

# SIGNS OF THE TIMES

"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

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## Editorial

"Thine is the kingdom, and the power, and the glory, forever. Amen." Matt. 6:13.

This is an everlasting truth, for the Lord himself has spoken it; yet to how many who daily utter the words are they little more than a form of speech! As a matter of fact, it is a confession which, if made with the spirit and with the understanding, brings the soul into the closest and most perfect relation to God.

**The kingdom belongs to God.** How exhaustive is it?—"The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Ps. 103:19. "The Lord is in his holy temple; let all the earth keep silence before him," Hab. 2:20. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Ps. 24:1. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Dan. 4:17. "For God is the King of all the earth; sing ye praises with understanding. God reigneth over the heathen; God sitteth upon the throne of his holiness." Ps. 47:7, 8. Wherever in the universe created beings can look up and see a canopy of space above them, there is God's kingdom. Read Ps. 139:1-12.

People in general do not recognize God as universal King, but that makes no difference with the fact. A portion of God's dominion is in rebellion against him; but that does not destroy the fact that the kingdom is his by right. Many people worship gods of their own making, but that does not destroy the fact that there is but one God. In the beginning God gave the dominion of this earth to man (Gen. 1:28), but he did not thereby renounce his right to it. God is the King of kings, and it pleased him to rule this portion of his dominion through man, whom he had made in his image. Man was to be simply the agent through whom God would manifest his power on earth. The fact

that man has refused to be the instrument of God's will, does not in the least impair God's original and eternal right to the kingdom.

But our confession to God comes closer home. When the unbelieving Pharisees demanded that Jesus should tell when the kingdom of God should come, he replied: "The kingdom of God cometh not with observation; neither shall

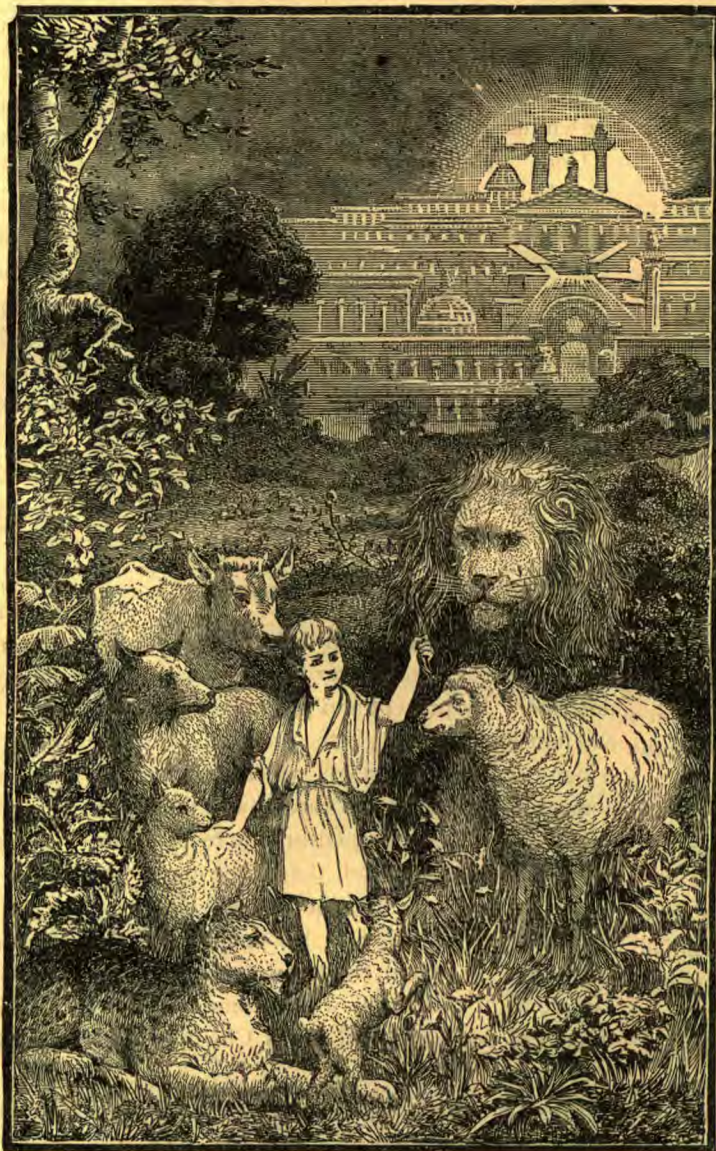
eternal kingdom." Then he asked, "To what kingdom do I belong?" The children were afraid to say that he belonged to the animal kingdom, and, as they hesitated, one said, "To God's kingdom." That was a truth, for every created thing in the universe belongs to God's kingdom, and there is but one law for all, namely, God's life.

Some one will say, "But God does not rule in wicked men's hearts." Quite true, because his rule is love, which they reject; but the fact remains that every human heart is God's rightful kingdom. His right is demonstrated by the fact that "he giveth to all life, and breath, and all things;" "for in him we live, and move, and have our being." Acts 17:25, 28. It is with his life alone that we live, for we have none of our own; and since the life belongs to him, he alone has the right to direct it.

That which may be known of God, that is, "his eternal power and Godhead," is manifest in men, even in the heathen, as well as in all the things that God has made. Rom. 1:19, 20. But men, unlike the trees of the field, "hold down the truth in unrighteousness," choosing rather to be their own masters than to allow God to rule. But "the way of man is not in himself; it is not in man that walketh to direct his steps." Jer. 10:23. Man has no more power in himself than the grass of the field has, and therefore when he attempts to rule the kingdom himself, he makes a sad failure.

Who alone has the right to rule?—He to whom the kingdom belongs. So when we say to the Lord, "Thine is the kingdom," we acknowledge that he alone has the right to rule, not only in our hearts, but in all the earth. But if we truly acknowledge the fact, we yield the kingdom fully to his control.

Just here is where many make a fatal mistake. They say, "The kingdom is the Lord's, but people in general will not acknowledge it, therefore we must compel them to submit to him." Such a course as that is virtually a denial of the fact that the kingdom is the Lord's. To say the least, God is as able to use force as



"They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

When all creation owns God's rule, "a little child shall lead them."

they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Luke 17:20, 21.

There is a story of a king who visited a school and questioned the pupils. Taking up a paper weight, he asked them to what kingdom it belonged. They replied, "To the mineral kingdom." Then pointing to a plant, he asked the same question, and they said, "To the veg-



we are, and if he wished people to be forced to submit to him, he could do it. The fact that he does not compel people to serve him, is sufficient evidence that he does not wish men to seek to do so. His law is love, and therefore force is in direct opposition to his kingdom.

**All that we are called upon to do**, no matter who we may be, is to acknowledge God's right to the kingdom. Whoever acknowledges that the kingdom—that is, all mankind, including himself—belongs to God, will very naturally refrain from attempting to rule any part of it. He to whom the kingdom belongs has the sole right to rule, and if we are sincere in our acknowledgment of God's right, we will not meddle with his affairs. We will leave him to deal with other people as he sees best. By acknowledging his right to rule *all* the kingdom, we ourselves disclaim the right to rule *any portion* of it, even to our own lives. The only part of the kingdom, however, that we can yield up to God is ourselves. When we have done this, then we may tell others how good his rule is, and persuade them also to yield to his dominion.

**There is strength** in the heartfelt confession, "Thine is the kingdom," for God is able to protect his own. The battle is not ours, but his to whom we belong—"the King of glory." "Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle." In his hand are power and might, so that none is able to withstand him. His thoughts toward us are thoughts of peace, and he desires nothing so much as our welfare both here and in eternity. What a blessed thing to know that "the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us."

E. J. W.

### IS IT IDOLATRY?

AN earnest correspondent writes us with reference to the use of illustrations of any kind in the SIGNS OF THE TIMES, and characterizes it as idolatry, and the transgression of the second commandment. Our attention is called to a great many scriptures against idolatry, all of which we have read many times, and always, we trust, with profit.

But it seems to us that those whom our correspondent represents have missed the essential thought in the prohibition of the second commandment: "Thou shalt not *make unto thee any graven image*; . . . thou shalt not bow down thyself to them, nor serve them." The thought is that no image shall be made as an object of worship. It was for this reason that God revealed "no similitude" of himself; they could not make an image of the great Jehovah, for they had not seen him.

That images of things in both heaven and earth could be made to illustrate, adorn, and beautify, we learn by the Lord's especial direction in the instruction which he gave concerning the sanctuary and temple. The figures of cherubim, angels, were made over the mercy-seat and inwrought in the gorgeous tapestry which formed the vail and ceiling. The figures of almonds, pomegranates, and flowers were also prominent in beautifying the sanctuary. See Ex. 25:18-20, 31-34; 26:1; 28:4, 33.

The temple structure was also elaborately adorned. This was by the Lord's own direction, and to carry out this instruction did not violate the second commandment or any other prohibition against idolatry. That commandment, then, does not forbid the mere making of things, but the making of things to *worship*, or bow down to in reverence.

Further, when the Lord sent Ezekiel to the captives of Judah with a message, he was to illustrate it by the picture of a city, a fort, battering rams, and even by himself. Eze. 4:1-7. Still further the Lord directs his people in the latter days to "write the vision, and make it plain upon tables, that he may run that readeth it." Hab. 2:2. When one *speaks* the word of the Lord, he addresses men by the ear. When he pictures before them such things as are proper thus to portray, he addresses them through the eye. When he feeds the hungry and clothes the naked, he addresses them through their taste and feelings. When he carries flowers to the shut-in ones, he addresses them through the sense of smell. Any and all of these ways are legitimate if employed with an eye single to God's glory; and each and all of them may be made a form of idolatry if the one who uses them sets his heart upon *self* instead of God. A man can as easily, if he so desire, worship his flowers of speech as flowers which he paints. He is as truly an idolator who worships some theory, and who worships himself for refraining from everything prohibited by the theory, as the veriest worshiper of idols. Idolatry is not alone in outwardly bowing down to gods of wood or stone, but in mentally bowing down to the gods we have set on high in our own hearts.

### OUR COMING LORD.

#### The Tokens of His Appearing.

THE second coming of Christ, with all the blessed hopes that center therein, is a Bible doctrine. By precept and promise, by symbol and figure and parable, is the grand culmination,—our Lord's eternal reign, which begins at his coming,—kept before us throughout the entire Word. At his coming occurs the resurrection of all the righteous dead, the conferring of immortality upon all the good of all ages, the revelation of his glory in his people, and the beginning of eternal righteous rule, when the kingdoms of this world will become the kingdoms "of our Lord and of his Christ, and he shall reign forever and ever."

This is not a shadowy reign by proxy. It is a spiritual reign of a spiritual king over spiritual subjects, but it is most emphatically literal. "This same Jesus" will come again. Acts 1:9-11. "The Lord himself shall descend from heaven with a shout." 1 Thess. 4:16. "Thine eyes shall see the King in his beauty." Isa. 33:17. "Behold, a King shall reign in righteousness." Isa. 32:1. "When the Son of man shall come in his glory, . . . then shall he sit upon the throne of his glory." Matt. 25:31. "If we suffer, we shall also reign with him." 2 Tim. 2:12. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the

saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27. Welcome indeed will be the glad home-coming of all the children of light! Welcome the glad surcease from the sorrow and crime and sin and madness and unutterable woe and misery of earth! Welcome the eternal reign where "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isa. 32:17.

#### When Will He Come?

When will that glad day which knows no crime, no sin, no oppression, sorrow, death, or pain, be ushered in?—Soon; for his coming is near. A volume might be written in proof of this; we must be content to set it before our readers more briefly, and endeavor to help them to see by the eye the vast amount of evidence by the accompanying diagram.

#### 1. The Prophetic Highways.

It is a common saying in England that all roads lead to London. This is a general truth; but it is an emphatic and universal truth of the Word of God that all the great lines of prophecy, the great highways on which God has marked out the course of empire, the rise and fall of kingdoms, and other great and striking events, lead to the second coming of Christ and his eternal reign. The radial double lines on our diagram represent these prophetic highways. There are more in the Word than are here given. We will not take them in order as they come upon the diagram, but as they occur in the Word of God.

**1. The Second Chapter of Daniel.**—In this the four great empires of earth, from the prophet's day forward, are represented by a great, metallic image composed of gold, silver, brass, iron, and iron and clay. The head of gold represents the empire of Babylon, the one empire above all others which has molded, shaped, and influenced every succeeding kingdom by her grandeur, her pride, her assumptions, and especially her fornication, or the union of Church and State which obtained in that kingdom. To Babylon succeeded Medo-Persia, represented in the prophecy by the breast and arms of silver, reigning from B.C. 538 to 331. To Medo-Persia succeeded Grecia, the kingdom of brass, B.C. 331 to 161. Following Grecia came Rome, represented in her imperial and united state by iron, and in her divided state as *she now* exists in the Old World by iron and clay. In her last period of existence there will again be ten horns, symbolized perhaps by the ten toes, and by the ten horns of Rev. 17:12. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." And the time draweth on apace.

**2. The Seventh Chapter of Daniel.**—This we have recently considered. Herein are the same four great empires presented under the symbols of cruel beasts, the lion, Babylon; the bear, Medo-Persia; the four-headed leopard, Grecia, and the great and terrible beast, Rome. The division of Rome into various kingdoms, symbolized in the second chapter by the admixture of iron and clay, is here shown by horns. The little horn we have shown in our



two last issues to represent the Papacy, which exercised spiritual domination over the world for 1,260 years, from A.D. 538 to the "time of the end," 1798. At the time of the later prophetic history of this power, the prophet sees the judgment of God in session, and, shortly after, the destruction of earthly powers, and the reward of the people of God. On this great highway the next event is the reign of Christ.

3. **The Eighth and Ninth Chapters of Daniel** contain a prophecy given when Babylon and her glory were in the past. It presents the three remaining of the great earth-empires under the symbol of a ram, a goat, and a little horn greater than all. The little horn is a symbol of Rome in its entirety, and its persecuting work against the people of God, under the daily or continual desolations of paganism, and the transgression of desolation under the form of Church and State which followed paganism, and which met its completest type in the Papacy. This great highway of prophecy is marked by the suffering and persecution of the people of God from the crucifixion of the Prince of princes to the end. So great is it that an angel of God asks, "How long shall be the vision concerning the daily [continual, paganism], and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?" And the answer to the people of God in the person of the prophet is: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." The cleansing of the sanctuary is the last act of our great High Priest in heaven, the blotting out of sin, the approval of those worthy, previous to his coming. These days, or years (see Eze. 4: 6), began with "the going forth of the commandment to restore and to build Jerusalem, B.C. 457." (See Dan. 9: 25; Ezra 7: 7.) In this period, during this great highway of time, are the following breaks in the journey: 49 years (B.C. 408) to the restoration of Jerusalem under Nehemiah; 483 years to Messiah the Prince, A.D. 27; 486½ years to his death upon the cross, A.D. 31; 490 years to the cutting off of the Jews as a special people, A.D. 34; the remaining 1,810 years reaching to 1844, when began in the earth the proclamation of the last great threefold message of Rev. 14: 6-12, and in heaven the finishing of the work of our great High Priest in the most holy place of the heavenly sanctuary. The next event in this great highway of time is the second coming of our Lord Jesus Christ.

