

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

Christ as Teacher.—"And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him." John 7:31, 32.

and the wisdom that filled him. For that, however, they were too proud, and so they took away the key of knowledge; they entered not in themselves, and those that would enter in, they hindered by every means in their power. Luke 11:52.

There was another reason why the wrath of the leaders of the Jews was aroused against Jesus. It was that the people who heard his living words of truth, not only lost relish for the old traditions that the elders retailed, but they actually came to know more than the leaders

Word. If he does not limit it by his own construction, but opens it, and allows the people to see for themselves, it will often be that souls will see more than he does. He who is not willing that this should happen, seeks his own glory, and not that of God; he preaches himself, and not the Word. E. J. W.

GOD'S PURPOSE OF THE AGES.

The One Thing of Worth.

AS RESPECTS man there is but one thing of worth in God's sight, and that is character.



"Never man spake like this man." "He taught them as one having authority." "And they were astonished at His teaching; for His word was with power."

The trouble with the Pharisees and the chief priests was that their character and teaching suffered by comparison with that of Jesus. "Never man spake like this man," was the testimony of the officers who were sent to seize him. "He taught them as one having authority, and not as the scribes." The people listened to him more readily than to them, and this aroused their jealousy. And the people knew that the priests sought his life.

Yet the priests and rulers might have retained the confidence of the people, even in the presence of Jesus, if they had only been willing to learn of him, and accept his Spirit

themselves. "If any man willeth to do his will, he shall know of the doctrine." The rulers were not willing to do, and therefore they did not know; while the poor people who desired to do God's will knew the truth. David said, "I understand more than the aged, because I have kept thy precepts." Ps. 119:100.

It is the earnest desire of every true teacher that the people shall learn, and the more they learn, the better he is pleased. If in time they surpass him in knowledge, then he will be but the more pleased. Even that is a testimony to the value of his teaching. This will often be the case when one leads his hearers to the

The mere image, the contour, the form, the complexion, the mere fact that there are so many pounds of flesh and blood, of oxygen, nitrogen, carbon, phosphorus, is of but little account in the estimation of the Judge of all; for what God prizes above all things is the upright and holy character; "for the righteous Lord loveth righteousness; his countenance doth behold the upright." Ps. 11:7. To Christ he said, "Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Ps. 45:7. "The Lord loveth the righteous." Ps. 146:8.

But does not God love the sinner?—Yes, but

not because of his sin. He does not love him as a sinner, but for what he may become through grace despite his sin. In God's purpose

Sin Has No Being.

It is wholly a negative quantity, entirely outside of his plan. If sin only were involved, that would not for one moment hinder the accomplishment of God's purpose; but character, which is of infinite worth, is involved with the sin, and God in mercy waits to save the character.

Here is God's purpose respecting man: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ; even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him; in love having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good-pleasure of his will." Eph. 1:3-5, R. V. This is God's purpose concerning man, that he "should be holy and without blemish before him in love." This is the character he prizes, not alone in man, but in all his creatures; for it is his further pleasure, "in the dispensation of the fulness of times" to "gather together *in one* all things in Christ, both which are in heaven, and which are on earth; even in him." Verse 10. All, therefore, must have the same character, or division, not unity (oneness), will exist. This is accomplished by God's power. "For we [all who come into his purpose] are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." Eph. 2:10, R. V. "For whom he foreknew, he also foreordained to be conformed to the image of his Son." Rom. 8:29, R. V.

Written before Him.

These are the characters which existed in God's plan and purpose even in the beginning, holy and without blame, loving righteousness, after the image of his Son. These are worthy to exist, characters of life, each having a conscious individuality, expressing in an individual way some one or more of the glorious attributes of the Son of God; and the names of these characters were "written in the book of life from the foundation of the world." Rev. 17:8; 13:8.

Those characters God offers to every soul. Those names are written for the children of earth. To every responsible soul who lives upon earth, God offers the name, the life, the crown. It is for man to choose. God will do the rest.

"PROVE ALL THINGS."

"PROVE all things; hold fast that which is good." 1 Thess. 5:21. A very reasonable exhortation this, and one that should commend itself to everybody's good sense; yet few heed it, and many of those who profess to regard it misapply it.

How are we to prove all things? By what standard shall we test them? Here is where so many fail. Most people will use their own feelings and impulses as the standard. Their natural likes and dislikes determine what they shall hold fast and what they will reject. What they think to be good, they will follow; but

since human judgment is naturally controlled or at least biased by inclination and desire, it is an unsafe guide. "There is a way that seemeth right unto a man; but the end thereof are the ways of death." Prov. 16:25.

