their views, and circulating them in this form instead of through newspaper articles."

The *San Francisco Argonaut* indorses the above stricture in the following strain:—

"The *Evening Post* is right. The people of California have ceased to heed the editorial opinions of their daily newspapers. How could it be otherwise? These papers are run as purely commercial enterprises, and their editorial columns are entirely secondary to their news and advertising columns. We pointed out in the election of two years ago how little influence the daily papers of San Francisco possessed—none of the candidates whom they advocated for mayor succeeded, and the only man with no newspaper support was elected."

The same thing occurred in Oakland at the last municipal election. But it is not only in California that we see such results. The *Literary Digest* refers to the fact that the hostility of the local press of Detroit failed to defeat Mr. Pingree for mayor, and that all of Governor Altgeld's successes in the past have been achieved in spite of the antagonism of the combined press of Chicago. But the *New York Voice* gives what may be deemed a cue to the loss of editorial influence on the part of many daily papers. In its issues of October 1 and 8 it shows "how degraded the public press may become at times under a comparatively slight money temptation, how ready to be bribed out of all semblance to simple manhood, and that, too, in communities in intelligence and in moral tone certainly not below the average of the country generally. Over forty odd newspapers of South Dakota, mainly leading ones, as shown by copies of letters, some of them facsimile, of their editors and proprietors, are eager, apparently, to sell themselves—not only their advertising space for reading or 'plate' matter, but at treble or quadruple rates, their editorial columns—to a New York 'advertising agent,' a representative of the liquor interest of the country, in order to overthrow prohibition in that state."

There is another growing feature of the daily press which must of necessity lower its influence with sensible people, and that is the substitution of absurd caricature for argument. These things no doubt help to sell the papers, but beyond the gratification of a rather morbid curiosity, they serve rather as a boomerang. It is a stooping from journalistic dignity, and for a time wielded a certain political influence; but it has been carried to such an extravagant and uncouth extreme that it seems almost impossible that it should carry with it any conviction in matters requiring sober judgment to decide. W. N. G.

THE political contest is for the present confined to the limits of the successful party. The controversy now is, Who shall receive the official rewards?



"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."

EVER THE SAME.

"THE light that shone through all the past will still your steps attend;
The Guide who led you hitherto will lead you to the end.
The distant view is brightening, with fewer clouds between;
The golden streets are gleaming now, the pearly gates are seen.
New mercies from our Father's hand with each New Year may come,
But that will be the best of all—a blissful welcome home."

STEPS TO HEALTH. No. 2.

BY E. H. MATTHEWSON, M.D.

Oxygen.

ONE of the first essentials to all living things is oxygen. Without it fire will not even burn and all living things perish. Iron and steel can be burned in pure oxygen and how much more important to us than for other purposes. We can not use oxygen, however, in its pure state; so we find it mixed with nitrogen, hydrogen, and other gases. The air also contains moisture. If one stops breathing but a few moments he becomes so poisoned that the heart stops and death follows; why?—The oxygen is necessary to burn up and dissolve the impure matter, which is generated in every action or thought. The presence of oxygen or fresh air increases the activity of every organ, stimulates the circulation, is necessary to digestion, to thought and to any act. When we take a full inspiration, the oxygen enters the lung, passes through the membrane into the blood, by which it is carried to every part. We find it to be a law of nature, however, that when gases in different proportions are brought together they tend to equalize, so that if there be oxygen in the air we breathe and very little in the blood, the blood absorbs the oxygen until the amount in the blood and in the air are equal; but if we breathe impure air and get but a small amount of oxygen, there will but little oxygen pass into the blood; so we find it is true that persons who are compelled to live in close quarters, become pale and lose their vigor because they fail to breathe. One writer states that fresh air excites the appetite, renders the digestion of food more perfect, and induces sound and sweet sleep. "It refreshes the body, tends to render it strong and healthy, while at the same time its influence is decidedly felt upon the mind," and again, "air is the free blessing of heaven calculated to electrify the whole system."

It is certainly worth every effort then to see that we breathe the purest air at all times. We should have windows open throughout all the twenty-four hours, unless the circulation is otherwise provided for, of course being careful to avoid drafts and in all cases gradually accustoming ourselves to any change. Fresh air is necessary for sick or well alike, and must be had in order to retain health and vigor. By all means let us not neglect, therefore, to provide ourselves with an abundance of fresh air, which is so free to all, and so necessary to the vigor of every part. Many poisons are excreted in the air we exhale, and so a room may be full of deadly poison,

and yet have a good quantity of oxygen; so let us by all means see that we get a free circulation in our rooms day and night.

We may be surrounded by an abundance of pure air and yet breathe but a small amount; so it is an important question how to breathe.

How to Breathe.

If the blood does not freely circulate in all parts of the body we do not get the full benefit of the oxygen it contains; so it is necessary to breathe in a way that will stimulate the circulation of the blood. If the shoulders are thrown back, the chest forward, and we use the muscles of both the chest and abdomen, the full, regular movements will aid the heart in forcing the blood to all parts.

If we find that we do not use the chest or abdomen sufficiently when we breathe, but are only taking shallow inspirations, it is our duty to make a constant effort to breathe as deeply as possible, always taking the erect position mentioned, and keep the practice up till it becomes natural to us.

One of the valuable results of a brisk walk on a cool winter's morning is the increased breathing which we are compelled to do. Cool bathing also stimulates breathing and quickens the circulation, while overheated rooms would be detrimental to both.

Deep breathing greatly stimulates the circulation besides providing us with a much larger quantity of pure air.

Chicago Sanitarium, Chicago, Ill.

CHILDREN'S FEARS.

THE best child in the world is liable to be full of fears, and needs wise, firm, careful, and tender handling. A child's fears are no sign of weakness. They are worthy of respect, and should not be ridiculed, nor dealt with severely. Fear is not to be confounded with cowardice. Fear recognizes danger, cowardice refuses to brave it. Fear is a moral attribute, cowardice is a moral lack. A child ought to know what fear is, so also ought the bravest man. Let him who has no fears have a care lest he fail from his lack of fears.

A child has fears—reasonable, unreasoning, and wholly imaginary. All children have more or less of every kind, but in each child one kind predominates. Fear of fire after being burned is a reasonable fear. Fear of strange persons or noises is an unreasoning, or instinctive, fear. Fear of darkness, "ghosts," "goblins," etc., is an imaginary fear. It would be absurd to deal in the same way with these different kinds of fear. One child is too cautious, another too venturesome. Fears within the realm of reason, and which ought to be lessened or removed, should be removed by a process of reasoning. A child should not be beaten, or threatened, or ridiculed into overcoming his fears. Usually he can not be, even if it were right. He should be encouraged and kindly cheered. He should be shown that there is no cause for alarm, and that it is worthy of a child to overcome unreasoning or imaginary fear. And he should be sympathized with in his efforts to overcome. Tenderness is wiser and better than severity or ridicule.