4. **The Eleventh Chapter of Daniel** is a literal prophecy of the important kingdoms and kings of the Old World from the time of the prophet

onward. The last event is the utter destruction of the king of the north, held by many Bible commentators to be Turkey. In this prophecy is also fixed "the time of the end," which began in 1798. The next event in this road of time is the standing up of Michael, or Christ, to reign. Dan. 12: 1.\*

5. **Chapters 6 to 8 of the Revelation** contain a prophecy of the seven seals, the opening of the book of the mystery of God, beginning with the opening of the Christian dispensation, and closing with the coming of Christ, and the prayer of the wicked to be hid from his presence. In this prophecy is also revealed the closing work of God in the earth in sealing his servants, a work now going on.

6. **Chapters 8 to 11 of Revelation** contain a prophecy of the seven trumpets and the two witnesses. The trumpets especially show the

witnesses we have the period of 1,260 again repeated, fixing the time of the end in 1798.

7. **Revelation 12** is a great general prophecy of the enmity of Satan and the earthly kingdoms through which he has persecuted Christ and his church. Satan and his agents are represented by a seven-headed red dragon; the church by a woman, and our Lord by the Man child caught up to God and his throne. Twice in this prophecy is the period of persecution of 1,260 years again presented. The close of our journey in this great highway brings us to the remnant church, keeping the commandments of God and the faith of Jesus, persecuted by the dragon through the powers of earth. The next event is the coming of Christ to save his people. Compare Rev. 14: 12, 14.

8. **Revelation 13: 1-10** is a prophecy of the powers of earth used by Satan. In chapter 12 Satan as the great instigator of all persecution is shown. In chapter 13 his agents are symbolized by the beast with seven heads and ten horns, notably through the great 1,260 years' persecution of the Dark Ages. In the latter part of this chapter is the symbol of our own country, the last great molding power of the world. But, like all other earthly powers, it at last becomes an agent of Satan in persecution. Against these deceiving and persecuting powers the Lord sends to all the people of the earth a solemn warning message (Rev. 14: 6-14); and the next scene which bursts upon the vision of the prophet is the triumph of the people of God at Christ's second coming over all earthly powers (Rev. 15: 1-3).

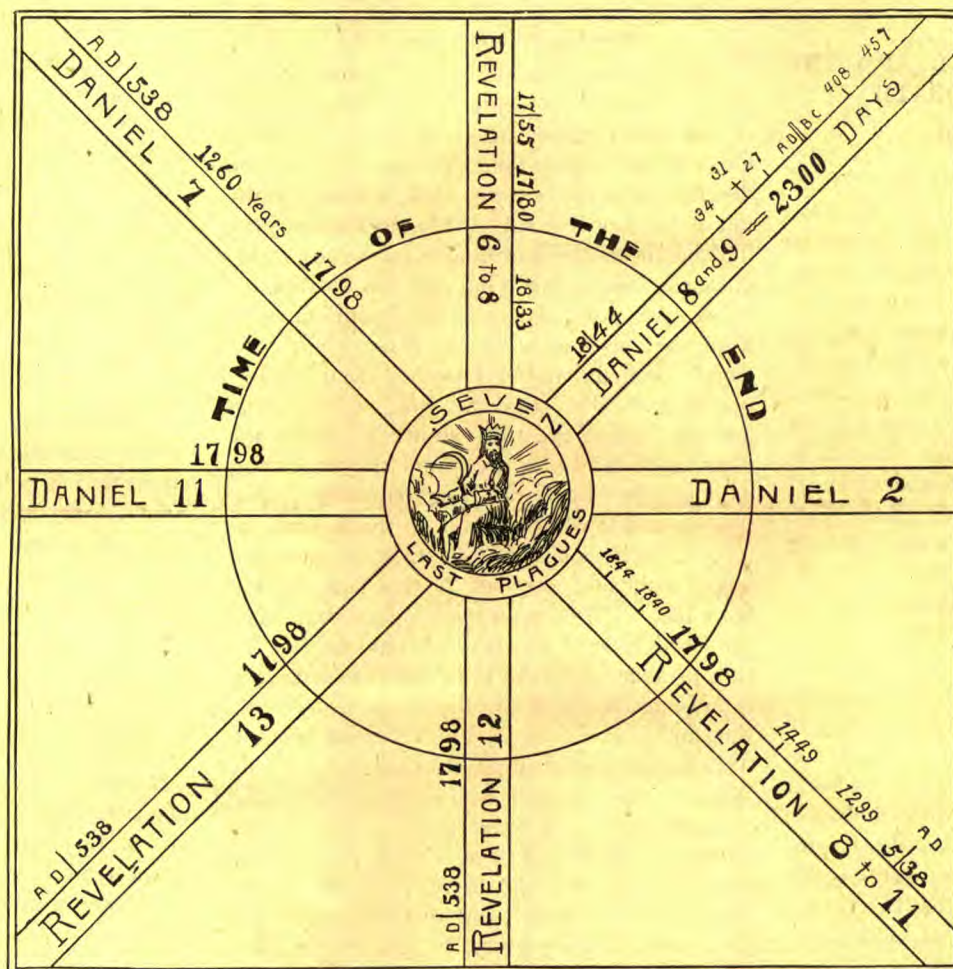
Here are eight great prophetic highways, beginning at different places

breaking up of the Roman Empire by the incursions of the northern barbarians, and the part which the Turkish power has played in this work. The following prophetic periods are herein mentioned. One hundred and fifty days, or years, from July 27, 1299, to 1449, from the reign of Othman to the time of the four sultanies of Aleppo, Iconium, Damascus, and Bagdad, and from thence 391 years and 15 days to August 11, 1840, when the independence of the Turkish Empire came to an end by the ultimatum of the powers of Europe. Since that time the Turk has been the "sick man of the east." Beyond this event in the prophecy are the last warning message, the wrath of the nations, and the coming of the day of judgment. In the prophecy of the two

in the great field of time, but all of them leading us by unmistakable waymarks to the same goal, the second coming of our Lord. By each and all we are brought to the eve of that great event. The evidences upon each road thicken as we near the end, and the worn earth and her weary pilgrims of hope may look with expectant faces and exultant courage to the soon appearing of their King. "Whoso readeth let him understand."

But the waymarks in these great highways of prophecy are not the only evidences that God has given us that we are nearing the glorious, glad day when the earth will greet her King. God has given us special signs, all of which are this side of "the time of the end"—signs which will appeal to all—showing that Christ's coming is near. These, if the Lord will, we will present next week.

"God calls men when they are busy; Satan, when he finds them idle."



\*The reader who desires to pursue these studies further will find them set forth at greater length in the following pamphlets: "Sure Word of Prophecy," and "Christ Our Advocate," price, 10 cents each; or in larger works, "The Sanctuary and 2,300 Days," and "Daniel and the Revelation." For sale at this office.



## General Articles

"Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

### I SHALL KNOW HIM.

In the precious Word of God  
All the prophecies declare  
That my Lord will come again;  
On that morning bright and fair,  
When the trump of God shall sound,  
And the dead shall rise and stand,  
They shall know Him by the print  
Of the nail-mark in His hand.

I can see the saints arise,  
On that resurrection morn,  
For it says, "They shall be first,"  
Who in Christ again are born.  
O, the time is drawing near,  
When before Him I shall stand!  
I shall know Him by the print  
Of the nail-mark in His hand.

(MORFUDD.)

## THE EVERLASTING GOSPEL AND THE UNCHANGEABLE SABBATH.

### Christ and the Sabbath.

CHRISTIANITY is a life, and that life is the life of Christ. "We shall be saved by his life." Rom. 5:10. Christ, who is "the power of God" (1 Cor. 1:24), is the personality of the Gospel, which is therefore "the power of God unto salvation." The Gospel is not a system of abstract truth, in harmony with which we are to try to regulate our behavior, but it is "Christ in you the hope of glory." Everything in the Gospel centers in a living person, and not in dead dogmas. We are to be "found in him," and "as ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith. . . . Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him." Col. 2:6-10. The Gospel is therefore "the revelation of Jesus Christ;" but we know that "God was in Christ, reconciling the world unto himself," and that Christ is "the brightness of his glory, and the express image of his person," and hence we can see that the Gospel is the revealing, the going forth, of God in and through his Son, Jesus Christ.

### Creation and Rest.

We have already found that the Son was the agent through whom the Father created all things, but we need to study this truth more fully. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by [through, R. V., margin] him; and without him was not anything made that was made." John 1:1-3. The manner in which this creative power was put forth is thus stated: "By the Word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6, 9. But since it is the Son "through whom are all things," it is clear that when God said, "Let there be," it was the voice of Jesus which was heard, and when "there was light," the same Gospel was preached to the eye which was afterward preached to the ear in the statement, "I am the light of the world." John 8:12. And so on each of the six days there was a revealing of God in Christ in action, but on the seventh day there was a revealing of

God in Christ in rest. The record says: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." As it was God in Christ who created, so it was God in Christ who "rested on the seventh day," and it was God in Christ who "blessed the seventh day, and sanctified it." "On the seventh day he rested, and was refreshed" (Ex. 31:17), or was "satisfied," just as when the work of redemption, which is the new creation, is completed, "he shall see of the travail [or labor] of his soul, and shall be satisfied" (Isa. 53:11); and then he blessed and sanctified the day, that it might be a blessing to man. The blessing of God upon Abram made him a blessing: "I will bless thee; . . . and thou shalt be a blessing." Gen. 12:2. So the blessing of God upon the seventh day made it a blessing.

### Blessing, Righteousness, Life.

But let us see what is involved in the fact that "God blessed the seventh day." The blessing of God and righteousness and life are inseparable. In the twenty-fourth psalm, in giving the description of the one who shall ascend into the hill of the Lord, it says, "He shall receive the blessing from the Lord, and [or even] righteousness from the God of his salvation." Verse 5. And, further, the "mountains of Zion" are spoken of as the place where "the Lord commanded the blessing, even life forevermore." Ps. 133:3. But righteousness and life, which are thus shown to be in the blessing of the Lord, are found only in Christ, who is "the Lord our Righteousness" (Jer. 23:6), and "who of God is made unto us . . . righteousness" (1 Cor. 1:30), and who "is our life," so that "he that hath the Son hath life." This makes it evident that when the Lord blessed the seventh day, he put his own presence in Christ in it, and thus separated it and lifted it above all other days, as a special time and a special channel for revealing himself. This follows also from the fact that he not only "blessed the seventh day," but that he also "sanctified it." It is the revealing of the divine presence which sanctifies. Thus it was with the tabernacle. "And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory." Ex. 29:43. But as we remember that there is "one Lord, Jesus Christ, through whom are all things," we know that it was the revealing of the glory of God in Christ by which the tabernacle was sanctified. In the same way it was the presence of God in Christ by which the ground at the burning bush was made holy, or sanctified. Ex. 3:5. And so it was the presence of the "Captain [or Prince, margin] of the host of the Lord," who is Christ, which made the ground holy when Joshua was by Jericho. Josh. 5:14, 15. But this shows that the seventh day became a holy day because the Holy One of Israel sanctified it by the holiness of his own presence in Christ.

The seventh day thus became the Sabbath, or day of rest, not by an arbitrary designation, but because God in Christ rested on that day, because God in Christ blessed and sanctified that day by imparting the holiness of his own presence to that day, a pledge of, and a channel for, the revealing of the same holiness to and in man.

### The Sabbath a Sign of God's Power to Save.

Thus the Sabbath became the sign of the creative power of God in Christ, and the channel through which the holiness of his own

presence in Christ was revealed. And when sin entered and man was by it cut off from the immediate presence of God, then the observance of the Sabbath became the means by which God might be known as one who could restore the fallen by the revealing of his own holy presence in Christ. And so the Lord said, "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. "Moreover I also gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. He "who of God is made unto us . . . sanctification," and whose presence sanctifies, is himself the blessing and the sanctification of the Sabbath, and by remembering "the Sabbath day to keep it holy," or to treat it as the holy day which it is, we open up the way for the Sanctifier to reveal himself to us and in us.

### True Sabbath-keeping.

The experience of Sabbath-keeping is not found in physical rest. The ceasing from any work serves a double purpose. It is a token that we have ceased from our own works, which are sin, and that God is now working in us "both to will and to do of his good pleasure" (Phil. 2:13), and it gives an uninterrupted opportunity to cherish the divine presence in the soul. But true Sabbath-keeping is found only in the realization of God's rest in being delivered from the power and the bondage of evil. This is the Gospel which God in Christ preached in the Sabbath, the same Gospel which was expressed in the words of the Saviour, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is the same Gospel of deliverance, and by the same means, as was preached to the children of Israel when the Lord said to Moses, "My presence shall go with thee, and I will give thee rest." Ex. 33:14. Thus Sabbath-keeping brings to us the presence of him in whose presence "is fulness of joy," whose presence makes holy, and whose presence gives the rest which comes through deliverance from sin.

It is thus evident that an unconverted person, one who has not been brought "out of the land of Egypt, out of the house of bondage," can not truly keep the Sabbath. Not knowing the deliverance from sin which comes through the presence and the power of Christ, he can not experience the rest which alone is true Sabbath-keeping. Thus one does not keep the Sabbath in order to make himself a Christian, but because he is a Christian, and it is not to him a yoke of bondage, but rather the outward sign and the inward experience of freedom. Thus he is able to "call the Sabbath a delight, the holy of the Lord, honorable" (Isa. 58:13), because in it he finds the presence of him concerning whom the Lord has said, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth" (Isa. 42:1). So the promise is fulfilled to him, "Then shalt thou delight thyself in the Lord." Isa. 58:14.

This is not to say that one can not enjoy the presence and the blessing of the Lord on any day except the Sabbath, but it is true that there is a fulness of blessing, a double blessing, upon the Sabbath, which distinguishes it from every other day. When God created man, he blessed him, and afterwards he blessed the seventh day; and when man regards the Sabbath for what it is, the day blessed and made holy by the presence of God in Christ, the blessing upon man and the blessing upon the day constitute a double blessing which is to be enjoyed by man. But no other day besides the seventh has been



thus blessed, and consequently on no other day can man enjoy the double blessing. The ability to make any other day a Sabbath for man would be the ability to bless and to save; but this is wholly of God, and therefore only God can make a Sabbath for man, and he has made but one Sabbath, the seventh day.

#### The One Gospel.

All this is involved in the truth that there can be no other Gospel, altho there are some who "would pervert the Gospel of Christ," and that "neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." "Jesus Christ is the same yesterday and to-day, yea and forever" (Heb. 13:8, R. V.), and salvation has always been through faith in him, "the Lamb slain from the foundation of the world." It was through this faith that "Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." Heb. 11:4. It was this faith which "was reckoned to Abraham for righteousness." It was by faith in this same Saviour that Moses, "when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." Heb. 11:24-26. It was this same Saviour who supplied the water of life to the children of Israel, "for they drank of that spiritual Rock that went with them; and that Rock was Christ." 1 Cor. 10:4, margin. The grace by which we are now saved is the grace "which was given us in Christ Jesus before the world began." And so the love of God, which was revealed in creation, is the same love which is revealed in redemption; and the Sabbath, which was instituted as the sign of God's creative power, is the sign of that same power revealed in redemption, or the new creation. And as God is the same, his love the same, and his power the same, so we have in the one, everlasting Gospel the one unchangeable Sabbath.