For this reason alone, if for no other, it should be apparent to all that we are not to prove all things by sampling them. A thing may taste good, and yet contain a deadly poison. He who makes it his practise to eat everything he sees, in order to find out if it is good to eat, may have his probation cut short. It is far better to apply well-known tests for poisons, and then to eat only that which is proved to be good.

So in the mental and spiritual world. A man is not obliged to dabble in every theory in order to prove it. He who thinks that he must prove every form of teaching by trying its effects on himself will fare worse than the one who tries physical poisons on himself. The system can not stand it. His nature would soon become so corrupted that he would be unable to distinguish the good, even if he got hold of it. But he would never find the good; for the forms of error are infinite, and he who sets himself to the task of investigating all error, so as to know how to avoid it, will never finish. The only thing that he will prove will be his own folly.

Just as there are tests for physical poisons, which can be applied without subjecting ourselves to the influence of those poisons, so we have an infallible test of truth and error. "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Isa. 8:20. The Word of God is truth, and whatever is not in harmony with that is of course error. If we become thoroughly familiar with the Word, error will be revealed on its first approach, and we need have nothing whatever to do with it. The Word of the Lord is his voice, and all that is necessary is for us to know that; for we do not need to talk with a stranger hours or days in order to find out if the voice is that of our most intimate friend.

Least of all must it be supposed that we are to prove the Word of God itself, to see whether or not we should hold to it, or to how much we should hold fast. No; that is the standard that is already proved. "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." Ps. 12:6. "Every word of God is pure." Prov. 30:5. The Word itself is good; hold it fast, and prove all things by it, holding only that which the Word declares to be good. E. J. W.

THEY SEE IT IN ROME.

Why Not in Themselves?

THE *Christian Statesman* of May 15, organ of the National Reform régime, has an article entitled "When Does Church Authority Become the Despotism of Romanism?" In that article, in speaking of "Romanism's attempt to escape from the inherent difficulty of the free government of free moral agents," the editor says:—

It is evident that this attempt leads directly to the denial of the completeness of the revelation of God's will as given in the Scriptures, for every infallible interpretation of moral law by papal authority must

become a part of the revelation of the divine will. It makes the inspiration of the Word of God to count for nothing, for every irreformable papal definition must be as truly inspired as any part of the written Word. It strips every individual member of the church of the right of an orderly appeal to the Word of God—a right all the more strenuously to be maintained in the gospel dispensation since it was recognized as belonging to all while yet the canon of infallible Scripture was incomplete: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Romanism denies this right of appeal and steps in between the divine law and the rational subjects of that law, and cuts off direct relations between them and the divine Lawgiver himself. This is the point at which church authority passes the limits of its proper exercise and becomes the despotism that finds its fullest development in the formulated dogma of infallibility.

And yet the thing charged against Romanism is just what the *Christian Statesman* is laboring for. The efforts may be put forth in different ways, but the result is the same. The theory of Romanism is that the "church" is infallible, and therefore all outside of her pale are in error, and that those who persistently remain in error, notwithstanding her efforts to win them, should be adjudged as heretics, and be turned over to the civil power to be punished, because such wilful heretics are enemies to the State. In doing this she is acting in God's place, and of course her decision is a part of the revelation of the divine will.

National Reformers do not claim infallibility; nevertheless, they interpret the divine will; they ask the State to become a "Christian State" by enacting into organic and statute law *their interpretation* of the divine will; and then the State, standing in the place of God, should proceed to execute against all those who will not submit to such legalized interpretation the sentence written,—fine, imprisonment, confiscation of goods, and death,—for the last penalty is involved in the first. Such legalized interpretation "makes the inspiration of the Word of God to count for nothing." "It strips every individual member of the church of an orderly appeal to the Word of God." This legalized interpretation "steps in between the divine law and the rational subjects of that law, and cuts off direct relations between them and the divine Lawgiver."

Does the reader ask for an instance of this?—It is found in the National Reform interpretation of the Fourth Commandment. God therein declares that "the seventh day is the Sabbath of the Lord thy God," but National Reformers say, "Nay, but that means the first day, and the Christian State should enforce that day as the Sabbath." Now if this does not as truly come in between man and God as Romanism does, we do not know where a parallel to Romanism can be found outside of the Roman Catholic Church. But the *Statesman* condemns one; will it condemn the other? If Romanism is to be condemned because it adds to the revelation of the divine will mere human interpretations as infallible and essential, is not National Reformism—tho it be called Protestant—to be condemned for adding to the revelation of the divine will its own interpretations enforced by a fiction called the "Christian State"? We wish our National Reform friends would show us the difference in the results, and wherein either is Christian.