Instinctive fear is a wise precaution of nature. It should not be entirely removed were it possible, but wisely subdued when unnecessary or unreasonable. If the child shows fear at the moaning of the wind and the rattling of the shutters, do not say: "O, nothing! What are you afraid of? That's nothing but the wind." Rather say: "Does that sound trouble you? Let me tell you how it comes." Then show how the wind is doing God's work, and is the friend of man in keeping the air pure and driving away causes of sickness.

The hardest fears to control are those of the imagination. It is the more sensitive chil-

dren, those of the finest grain, of the most delicate nervous organization, who are most liable to the sway of these fears. They should be treated more tenderly than others. We are inclined to deal with such fears more harshly, or with greater ridicule, than others. The reverse treatment is the kind required. These fears, not being of the reason, can not be removed by reason. Because they are of the imagination, the imagination must be called into use in removing them. They are not always outgrown in manhood or womanhood. A clergyman once said that he could never come up the cellar stairs by himself late at night without the irrational fear that some one would clutch him by the feet out of the darkness below. What folly to blame a child of high imagination for similar fears! The help of helps to a child in meeting fears of the imagination is found in bringing to his mind a sense of the constant presence of a Divine Protector to cheer him when his fears are at their highest. A little child once awakened in the middle of the night, and called to her parents in another room. When her father was at her bedside, she told him she was afraid to be alone. Instead of rebuking her, he said: "There is a little verse in the Bible, my darling, that is meant for you at a time like this; and I want you to have that in your mind whenever you waken in this way. It is a verse out of one of David's psalms; and it is what he said to the Lord, his Shepherd: 'What time I am afraid, I will trust in thee!' That is the verse. Now, whenever you are afraid, you can think of that verse, and say it over as a loving prayer, and the Good Shepherd will hear you, and will keep you from all harm." The child repeated the verse after her father, and she saw its peculiar fitness to her case. As her father then prayed to the God of David in loving confidence, she realized more fully than before how near God was to her in the time of her greatest fears. And from that time on that little child was comforted through faith when her imagination pressed her with its terrors. She never forgot that verse; and it still is a help to her in her fears by day and by night.

Never tell ghost or witch stories to children. Never suggest fear of the dark. Guard sacredly the imagination. Be sympathetic and tender. Treat a child's sensitiveness considerately and tenderly.—*Mary Wood Allen.*

"A FARMER'S WIFE."

THE following story we clip from the *House-keeper*. It speaks for itself. We are glad that it does not represent all men, or the majority of men; but such things are observable in almost every neighborhood. We print for the benefit of the naturally selfish husband. Does that include you?—

She was a Minnesota farmer's wife. Her husband counted his acres by the hundreds. He was more than well-to-do, he was a "man of means," yet she was dying of consumption induced by her hard life of toil, and excessive child-bearing. Alas! these terrible pangs were for naught, since her offspring had not sufficient vitality to survive a year. Indeed, some of them gasped and died immediately after birth.

One little ray of brightness beamed into this woman's monotonous life—she learned, at length, that she had a talent, that she was really gifted as an artist. A relative, who was an art instructor in the east, spent one summer at this farm home. Discovering the talent of her husband's sister, she gladly instructed her. Mrs. B— proved so apt a pupil that one of her first paintings took first prize at the fair.

Having found her "gift from God," fain would she develop fully, and enjoy it; but her time must needs be spent in more "useful" employment, to please her "liege lord."

"Money and time all wasted!" was his contemptuous exclamation when she had joyously hung a completed picture in a good light. Within a few years she finished pictures that connoisseurs pronounced really fine—ah, they were the product of a starving soul!

But consumption had at last claimed her. O, it was then pitiful to witness her mental anguish. Vainly she longed for "the end," because of her "expense to her husband."

Long and earnestly she pleaded with the nurse to take this and that painting as remuneration for services rendered.

"Husband doesn't value them, and I would die so much happier knowing that my sickness was paid for. I've induced the doctor to take that little one that won the prize; but that will not pay half the bill," she added, with strong emotion.

The end soon came, and one more martyr joined the legions that have been immolated upon the altar of man's supreme selfishness and superiority (?). This is true in every particular.

BEN'S ROOM.

"WHAT a hideous green you are putting in that tidy," said Belle to her "very best friend," as they sat talking over their fancy work.

"I know it," said Kate good-humoredly. "You see I bought it one night and commenced work on it by lamplight, and thought it looked pretty well. But some colors are so changeable; it looks frightful by daylight. I only know one thing I can do with it—I'll give it to Ben."

"Why—will he like it?"

"O, I don't know; I guess so. It'll help me make out for Christmas, and do well enough for his room. We stuff everything there," said Kate with a little short laugh.

"Why," said the girl, and her fingers stopped in their busy motion. "I'd just as soon think of putting anything ugly into the parlor as into Brother Frank's room; he is so choice of it."

"O, well, boys are different," stammered Kate.

"You must all do something to keep Ben at home these evenings," said her father one day. "I don't like the way he is spending his time."

And Kate, as she heard the words, wondered what she could do.

That afternoon there was a great overhauling of furniture upstairs, and by supper time quite a transformation had taken place in Ben's room. There were pretty, bright chromos and one or two choice engravings on the wall hitherto bare; dainty white mats on the bureau, fresh muslin curtains draped back from the window, and everything as inviting as thoughtful hands could make it.

"Now," she said, "I wonder if he'll notice it."

"Have you a headache, Ben?" she asked, as she passed his door that evening and saw him sitting with his head bowed upon his hands.

"O, no," he answered, "only thinking of going down town, but it looks so pleasant and homelike up here I guess I'll stay."

And he did stay; it wasn't the last time, either. By and by he began to invite some of "the fellows" to come and see him at the house, and with great satisfaction would ask them to "step up" to his room. Was it strange that from these little gatherings more than one went away feeling that it was a grand good thing to have a home, and be worthy of it?—*Philadelphia Call.*

"POLICY says: 'The end will justify the means;' 'Let us do evil that good may come.' But principle asks: 'What is right?' knowing that eternity will justify righteousness, and righteousness only."



"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*.

THE GREATEST WORK.

O, THINK not, if thou art not called to work
In mission fields of some far distant clime,
That thine is no grand mission! Every deed
That comes to thee in God's allotted time
Is just the greatest deed that thine could be,
Since God's high will appointed it to thee.

—Selected.

PONAPE.

IN 1852 Luther Halsey Gulick, a young clergyman, accompanied by his wife, entered the wide encircling barrier reef of Ponape, the largest of the islands that form the Caroline group, says a writer in the *Youth's Companion*. They went there to live as missionaries. Home, parents, friends, luxuries, even comforts—all that makes life pleasant—had to be given up to carry the Christian religion to those copper-colored, tattooed islanders. With all their enthusiasm, the two foreigners little knew what measures of self-denial were before them.

There has recently been published by his daughter a life of this well-known man, and from Mr. Gulick's diary we cull a few examples of suffering, examples which might be paralleled out of the unwritten biographies of hundreds of men and women who leave civilization in order to do Christian work under some impoverished but eager missionary board. The missionary's wife became ill, and his diary reads:—

"Attended to meals, to washing clothes, and to getting firewood."

"So fatigued with household work that I retire early."

"Washed clothes, got breakfast, and while doing it read some."