W. W. PRESCOTT.

#### LOOKING UNTO JESUS.

"AND there were certain Greeks among them that came up to worship at the feast; the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus." At this time Christ's work bore the appearance of cruel defeat, and to his disciples the case seemed hopeless. But Christ was approaching the consummation of his work. An event which concerned not only the Jewish nation, but the whole world, was about to take place. When Christ heard the eager, hungering cry, "We would see Jesus," his countenance lighted up, and he said, "The hour is come, that the Son of man should be glorified." He went out to the court of the temple where the multitude was assembled; for at the time when the disciples came to him, he was in that part of the temple from which all but the Jews were excluded. He met the Greeks and had a personal interview with them.

These men, coming from the west at the close

of Christ's life on earth, represent what the wise men from the east represented at the beginning of Christ's life. At the time of Christ's birth the Jewish people were not studying the prophecies regarding the momentous events about to take place. So engrossed were they in their own ambitious plans that they knew not the time of the Messiah's advent. Angels found them unprepared to receive the Saviour, and the communication which should have been given to priests and rulers, was given to humble shepherds. These, guided by a bright star, came to the birthplace of Christ, and worshiped him. The magi, too, came to the manger with gifts, and frankincense, and myrrh.

So these Greeks, representing the nations, tribes, and peoples that would awake to their need of a power out of and above finite power, came to see Jesus. They had heard of Christ's triumphal entry into Jerusalem, and they longed to be instructed as to the hopes of the Jewish nation regarding the Messiah. Some supposed, and had circulated the report, that Christ had driven the priests and rulers from the temple, and that he was to take possession of David's throne, and reign as king of Israel. "We would see Jesus," they said.

#### Glorified through Death.

The hour of Christ's glorification had come. He was standing in the shadow of the cross, and the inquiry of the Greeks showed him that the sacrifice he was about to make would bring



all who accepted him into perfect harmony with God. He knew that the Greeks would soon see him in a position they did not then dream of. They would see him placed beside a robber and murderer, who would be chosen before the Son of God. They would hear the people, inspired by the priests and rulers, making their choice. As the bellowing of wild beasts their voices would be heard, saying, "Release unto us Barabbas." And to the question of Pilate, "What shall I do then with Jesus, which is called Christ?" the answer would be given, "Let him be crucified."

By making this propitiation for man's sins, Christ knew that his kingdom would be perfected and would extend throughout the world. He would work as the Restorer, and his Spirit would prevail. For a moment he looked into futurity, and heard the voices proclaiming in all parts of the earth, "Behold the Lamb of God, which taketh away the sin of the world." The anticipation of this, the consummation of his hopes, is expressed in the words, "The hour is come, that the Son of man should be glorified." But the way in which this glorification must take place was never absent from Christ's mind. Only by his death could the world be saved. As the grain of wheat, the Son of man must be cast into the ground, and die, and be buried out of sight; but he was to live again.

None of the people, not even the disciples, understood the nature of Christ's kingdom. O, how his patience must have been taxed by the

low estimate placed by men upon his mission and character! They seemed unable to believe that he would not sit on David's throne, that he would not take the scepter, and reign as a temporal prince in Jerusalem.

Words true and full of significance when rightly placed are misleading when misapplied. The utterances of the prophet describing the second appearing of Christ were applied by the Jewish teachers to his first advent. The description of Christ's second coming is true, but this truth, tho beautiful and grand, could not be made to harmonize with his first coming. The word was true, but it was truth placed in the wrong setting.

Christ had often tried to tell his disciples the truth concerning his work, but they were unable to take it in. He gave them lessons which they could in nowise comprehend. He longed to open everything before them; but he was obliged to say, "I have yet many things to say unto you, but ye can not bear them now." He was laboring to keep back the revelation he desired to make. He knew that if he told them what he desired to, his words would not be appreciated or understood. The impressions made upon their minds by the maxims and traditions with which they had been familiar from their youth, were difficult to efface.

But after Christ's crucifixion, Jew and Greek, barbarian and Scythian, bond and free, would be able to understand his work, and to com-

prehend the words which upon this occasion he addressed to his disciples, "Verily, verily, I say unto you," he said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Christ saw that the fallow ground of the heart must be broken up, the soil thoroughly worked, the good seed sown and carefully harrowed in. It was not pleas-

ant for the disciples to submit to this. Many opposite influences had been at work confusing and beclouding their minds. But with what wisdom Christ presents his future, illustrating it by the things of nature, that the disciples might understand that the purpose of his mission was to be fulfilled by his death. "Verily, verily, I say unto you," he said. When Christ said, "Verily, verily," the disciples always understood that something of importance was to follow, and now, as they listened to his words, they saw divinity revealed in humanity. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." When the grain of wheat falls into the ground and dies, it springs up, and bears fruit. So the death of Christ would result in fruit for the kingdom of God. Life was to be the result of his death, in exact accordance with the law of the vegetable kingdom.

#### Lessons of Nature—Death of Self.

Every harvest this lesson is repeated. Those who till the soil have the illustration of the Saviour's words ever before them. Year by year man preserves his grain by apparently throwing away his choicest sample. For a time this must be hidden under the furrow, to be watched over by the Lord. Then appears the blade, then the ear, and then the corn in the ear. But this development can not take place unless the grain is buried out of sight, hidden, and, to all appearances, lost.



The seed buried in the ground produces fruit, and in their turn the seeds of this fruit are planted. Thus the harvest is multiplied. So the death of Christ on the cross of Calvary will bear fruit unto eternal life. The contemplation of this sacrifice will be the glory of those who, as the fruit of it, will live through the eternal ages.

With this lesson Christ connects the self-sacrifice that all should practise. "He that loveth his life shall lose it," he declares; "and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor."

This is the only honor we should seek. And we should seek it with a determination and an earnestness proportionate to the value of the treasure we have in view,—eternal life in the kingdom of God. Christ claims the complete consecration of man to himself. This is the condition upon which man is exalted. As he submits his mind, his body, his soul, to God, so he will be honored. Self-renunciation is the great law of self-preservation, and self-preservation is the law of self-destruction.

He who lives for self, and devotes his life to self-serving, will lose his life. He may gather much, but he imparts little. All such are as the grain that is eaten. Those who think and plan for self only, who desire everything to minister to their ideas and advance their interests, pursue a course of selfish idolatry. God says of them, "Ephraim is joined to idols; let him alone." Those who love this temporal life so well that they will scheme for themselves, and work upon worldly plans, will find at last that they are bankrupt; for they are without the eternal riches. But those who hate this life, who choose death rather than a life without Christ, win heaven. Those who devote their lives to God's service, who honor him, and commit the keeping of their souls to him as unto a faithful Creator, will bring forth fruit unto eternal life. The Lord will keep that which is committed to his trust against that day. He will honor the man who serves him with the whole heart.

MRS. E. G. WHITE.

(To be continued.)

### WHAT CHRISTIANITY HAS DONE.

JAMES RUSSELL LOWELL, some years ago, in an after-dinner speech in London, thus replied to a sneer at religion: "When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place in this planet where a man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy respected, womanhood honored, and human life held in due regard, when skeptics can find such a place ten miles square in this globe where the Gospel of Christ has not gone and cleared the way, and laid the foundation, and made the decency and security possible, it will then be in order for the skeptical *literati* to move thither and ventilate their views. But so long as these very men are dependent upon the religion they discard for every privilege they enjoy, they may as well hesitate a little longer before they seek to rob the Christian of his hope and humanity of its faith in that Saviour who alone has given to man that hope of life eternal which makes this life tolerable and society possible, which robs death of its terrors and the grave of its gloom."

### THE TURKS AND ARMENIANS.

#### Bearing of the Recent Massacres on the Eastern Question.

THE Eastern Question, or the future of the Turkish Empire, is one that has for many years occupied the attention of Europe more than any one political question. In the time of the Great Reformation, the Turks reached the zenith of their power, and for a time threatened to overrun all Europe; since that time they have gradually declined, till 1840, when the Turkish power practically lost its independence, and its affairs were taken in hand by the great powers of Europe, and since have been directed by them. It is generally understood that it is only a question of time till the Turk will have to leave Europe. Just when this will take place, and what disposition will be made of his territory, constitute the interesting phases of the Eastern Question.

During the last fifty years this question has many times come to the front, and often its final solution has been expected. But it has continued unsettled to the present. In 1895 new troubles with the Armenians broke out, and as a result, the Christian world has been agitated to an unusual degree. Christians have always held the Turk in horror, and felt that he has no right in Palestine or Europe; it was this feeling that led to the Crusades; the same spirit exists to-day, and has been so greatly intensified by the recent Armenian massacres that there is a strong demand for the extermination of the "unspeakable Turk." Decided action seems inevitable as the result of present complications. What the result will be, and its effect on the whole world, is hardly dreamed of by the masses!

To understand the situation more fully, let us consider briefly the position of the Armenians and their relation to the Turkish Empire.

The Armenians, a heathen people at the time of Christ, embraced Christianity early in the Christian era. They have lived in the vicinity of Mount Ararat, and at times extended their territory down to the Mediterranean. Altho a high-spirited, liberty-loving people, it has been their lot to be most of the time of their history subject to some foreign power. When the Turks conquered Asia Minor, the Armenians fell under their power, and have since been their subjects. To-day, the Armenians number about three millions; and while the body of the nation is in the country called Armenia, in the vicinity of Mount Ararat, large numbers are scattered throughout the Turkish Empire.

The high-spirited, liberty-loving, industrious Armenian is quite the opposite of the Turk in character; this has led to much friction; the Armenians have always groaned under the Turkish yoke, and sighed for liberation. They have employed every means in their power to gain this end. The more they did in this direction, the heavier the Turk bore down on them, to keep them in submission, until at times the strain became so great as to lead to an outbreak. One after another of the liberties of the Armenians were curtailed. They could not travel about as freely as other Turkish subjects, and were not allowed to carry arms. Being unable to do much in the interest of liberty at home, they began to migrate to other countries, especially France and the United States, where they printed revolutionary literature to send to their brethren at home. To hinder this work, the Turk interfered with their migration. Thus the strain continued to increase until the recent great outbreaks and massacres took place.

At the time of the Berlin Congress in 1878, when the affairs of Turkey and Russia were arranged by the great powers of Europe, England acted a prominent part; she was commissioned to secure certain reforms in the government of the Armenians, and act as guardian of their interests. In remuneration for this, she was given possession of the island of Cyprus, which she has occupied from that time to the present.

When the recent Armenian outbreaks began, England was in consequence the first to interfere and demand reforms in the administration of Armenian affairs. While various reforms were proposed and discussed, the situation of the Armenians grew worse, and the massacres continued and increased in severity till the indignation of the whole Christian world reached a high pitch, and almost with one voice it was demanded that the Turk be summarily dealt with. Now it was demanded not only that he be driven out of Europe and Palestine, but that he be exterminated.

It is not our purpose to study this question from the political standpoint, but from the standpoint of the Word of God. Again and again it has been thought that we had reached the time of final solution of this question, and often politicians have even made out a map of the division of the territory of the Turk. But soon some unknown feature would appear, and the map would have to be revised. There is no certainty in political speculation about this question, hence we shall lose no time in this direction. What we desire to know is the truth, and that we can know of a certainty only as far as the Word of God speaks on the future of this question. And as we shall see in our next article, the Bible speaks definitely of the Turkish Empire, and shows what will be its end, and the meaning of this event to all the world.

H. P. H.

### JEWISH CUSTOMS AND TRADITIONS.

(By an Israelite.)

#### The Garment.

SOMETIMES it seems difficult to appreciate the real work of the Master in opposing the Jewish rabbis, and setting aside their fables and traditions. The bondage in which the people were held was a cruel one, and the Jews, both ancient and modern, who love freedom can much appreciate the words of the Master: "And ye shall know the truth, and the truth shall make you free." "If the Son therefore shall make you free, ye shall be free indeed." John 8:32, 36. The conditions of the people would not have been so apprehensive did the teachings of the scribes and Pharisees repudiate entirely the Word of God. But the leaders of thought claimed they were declaring what God stated in the law, and as teachers in Moses' seat, were giving the exegesis of those laws. Hence the Jews often called Christ a blasphemer, a transgressor, and many other abusive names, because his teachings concerning the truth were so opposed to those of the teachers.

Prominent among their traditions was that concerning the garment. While the Saviour did not denounce them for using this article, he did condemn them for making the borders large. There is nothing whatever in the Old Testament which directly points to the use of such objects; but when ritualism became prominent with the Jews, after the Babylonian captivity, and the Word of God was not so abundant with them, virtue and righteousness were claimed obtainable by the performance of overt acts of the law, as interpreted by the elders.



The reason assigned for wearing the garment is based upon the following scriptures:—

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye used to go a-whoring; that ye may remember, and do all my commandments, and be holy unto your God. I am the Lord your God." Num. 15 : 37-41.

"Thou shalt make thee three fringes upon the four quarters of thy vesture, wherewith thou coverest thyself." Deut. 22 : 12.

These texts were interpreted to mean that a garment should be worn by the people, males only, upon which there should be a border of blue, and on the four corners a fringe. To this garment also was attached a sacred meaning, and the people were taught to believe that the Lord ordered the use of it as well as the form of benediction before wearing it. In the eleventh verse of this chapter in Deuteronomy is written that "thou shalt not wear a garment of divers sorts, as of woolen and linen together." This text is thought to tell how the garment mentioned in the next verse is to be worn. Hence the Jews make this garment of one kind of material only, and then put this ribband of blue upon it as is written. It is worn only by males who have reached the age of thirteen, in connection with the morning services every day throughout the year, save the day which commemorates the destruction of the temple; then it is worn at the service in the evening. The rabbis teach that the longer the garment, and the broader the band, the more piety does the owner possess. And the more pious a man is, the more will he be highly regarded and revered. It is worn in the synagog as people wear a shawl.

Before it is donned, the first two verses of the 104th psalm are repeated, which speak of garment and covering. Then, after an introduction of another prayer, the following is offered:—

The reason for the wearing of the garment of fringes is to establish the command of my Creator, as it is written, "And they shall make unto themselves fringes," etc. And as I cover myself with a garment in this world, so I hope my soul will be clothed with beauty in the world to come, even in the Garden of Eden; and through this commandment I hope deliverance will come to my body, soul, and spirit, and my prayer from my opponents.

Then the following prayer is offered:—

Blessed art thou, O Lord, King of the universe, who hath sanctified us through his commandments, and hath commanded us to wear fringes.—*Jewish Prayer Book, edition 1875.*

It is thus made to appear that the Lord himself commanded the wearing of this garment, and it would not be doing his will if it were not performed. Now there is a deep truth in this object, by which the Messiah can be seen, and it frequently makes a deep impression upon the mind of the Jew when his attention is called to it. But the wickedness of the scribes and Pharisees is that they made the tradition of man to appear as the commandment of God, thus turning the attention of the people away from God to man. And so the most pious of the Jews wear the garment so that it will cover them completely, from the crown of the head to the soles of the feet. And by making the border of it very wide, their virtues were made more prominent. It is in this they were such hypocrites, and not in simply the wearing of the garment. The Saviour did not condemn them for merely wearing it, as before stated, but for enlarging it so as to make it appear that the virtue was in the thing itself.