General Articles

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

HIS WORK.

FROM out that darksome wilderness
With its temptations sore,
Where Satan armed his angry hosts
And hurled his bolts of war—
From 'neath its somber covering,
Its battlements unseen,
There walked with slow and fainting steps
The lowly Nazarene.

He fought with fallen angels there
This world's redemption strife—
Fought for a boon but few would crave,
The yielding of His life.
Twas not the martyr's name He sought,
Nor glory nor renown:
He fought to die that we might live
To wear the victor's crown.

The earth reeled in her drunkenness;
Vain did the wretched cry;
The fallen groveled where they lay;
The priesthood passed them by.
The withered hand was withered still;
The leper was unclean;
The cripple knew no healing touch
From pitying Nazarene.

But now the wilderness was won.
Fresh from His victory
The famished Prince of Heaven sought
His blessed Galilee.
Along her rugged, wind-swept shores,
With fisher dwellings spread,
The Prince of Heaven first broke for man
The true, life-giving bread.

How hallowed are thy tossing waves,
Thou childish, fretful sea!
How sacred are thy speaking shores,
Thou hill-girt Galilee!
Couldst thou His gracious words repeat,
His healing power command,
How would we seek thy foot-worn shore
To worship on thy strand!

Thine every wave in speaking tones
A story tells to me
Of chains that fell from captive limbs
By storm-tossed Galilee.
No wonder that His fame was voiced
Through all the region 'round:
His words a healing lotion were
For every bleeding wound.

His was the "Great Commission" from
The Lord of light above,
To preach the Gospel to the poor
And show God's wondrous love;
To heal the broken heart, and set
The fearful captive free;
To liberate the bruised and bound
And make the sightless see.

That was the Master's mission, that
The mission He bestows
On all who would that fair land see
Where life's pure river flows,
Or who that glorious morn would greet
Whose dawn e'en now appears,
When Eden's flowers shall bloom again,
Tho' dead six thousand years.

CHARLES M. SNOW.

THE OBJECT OF CHRIST'S SACRIFICE.

CHRIST was sent to represent God in humanity. When he came to our world, his divinity was clothed with humanity, that humanity might touch humanity, and divinity lay hold of the throne of divinity. Thus moral power was brought to man. When God's Word is understood by us, we shall better understand the work and mission of Christ, and shall be able to trace out his working in behalf of humanity. For our sakes Christ became poor, that we through his poverty might be made rich. He

descended in humiliation from depth to depth in our behalf until he reached the cross. He could go no farther in self-denial and self-sacrifice. It was impossible for divine condescension to reach a lower depth. This wonderful sacrifice moved all heaven, and can we look upon it without our hearts breaking at the sight?

Christ came to communicate the life of God to humanity. He declared, "I live by the Father," my life and his being one. "For as the Father hath life in himself; so hath he given to the Son to have life in himself." "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me."

These words offended many of the disciples. Because of the earthliness of their minds, his words were insufferable to them, and they misinterpreted their meaning. "This," they said, "is an hard saying; who can hear it?" Who can consent to any such talk? But Christ does not soften down his symbolical representation. All who desired could trace out the truths concerning his person and office. "Doth this offend you?" he asks. "What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." In giving his flesh and his blood for the life of the world, Christ gives eternal life to all who will receive it in faith. No human being can be nourished by the food which another eats. Each must eat for himself. And so it is that in eating the words of Christ, each must receive for himself. Thus we eat the flesh and drink the blood of the Son of God. In obedience to his Word, we become partakers of the divine nature in the same way as our bodies are built up from the food we eat. Those who eat the flesh and drink the blood of the Son of God become one in spiritual life with Christ.

Christ will receive all who come unto him by faith. Yet thousands are perishing in their sins, heedless and reckless in their disobedience of God's law. And many in their blindness become offended, because they are meeting a false standard. It is the loving and obedient heart that will come unto Christ; and his promise is, "Him that cometh to me I will in no wise cast out."

Altho' the sacramental service is not mentioned here, yet it is embodied in the figures presented. As the believer celebrates the ordinance in spirit and in truth that keeps before the mind the crucifixion of the Lord, he is eating the flesh and drinking the blood of the Son of God. Through faith these representations of Christ can be clearly understood. The Holy Spirit will prepare the mind and quicken the perceptive faculties to grasp the grand truths conveyed in them.

"From that time many of his disciples went back, and walked no more with him." These men had joined themselves to Christ as learners. But their carnal mind interpreted literally the figure Christ presented. They were gross in their understanding. This we shall see in every age of the world. As long as time shall last, the wheat will be found among the tares, and the tares among the wheat. But "by their fruit," Christ declares, "ye shall know them."