"Not felt well. Made bread and pudding. Wife sick."

"Hope ever. Good shall yet come out of this apparently fruitless life."

In 1853 they had no fresh meat, and often went to bed hungry. Mr. Gulick shot a few wild pigeons, but soon his gun gave out, and then he made the touching entry: "We are becoming quite needy. Will not the Lord soon provide, and relieve us?"

In 1854 a foreign sailor was set ashore to die of smallpox. The natives gleefully wore the dead man's clothes, and in a month the disease was upon the whole island in all its horror. Of course there was no vaccine matter. The missionary, seeing that the only hope of saving the nation lay in inoculating himself with the smallpox virus, took the terrible risk, and went to his own hospital expecting to die; but he lived through "the most horrible wretchedness" and "harrowing misery," and was able to save one-half of the inhabitants through his intelligent heroism.

Then his wife had to be sent away to save her life. This was harder to bear than a scourge. For thirteen months he did not hear a word from her. He thought her dead. Anxiety and nervous prostration almost killed him; but at last, a speck was seen on the horizon. It was the Morning Star, the missionary vessel which the children of the world had given to be a joy to the islands of the Pacific. It brought the wife and children just in time to give life to a worn-out man.

"If they lacked food, they had at least the

comfort of hearing from their friends," you say. No. For years whalers were their only mail-carriers. Sometimes six months passed without a word from the world. Ten months even; twelve months, and still no letter. We can easily understand the famishing of the body, but who can measure mental hunger?

When Doctor Gulick sent an order for books he had to wait thirteen months, sometimes two years, for it to be answered. At one time he gave an order out of his meager salary for seventy-five dollars' worth of books which his soul craved. Two years passed. Day after day the missionary's eyes searched the cloudless horizon in vain, looking for a sail.

At last the mail arrived; but instead of books he received the incredible reply that it was thought his order overdraw his salary; and using their discretion, wiser heads had sent him what they thought he ought to have, not what he needed most. Two more years of bitter waiting before his books came! Four years for an order that any of us could have filled in almost as many hours!

Such martyr-like fidelity and patience are a marvel to most men. They do not understand the power of manliness reinforced by the self-effacement of true religious devotion. The instance we have given may be exceptional in the conditions under which practical Christianity was exhibited—but the wish and resolve to bless mankind can become a ruling passion in other minds as well as in that of the pioneer missionary. In all walks of life, there is brave work to be done, that involves the sublimest motives, and Christian self-denial can bear and do anything for its sake.—*Union Gospel News*.

ABYSSINIA—THE SWITZERLAND OF AFRICA.

THE Abyssinians are descendants from Abraham through Ishmael, Abyssinia being the western of the two Ethiopias, divided by the Red Sea. Their kings have always claimed descent from the Queen of Sheba, who visited Solomon. The Abyssinian language, as the Arabic, is of the same family as the Hebrew. That they had accepted the Hebrew Scriptures is seen in the treasurer of Queen Candace, who received also the Christian faith through Philip. Acts 8.

From that day no nation has been more firm in maintaining the faith first received. They have maintained the duty of observing the Old Testament rites, and while Jewish converts, after the fall of their city and state, ceased this observance, the Abyssinian Christians have seen no reason for omitting their adherence to both the Old and New Testament rites. They are naturally allied to the Oriental instead of the Western Church.

From the time of Mohammed they have been subject to the most bitter antagonism from the Mohammedan power. It is to be remembered that Mohammed was rejected at Mecca by his own countrymen.

His bitter denunciations, in a professed divine vision, are preserved in the Koran, that at the same time his heralds, who were sent across the Red Sea to neighboring Abyssinia as an expected ally, were rejected.

These links of history, emphasized by King Menelek asking the prayers of English Christians, and defending his church in maintaining the Old Testament faith, are a lesson perhaps needed amid western skepticism.—*N. Y. Examiner*.

NO COUNTRY has ever had so great an opportunity as this country has for home missionary work within its own borders. God has brought within our doors large numbers of immigrants from different lands. Much can be done to reach foreigners without going abroad to find them.—*New York Observer*.

MOROCCO.

MR. W. H. QUILLAM, who has traveled in Morocco, sends to the *Young People's Foreign Missionary Journal* the following information:—

"Until recently, Morocco has been practically a *terra incognita*. Even now there is great difficulty in getting any reliable facts relative to the country, and altho it is only five or six days' journey from England, very little is known with regard either to the manners and customs of the people or as to the condition of the land.

"This soil is particularly rich, and very good harvests could be obtained without much trouble. If the agriculture were better looked after, the production would be greatly increased. There is not the slightest doubt that the country has great natural resources, which only need development.

"The backward state of Morocco can be readily imagined, seeing that there is not a single railroad, and scarcely a decent road outside the towns in the whole of the kingdom, with the exception of the road from Tangiers to Cape Spartel. What are called 'roads' are nothing more or less than mule tracks.

"Mogador has a good natural harbor, the best in Morocco. By the expenditure of a little money, it could be made to accommodate vessels of a large size, and they would be securely protected from the gales of the Atlantic Ocean.

"There is also a great difficulty in transmitting money from Morocco. A great curse to the country are the usurers, who, being under the protection of various foreign powers, are not amenable to the Moorish law. If some species of combined bank and discount office were formed here, it probably would become a great success."

LIFE IN THE JUNGLES.

THE report of a missionary to headquarters of the Bethel Santhal Mission at Benares contains these items:—

"One day a leopard devoured a calf almost under the shadow of my house. There was a tiger three miles east, killing cows and oxen. I was asked to go and shoot it, but the pill was too big for me. We do not mind these wild beasts, but the snakes are gloomy, dismal things, like the hypocrite, and we abhor them.

"Wolves stole three of my sheep and devoured them at 100 yards from my house. On the very place where they enjoyed my sheep, I killed six wolves.

"A few days ago, early in the morning, a large leopard was seen in our compound. Two hyenas were killed yesterday on a neighboring hill. They attacked two woodcutters, who knocked them over with their axes.

"Two black bears were also found another morning a few yards from Bethel. With the dawn of day they usually go to the hills two miles north from our house, which is full of caves, wild fowls, and monkeys. There is one tribe of monkeys which stand about six feet high."

Another report contains this item:—

"Killed four cobras, one jambro (about seven feet long) and one Karait snake. Total, six snakes, with enough poison to kill a score of people."

IT is said that one of the healthiest sections of the globe is the Soudan, including Galla and Abyssinia. Many large cities with from 25,000 to 150,000 inhabitants await the consecrated worker. The soil is extremely fertile, and the climate resembles, in many respects, that of southern California. The Galla race makes cloth from the cotton cultivated by them. The loom is simple, and

makes the straight cross thread. They have been handed down from former generations like the plows used in their farming. These do not turn over the ground, and are crude affairs. Among the inland products are cotton, coffee, rice, potatoes, and bananas. The coffee is of the finest quality, and a large export trade is carried on through the ports on the gulf. Ivory, skins, hides, gums, etc., are also sent to the coast by caravans.—*Selected.*

ADEN HARBOR.