There is no doubt, however, but the Lord had a precious lesson to teach ancient Israel in the use of the garment. He told them to wear these things upon their clothing, and to look upon them, and to keep his commandments, that they might be a holy people. No holiness or righteousness could be obtained outside the Messiah, for in the Lord shall the seed of Israel be justified, and his name is Jehovah our righteousness. Jer. 23 : 6. It was a truth to teach them that the garment which alone could give them holiness was that worn by Messiah, which enabled him to be holy and keep the commandments of the Lord. So we read:—

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. 61 : 10.

If the reader will read the entire chapter, he will see that it is a prophecy of Christ. So the pious of the Jews believe that Messiah will be their righteousness; and, as they cover themselves with this garment, they hope their soul will be clothed in the world to come with his righteousness. But instead of realizing that through him only this is secured, they are led to believe that the wearing of this now gives them present righteousness, and will be a part of the merit which will give them admittance into the kingdom of God; then the Lord will put upon them his righteousness. The hypocrisy and unbelief will never give them purity and holiness, however much it may be donned upon the outside.

But, thanks be to God, Jesus is made unto us wisdom, righteousness, sanctification, and redemption. 1 Cor. 1 : 30. He clothes us with his own garment now, which alone will fit us to wear the beautiful garments throughout all eternity. Thanks to him for light and truth, and for the unspeakable gift.

F. C. GILBERT.

#### TRUSTING IN THE ARM OF FLESH.

A MINISTER in Auburn, N. Y., in course of a recent address in support of Sunday laws, said: "What we want is such a public sentiment that will demand the law and the Sabbath to be observed if it takes all the police force of the Empire State to enforce it." The meeting was under the auspices of the churches of the city, and was to have been addressed by Mr. W. F. Crafts, of National Reform fame. In his absence, however, three of the ministers of the city undertook to fill his place. This may account for the expression of such a sentiment as that which we have quoted. It is a characteristic National Reform sentiment, as the National Reform idea of keeping the commandments of God is to have them enforced by civil law.

This reminds us of an expression of one of the speakers at the recent annual meeting of the California State Sabbath Association, held in this city. The speaker was a D.D. from San Jose, and he stated that about thirty members of his church could not keep the Sabbath because we had no State Sunday law. He meant that they held situations which they would lose if they refused to work on Sunday. Professing to follow Christ, and believing that Sunday is the Sabbath, their minister justifies them in disobeying what they believe to be the commandment of God because their employers are not compelled to observe Sunday. A fundamental theory of National Reformism is that the right of one to obey God's law is dependent upon the compulsion of all to do so.

Logically, from the standpoint of such doctrine, obedience to the law of God is dependent upon its enforcement by the civil power.

It is a fact, however, that should be emphasized, that Jesus Christ kept the law perfectly at a time when paganism was upheld by the then universal government of Rome, and even the traditions enforced by the nominal people of God were adverse to the principles of his law. Christ lived upon the principle afterward announced by his apostles, that we "ought to obey God rather than men." Acts 5:29. "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23. "And whosoever doth not bear his cross, and come after me, can not be my disciple." Chapter 14:27. To this we may add the testimony of John: "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6.

Neither Christ nor his apostles ever sought to have the civil law so framed as to make it easy for them to obey God. They never sought to have the civil power compel others to observe the Sabbath, or any day as the Sabbath. Such action was left for an apostate church, after she had committed fornication with the kings of the earth. All attempts of the church to secure the aid of the civil government in enforcing her dogmas is fornication; it is seeking alliance with the world; it is leaning upon the arm of flesh rather than upon the power of God.

W. N. G.

#### WHO THEY WERE.

THE American revision committee consisted of Rev. Theodore Dwight Woolsey, D.D., LL.D., late President of Yale; Rev. John Henry Thayer, D.D., formerly Professor of New Testament Exegesis, Andover Theological Seminary; Charles Short, LL.D., Professor of Latin, Columbia College; Ezra Abbot, D.D., LL.D., Professor New Testament Exegesis, Harvard Divinity School; Rev. Jonathan Kelsey Burr, D.D.; Thomas Chase, LL.D., President of Haverford College; Rev. Howard Crosby, D.D., LL.D., ex-chancellor, University of New York; Rev. Timothy Dwight, D.D., Professor New Testament Exegesis, Yale Divinity School; James Hadley, LL.D., late Professor of Greek, Yale College; Rev. Horatio Balch Hackett, D.D., LL.D., Professor of New Testament Exegesis, Rochester Theological Seminary; Rev. Charles Hodge, D.D., LL.D., late Professor of Theology, Princeton Theological Seminary; Rev. Asahel Clark Kendrick, D.D., LL.D., Professor of Greek, University of Rochester; Rt. Rev. Alfred Lee, D.D., LL.D., Bishop Protestant Episcopal Diocese of Delaware; Rev. Matthew B. Riddle, D.D., Professor of New Testament Exegesis, Hartford Theological Seminary; Rev. Philip Schaff, D.D., LL.D., Professor of Sacred Literature, Union Theological Seminary; Rev. Henry Boynton Smith, D.D., LL.D., Professor Systematic Theology, Union Theological Seminary; and Rev. Edward Abiel Washburn, D.D., LL.D. This committee was fairly divided among all leading Protestant denominations.—*Voice (New York), April 9, 1896.*

TAKE all reasonable advantage of that which the present may offer you. It is the only time which is ours. Yesterday is buried forever and to-morrow we may never see.—*Victor Hugo.*

WHEN a young man takes his first drink, he gives the devil an iron-clad mortgage on himself.



## Question Corner

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

### No. 593. Matt. 27:52.

GIVE us some light on Matt. 27:52. Did the bodies of those "saints" spoken of rise at the time of the resurrection of Christ?  
J. D. P.

Why not? Is not that what the Word says? When he was crucified "the earth did quake, and the rocks rent; and the graves were opened." This, at the death of Jesus. "And many bodies of the saints which slept arose, and came out of their graves *after his resurrection*, and went into the holy city, and appeared unto many." When Jesus ascended up on high, he led this multitude of captives, freed from the grasp of Satan, sin, and death, as trophies and pledges of his finished work for man while here on earth. See Eph. 4:8, margin.

### No. 594. What Is Required?

WHAT is the creed of Seventh-day Adventists as regards the use of intoxicants? Is it abstinence or temperance? N. W. T.

The only "creed" of Seventh-day Adventists is the Word of God. As regards temperance all Christians would doubtless agree on this definition, "Moderation in the use of that which is good, and total abstinence from all things hurtful." Chemistry clearly shows that the nutritious qualities of spirituous and malt liquors of all kinds are practically nil. Common every-day observation shows that their use, "temperate" or otherwise, does not in any way make the user superior to the total abstainer, while, on the other hand, their use is the cause of untold misery. The Bible clearly sets before us two kinds of wine. Against one we are faithfully warned (Prov. 23:21, 29-32; Isa. 5:11, 12; Hab. 2:5, 15; Luke 21:34; Eph. 5:18), while of another wine the Lord permits us to drink (John 2:1-11; 1 Tim. 5:23, *et al.*). We can not believe that in the above and kindred passages the Lord meant in all cases the same kind of wine. Certainly both fermented and unfermented wine was known to the Jews. Further, the use of spirituous liquors intoxicates and stupefies all the finer sensibilities of the mind and soul. At what limit is their use innocuous? The crucial question of the converted heart is not, How much may I indulge, and still be saved, but, "Lord, what wilt thou have me to do?" See 1 Cor. 10:31; Rom. 14:21.

### No. 595. Unfermented Wine and Bread.

WILL you tell us in the Question Corner how to make unfermented wine, and the best kind of grapes for that purpose, also unfermented bread for the Lord's supper? M. L. H.

1. For the wine, take juicy grapes of any good quality, fresh picked from the stems, wash thoroughly, and scald without the addition of water in a double boiler till the grapes burst open. Then cool the grapes, turn into stout jelly bags, and drain off the juice without squeezing. Let the juice settle, turn off the top leaving the sediment. Add to the juice about one pound of granulated sugar to six pounds of grapes, reheat to boiling, and can the same as fruit. Keep in a cool, dark place. If put in bottles sterilize the bottles, boil the corks in hot water, and cover with wax. See "Science in the Kitchen," pp. 209, 210.

Wine for communion purposes may be obtained by boiling raisins and straining out the juice.

2. Of the bread we give below a recipe furnished by those who have, at different times, made the bread for the Oakland church, and which gave excellent satisfaction. Of course so much as this would not be required. The quantity provided for in the recipe is for from 200 to 300, our usual number of communicants. For smaller churches it may be reduced proportionately:—

*Unleavened Bread for Communion.*—To one pint of sweet cream add one-half teaspoonful of salt. Stir in enough flour to make a stiff dough. Knead well for about twenty minutes. Roll into a sheet about one-fourth of an inch in thickness (or less), and cut into square or round pieces about the size of a plate. Dust a flat pan with flour, after which lay in the pieces and mark them off with a knife into squares from one-half to three-quarters of an inch, cutting it at least half way through, so that when ready for use the pieces may be easily broken apart. Bake in a moderately hot oven. When sweet cream can not be obtained, milk with a little butter, or even water and butter, in proper proportions may be substituted.

A little experimenting will enable a woman of good judgment, experienced in cooking, to make bread that is acceptable. One-third the amount of olive oil could be used instead of the cream, if preferred.

## The Outlook

"I will stand upon my watch, and set me upon the tower, and will look forth to see what He will speak with me."

### ANOTHER SUNDAY CRUSADE.

APROPOS of the Christian Endeavor Convention of 1897, which is to be held in San Francisco in July, the state secretary of the C. E. Union has sent out a circular letter to all ministers who are to attend the convention, urging them "to miss no opportunity to strike a blow to help us in the defense of our Lord's day," and to "preserve Sunday as a day of rest, quiet, and worship." It refers to the desperate condition of the State in view of there being no Sunday law here, and this letter is considered as a precursor of another agitation over the Sunday question. It is safe to assume that many of the visiting ministers who are to supply various pulpits around the bay, will follow the advice of the California secretary in the Sun-day-worship crusade, but we hope not all.

### "NATIONAL REFORM" IS CHURCH AND STATE.

THE movement called National Reform, and advocated in its various cumulative phases by all the principal so-called evangelical churches and religious or semi-religious reform associations in which such churches are interested, was inaugurated by a single church for the special benefit of that church. The first step ever taken in this direction, and the first publication ever issued in advocacy of the principles involved, were by prominent representatives of the Reformed Presbyterian Church. The *Reformed Presbyterian*, organ of that denomination, in the month of January, 1870, published an article on the subject, from which we take the following statements:—

1. "This important truth of the Lordship of Jesus Christ over the nations, was attained by our reforming and martyred fathers in Scotland, . . . and has been transmitted down to us sealed with their blood, and is the precious and peculiar inheritance of the Reformed Presbyterian Church, and distinguishes her from all the other evangelical churches in this and other lands. No other church professes to maintain this great principle in its practical applications."

2. "The distinctive principles of the Reformed Presbyterian Church are the principles, and the only principles, of National Reform."

3. "The proposed amendment of the Federal Constitution is an acknowledgment by the government that God is the author and source of all authority and power in civil government; that the Lord Jesus Christ is the ruler of nations, and that his revealed will contained in the Bible is the supreme law of nations. Now the association for National Reform proposes to have these distinctive principles of the Reformed Presbyterian Church adopted into the Constitution of the United States, and annulling any part of that Constitution that may be inconsistent with these principles." "The adoption of this amendment into the Constitution would be the government's doing, . . . the highest honor to the Lord Jesus Christ, and the greatest benefit to our church."

4. "The principles of National Reform are our principles, and its work is our work. *National Reform is simply the practical application of the principles of the Reformed Presbyterian Church for the reformation of the nation.*"

In further proof of our position, we cite as authority the Reformed Presbyterian Synod. In 1885 that body said that this National Reform "is the tap-root of the Reformed Presbyterian Church." Again in 1886, in the report on National Reform, it said, "It is ours to hold up the ideals of God which have originated the National Reform cause." These utterances are sufficient to show that the success of the movement as originally designed would have resulted in a Reformed Presbyterian government for the nation.

The growth of the National Reform cause, and its direct espousal by the Woman's Christian Temperance Union, its virtual indorsement by the National League for the Protection of American Institutions, and its practical advocacy by the Young People's Society of Christian Endeavor, etc., has carried it beyond the control of the Reformed Presbyterian Church. It is no longer a distinctive feature of that church; as long as it was such its power for evil was insignificant. But the people should bear in mind that none of these later advocates of the principles

involved have in any way sought to change the original purpose, namely, the control of the government by the church. The idea that the National Reform movement is a distinctively Reformed Presbyterian doctrine has been overwhelmed by the flood of greater denominations enlisting to sustain the cause; but the Church-and-State principle remains the same. It matters not whether the government be conformed to Reformed Presbyterian lines, or to lines consonant with the principles of any other religious denomination, or to religious principles upon which they all may conjointly agree, the result is practically the same—it is Church and State union. And the "Christian Citizenship" agitation, in the progress of which the Christian Endeavor Society has become the vanguard, is but the interdenominational force of the National Reform scheme. W. N. G.

### DR. PARKHURST'S WORK.

THE people of the country all know of the crusade begun four years ago, we believe, by C. H. Parkhurst, D.D., pastor of the Madison Square Presbyterian Church, of New York, against municipal corruption. The revelations following the investigations were fruitful in exposing many evils. An unbearable stench was raised, resulting in the use of a great quantity of political deodorizers and disinfectants. The crusade spread to other cities, and would-be Parkhursts sprang up in every municipality. Disreputable methods have been followed by the clergy and their agents in tracing out crime, and the church and ministry have lost influence. They are, perhaps, more feared by corrupt politicians, but they have lost power to help the low and fallen.

While we have never questioned Dr. Parkhurst's sincerity, we said at the time, and still say, that his methods of reforming society are not Christ's methods. The work he has been doing in politics is not the work of a minister of the Gospel of Christ. Now Dr. Parkhurst has retired from the field broken in health; and he promises his church that "so long as I sustain my present relation to this church, my one devotion will be to my pulpit, to the life and work of this church, and to the interests of its families and individual members." This is Gospel work, and this is the comment of the *New York Observer*, the leading and oldest Presbyterian paper in New York:

"We do not hesitate to commend and encourage such a decision. However brave the fight against Tammany Hall, it was an unnecessary contest for Dr. Parkhurst. We have never believed that any pastor settled over a church in New York was bound by moral or religious responsibility to enter into the political arena, nor to be a leader in party strife. The reform which Dr. Parkhurst championed so ably has been neither satisfactory nor lasting. Such a battle to be successful must be urged without ceasing for summer vacations or winter church duties. It requires not only courage and impulse, but also political training, a thorough knowledge of law and government, and a staying power which turns defeat into victory. The people who get up spasmodic revolutions in municipal affairs usually lack all of these latter requisites, and hence their good work is soon brought to naught by enemies who have made politics a business, who are never weary, and who have everything at stake. The experience of Dr. Parkhurst in public affairs seems to show that the pastor's best work for the public will be done when he devotes himself, with singleness of purpose, 'to his pulpit, to the life and work of his church, and to the interests of its families and individual members.'"

But how many of the clerical reformers will learn this lesson? The only true and lasting reform begins in the heart.

### "HAD THEY KNOWN IT."

THE true Christian can always find a reason for the exercise of charity towards those who do wrong or ill-use him in their ignorance. Peter said to those who crucified Christ, "I wot that through ignorance ye did it, as did also your rulers." Paul said in speaking of the same ones: "Because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him. And tho they found no cause of death in him, yet desired they Pilate that he should be slain." "Which [wisdom] none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." And



Jesus said in speaking of those who would ill-treat and persecute his people, "These things will they do unto you, because they have not known the Father nor me." These thoughts came to us while reading the following, sent us by Mr. J. J. Williams, Wengerlawn, O. Mr. Williams states that the building in question was erected with the understanding that it should be free for all orthodox denominations when not occupied by the Brethren in Christ. The ground for this house was given by Mr. Williams, and he assisted largely in its building. Subsequently, he accepted the teaching of the second coming of Christ and the Sabbath of the Lord. For this reason he and his brethren were debarred from the church, and served with the following notice:—

#### THE BRETHREN IN CHRIST CHURCH

##### To the Sect known as the Seventh-day Adventists.

You are hereby notified that on and after the fifteenth day of March, 1897, you will not be permitted to occupy or to hold services of any kind, or Sabbath-school, in the building owned and occupied by the Brethren in Christ located at Wengerlawn, Ohio. The following are some of the reasons why we deny you further use of the house:—

1st. The doctrine taught by your sect is grossly incompatible to that taught by Christ and the apostles.

2d. It is radically and grossly incompatible to that of the Christian religion as taught and practised at the present time by the Protestant church, inasmuch as you adhere to the Mosaic law in theory and practise so far as to prove a dogma, no farther. If a part of the Mosaic law is binding upon you, why not all of it? See Gal. 3: 22-29.

3d. You teach the observance of the seventh day as the day of rest, the Sabbath day. For this position no proof exists in apostolic law; but, on the contrary, proof does exist that the first day of the week was consecrated to God by the apostles in honor of the resurrection of Jesus Christ, the Son of God. See J. L. Mosheim, page 27, arts. 3 and 4. We might cite also numerous passages of apostolic law to prove the falsity of your position, but it is not necessary here.

4th. You teach the doctrine that the Roman Catholic Church or its pontiff decreed that the first day of the week should be observed as the Sabbath, instead of the seventh day. For this you can not produce any proof whatever from any impartial writer.

5th. The doctrine you teach is confusing, and would work injury to society and injury to the cause of true religion.

6th. Your sect teaches that none will be saved but Seventh-day Adventists, a doctrine superfluous, selfish, and uncharitable in the extreme. You thus assume the right to judge the world, to divide the righteous from the unrighteous, a power that is dedicated to no man, sect, or creed. God alone reserves to himself that right.

Placing our trust in an all-wise Creator,

We are most truly yours,

Signed { J. A. FLORY,

{ I. WENGER,

Trustees of Brethren in Christ Church.

As to the above reason it may be well to remark: (1) By the Word of God it should be decided whether "the doctrine" is or is not incompatible with that taught by Christ and his apostles. Certainly they all kept the seventh day, and taught our Lord's second coming. (2) The question is not, What is taught at the present day, or by the "fathers"? but, What does the Word teach? The Christian religion regards God's law in every jot and tittle. Ex. 20: 1-17; Matt. 5: 17-20. (3) Mosheim is not authority on apostolic teaching. The only true authority for the Christian is God's Word as held and given by Jesus Christ. (4) And the "more sure word of prophecy," and both Protestant and Roman Catholic testimony, teach the same thing, that in the common practise the day was changed by the apostolic church. See tract on "Who Changed the Sabbath?" (5) So the teaching of Jesus has always been confusing. But the confusion comes because of those who reject the truth, not from those who teach it. If all accepted, there would be no confusion. If all rejected it, there would be as much confusion as now exists. It is this doctrine that is God's healing balm to the wounded world. (6) No, not at all. Seventh-day Adventists do not know who will be saved; but they believe many will be saved from all the various churches, not because of error, but in spite of it. All who are saved will be so wholly on account of God's mercy. All judgment is therefore committed to him. The business of Christians is to preach the Word, and shun not to declare the whole counsel of God.

This much in brief for the above. Let the reader decide in the light of the blessed Word. The above action at Wengerlawn has, however, made it necessary for our brethren there to build a new church. And yet with the extra burden imposed upon them, which we hope they may receive help to bear, they may rejoice and be exceeding glad, and use more kindly than ever those who have thus unwittingly treated them. Had they known the truth, they would not have so done.

## The Fireside

"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."

#### PROBLEMS.

My little one was restless,  
And his face was flushed and bright,  
And he said in pouting murmurs  
His baby prayer to-night.

So I crept to his bedside softly;  
There were tears on his lashes deep,  
Which he bravely hid with his fingers,  
His own little sorrows to keep.

And I said, "Come, tell me about it,  
And I will kiss it all away."

"But this is sure enough trouble,  
And it comes most every day."

"But mother can help you, dearest,  
I am sure; now tell me all."

"Well—it's cos I can't work them 'zamples  
What they puts up on the wall.

"They calls them plus and minus,  
And they writes them just this way:  
+ that's plus, and means addition,  
And subtraction — is minus, they say."

"Is that all that gives you trouble?"  
And my arms held a closer touch.

"Now add: if I give you two kisses  
And you give me two, how much?"

"Why, two, of course!" "No, no, dear;  
I'm afraid you're a little dunce.  
How can two twos be two, pray?"

"Cos we does it both at once!

"An' I can 'splain that plus an' minus  
That worried me so to-day:  
Plus is jus' putting together,  
An' minus is taking away."

And the tired eyes closed gently,  
And wrapt in dreams he lay.

Aye, "Plus is jus' putting together,  
An' minus is taking away."

Ah, dear little dreamer, I wonder  
If after life's problems we say,  
A mother's dear arms shall enfold us  
And her lips kiss the worry away!

For all of its hopes, loves, and longings  
Are summed up in thy childish lay,  
"Plus is jus' putting together,  
An' minus is taking away."

—Memphis Social Graphic.

#### GREATLY BELOVED.

MRS. PATTERSON was very much discouraged and depressed. She sat down in the midst of the disorder occasioned by the exit of the children for school. The breakfast dishes were still on the table. The beds were unmade; the baby's little garments were scattered about, and Mrs. Patterson sat in the low rocker, and sobbed as if her heart would break. Her life seemed a complete failure; for it was so entirely different from the life she had planned for herself in the rosy days of girlhood. She had married the man of her choice, and as he had a good position, she had looked forward to a large social life, and had had dreams of how she would royally entertain her friends, not for social influence alone, but to better the life of others by sharing her own joy with them. She meant to take a large part in church work, in visiting the poor, in working for the downfallen, and thought to be the center of some waves of influence for good in the world.

Alas! first came financial reverses of so severe an order that they had to move from the aristocratic quarters in which they had lived, and found themselves left out of the circles of influential society. It was too painful to go to the fashionable church of which they had been members, and too humiliating to become members of the little Mission Church that was near by, and so they did not connect themselves

with any church. Then the babies came one after another, and it took a great deal of contriving to make both ends meet. Mrs. Patterson did try not to show her disappointment, but out of the abundance of the heart everything flows, and while Mr. Patterson struggled hard against an adverse providence, as it seemed to him, he also had to carry the continual burden of his wife's sorrow and disappointment. Tho he never said it to her, he wished a hundred times that he had never married her, not that he had ceased to love her, but that he loved her too much to see her in grief, and through his failure to provide better things, caused to toil and suffer. Of course the marriage service had provided for the very emergency that had come when it dictated the words, "For better or for worse, for richer or for poorer," but how lightly they had spoken the vows, and how small they had found was their strength as they fainted in the day of adversity.

Yet all this outward combination of disappointing circumstances was not so hard to bear as the combination of circumstances that seemed to develop out of it, that brought about revelations of weakness in the inward life. Mr. Patterson in his soul had some hard thoughts of God; "for," he said, "if he is God, he must have known how it would all turn out, and why has he permitted me to make so great a blunder?"

Mrs. Patterson too thought God had forsaken her, because her heart was full of bitterness. Tho she thought she loved her husband, she always found herself casting her griefs and worries upon him, and she had thought she would be the very sunshine of his home and heart. Then the dear children came in for scolding and fretfulness. She who had thought to be an ideal mother (and she had very high thoughts of motherhood) stood before the record of her deeds and words to her little ones horrified by the crumbling of her own self-ideal. She had thought to be a bountiful, sympathetic neighbor, and she did not even know who was the sorrowing mother that lived next door to her, who had yesterday followed a little coffin to the grave. She who had planned to be a church worker, had not been inside the house of God for years, and, tho she had thought to have always bowed at morning and evening at the family altar, there was not even the ruins of one in her home. They ate their food without thanksgiving, and could it be wondered at that they rose up hungry in heart, and with life after all only a wilderness?

When all the failure of her life had sought to press upon her to her own self-condemnation, up to this time she had thrust it aside, casting the blame upon circumstances, and so upon God, and had hardened her heart to him and to all. But to-day it was too plain to be avoided.

The little serving girl had taken the baby out to the park. The other children were at school, and she had sent them off as usual with pained faces. How little Maud had looked back with wistful eyes! The beautiful ideal life rose up before her, and the shattered reality stood by its side. She was broken-hearted. How utterly selfish she had been! How slow to see her husband's patience and toil for her! How wrapped up in her own disappointments, so that she had no word of comfort for those more sorely tried! O, how thankful she felt that it had not been her own darling babe that went to that narrow couch of yesterday! What if it had been? Whose kindness had preserved him for her? What opportunities she had that she never saw before,—four beautiful children to perhaps be what she had failed to be. "O, they must be!" she cried out. "I covet for them this beautiful life I have failed to live. It's all my fault," she moaned. "O God, forgive me! I see it all. How could I have helped the poor or the sorrowing, who had only a theory by which I have failed to live myself? My strength is as weakness. My whole life garment is filthy rags. It has been I who have forsaken God, yet expected to be godlike. O Christ, what shall I do?"



Mrs. Patterson reached for her long neglected Bible, and silently asked her forsaken God to open it to a place that would meet her soul need. Did it open by chance?—She thought not. As it opened to the ninth chapter of Daniel, she read Daniel's confession of sin. It was the very cry of her soul. How appropriate seemed the words: "O Lord, righteousness belongeth unto thee, but unto us confusion of faces." "We do not present our supplications before thee for our righteousnesses, but for thy great mercies." Then she ran through text after text of God's sweet and wonderful promises. They were all for one in just such a strait as she was.

She read: "Thy sins be as scarlet, they shall be as white as snow; thy sins be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." She knew her sins were as crimson. Then she read: "If we confess our sin, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." What comfort she took in the text that when "we were yet without strength, in due time Christ died for the ungodly"! What tears of contrition and love flowed as she took in the words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. . . . And ye shall find rest unto your souls!"

The meaning of the adverse circumstances of her life began to dawn upon her, and her heart was filled with gratitude that God's love had not granted her selfish wishes, but had brought her to the place where the counsel of her heart was made manifest, and its deceptions unveiled. "It was because he loved me that he has chastened me, and I can truly say that his rod is one of comfort to-day."

She turned back to Daniel and read again the words of confession, and then on to a verse at which she paused, and read and reread, and then lifted her face with such a glow of light and love that it was almost transfigured. It was the verse that says the angel Gabriel touched Daniel as he was confessing his sins, and told him he was "greatly beloved." "O, it means me too!" exclaimed the woman. "It means every poor, broken soul who comes confessing his own weakness and despair. O, what a Saviour I have found this morning! I am greatly beloved of God. Christ has loved me with an everlasting love. Tho I have forsaken him, he has not forsaken me, but has loved me unto death."

The clock struck eleven, and Mrs. Patterson saw the little serving girl coming with the baby. She ran to meet them, and surprised them both with a warm kiss. The baby crowed and lifted up his chubby arms. She saw her neighbor watching her as she hugged baby to her bosom.

"Run in, dear," she said to the girl, "and wash up the dishes, and get the children's lunch. I want to go over to that poor mother who has no darling for her empty arms. God has comforted me to-day, and we all are greatly beloved."

FANNIE BOLTON.

(Concluded next week.)

### THE MOTHER'S MOODS.

THE household barometer is always to be studied in the mother's face. Others in the home may have moods, but she can not afford to indulge in such a luxury; for her province is to regulate not alone the weather, but to fix the climate, and ordain the atmosphere which shall prevail in the nursery, at the table, in the parlor, and over the whole house. "What is mother about?" inquired a big boy of his sister, as he came home from the shop where he was learning how to be a business man. "Making sunshine for everybody, as usual," was the reply.

When we think how the mother's looks and

tones affect the babies, how early the little ones begin to reflect her in that soul-likeness which shines out in the face, we can not overestimate the importance of her self-control. She must be amiable, whoever else frets. She must be brave, whoever else is cowardly. She must be tender, tho others are brusque. Because she is a mother, and, therefore, the arbiter, under God, of her children's destinies, the former of their characters, she must abide with Christ, deriving daily strength from communion with him.—*Christian Intelligencer.*



THE origin of a custom which has enslaved many millions of human beings in its toils, which has within a few centuries fixed itself so firmly upon the race, and become so widespread as to be practically universal among mankind, whether civilized or savage, can not be without interest to those who are users of the weed, as well as to those who wage war against this evil practise. The latter, especially, will find in the ignoble origin of tobacco-using an argument of no little force against this pernicious habit; and it is for this purpose that we write.

#### Tobacco-using Discovered.

In the month of November, 1492, when Columbus discovered the island of Cuba, he sent two sailors to explore it, who reported, when they returned, among many other strange and curious discoveries, that the natives carried with them lighted firebrands, and puffed smoke from their mouths and noses, which they supposed to be the way the savages had of perfuming themselves. They afterwards declared that they "saw the naked savages twist large leaves together, and smoke like devils."

To civilized human beings this was the first sight of the vile habit which has become so common that every city, town, and village is actually perfumed, or more properly befouled, with the vile stench of the poisonous weed. The impression made upon the unsophisticated Europeans was evidently not greatly in favor of the custom, since they compared the smoking Indians to devils.

Originating with the wild barbarians of America, the smoking habit was after some years introduced into Europe, and, receiving the sanction of physicians, who just at that time chiefly occupied themselves in searching for new nauseous compounds with which to experiment upon the lives of their patients, it was rapidly adopted, not only by the lower classes, but by those in high authority, even princes and nobles participating in the new intoxication.

#### Origin of Snuff-taking.

It appears that the taking of tobacco in the form of snuff was also discovered among the savage natives of this continent upon the second visit of Columbus to America, in 1494. A Roman friar, named Pane, who accompanied the expedition, thus describes the custom as it then existed among the Indians: "After reducing the leaves to a fine powder, they take it through a cane half a cubit long. One end of this they place in the nose and the other upon the powder, and so draw it up, which purges them much."

The purging referred to evidently describes the violent sneezing which resulted from the inhalation of the powdered poison. If the sailors thought that the smoking savages appeared "like devils," they certainly must have been ready to compare a party of sneezing Indians to a group of lunatics.