THE magnificent harbor, to which Aden, Arabia, owes all its ancient splendor and present importance as a military position and center of trade, is eight miles long from east to west, and four broad from north to south. It consists of two positions—an outer and an inner harbor. The former is all that large expanse of water between Little Aden and the western extremity of Aden proper. The inner bay, which is almost landlocked, extends in an easterly direction for about five miles between the coast of Arabia and the northern shore of the peninsula until it reaches the isthmus, which forms its eastern boundary.—*Foreign Missionary Journal.*

THE interior of Arabia, says a writer in the *Missionary Journal*, as the interior of Africa, invites the missionary who has come in contact with coast natives. They are a pastoral people, of large hospitality, live in the plateau of the Nejed, speaking purer Arabic, and living a more quiet and tolerant life.

OUR WORK AND WORKERS.

ELDER E. G. OLSEN reports the baptism of two persons at Massena, Iowa, and the addition of three members to the church at Eureka.

ELDER J. W. RAYMOND reports the addition of five members to the church at Olean, N. Y., and four additions to the Wellsville church.

A CHURCH of thirteen members was recently organized at Millville, N. J., by Elder S. B. Horton, assisted by Brother John F. Jones.

THE Scandinavian tent work, in charge of Elder S. F. Svenson, in Brooklyn, N. Y., was closed October 18, with a record of fifteen conversions.

IN the last locality in which tent labor was performed in Baltimore, by Elders R. D. Hottel and S. B. Horton, sixteen persons embraced the faith, and a number of others are deeply interested. Those who have taken hold have taken the preliminary steps toward the purchase of a house of worship.

THE world is busy circulating its vari-colored, vari-principled literature, all of which springs from motives of worldly selfishness, and the objects of which are merely temporal. Should not those who have a literature laden with eternal truth, bearing a Gospel of eternal salvation, be equally zealous? In the world, when times are hard and the outlook discouraging, men work all the harder and vary their efforts to accomplish their purposes. Shall the "children of light" be less energetic and less fruitful in ways and means for doing the business intrusted to them by their Master? "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16: 33.

Educational.—We have received the announcement for the third term of the Walla Walla College School of Correspondence. The gist of the announcement is summed up in these statements:—

"We believe that the interest shown by our people in the Correspondence School thus far shows that there is a real demand for just such a system of study. A more carefully arranged course has accordingly been prepared, embracing the subjects of Bible, history, English language, science, arithmetic, Latin, and Greek. The student is brought in direct contact with his teacher once each week, and is thus enabled to keep in close touch with the work done in the college."

"Lessons are sent out to students every week. These lessons contain directions for study, and a list of questions to be answered by the student. The answers should be written out with pen and ink, and sent in one week from the time the lessons are received. Twelve lessons constitute one term's

work, and four terms constitute a year. A card of standing will be sent to each student at the end of every term's work."

"One dollar per month is charged for two studies. This covers the expense of printing, mailing, postage one way, and such other expenses as are incurred in the work. Two lines of study are all that any average person under ordinary circumstances should undertake."

"Special arrangements will be made for those who desire to take Greek. It is not known at present just what the tuition will be for this line. Those who contemplate taking up this study should send in their names at once, and more definite information will be given."

"The fourth term will begin Dec. 1, 1896. Those who desire to take up the work should present their names before that time, so as to be able to begin their study at the commencement of the term. Students can not be taken in at all times, as it would bring confusion into the work, and make it much harder for the instructors. Those who send in their names will receive definite instruction as to the manner of carrying on their work. The winter months afford the best season for study, and it is hoped that a large class will be formed at the beginning of the term. All correspondence and money orders should be sent to Walla Walla College School of Correspondence, College Place, Washington."

Rags Wanted.—The Industrial Department of the Working Men's Home in Chicago is now in full operation. Several looms have been started, and the workmen have become expert enough to turn out a good many yards of matting, carpeting, and other fabrics daily. We now want material. An almost unlimited amount of carpet-rags can be used, and a liberal supply is needed right away. Just now there is great need of such material as worn-out, soft, woolen goods, worn calico dresses, worn sheets, and worn-out, woolen blankets,—anything made of soft wool or cotton. If you have not time to prepare the material, send it right along as it is, without any preparation whatever; we have a work-room for poor women, and can prepare the material ourselves. Be careful to put at least one hundred pounds in a package, or if it is more than one hundred pounds, avoid small fractions of one hundred pounds, as any excess will be charged for at the rate of one hundred pounds. It will cost just as much to send ten pounds as one hundred pounds. If you have not enough for so large a package, get your neighbors to contribute. Those who wish to organize sewing circles to prepare carpet-rags for the mission should send for directions. The family has now increased to nearly two hundred, and as the cold weather comes on, we find our supply of bedding getting short. One cold night last week there were many bitter complaints of insufficient covering. If there are any who read this who have extra woolen blankets, be they ever so much worn, or ever so poor a quality, but thick and warm, which they can spare, there is no place in the world where they can do more good just now than at the Working Men's Home, 42 Custom House Place, Chicago, Ill. We can manage to keep comfortable for a week or two longer by means of extra fires, but when severe cold weather sets in, a considerable amount of extra bedding will be required, and the funds of the mission are too low to make it consistent for us to purchase blankets. Any help our friends may send will be greatly appreciated. Blankets might be sent along with carpet rags, or worn garments of any description. Freight and communications should be addressed to The Working Men's Home, Industrial Department, 42 Custom House Place, Chicago, Ill. To all who are interested we should be glad to send a little leaflet giving a full description of the mission.

PERIODICALS WANTED.

MRS. NELLIE LONG, 207 East Third Street, Fort Worth, Texas, desires back numbers of the SIGNS or *Review* for missionary work. Please prepay postage, and if the amount on any one package is over ten cents, the excess will be refunded.

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LESSON IX.—SABBATH, NOVEMBER 28, 1896.

JESUS TEACHING THE PEOPLE.

Lesson Scripture, John 8: 19-30, R. V.

19 "THEY said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father; if ye 20 knew me, ye would know my Father also. These words spake he in the treasury, as he taught in the temple; and no man took him; because his hour was not yet come. 21 "He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin; whither I go, ye 22 can not come. The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye can not come? And he said unto them, Ye are from beneath; I am from above; ye 24 are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins; for except ye believe that I am he, ye shall die in your sins. They said therefore unto him, Who art thou? Jesus said unto them, Even that which I have also spoken unto you from the beginning. I have many things to speak and to judge concerning you; howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world. 27 They perceived not that he spake to them of the Father. 28 Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these 29 things. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to 30 him. As he spake these things, many believed on him."

QUESTIONS.

1. What query did Jesus' last statement raise in the minds of the Pharisees?
2. How did Jesus expose their ignorance of God's character?
3. Where was Jesus speaking? Why was he not arrested?
4. What further instruction did he then give them?
5. How did they interpret his teaching?
6. What contrast did Jesus then draw between the character of the Pharisees and his own character?
7. Of what statement did he declare this to be the reason?
8. How did he further explain the reason for that same statement?
9. What inquiry did this lead the Pharisees to make?
10. Where did he tell them to look for an answer?
11. What did he say of his future work among them?
12. To whom did he refer as the source of all his instruction?
13. Did the Pharisees perceive the meaning of this statement?
14. What event did Jesus declare would make it clear to them? In what more specific way did he refer to the source of his teaching?
15. Whose presence did he say that he had?
16. What made this experience possible to him?
17. What result followed from his teaching at this time?