#### Origin of Tobacco-chewing.

In 1503, when the Spaniards landed in Paraguay, the natives attempted to repulse them, and came out against them in large numbers, beating drums, throwing water, and "chewing herbs and spurning juice toward them." The herb employed was tobacco, and the object of its use in the peculiar manner indicated was to get the poisonous juice into the eyes of the intruders and thus disable them by depriving them of sight. We have seen modern tobacco-chewers whose copious expectoration made it next to impossible for any one to approach within several feet without being soiled by the juice. In the days when warfare was carried on by hand-to-hand combat, we can very readily understand that a wild Indian filling the air about him in all directions with poisonous, irritating, filthy tobacco juice, would be a very formidable object.

#### Origin of Pipes and Cigars.

The first smokers employed what was practically identical with the modern cigar. Dry tobacco leaves were made into rolls and wrapped with the leaves of Indian corn, one end being lighted, and the other placed in the mouth. Pipes were also employed, those used in North America being shaped almost exactly like the letter Y, except that the stem was longer and the forked end was symmetrical. In use, the forked end was placed in the nostrils, and the other end in the dense smoke arising from tobacco leaves placed on glowing coals. In Mexico and South America, pipes almost precisely like those now in use, with numerous other forms, were employed in the same way in which pipes are now used.

Thus it appears that tobacco-using, together with the implements of its use and all the different modes of taking it, originated wholly with the heathen barbarians who roamed like wild beasts over the plains and through the dense forests of this continent four centuries ago. Civilized men have made no improvements or discoveries of any account in connection with its use; they have simply followed the example of those naked savages whom the discoverers of America saw chewing, snuffing, and smoking "like devils" almost four hundred years ago. It is evident, then, that tobacco-using is a barbarous custom in the fullest sense. In this habit we may unquestionably find one of the causes which have reduced the American savage to his present degraded and deteriorated condition.

Reader, if you smoke, chew, or snuff the filthy weed, we would ask you to pause for a moment between your whiffs, or before you renew your quid or take a new pinch of the delectable poison, and consider whether it is worthy of the dignity of an intelligent, enlightened, cultivated human being to spend his money, waste his time, and squander his health in imitating a vice which originated with ignorant, degraded savages, and remains a relic of barbarism which has been engrafted upon civilization.

J. H. KELLOGG, M.D.

### PENETRATING POWER OF THE HUMAN VOICE.

A SCIENTIFIC paper published in London states that 18 miles is the longest distance on record at which a man's voice has been heard (without telephonic means). This occurred in the Grand Cañon of Colorado, where one man shouted the name "Bob" at one end, and his voice was plainly heard at the other end, some 18 miles away. Lieutenant Foster, on Perry's third Arctic expedition, found that he could converse with a man across the harbor of Port Bowen, about one mile and a quarter distant; and Sir John Franklin said that he conversed with ease at a distance of more than a mile. Dr. Young records that at Gibraltar the human voice has been heard at a distance of ten miles.—*Voice.*

"GREAT victories are only for those who are willing to fight great battles."



## Missions

"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.*

### GOLDEN DAYS.

O, THESE are precious golden days for work!  
This mortal life at best is only short,  
The hours on rapid wings are going by;  
Soon comes the night when we lie down to rest.  
Then work while light is shining, work to-day,  
To-morrow's shadowed in uncertainty.  
When God shall ask, what will thine answer be?  
"Hast thou improved the precious time I gave  
The best to please My just and holy name?"  
Our life a service is 'tis truly said,  
But oft they better serve who only wait,  
Yes, wait until the Master calls for some  
To do a greater work, and be content  
With service small if so He wills for thee,

A. R. WILCOX.

Athens, VI.

### OUR FOREIGN MISSION'S HEADQUARTERS.

IT may not be generally known to the readers of the SIGNS OF THE TIMES that the office of the foreign mission board is now located in Philadelphia, Penn., it having been moved east by action taken at the late General Conference in College View, Nebraska.

A pleasant situation has been found at 1730 North Fifteenth Street, and the treasurer of the board, Brother W. H. Edwards, has moved his family from Battle Creek, Mich., where he was for years treasurer of both the General Conference and the foreign mission board, and is settled at the mission building and attending to the business of the board.

By the moving of the board to Philadelphia it is hoped and believed that the mind of God's Spirit is met, and that the office is in a better locality to do its work. And still, as ever before, we look to God and his children for the support of our work. We hope that all to whom God has given a competency will not forget those who have willingly left their native land to brave the dangers of foreign climes—dangers unknown to the habitable portions of the United States—to carry the message of the love of Christ to perishing men made in the image of God. Their skin may not be white, but salvation means as much to them as to the more favored dwellers of civilized lands. In giving to them the Gospel our missionaries must brave the perils of death-dealing fevers, of the dreaded malaria, of the burning sun of tropical lands, of meagerly supplied and badly prepared foods, of impure water, and the many unfavorable conditions and circumstances not met with at home.

The burden has been laid upon some to answer the call, "Go ye into all the world and preach the Gospel to every creature," and they have nobly responded to the invitation of the board and gone forth in good faith, believing that the friends of missions at home would second the efforts of the board to render them a support. The treasury is very low, but the expense of living for our faithful workers goes steadily on. Let us take the situation home to ourselves, and place ourselves for a moment in the position of missionaries in an unfriendly region, and imagine, if we can, how it would seem to be without a constituency to favor us, without money, and perchance sick.

May God abundantly bless his people, and pour means into their lap, that out of their supply they may with willing hearts return unto God for the pronulgation of his work a portion thereof.

All donations for foreign missions should be sent to Brother W. H. Edwards, 1730 N. Fifteenth Street, Philadelphia, Pa.

R. A. UNDERWOOD,  
Member of the Foreign Mission Board.

### CATECHISM ON THE WORLD.

WHAT is the population of the world?—Some persons estimate it at 1,500,000,000, and others at 1,454,000,000.

How are these divided religiously?—Into Christians, Jews, Mohammedans, and heathen.

How many are called Christians?—About 390,000,000.

How are those called Christians divided?—Into Protestants, Greek and Oriental Churches, and Roman Catholics.

How many are Protestants?—About 116,000,000. These are inhabitants of nominally Protestant countries, but there are only about 30,000,000 who are members of Protestant churches.

How many Jews are there?—About 8,000,000.

How many Mohammedans?—About 170,000,000.

How many heathen are there?—About 856,000,000. Under this head are included Shintos, Buddhists, Confucianists, Brahmanists, Fetish, etc.

What is the population of America?—About 100,000,000, there being 69,000,000 in North America, and 31,000,000 in South America. About one-fourth of the people of North America and nearly all the people of South America are Roman Catholics.

What is the population of Europe?—About 332,000,000, of whom one-third are members of the Greek Church, one-third Protestants, and one-third Roman Catholics.

What is the population of Asia?—About 800,000,000, of whom about one-fifth are Mohammedans, and nearly all the others are heathen.

What is the population of Africa?—About 200,000,000, of whom one-tenth are Mohammedans, and three-fourths are heathen.

In heathen and Mohammedan lands how many Protestant missionaries are there?—About 6,700, of whom 2,700 are women.

How many native laborers?—About 33,000.

How many adherents?—About 2,250,000.

How many members?—About 150,000.

How many organized churches?—About 5,000.

How much money is expended each year by Protestants to give the Gospel to heathens?—About \$10,000,000. Of this about \$4,000,000 is raised in America, and \$6,000,000 in Great Britain.

How many ministers are there in the United States to every 800 persons?—One.

How many missionaries are there to every 400,000 souls in foreign lands?—One.

What is expected of us?—To send the Gospel to every creature.—*Gospel in All Lands.*

### A FEW CHINESE CONTRASTS.

LOOKING at the map of the world, we find China to be upon the other side of the earth from our own country, and, as we sometimes say, under our feet. Perhaps, now that we find them opposite to ourselves in location, we will be able to learn that they are opposite to us in many other respects.

If we were to speak of a Chinaman, we would probably say John Chinaman, but at home he is called Chinaman John. When he goes to school, he sits with his back to his teacher, and studies aloud. The master has a stick called a ferule, which he uses when any fail to study loud enough. "What a noisy school!" I hear some of you say.

Until within the last few years, they did not think it worth while to educate the girls; but now missionaries have gone there, and, through their influence, some schools for girls have been established. When writing or reading, they begin at the bottom of the page and read upwards. The Chinaman shaves his eyebrows and his head, except a small place at the crown, which he braids and lets hang down his back. This is called a queue, and without it in China he would not be respected. He whitens his shoes, and takes them off instead of his hat

when entering the house. When he meets a friend, he shakes his own hand, and leaves his friend to do likewise.

Chinamen are fond of fireworks, but usually display them in daylight. The men play marbles and fly kites. If a Chinaman gets offended at his neighbor, he does not try to kill him, but he kills himself upon the other's doorstep. He thinks that by doing this, his spirit will follow his enemy and do him harm.

ESTELLA HAMILTON.

College View, Neb.

### SLAVERY AND THE DRINK TRAFFIC IN AFRICA.

ABOUT one-fourth of the Africans are Mohammedans and almost three-fourths pagans. The religion of the latter is little more than fear of spirits, combined with which is a universal belief in witchcraft. Idol-worship is not so common as fetish-worship. A fetish is a charm, believed to possess powers through an indwelling spirit. Charms are largely used by Mohammedans as well as pagans. At Brass, in the Niger Delta, a huge snake used to be regarded as a god. Human sacrifices are becoming more uncommon, but are not unknown. Old men and women (not slaves) near the Kongo, if unable to provide food for themselves, are put out into the forest to die. The slave trade has not yet been entirely abolished in East Africa, tho, theoretically at least, it has been stamped out on the West Coast. Sir Lloyd Matthews, the prime minister of the sultan of Zanzibar, estimates the number of slaves in Zanzibar and Pemba, *i. e.*, under the British flag, at 140,000. Slavery has since been prohibited here also, and the queen's diamond Jubilee is to be celebrated by the entire abolition of slavery in the British West African possessions.

The drink traffic in West Africa is a terrible curse, and appears to be increasing. In the Niger Coast Protectorate the annual import of spirits increased from 1,300,000 gallons to nearly 2,000,000 when the British Government established a regular administration there. In 1892 the imports of liquor into Lagos amounted to over 1,100,000 gallons; in 1893 they had risen 50 per cent., and in 1894 the quantity was said to be very little short of 2,000,000 gallons. Large public meetings of natives have lately been held to protest against this traffic. The statement that Mohammedans never drink will scarcely bear investigation. A well-known French traveler, a great supporter of Mohammedanism, recently wrote as follows about the Foulahs, who live in the Western Soudan:—

"All are Mohammedans without exception, and all are drunken in the fullest acceptance of the word. Towards five o'clock in the evening it is no longer possible to have serious conversation with them; young people, adults, and old men, all are drunk."

A native catechist wrote lately concerning the importation of spirits to the Abeokuta:—

"It is an enemy within the walls, an enemy that has taken the stronghold of the town, an enemy that has chained our elders, sent into poverty and bondage our young men and young women, filled our streets with broken bottles, filled our homes with desperate and hardened inmates, and peopled hell with souls that might have been saved by the sound of the Gospel."—*Missionary Review.*

### OUR WORK AND WORKERS.

TENT-MEETINGS were commenced at Prescott, A. T., on the 4th inst., by Elders Geo. O. States and W. L. Iles.

THE officers elected by Minnesota Conference at its recent session are: President, C. W. Flaiz; vice-president, Fred Johnson; secretary, D. P. Curtis; treasurer, C. M. Everest.

ELDER J. G. WOOD reports nine converts in connection with meetings held in Cincinnati. He also reports preaching by invitation in a Baptist Church at Springfield, O., and that the pastor and several of his flock are now keeping the Sabbath of the Lord.



THIRTY persons have covenanted to keep the commandments of God, as a result of meetings held at Levey, near Des Moines, Iowa, by Brethren F. A. Washburn and C. T. Adams.

SISTER FARNSWORTH reports to the *Sabbath School Worker* that in the Sabbath-school at Christchurch, N. Z., there are thirty children, most of whom are not children of Sabbath-keepers.

AFTER the camp-meeting proper, recently held in this city, the camp was not altogether broken up until one week after the advertised date for closing. The time was occupied in various ways,—by the conference committee in laying out the season's work; by instruction for canvassers, Bible workers, and other laborers; and by earnest seeking for a closer walk with God. There are many testimonies to the good results of these after-services and experiences.

A BROTHER on the island of Trinidad is undergoing a sentence of forty-two days' imprisonment because he declined to appear in a case in court on the Sabbath day. The judge offered him another trial, but the law fixes the holding of the court on the Sabbath day, and he told the judge that he would rather take the punishment, although unjust, than to disobey God. Through the influence of the truth upon the minds of legislators, under the labors of Elder E. W. Webster, efforts of leading churchmen to secure more stringent Sunday laws have been frustrated.

ELDER F. H. WESTPHAL, reporting to the *Review* from Argentina, S. America, notes the baptism of four candidates at San Cristobal; the organization of a church of twenty members at Felicia; the conversion of nine persons and the organization of a church of twelve members at Las Tunas; the addition of three members to the church at Crespo; organization of a church of seven members at Las Garzas. A mission school is also in progress at this place. In Buenos Ayres a Sabbath-school has been established in one part of the city and a Sunday-school in another part. Brother Westphal says of the Argentina field that there are now 7 churches, with a membership of 220. One of these churches was organized with 12 members, April 17, at Las Tunas.

#### SPECIAL NOTICE.

THE tract society office of the Upper Columbia Conference is to be removed from Spokane to College Place, Wash. After July 4 all correspondence should be directed to the latter place.

"FROM EDEN LOST TO EDEN RESTORED" is the title of a series of lessons issued by the Bible Correspondence School, conducted by Clifford G. Howell, at Battle Creek, Mich. Send a stamp for circulars and sample lesson.

#### MANITOBA CAMP-MEETING.

THIS meeting will be held in Winnipeg, July 2-11. Elder A. T. Jones and Elder J. T. Boettcher will be present to assist in the meetings. It is hoped there will be a full attendance of all who are interested in the truths for our times. W. H. FALCONER.

#### WANTED.

FIFTY good hygienic cooks. The Sanitarium summer school will conduct a special course for the training of persons who desire to become practical hygienic cooks. There is an increasing demand for such persons to take positions in connection with our schools, sanitariums, city missions, and in private families. Those interested should address the undersigned at once. J. H. KELLOGG.

#### THE AMERICAN MEDICAL MISSIONARY COLLEGE.

THERE are now sixty medical students in the American Medical Missionary College. Another class of twenty-five students will be admitted at the opening of the school, the 1st of October next. The course of study in the American Medical Missionary College is equal to the best schools in the United States in grade. Those of our young people who are thinking of obtaining a medical education should address the undersigned for a copy of announcement of the American Medical Missionary College for 1897-98. J. H. KELLOGG.

#### TO THE WILLING-HEARTED.

THE way is now open for any whose heart the Lord stirs up to assist the foreign mission board in supporting missionaries in foreign lands. We believe that many of the readers of the SIGNS will be glad to have a part in bearing the Gospel of love to

the dark corners of the earth. Let us remember when we pray and when we spend the means that God has intrusted to our care that millions of the souls of men are perishing for the bread of life.

Correspondence solicited.

All offerings should be sent to the treasurer, W. H. Edwards, at the office of the foreign mission board, 1730 North Fifteenth Street, Philadelphia, Penn.

FOREIGN MISSION BOARD.