NOTES.

1. THE fact that the Jews did not recognize the character of God in Christ (2 Cor. 5: 19) showed that they did not know God. Christ was the "out-shining" of God's glory (Heb. 1: 3), the arm reaching down from heaven (Isa. 53: 1), the means devised in infinite wisdom and condescension to reveal God to men (Matt. 12: 27), and yet the very people to whom had been intrusted the oracles of God (Rom. 3: 2), foretelling all these things, rejected him (John 1: 11).

2. THE rejection of Christ by us here involves his rejection of us in the heavenly courts (Luke 9: 26), whither he went. Refusing to follow him here (Matt. 16: 24), we can not follow him there (Rev. 14: 4). It is important to notice that Christ says "can not" rather than "will not." So he said to Nicodemus "can not see" and "can not enter." There is only one way (John 14: 6; Heb. 10: 19, 20), and one name (Acts 4: 12); and when these are re-

fused, God "can not," in harmony with his divine plan, and in view of man's freedom of choice, bring man into his presence. "The goodness of God leadeth to repentance." But it is equally true that by the mystery that attaches to our creation, man has it in his power to frustrate this intention of God. The Holy Spirit pleads with him, but he resists. He can resist. Were it not so, he would be a mere machine. "Hearts can not be compelled; they can only be drawn. Christ knocks at the door; but we can, if we choose, keep it bolted on the inside, and Christ will not break the door down and force the way in." The choice which we are making daily is fixing our choice for eternity. What choice are we making? The personality of Christ is inseparable from his teaching. He *was* what he taught. He not only spoke the truth, but he was the truth; he not only revealed the way, but was himself the way. He not only instructed them about eternal life, but he was "that eternal life." The Word was made flesh.

3. How CONSTANTLY Christ presents the Father to the people, and himself as merely the mouthpiece and representative of the Father. "The only witness he cared for was that which the Father bore to him. Chapters 5:32; 8:18. The name in which he came was the Father's. Chapter 5:43. He professed that all the attraction wrought by him upon men was due to his Father's agency. Chapter 6:44. He was sent by the Father; he lived by the Father; he could do nothing of himself; the life he had was given; so also was the authority with which he executed judgment. Chapters 5:26, 27; 6:57. He spoke only as the Father taught him. Chapter 8:28. He could dispense with all human help, because the Father never left him alone. Chapter 8:16, 29. To honor him, to please him, to work his works, to live in his love, to perform his commandments, to show good works from him, to glorify his name, to divert the attention of men to him—such was the passion of his life." We are to follow his example (Matt. 16:24; 1 Peter 2:21), but "service like this is a fruit which can only be plucked from trees which have been planted and are tended by the Spirit of God."

4. THREE times in this Gospel Christ speaks of himself as one to "be lifted up." The first was in his private talk with Nicodemus. This is the second time he has spoken of it, but the first public mention.

Suggestions for Further Study.

1. With "his hour" of verse 20 compare "your hour" of Luke 22:53.
2. The people who thought that possibly he might kill himself, probably little thought that they would kill him. Acts 3:15. What wrought this change in their attitude toward him?
3. What is the difference between being "in the world" and being "of the world"? Note carefully Christ's statements, I am "from above," I am "not of this world."
4. Christ says, "I judge no man" (verse 15), and, "I have many things to . . . judge concerning you" (verse 26, R. V.). Make the difference between these statements clear.
5. The word rendered "lifted up," in chapters 3:14; 8:28, and 12:32, is rendered "exalted" in every other place in the New Testament, with one exception only. What part did the crucifixion have in the exaltation of Christ? Compare Phil. 2:8, 9; James 4:10, etc. The cross was the ladder to the throne.
6. In what way is life only in Christ taught in this lesson?
7. Christ *was* what he taught, and this gave power to his teaching. What a lesson for all who would be teachers of the word!

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INTERNATIONAL
SUNDAY SCHOOL
LESSON

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

LESSON IX.—SUNDAY, NOVEMBER 29, 1896.

THE FAME OF SOLOMON.

Lesson Scripture, 1 Kings 10:1-10, 13.

1. AND when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.
2. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart.
3. And Solomon told her all her questions; there was not anything hid from the king, which he told her not.
4. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,
5. And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord, there was no more spirit in her.
6. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.
7. Howbeit I believed not the words, until I came, and



mine eyes had seen it; and, behold, the half was not told me thy wisdom and prosperity exceedeth the fame which I heard.

8. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

9. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel; because the Lord loved Israel forever, therefore made he thee king, to do judgment and justice.

10. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones; there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11. And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

Golden Text: "Behold a greater than Solomon is here." Matt. 12:42.

NOTE.—The parallel account is 2 Chron. 9:1-12. The title of this lesson requires for its full answer a review of Solomon's career up to the time of the present lesson, and the further recital of his acts in the chapters above named. Read the entire chapters.

SUGGESTIVE QUESTIONS.

(1) Who came to visit Solomon, and for what purpose? Verse 1. Note 1. (2) In what manner did the queen of Sheba come to Jerusalem? What is said of her conversation with Solomon? Verse 2. (3) How complete were his replies? Verse 3. (4) What were some of the principal things of interest shown, the queen? Verses 4, 5. What effect did this have upon her? Note 2. (5) What did she say concerning the report of his greatness? Verse 6. (6) Yet how had she regarded the report before she came? Verse 7, first part. (7) What did she now acknowledge? Verse 7, last part. (8) How did the queen regard the condition of Solomon's servants and of the nation at large? Verse 8. (9) After all, to whom did she attribute praise? Verse 9. Note 3. (10) What present did she make the king? Verse 10. Note 4. (11) What did Solomon give to her? Verse 11. Note 5.

NOTES.

1. Sheba.—Sheba was a country in Arabia Felix, now called Yemen, on the east of the Red Sea. It was famous for its traffic in gold, frankincense, and precious stones. This journey was no light undertaking. The distance was about fifteen hundred miles, and the route lay through the great desert or wilderness, a place infested by robbers. At an ordinary caravan rate, something like seventy-five days would be necessary to complete the journey one way. This was undertaken because of Solomon's fame. This was not alone his personal greatness, but was concerning the name of the Lord; in fact, this feature seems to have been the first to connect itself with his fame. This was right; for he could have had none of his remarkable wisdom without it had been given him of the Lord. But popularity is dangerous; for it is a principle always true on this sin-cursed earth that the world loves with a constant love only its own. Sooner or later, there will come a change; either on the part of the world, or on the part of the one who is at present popular. The hard questions might include the riddles and puzzles of the east, or intricate or deep questions upon any topic. That they were upon various subjects is very evident from verse 3.

2. Had seen all Solomon's wisdom.—That is, when she had seen all that he had wrought by his wisdom, and had heard his words. On the ascent see 2 Chron. 9:11. This stairway must have been magnificent to warrant the words in the text referred to, and to awaken the wonder of the queen. In addition were his commerce, public works, aqueducts and pools, his gardens, singers, and army. No more spirit, or breath, remained in her. Her amazement was so great that, as we would say, it took away her breath; she was lost in admiration.

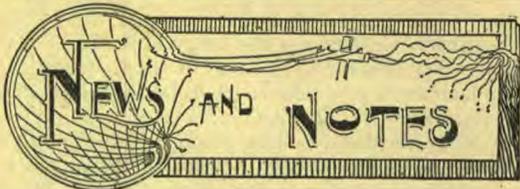
3. Blessed be the Lord.—This acknowledgment was the best of all. So long as Solomon's greatness and wisdom led those who knew Him not to the knowledge of God, he was accomplishing God's purpose in placing him in such an exalted position. Yet such a position as Solomon occupied is not necessary to the spreading of God's truth. Jesus Christ, in whom are hid all the treasures of wisdom and knowledge, came as a humble man, with none of the world's riches or greatness. He himself said, "Behold, a greater than Solomon is here," teaching this principle by contrast. Pomp, display, and riches, which are so frequently seen nowadays,

are not necessary. On the contrary, such are dangerous possessions to the majority. Let no one despair because he is poor in this world's goods. The reward of doing is in the motive, and the Lord has for you all you can possibly do. Be faithful to him, and let your glory be his glory.

4. Gold.—An 120 talents, at \$26,280 a talent, is over \$3,000,000. Josephus states that among the spices was some of the Arabian balsam, and that in consequence of her visit, this plant was naturalized in the famous gardens of Jericho.

5. Her desire.—The "royal bounty" of Solomon covers the present, whatever it may have been, that he gave to the queen. Besides this, there were other gifts, according to oriental custom between equals. Here the queen is told to ask what she will, and for her to have hesitated to ask would have been, according to the ideas of the east, to admit an inferiority of position. We may learn, too, a lesson from this. The greatest gift we can make to God is ourselves, consecrated to his service; but he has already made the inestimable gift of his Son to be life for you and me, and for the whole world. And with him he freely gives us all things, whatsoever we may ask, and infinitely more besides. Rom. 8:32; John 14:13. We are called joint-heirs with Christ, who calls us brethren. Shall we fear to ask?

CHRIST AND THE SABBATH: Or Christ in the Old Testament and the Sabbath in the New, by Elder James White. Paper covers, fifty-six pages, sent post-paid for ten cents. Address, PACIFIC PRESS, Oakland, Cal.



FOREIGN.

—A despatch from China states that the government of that country has just signed contracts ordering two new cruisers and four torpedo-boats.

—A complete pardon has been issued by President Dole, his Cabinet, and the Council of State, to ex-Queen Liliuokalani. She is now as free to come and go as others.

—Edward John Poynter, R. A., has just been elected president of the Royal Academy of Art, London, as successor to Sir John Millais, who died in August last.

—The French scientist Moissan has discovered that minute diamonds exist in very hard steel, formed in the process of hardening, so says the *Scientific American*.

—A despatch from Rome concerning Cardinal Satolli's report to the pope of affairs in the United States places the political situation as a special feature of the report.

—The secretary of the British Colonial Office has announced that before Parliament assembles again, the Venezuelan boundary dispute will have been satisfactorily settled.

—Advices from India state that about sixty-seven thousand men are engaged in relief work in the famine stricken districts. No rain has yet fallen, and prices are slowly rising.

—On November 4 the Archduchess Maria Dorothea, of Austria, renounced all her rights of succession to the throne, prior to her marriage to the Duke of Orleans, the pretender to the throne of France.

—Advices from Spain state that General Polavieja, known as "The Butcher" from his past records in Cuba, has been ordered to the Philippine Islands to replace General Blanco as Captain-General of those colonies.

—At a recent meeting in London of the directors and shareholders of the British South African Company, the capital stock was increased \$5,000,000. This action is due to the favorable outlook at present in South Africa.

—The Japanese Government has awarded contracts for two cruisers to be built in the United States, one by the Union Iron Works, San Francisco, the other by the Cramp Ship and Engine Company, of Philadelphia.

—A recent despatch from Peking says that an imperial edict has commanded the punishment of Li Hung Chang for entering the precincts of the ruined summer palace while on a visit near the spot! The punishment is the loss of a year's salary!

—The French Minister of Agriculture has recently issued an order permitting shipment of American cattle to Basle, Switzerland, via Boulogne, France, on condition that they be sanitarily inspected at receiving port, and also before being loaded on cars, which must be stalled.

—An old Roman "tub"-well has been discovered in ancient ruins at Silchester, England. The excavators have succeeded in raising the tub, the wood of which is well preserved, tho at least 1,600 years old, without damaging it, and it will be exhibited at the Reading Museum.

—A Marseilles, France, despatch, under date of November 6, says the government officials have refused to accept foreign copper coin. As a result, tradesmen are very much excited, 3,000 of them petitioning the government to grant delay. An immense crowd paraded the streets, and threatened the banks and newspapers advocating the refusal.

—The *Pall Mall Gazette*, of London, recently despatched a correspondent to Paris from New York, the trip to be made by land. The route necessarily was via Alaska and Siberia, but Mr. Dewindt, the gentleman who undertook the mission, has just returned, having got no further than the coast of northeastern Siberia. The journey from there could only be made by dog trains, and in the month of April.

—The street-cars of Toronto rest on Sunday, but as some agitation has been made over the matter, the city council recently ordered a ballot taken among the employees of the street railway company to ascertain their sentiment in regard to the matter. Out of 250 voting, 220 declared against Sunday work, and, as it is said public sentiment is like-minded, the cars will probably continue resting on that day.

—An arrangement is now being proposed in Manitoba, that the public school system be maintained undenominational, but that after school hours any denomination, Catholic or Protestant, will be at liberty to give such instruction to its children as it may choose, we suppose in the school buildings. The Catholics appear determined to gain some concession if possible, but thus far every effort has failed.

—It is announced from Stockholm, Sweden, that M. Andree will make another attempt to reach the north pole next summer in his balloon. It will be remembered that he failed to make the trip as proposed during the summer just past.

—A despatch from St. John's, N. F., states that the schooner Maggie was run down by an outward bound steamer on the night of the 6th inst., and thirteen persons drowned. There were twenty-eight on board, but the survivors were picked up by the steamer's boat.

—The trial of the Castles, the wealthy Americans arrested in London for shoplifting, has ended, resulting in acquittal for Mr. Castle, and sentence of three months without hard work for his wife. The verdict holds her irresponsible, and it is thought she will be released soon.

—A London despatch dated November 5 states that severe earthquakes have occurred again in Iceland. On October 4, 150 farms were ruined, a large number of cattle killed, and large quantities of stored food destroyed. The people are camping in improvised shelters. No loss of human life is reported.

—A news item states that the people of Scotland are much aroused over Sunday golf games. The usual cry is raised that the act is sacrilegious, and in addition degrades the game. When it was learned by the people of Leith that the Member of Parliament from their burgh occasionally played a Sunday game when from under their eyes, he was severely handled, word-wise. He attempted to justify his course, and it is announced that he will probably lose his seat at the next election. By this it appears that political methods for making men religious are about the same everywhere.