#### CHURCH SERVICES WEST OF THE MISSISSIPPI.

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

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

**Atchison, Kan.**—Cor. 9th and Santa Fe Sts., German M. E. Church. Public services: Sabbath 10 and 11 A. M., Tuesday 7:45 P. M. City Mission, 1124 Atchison St. I. A. Crane, *Elder*.

**Colorado Springs, Colo.**—311 Boulder Ave. Public services: Sabbath 10 and 11 A. M., and 3 P. M. Prayer-meeting Tuesday 7:45 P. M. D. H. Soggs, *Elder*.

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

**East Portland, Or.**—North Pacific Tract Society, No. 508 East Everett St. Public services: Sabbath 10 and 11:30 A. M. and 7 P. M., Wednesday 7 P. M.

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

**Helena, Mont.**—307 N. Warren St. Public services: Sabbath 10 and 11 A. M., Sunday and Wednesday 7:30 P. M. W. T. Henton, *Elder*.

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

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

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

**Omaha, Neb.**—Near cor. N. 25th and Indiana Sts. Public services: Sabbath 10 and 11 A. M., Sunday 6 and 7:30 P. M., Tuesday and Wednesday evenings 7:30 P. M. Also at South Omaha Sabbath at 3 P. M. A. J. Howard, *Pastor*, 941 N. 25th St.

**Pasadena, Cal.**—Cor. of Summit Ave. and Mountain St. Public services: Sunday 7:30 P. M., Sabbath 10 and 11:30 A. M. Mrs. H. A. Chapman, *Clerk*, Station 1, Pasadena, Cal.

**Phoenix, Ariz.**—Cor. 4th Ave. and Washington St., upstairs. Public services: Sabbath 9:30 and 10:45 A. M.; Wednesday 7:30 P. M. (Elder, C. D. M. Williams, absent.) *Leader*, Eugene A. Browne, 306 N. 2d St.

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

**Salt Lake City, Utah.**—Room No. 30 East 4th S. St. Public services: Sabbath 10 and 11 A. M., Sunday 7:45 P. M., Wednesday and Saturday 7:45 P. M. J. M. Willoughby, *Pastor*, 1227 Emerson Ave.

**San Diego, Cal.**—Cor. 18th and G Sts. Public services: Sunday 7:30 P. M., Sabbath 9:45 and 11 A. M., Wednesday 7:30 P. M. Chas. Sandell, *Elder*, Hattie Hoff, *Clerk*, 624 Franklin Ave.

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

**San Jose, Cal.**—Church, San Salvador St., near Delmas Ave. Sabbath school 10, Bible study 11 A. M.; missionary meeting, Sunday 7 P. M.; prayer-meeting Wednesday 7 P. M. L. M. Hodge, *Elder*.

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

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

**St. Paul, Minn.**—On Wacouta bet. 8th and 9th. Public services: Sabbath 10 and 11 A. M., Sunday 7:30 P. M. H. F. Phelps, *Pastor*, 1634 Carrol St.

**Stockton, Cal.**—Cor. Miner Ave. and Stanislaus St. Public services: Sabbath 10 and 11 A. M., Wednesday 2:30 P. M. Henry C. Mathews, *Elder*.

**Tacoma, Wash.**—Cor. South 16th and K Sts. Public services: Sabbath 10 and 11 A. M., Sunday 6 and 7:45 P. M., Wednesday 7:30 P. M. F. H. Smith, *Elder*, 1507 South I St.

#### CHURCH SERVICES EAST OF THE MISSISSIPPI.

**Baltimore, Md.**—Harlem Hall, North Stricker St. Public services: Sabbath 11 A. M., Sunday 7:30 P. M. S. E. de Bruyn, *Clerk*.

**Birmingham, Ala.**—Odd Fellows' Hall, Fox Building. Public services: 2:30 and 3:30 P. M. every Sabbath, Sunday 7:30 P. M. R. D. Hottel, *Pastor*, 1005 N. 20th St.

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

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

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

**Camden, N. J.**—Wildie Hall, cor. Fifth and Pine Sts. Public services: Sabbath 2, and 3:15 P. M.

**Chicago, Ill.**—On 46th St. bet. Michigan and Wabash Ave. Public services: Sabbath 9:30 and 11 A. M. and 12:30 P. M., Sunday 7:15 P. M., Tuesday 7 P. M., and Thursday 7:30 P. M.

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

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

**Duluth, Minn.**—123 First Ave., East. Public services: Sabbath 2 and 3 P. M. John Clark, *Elder*.

**Hartford, Conn.**—Room 6, 254 Main St. Sabbath-school at 2, and preaching at 3:15 P. M. O. M. Hatch, *Clerk*.

**Jersey City, N. J.**—Second S. D. A. Church. Public services: 49 A. South St., Sabbath 2:30 and 3:30, Sunday and Friday 7:45 P. M. A. R. Bell, *Elder*.

**Louisville, Ky.**—Second S. D. A. Church (white) mission rooms 2431 W. Broadway. Public services: Sabbath 10 and 11 A. M., Sunday and Wednesday 7:30 P. M. J. W. Collie, *Pastor*. First S. D. A. Church, Broadway, bet. 8th and 9th Sts. Sabbath-school at 9:30 and preaching at 10:30 A. M. J. R. Buser, *Pastor*.

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

**Nashville, Tenn.**—Hall 415 Woodland St. Public services: Sabbath 10 and 11 A. M., Sunday and Wednesday 7 P. M. Minnie M. Hoyt, *Lib.*, 56 Ramsey St.

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

**New Orleans, La.**—Jefferson Hall, cor. Magazine and Philip Sts. Public services: Every Sabbath at 10 and 11:15 A. M. J. E. Evans, *Pastor*, 6325 Patton St.

**Philadelphia, Penn.**—Public services at 1724 N. 15th St.: Sabbath 10 (Sabbath-school 11:15) A. M., Sunday 7:45 P. M. E. A. Merrell, *Pastor*, 1724 N. 15th St.

**Pittsburg, Pa.**—Hall of Bank Building, cor. 5th Ave. and Stevenson St., entrance on Stevenson. Public services: Sunday 3:00 P. M., Sabbath 10 and 11 A. M. J. G. Excell, *Pastor*, 211 Dinwiddie St.

**Portland, Me.**—Williams' Hall, Congress St. Sabbath-school 2 P. M., social meeting 3:15 P. M. H. C. Basney, *Elder*, North Deering.

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

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

**Syracuse, N. Y.**—109 Harrison Place. Public services: Sabbath 9:30 and 11 A. M., Sunday 3 and 4:30 P. M., prayer meeting Wednesday 7:30 P. M. F. H. De Vinney, *Clerk*, 505 Bear St.

**Washington, D. C.**—On 8th bet. F. and G. Sts., N. E. Public services: Sabbath 10 and 11:15 A. M., Sunday 7:30 P. M., Wednesday 7:30 P. M. V. H. Lucas, *Pastor*, 209 8th Street, N. E.

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

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

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# The Sabbath School

International Series.

LESSON III.—SABBATH, JULY 17, 1897.

Lesson Scripture, Acts 2: 22-41, R. V.

CHRIST AND HIM CRUCIFIED.

22 "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay; whom God raised up, having loosed the pangs of death; because it was not possible that he should be holden of it. For David saith concerning him, I beheld the Lord always before my face; For he is on my right hand, that I should not be moved; Therefore my heart was glad, and my tongue rejoiced; Moreover my flesh also shall dwell in hope; Because thou wilt not leave my soul in Hades, Neither wilt thou give thy Holy One to see corruption. Thou madest known unto me the ways of life; Thou shalt make me full of gladness with thy countenance. Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spake of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this, which ye see and hear. For David ascended not into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified. "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off; even as many as the Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They then that received his word were baptized; and there were added unto them in that day about three thousand souls."

## QUESTIONS.

1. Relate in brief the circumstances attending the pouring out of the Spirit on the day of Pentecost.
2. How were the different people present affected?
3. Who enlightened the people as to the real nature of the event?
4. Whose talk is recorded for us?
5. What prophecy did Peter say was that day beginning to be fulfilled?
6. Having quoted this prophecy, of whom did Peter begin to speak?
7. Of whom did he say that Jesus was approved? How was this approval manifested?
8. How were these miracles and wonders and signs wrought? What did Peter say that those very people present had done to Jesus? How did they have power to do this deed? Nevertheless, what was the character of the deed?
9. After the people had slain Jesus, what had God done? Why were the pains of death loosed?
10. What passage did Peter next quote from the Psalms?
11. In this psalm what did David say as to the presence of the Lord? What would be the result of the Lord's immediate presence?
12. What would be the condition of heart and tongue? What about the flesh?
13. In what hope did he say the flesh would rest?
14. What did he say that God had made known? And what does the face of the Lord produce?
15. When and in what condition was David when Peter quoted these words from him?
16. In what capacity had David spoken them? What did he know?
17. Of what, then, was he speaking in the psalm from which Peter quoted? Whose soul was it that was not left in the grave? And whose flesh did not see corruption?
18. What did Peter say that God had done for this crucified Jesus?
19. Having been raised up, to what position was he exalted? What had he received of the Father? From his seat at the right hand of God, what had he done?
20. What did Peter again say of David? What had David himself said as to who should sit at the right hand of God?
21. How long is the Lord to sit there?
22. What, therefore, may all the house of Israel assuredly know?
23. What effect did this discourse have on the men

who listened to it? What did they say to the apostles?

24. What reply did Peter make?
25. In whose name should they be baptized? For what should they repent and be baptized? Having done this, what would they receive?
26. How far-reaching was the promise of the Spirit?
27. What exhortation did Peter give the people?
28. What was the result of this discourse?

## Additional Questions and Suggestions.

1. What may we learn from the fact that Jesus has given to his disciples the same Spirit by which he worked and taught?
2. What brings death, and what gives it its power? What was the character of Jesus? Give definite Scripture answers to each of these questions, and then state why it was not possible for Jesus to be held by death. Was he ever conquered by death? What words of Jesus show that death did not have the victory over him, even when he went into the grave?
3. "By the right hand of God exalted." Compare margin of Revised Version. What scriptures tell us as to what place Jesus ascended after his resurrection?
4. Peter told the simple story of the crucifixion and the resurrection; why was there such a wonderful result? 1 Cor. 1: 17, 18.
5. According to the inspired words of Peter, who and how many will receive the gift of the Holy Ghost?
6. What proof have we in this lesson that the righteous do not receive their reward at death?

# The Sunday School

International Series.

LESSON III.—SUNDAY, JULY 18, 1897.

PAUL AT THESSALONICA AND BEREÆ.

NOTE.—Read 1 Thessalonians, chapters 1 and 2, and commit verses 10-12 of the lesson scripture. The lesson section includes Acts 17: 1-14. Study also 1 Thess. 3: 5-10; 4: 9, 10; 2 Thess. 1: 3, 4; 2: 1, 2, and Philippians 4: 15, 16. Note the various ways in which the cause of Christ and his salvation were advanced,—by preaching Christ, by the use of the Scriptures, by the opposition of wicked and unprincipled men, and by searching the Scriptures. The time of this lesson is the twelfth year of the reign of Claudius Cæsar, emperor of Rome; Agrippa II. was then ruler of Judea; the Jews, being in a state of revolt, had been expelled from Rome; a famine was raging in the empire, and the commonest necessities of life had risen to many times their ordinary value.

Lesson Scripture, Acts 17: 1-12, R. V.

"NOW WHEN they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews; and Paul, as his custom was, went in unto them, and for three Sabbath days reasoned with them from the Scriptures, opening and alleging, that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ. And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assailing the house of Jason, they sought to bring them forth to the people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received; and these all act contrary to the decrees of Cæsar, saying that there is another king, one Jesus. And they troubled the multitude and the rulers of the city, when they heard these things. And when they had taken security from Jason and the rest, they let them go. "And the brethren immediately sent away Paul and Silas by night unto Berea; who when they were come thither went into the synagogue of the Jews. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so. Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few."

Golden Text.—"They received the word with all readiness of mind, and searched the Scriptures daily." Acts 17: 11.

## SUGGESTIVE QUESTIONS.

- (1) Through what places did the apostles pass in going to Thessalonica? (2) What was situated at this place? Verse 1. Note 1. (3) What course did Paul take at this place? (4) What custom of his work is here alluded to? Verse 2. Note 2. (5) What did he affirm in regard to the work of Christ? (6) What did he affirm of Jesus? Verse 3. (7) With what success was Paul's teaching accompanied? Verse 4. Note 4. (8) What action was taken by the unbelieving Jews? (9) Whose house did they assault? (10) What was their object in this? Verse 5. (11) Not finding those they sought, what did they do with Jason (Hebrew, Joshua) and his brethren? (12) What charge did they bring

against the work of the apostles? Verse 6. Note 5. (13) What charge did they lay against Jason? (14) How did they try to prove them traitors to the government? Verse 7. Note 6. (15) How were the people affected by these charges? Verse 8. (16) What was required of those who were brought before the rulers? Verse 9. Note 7. (17) What was done with Paul and Silas? (18) Why may we infer that this was done secretly? (19) To what place did Paul and Silas go? (20) What in this verse shows their continued courage in the work? Verse 10. (21) What is said of the people at this place? (22) In what way did their nobleness manifest itself? Verse 11. (23) What was the consequence of their course? (24) Who were included in the believers at this place? Verse 12.

## NOTES.

1. **They.**—The student will notice that in the latter part of the previous chapter, as also in this chapter, the writer of the book uses the word "they" in speaking of the apostles and their work. In the first portion of the previous chapter the pronouns are "we" and "us." This would indicate that the writer (Luke) did not accompany Paul, Timothy, and Silas when they left Philippi, neither was he with Paul and Silas in the prison at that place.

2. **As his custom was.**—A similar expression to that found in Luke 4: 16, showing the example which Paul was following in teaching in the synagogue on the Sabbath day. It was the same day of the week also as that upon which Christ taught in the synagogue, the day on which the Jews met for worship. Notice also that this Sabbath upon which the Jews worshiped is still denominated by the Spirit of inspiration "the Sabbath." Had a change of the sabbatic period taken place, in consequence of Christ's resurrection, to the first day of the week, the Spirit of Christ, who indited this record, would not now be calling the seventh day "the Sabbath."

3. **Opening and alleging.**—Not simply asserting, as the word "alleging" has now come to mean. The Greek word means "setting forth" arguments, reasons. Paul, with the open Scriptures, was proving to them that he who was the Messiah, in order to fulfil the prophecy, "must needs have suffered;" that he who claimed to be the Christ, and did not suffer as predicted in Isaiah 53, could not be he for whom Israel looked. Then he described the sufferings of Christ, showing in these the literal fulfilment of the words spoken by the prophets.

4. **Chief women.**—"In Macedonia, as in Asia Minor, women occupied a much freer and more influential position than in Athens."—*Professor Ramsey.* "In Macedonia monuments were erected to women by public bodies. Macedonian women were permitted to hold property, and were treated as mistresses of the house."—*M. R. Vincent.*

5. **Turned the world upside down.**—The charge was an unjust one. The world had been already turned upside down. The apostles were engaged in turning it right side up. The world had been so long in the unnatural position, through the influences of sin, that they could see no light in the overturning process.