DOMESTIC.

—The cost of maintaining the United States Navy for last year, exclusive of increase and improvements at yards and docks, was \$15,494,862.

—By the explosion of a locomotive boiler in the yards of the Southern Railway, at Atlanta, Ga., November 5, two men were killed and one seriously wounded.

—During the week just passed the first severe storm of the winter season struck the Great Lakes region, causing considerable damage in various places. Heavy storms are also reported on the coasts of Spain, and Western Russia.

—Peter Fisher, a mine owner of Butte County, Cal., was found dead about a hundred yards from his mountain cabin on November 5. Three days before he had started for home after dark, and it is believed he became lost and died from exposure.

—A second receivership has been appointed for the Santa Fé Railroad in Kansas. The action is believed to have been brought about by those who opposed the recent reorganization plan of the Santa Fé, and is permitted under a state law against acquisition of property beyond a certain limit by an alien corporation.

—A complete counterfeiting outfit, together with several thousand dollars in counterfeit gold coin, was recently discovered in the cabin of a sheep-shearer named Garner, near Bakersfield, Cal. Garner has been considered a quiet, inoffensive man, but appearances are often misleading. A friend induced him to give himself up to the officers.

—A serious set-to occurred between the police and a crowd of negroes, in Winchester, Ky., on the 4th inst. The trouble originated by a negro boy snatching papers from a newsboy. The attempted arrest of the offender met with resistance, and shots were freely exchanged. Ten men were wounded, and it is reported that three of the negroes will die from wounds received.

—A shooting affray occurred at Matewan, W. Va., on election day, between Captain Hatfield, a noted desperate character, and John Rutherford and others. Rutherford, his brother-in-law and nephew were killed, and a sheriff's posse immediately set out in pursuit of the murderer. He was captured on the night of the fifth. It is stated that seventeen murders constitute Hatfield's life record.

—Experiments with an electric motor are being pushed on the elevated roads of New York. The power is received from two sources,—storage cells on the motor, and from the power station by means of a third rail placed just outside one of the track rails. Either supply can be used, separately and together, and it is claimed the arrangement gives a constant current to the motor, a variation of the trolley-rail current being automatically compensated for from the supply in the cells.

—On November 5 the new canal permitting vessels to pass over the upper cascades of the Columbia River, sixty miles from Portland, Or., was formally opened. The canal contains three locks, and the upper gates are claimed by engineers to be the largest lock gates in the world. The cost to the government has been over two and a half million dollars. Work was first begun on the canal eighteen years ago. This opens navigation to the Dalles, and it is proposed to overcome the obstruction at the latter place by means of a ship railroad.

—Russell Sage, the millionaire, has brought suit against the Erie Railroad Company for \$100, because employees of the company shot one of his horses that had fallen through a trestle on the road and broken its legs. The horse was killed to put it out of its misery, but Mr. Sage had the body exhumed and examined by a veterinary surgeon, who believed the horse's life might have been saved by placing its legs in splints for some time.

—The excitement of election week is abating, and the supposed strain under which the country has been laboring for months ought now to be relieved. The full count has not been announced as we go to press, but latest news gives Mr. McKinley, the Republican candidate for President, over 260 electoral votes. As 224 votes only are necessary for safety, the result is decisive. In many respects, owing to the questions involved, and the standing of the candidates, the campaign just closed has been one of the most remarkable and interesting in the history of American politics. We do not predict peace to follow, nor prosperous times of any length, not because of party lines, for these have a minor significance, but because God's word tells us that social conditions will wax worse and worse to the end. The trust of the Christian and his hope should be based on the power of God as the only sure foundation.

—Another prophetic, this time in our own city, is exhorting her hearers and followers to flee to the hills to avoid the great war that is inevitably at hand. This is the last battle, the Armageddon. After four years they can return to the cities, as the Lord will then take possession. This is another of the Lo! heres, and Lo! theres, that speak not according to the word of God. That word tells us that the day and hour of his coming is not revealed, altho we may know when it is near; and that when he comes, the earth will be desolated, the wicked living destroyed, and the righteous living taken to heaven, together with the resurrected righteous dead. The Lord nowhere brings to view a second probation, where his personal presence will convert the world. Faith in the efficacy of the sacrifice of Jesus Christ, and the evidences already given, is the only thing that can avail to cause repentance. What is seen is not faith.

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"WE OUGHT TO OBEY GOD RATHER THAN MEN."⁶

"WHEN they went from nation to nation, and from one kingdom to another people; he suffered no man to do them wrong: . . . saying, Touch not mine anointed, and do my prophets no harm."⁷

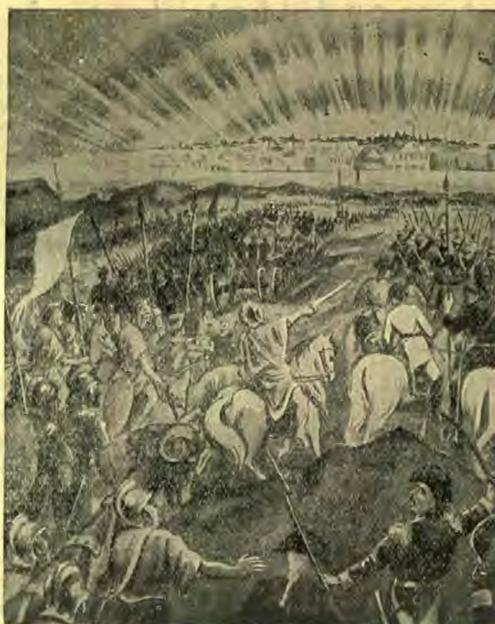
If God had intended that his children should submit to governments in matters of conscience, he would not have protected Daniel in the lions' den, the three Hebrews in the fiery furnace, nor have delivered Peter and John, Paul and Silas, from their prison cells, where they were placed for disobeying human enactments.

GOD AND THE POWERS THAT BE.

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God has ordained that governments should exist among men. To these governments he has commanded his people to render tribute, honor, and respect. He has commanded them to be obedient to every ordinance of man, not for fear of punishment, but for the Lord's sake. So long as a government enforces ordinances of men,—such laws only as are necessary for the protection of men in the enjoyment of their equal, natural rights,—they will not come in conflict with the Christian.

⁵Jer. 10:10. ⁶Acts 5:29. ⁷1 Chron. 16:20-22. ⁸Matt. 22:21.



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 And march on the City of Light,
 Whence angels excelling in power
 Were hurled to the regions of night?

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WITH reference to the hopes and the disappointments engendered by the results of the election, it should be remembered that "all things work together for good to them that love God."

THE *Union Signal*, speaking of a certain disreputable candidate for Congress, makes the very pertinent remark that "sound men are as essential to the preservation of the national credit, at home and abroad, as sound money."

"Go YE into all the world, and preach the Gospel to every creature." Mark 16:15. What is the Gospel?—"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

Woman suffrage has been defeated again in California, altho it was quite generally thought that it would win. It was a plank in the platform of the successful party, yet the party, after indorsing the amendment in state convention, voted it down at the polls. During the campaign, there was much special pleading in behalf of the measure by women speakers of national repute, by ministers, and by the press; and, moreover, there was very little said publicly against it. But a majority of the electors spoke their real sentiments in the privacy of the election booths.

THE notorious Sheats Law, which was aimed at the American Missionary Society's school at Orange Park, Fla., with the design to destroy it, has been declared unconstitutional. To forbid the teaching of colored children by white teachers was a deliberate attempt to frustrate any practical education of the negroes, and it is encouraging to know that it was a Florida court that rendered the decision. But the only ground in the objections to the law which was adjudicated was the merely technical one that the body of the act contained matter not comprehended in the title. The spirit and intent of the obnoxious law was not passed upon, and may be reenacted in

another form; yet this seems hardly probable after the very general censuring the state has received on account of this act of its Legislature.

Sunday Temperance.—The late Prohibition candidate for governor of Illinois made the sweeping promise that, if elected, he "would exercise his constitutional power to close every dramshop within the state on Sunday." On Sunday, forsooth! Naturally we would suppose that a Prohibition governor "would exercise his constitutional power to close every dramshop within the state" on every day. It is a sad fact, however, that the greater part of the temperance effort of our time stops short with Sunday closing of saloons. In other words, popular temperance reform has been prostituted to the position of a lever for securing enforced Sunday observance upon all classes.

"HARD TIMES."

It is surprising that this world knows anything else than hard times. The causes are legion. The "farmer-poet" of Scotland well said:—

"Man's inhumanity to man
Makes countless thousands mourn."

The apostle James says to his "beloved brethren" of the last days: "Ye have despised the poor. Do not rich men oppress the poor, and draw you before the judgment seats?" Solomon says: "The poor is hated even of his own neighbor; but many are the lovers of the rich." And again: "The poor useth entreaties; but the rich answereth roughly."

But it is not alone the oppressions of one class by another that causes hard times. Wanton extravagance is perhaps one of the greatest causes; the desire to "keep up appearances." The poor young man with but eight or ten dollars a week wants to dress like a millionaire, "take in" all the amusements, and indulge all "fast" habits. The poor laboring girl, on her few hard-earned dollars, must appear on the street or in church in apparel that vies with the wealthier ladies of fashion. The poor mother, laboring night and day to meet even necessary expenses, strives to dress her girls and boys in the latest styles, lest their associates deem them poor. Thus, instead of becoming helps, they become spendthrifts. The families of wage earners with moderate incomes think they must eat, dress, and adorn their houses after the manner of the more opulent. They deem it very humiliating to be behind in the style. But by and by, with all these classes, sickness comes, accidents happen, employment ceases for a time, or some other of the various vicissitudes to which all are liable arise, and "hard times" is waiting at the door.

Another potent cause of hard times is foolish credulity, a credulity born of a desire to become suddenly rich, to make money without work, or to know what it is to be one's fortune in life. The lottery, the stock exchange, or some other gambling device, holds out the flattering inducement to invest a little and gain much. Vast sums are paid into these ventures, not only by the well-to-do but by the poor, and the practice, in the end, almost invariably begets poverty, negligence, want, discouragement. Not only are large sums invested in these unprofitable schemes, but much more is paid in efforts to gain information as to how fortunes may be made easily. In the city of Paris alone, more than two thousand people gain their living by telling fortunes, and their aggregate incomes are estimated at more than two million dollars. The schemes of wily tricksters to entrap the unwary tho credulous seekers after sudden fortune are manifold, because they have learned that a "fool and his money are soon parted."

Nor would we overlook that giant evil, intemperance, which stalks abroad day and night, like Satan himself, seeking whom it may devour. Its victims are afflicted with every malady, led into every vice, divested of ordinary strength, reason, and judgment, robbed of their earnings, and unfitted for remunerative occupation. What could be the result but hard times? When the people of this nation spend twice as much for the two poisons, alcohol

and tobacco, as for necessary food and clothing, what could be expected but hard times?

One more suggestion: The people of the earth must live from the products of the earth; yet the masses are forsaking the most honorable of all secular callings, the farm, and flocking to the cities and towns to live by their wits and upon one another. While in these great aggregations of people in one place we find the extreme of business activity on the one hand, we find the extreme of indolence on the other.

Where do we find the lowest depths of want, degradation, and crime?—In the large cities. Where are devised the great political corruptions and financial schemes for public robbery?—In the large cities. The devil can always influence the people to better advantage when they crowd together in vast concourse. Here the intemperate sight-seeing constantly creates artificial wants. The poor as well as the rich feel that they must have this, that, and the other unnecessary thing because they see others have it. Then follows the conjuring of schemes, credit or crime, to obtain what the lusts of the eye or the appetite crave. It is always in the great cities where the police find most work.

It was when the people congregated together *en masse*, contrary to God's order, in a plain in the land of Shinar, that they concocted the great scheme of building a tower to heaven. From that nucleus in course of time there arose the great city of Babylon, whose extravagant indulgences and vile practices have been by inspiration used as a symbol of all that is corrupt and abominable unto this day. By thus congregating into towns and cities, which obtains more and more as the years go by, the masses become consumers rather than producers, dependent rather than self-sustaining, burdens upon their fellow men rather than collaborators. This persistent reversal of God's order can not fail to result in hard times.

W. N. G.

A Great Calamity.—The *Christian Register* suggests that there could not be "a greater calamity to the Christian world than unity, in the meaning almost uniformly implied." This is very truth; while the Lord's most earnest desire for his people is "that they may be one," he means that they may be one *in him*, not in some man-made scheme. Of all the efforts at so-called Christian union, we have seen practical unity on but one point, namely enforced Sunday observance. All the nominal Protestant denominations (excepting those which observe the seventh day) and the Catholic Church are practically united on this question. True, the Catholics formally hold back, preferring that the Protestants would come all the way, and accomplish the work in the main by themselves. Of course the Catholics want to see such a work accomplished, but they want to see it done by the Protestants; for the reason that the Sunday sabbath is a Roman institution, and when the Protestants shall have forced the government to compel its observance, they will have yielded up their Protestant principle of liberty of conscience. Such a union with Catholics on the part of Protestants is to give away their whole Protestant cause. They have already compelled the government to legally recognize the day, but not yet to generally enforce its observance under penalty. It has for some time been noticeable that interdenominational conclaves for the furtherance of Sunday ordinances allude to the work as evidence of Christian unity. And in most cases they are satisfied with such a degree of union, for the reason that they all can come to that point without yielding any of their factional dogmas. This is a kind of common platform on which all first-day nominal Protestants can stand, and, standing there, they imagine that they have *Christian union* because they are all together. On this platform, too, they can walk right over to the Roman parlor, be cordially greeted, and imagine that Romanism is becoming liberalized under the influence of Protestantism. But this very dogma, Sunday observance by civil law, was the door that opened to the way which led down to the Dark Ages. When the way is once opened to the compulsory observance of religious doctrine, the more "unity" we have to that end the greater the "calamity."

W. N. G.