6. **The decrees of Cæsar.**—Decrees forbidding treason and rebellion. The mob claimed that the decrees were broken because of the teachings of the apostles that there was another king, "one Jesus." The mistake of those times, and the blindness, has a counterpart in these days. Christ is not the political king of this world, as is witnessed by his own words. See John 18: 36. Therefore his kingdom will not "enter the realm of law through the gateway of politics." This erroneous doctrine of the union of the Church and State, or religion and the State, is responsible for the Christian lives that went out during the Dark Ages, and for all the persecution for conscience' sake this world has ever seen.

7. **Security.**—That is, they were required to give bail, either pledging their own persons, or depositing a sum of money, which would be forfeit if the missionaries remained in that place. This is regarded as one of the ingenious devices of Satan to prevent the return of the missionaries, and as the reason why Paul did not return there, as he desired to do. 1 Thess. 2: 17, 18; 3: 10.

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## News and Notes

### FOREIGN.

—There are said to be actually 16,000 sick soldiers in the government hospitals in Cuba.

—Twenty persons were killed and ninety injured by a cyclone near Paris, France, on June 18.

—The Greater Republic of Central America is making arrangements for a general currency for use in all five of the countries comprising that union.

—President Faure, of France, has consented to act as arbiter in the boundary dispute between the Central American republic and Costa Rica and Colombia.

—A report from Athens states that Emperor William has requested the sultan to evacuate Thessaly. No settlement has yet been reached in the peace negotiations of the powers.

—The queen of England is now said to be suffering from almost total blindness. The malady is a most unusual one, a peculiar film having formed over the retina of the eye, which it is impossible to remove.

—Fort Mogoles, near Santa Clara, Cuba, has fallen into the hands of the Cubans after a spirited battle, in which most of its defenders were slain. All the ammunition was captured and most of the survivors were taken prisoners.

—Anti-foreign riots have broken out in the province of Kian-Si, China. The English mission at Wu-Chen has been destroyed, and the refugees have arrived at Kin-Kiang. The Catholic mission was saved by the intervention of troops.

—Stories of shocking cruelties are now coming from the little town of Guifies, Cuba. The new mayor of that place has chastened his office by slaughtering innocent men and women and heaping their unburied bodies near a cave one mile from the city.

—A Havana despatch to the New York *Sun* states that the railway train which was blown up last week by the insurgents carried \$200,000 in \$5.00 gold pieces. This was secured by the Cubans and will be sent to New York to purchase arms and ammunition.

—Extensive strikes and other labor demonstrations are reported from the manufacturing centers of Russia. It is stated that the authorities are unable to cope with the difficulty. Sixty of the advocates of a general strike have been imprisoned, and will be sent to Siberia.

—The Uruguayan rebels have won another victory over the government troops. The battle was a severe one and hotly contested, resulting in much loss of life on both sides. The government forces are being reinforced and preparing for a decisive engagement.

—Fuller reports from the recent earthquakes in India state that the ruin in the province of Assam is appalling. It is estimated that 6,000 lives were lost. Almost the whole of that province has been laid waste, and renewed shocks have been reported from various parts of Bengal.

—It is reported that since January 1 Spain has expended \$8,100,000 on her navy, and orders have recently been received at Havana to transform twenty of the best transatlantic liners into armed cruisers for use in West Indian waters, in view of the strained relations existing between Spain and the United States.

—The town of Tehuantepec, Mexico, containing 15,000 inhabitants, was completely destroyed by an earthquake last week. Every house in the town was shaken down, and the inhabitants are living in tents. Not many fatalities are reported, as the destructive shock was preceded by lighter ones, giving plenty of time for escape.

—A riot occurred at Dublin, Ireland, on June 21, in connection with the celebration there of the queen's Jubilee. A mob bearing a black flag came in collision with a squad of students who were bearing the Union Jack, and a fight ensued in which several were injured. The Irish members of parliament have refused to join in the Jubilee proceedings.

—A despatch to the New York *World* from Havana states that extermination in the island is an appalling, actual fact. The death rate is increasing, and during the next few months it is expected that it will be doubled. Spanish soldiers and pacificos are dying side by side of the pestilence. A Spanish medical official estimates that if the war continues fifteen months longer, the entire western end of the island will be depopulated.

—The superstitious inhabitants of some of the interior provinces of China, through which the new Chinese railroad is to be constructed, are preparing to make sacrifices of children to propitiate the Chinese devil and thus forestall any fatal accidents that may occur on the road, for they consider him responsible for such casualties. So strong is this superstition that it is feared even government interference will not be able to completely hold it in check.

—Primo de Rivera, the new governor-general of the Philippines, has reached the islands and finds about 50,000 armed rebels to contend with, who, it is expected, will soon make an attack upon the principal towns of the islands. In a recent engagement the Spanish troops suffered a severe defeat, and the rebels are making preparations for active hostilities during the rainy season which is now on, when the Spanish will be least able to cope with them.

—June 20 to June 26, inclusive, was Jubilee week throughout all England's possessions, and was likewise observed by all loyal subjects throughout the world in whatever nation they chanced to be. The celebration was in honor of the sixtieth anniversary of Queen Victoria's accession to the throne of Britain. An extensive program was provided to cover the entire week. Sunday, June 20, was accession day, and was honored by special services in every Church of England Church in the world. On Monday the imperial and royal guests and the diplomatic representatives of other nations were received at Buckingham Palace. The principal event of the week was Tuesday's imperial parade, which was characterized as the grandest moving spectacle of modern times. Military and official representatives of every country subject to the queen took part in the great pageant, in which Victoria herself rode behind her eight cream-colored Hanoverian horses gorgeously caparisoned and decked with royal blue and bullion fringe. The celebrations of the week closed with the review of the fleet at Spithead by the Prince of Wales.

### DOMESTIC.

—Stewart L. Woodford, of New York, has been chosen by President McKinley as minister to Spain, and has accepted the office.

—The missionary steam-sailing vessel, "Morning Star," is preparing for another trip to the South Sea Islands, with a company of missionaries.

—New Orleans is suffering from a severe heat wave. Fifty prostrations are reported from there on June 23, with eight deaths from sunstroke.

—Mrs. Dominis, formerly Queen Liliuokalani, has filed with the Department of State, at Washington, a formal protest against the United States annexing the Hawaiian Islands.

—A company of capitalists has begun work on a railroad in Alaska. The railway will be thirty-six miles long, and of the narrow-gauge style, but by its use the route to the gold fields will be considerably shortened.

—The heaviest earthquake shock that has been felt for years in the State of California, took place June 20. Several large buildings were cracked in different parts of the State; but no serious damage resulted, and no lives were lost.

—Robert Cook, of Boston, is now in Pittsburg, Pennsylvania, making arrangements to walk from there to Cincinnati, a distance of 400 miles, on the water of the Ohio River, in a pair of shoes which he has invented for that purpose.

—A tornado which passed through Illinois on June 18 is reported to have caused thousands of dollars worth of damage to property. Four persons were killed and five seriously injured by the destruction of a barn into which they had fled for refuge.

—John W. Foster, who has been in St. Petersburg negotiating with the Russian Government for the protection of Alaska seals, has telegraphed the State Department at Washington, announcing the complete success of his mission. He will soon go on a similar mission to England.

—Several severe storms accompanied by lightning have been reported from the middle and eastern States during the past week, resulting in some loss of life and considerable damage to property. The National History building of the University of Illinois was struck by lightning on June 17, and damaged to the extent of \$75,000.

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# Signs of the Times

OAKLAND, CAL., JULY 1, 1897.

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TRUE religious liberty is the right of the other man to think for himself. The true test of principle is its application on both sides.

SAYS one man, "I believe in religious liberty." This is good, but is it for yourself or the other man. You are a Roman Catholic. Of course you believe in liberty for Catholics, but do you believe in the same liberty for Protestants? This is the test. It matters not tho you believe the Protestant to be wrong, if you believe in liberty, you will grant him equal rights in his error. To him you are in error. What does the Golden Rule say?

THE SIGNS OF THE TIMES believes in religious freedom for all to believe or not believe. It believes this because it believes in Jesus Christ, who said:—

"And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day."

Because man does not in his finite wisdom have power to read hearts, we prefer to leave it all to God's wisdom and God's time, the final judgment. He who knows the love of Christ will seek to instruct, persuade, beseech, and win his fellow-men to ways of truth, but he will not compel.

It is openly charged that some of the leading educational institutions encourage a class of professional athletes who are students only in name, simply that the university or college may stand high in athletics. The reason of this seems to be that in the popular mind institutions of education are graded according to the standing of their boat crew, their football eleven, their baseball nine, their hammer thrower, long-distance runner, or something of that sort. Intellectual advancement in the popular mind seems a secondary consideration, and is made so by the press. The tendency of the world is to brutality; but God has called us to peace and greater conquests than winning a boat-race or taking a city.

READ the story in our Fireside department; you may find your experience there.

WOULD you know what true Sabbath-keeping is?—Read the articles on the "Everlasting Gospel," by Prof. W. W. Prescott, beginning on page 5.

IN this issue will be found the first of a series of articles on "The Turks and the Armenians," by one who has made a study of the subject by both reading and observation. He is well qualified to speak.

## INDEPENDENCE DAY.

IN a little from this the booming of cannon, the crack, and splutter, and fizz, and flame of Chinese fireworks, and the display of bunting, and spread-eagle, high-colored oratory, will announce the arrival of "Independence day," the "glorious Fourth." Against all these ebullitions from a purely human, patriotic, and political standpoint we have naught to say. But we wish to call the attention of our thoughtful readers to the vitally important fact that while all this outward pomp and show are observed, the foundation principles of this government, the principles which gave it greatness and worth, are lost sight of.

Two of the prominent foundation stones in the origin of the republic were the equality of men, and the absolute separation of Church and State, or religion and the State. Their voice was a reëcho of Christ's teaching through the great Reformation. They were new stars of hope in the political sky of the nation. They were magnets which drew the liberty-loving from the oppression of Church-and-State governments to "the land of the free." When the Civil War ended, the last blot was wiped from the escutcheon of national liberty.

But since the war two evils have rapidly risen, and are now assuming gigantic proportions, the one the power of wealth, which is fast enslaving men and forming the "masses" and the "classes," and the other a determined movement to unite Church and State under the misleading names of "National Reform," "Municipal Reform," and "Christian Citizenship." Of the two evils the greater is the last named. The professedly religious forces of the country, which ought to be the conserving forces in the light and influence of a godly life of loving service, in the uplifting of humanity by a pure Gospel, in being indeed the salt of the earth, have thrown themselves into the field of politics, have rejected the Gospel of love for the gospel of force, and are turning the boasted liberty of this nation into a legal fiction. The so-called "guarantees" of our constitutions read the same; the flag floats as proudly as ever in the breezes of heaven, but the liberty which these are supposed to guarantee and represent is gone, so perverted by the construction of courts and officials religiously prejudiced as to exist only in name.

The union of the Church and State will bring destruction to both. So it was in Rome. So it was in Judea. Form alone is not fact. Those who were most punctilious in observing the Passover crucified Him in whose honor the Passover was observed. It is possible for the very symbol of freedom to become the black beacon of hopeless tyranny.

**Why?**—Accidentally we came across a copy of the Dixon (California) *Daily Sun* of June 11, in which is an article headed, "Challenge Is Sweeping; Elder D. W. Hudler Issues a Challenge to Seventh-day Adventists." The article states that he gave them until June 1, 1897, to secure a man to discuss the Sabbath question. This Mr. Hudler thus addresses the Seventh-day Adventist people:—

"Why are you so indifferent? If you believe that the seventh day is binding on all mankind, as you teach for doctrine, why do you not accept my challenge and proposition made in my reply to J. F. Henderson?"

"I wish to say this: You should accept the challenge and proposition or publicly acknowledge that you have no Bible to support the observance of the seventh day or Sabbath under gospel age."

"I have sent the papers containing the challenge and proposition to Battle Creek, Mich., and Oakland, Cal., and I am confident that the Adventist people are aware of the challenge, and my proposition to Mr. Henderson, or any Adventist; and should you not

accept I shall come to the conclusion that you are convinced of your error."

Well, in the first place, we never before heard, so far as we can remember, of Mr. Hudler or his world-wide challenge. And if we had, we do not know why we, or any of our ministers, should stop our work to please Mr. Hudler and give him added notoriety. Why should we accept his challenge? By what law are those sent of God bound to cease their work, and at the behest of every one who calls? And by what law of logic should Mr. Hudler or any one else conclude that any one is convinced of error because his challenge is not noticed? Here then are two good reasons why Mr. Hudler's challenge is unnoticed here at least: (1) We did not know that he lived, or, living, had issued such a challenge; and (2) in the language of one of old, "I am doing a great work, so that I can not come down; why should the work cease, whilst I leave it, and come down to you?" The truth or falsity of any cause is not dependent on the willingness or unwillingness of its friends to debate with every one who demands it.

**We Can Not Do It.**—The Cuban League of the United States of America sends out an appeal to all "ministers and religious teachers of every creed throughout the land" to give "the principal service" of Sunday, July 4, "to the cause of God, liberty, and humanity as represented in the struggle of the Cuban people for independence," and to take up "a special collection" on that day "both to aid the cause of independence and to feed, clothe, and relieve the deserving men, women, and children of Cuba." Now the duty of every minister of Christ is to give every religious service to the cause of God, liberty, and humanity, not for Cubans particularly, but for all, including Cubans. It is the duty of every minister of Christ to preach the only liberty in which man can obtain true and perfect freedom, namely, freedom in Christ Jesus from all sin and sinning. While his heart sympathizes with the suffering Cubans, as well as the suffering everywhere, he can not preach the Gospel of force and of war without being false to his mission as an ambassador of Christ. He holds before man a false, or, at the best, a fleeting hope, and hides from him the only sure hope, Jesus Christ and eternal salvation. And yet many professed ministers of Christ will respond to the call of the League. But how can they so debase their own exalted mission?

SOME professedly Christian people assume that Christians should hope for aggressive Christian work through the mediumship of politics. A late press despatch from Chicago shows how much there is to hope for from a political source. It says:—

"Here is the way the new council starts out: A gambler and saloon-keeper for leader and chairman of the Finance Committee. A saloon-keeper for chairman of the Committee on Streets and Alleys South. A saloon-keeper for chairman of the Committee on Streets and Alleys West. A saloon-keeper for chairman of the Committee on Election. A saloon-keeper for chairman of the Committee on Gas, Oil and Electric Light. A saloon-keeper for chairman of the Committee on License."

Would it not be better for Christians to "seek unto their God"? Would it not be better to seek counsel of his Word, and the aid of his Holy Spirit, than to trust in the arm of flesh ruled by the spirit of strong drink?

FELICE SANITO, cashier in G. Lordi's bank, at No. 62 Mulberry Street, New York, was arrested May 23 by detectives Coyle and Finn, of the Elizabeth Street Station, on a charge of violating the Sunday law. The detectives said that Lordi as well as other Italian bankers were accustomed to do a heavy banking business on Sundays, and that they wished to make a test case of Lordi's. Sanito admitted the charge to be true, but said he opened to accommodate out-of-town customers.

THE *Catholic Mirror* says that "Catholicity is making notable progress among the colored race in the New Orleans Diocese, as the following statistics show: The Catholic negroes number 75,000, and they have 4 churches for their own use. They have 42 schools, with 2,800 pupils. During the past year 556 adults were baptized."