The lesson that we are to learn is that whenever the counsel that God chooses to send is neglected, it will certainly place man in a posi-

tion of distrust and suspicion. If he does not thoroughly reform the defects in his character, if he does not die to self, he will separate farther and farther from righteousness and truth.

We need not be surprised if we pass through a similar experience. Men who do not make Christ their all and in all, but have a superficial faith, will not understand the words of Christ. Many unite themselves with Christ expecting to secure some temporal advantage, but the Gospel requirements offend them. Not having united with Christ to do the will of God, they have no spiritual life. Had they received his word, they would have had understanding. Said Christ: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him."

But not all of those who had heard and believed in Christ were to turn away from him. To his disciples Jesus said, "Will ye also go away?" Simon Peter answered: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon; for he it was that should betray him, being one of the twelve."

The desire of the disciples was to be with Christ. "To whom," said they, "shall we go?" Shall we go back to seek counsel of the formalist? We can not understand why so many go away. The thought arose in their minds that Christ had made a mistake in speaking words that would offend. These disaffected disciples, they thought, might have been held if Christ had not spoken so decidedly in regard to partaking of his flesh and blood. "But," said they, "shall we leave the great Teacher? The scribes and Pharisees have dealt most unfairly with Christ. Shall we teach the tradition of the elders? Shall we take sides with them in lifeless formalism, in teaching for doctrine the commandments of men?"

Christ yearned over his disciples. He longed to have them come into sacred relationship with himself, and understand him. To believe in Christ is something more than a mere sentiment. It is a living faith in a personal Saviour, who can and will ransom from sin. The Saviour foresaw that in the hour of temptation every one of his beloved disciples would be severely tested, and he told them that his words would be understood after his crucifixion, his resurrection, and his ascension. "The Holy Ghost," he said, will "bring all things to your remembrance, whatsoever I have said unto you." And he comforted them with these words: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

This assurance of our Saviour should be sufficient to teach us the importance of living the life of Christ in this world, that we may lay hold of the future immortal life. We should put every faculty of mind and heart to diligent effort proportionate to the value of the reward presented, even everlasting life. Our service for God is to decide our eternal destiny.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" And is it

not wholly appropriate that the same question should come to us, when so great love has been expressed for us in the gift of Christ as our ransom,—How shall we not freely give him all things? When such love has been expressed in our behalf, shall our love and gratitude be only as a ripple on the surface?

Of every Christian the Lord requires growth in efficiency and in capability in every sense. He has freely given even his own blood and suffering to secure our obedience. Do we strive to keep a vital connection with God, so that we shall realize our obligation? Do we feel that all we have is a loan from Jesus? It is not our own. We are stewards of his grace, placed in charge of his goods. Our talents must be used, not for self-serving, but in devoted, whole-hearted service for God. And it is only those who receive his Word, his life, who can do him service from pure and loving hearts.

MRS. E. G. WHITE.

THE TURKS AND ARMENIANS. No. 3.

Bearing of the Recent Massacres on the Eastern Question.

OUR last article closed with a study of Dan. 11:40, where the Turkish power is introduced, and where we learned that in 1798 there would be a conflict, first between the Egyptians and the French, and then between the Turks and the French. We now look to history, not to see if this took place, for by the fact that it is in the prophecy we surely know that it would occur, but to learn how it was accomplished. History answers that in 1798, in May, the French declared war on Egypt. Napoleon headed the expedition. First, Alexandria was taken and fortified; the French gained victory after victory till the great battle of the Pyramids was fought, which placed them in possession of Egypt. In the meantime, the sultan of Turkey declared war against the French and marched towards Egypt. Napoleon at once set out to meet him. The two armies met in Palestine, at Acre, just north of Mt. Carmel, on the shores of the Mediterranean. The manner and result of this meeting are described in the latter part of verse 40.

While the forces of Egypt made but a feeble resistance, fitly expressed by the term "pushed at him," the king of the north, the Turks, came down against the French like a "whirlwind," or with irresistible power. They came with "chariots, and with horsemen, and with many ships." The Turks and Arabs are a wandering people; their ideal is to have a fine riding horse and good arms. Nearly all travel in Turkey is on horseback, or with camels or ponies. Hence, in case of war, Turkey can easily assemble large numbers of horsemen. This is a characteristic feature of the nation; the prophetic description contains these distinguishing features of nations, making the application easy and certain.

Note also the expression "many ships." At this time, Turkey had a strong fleet; and it followed near the shore, abreast of the land forces. The British, fearing that the French might gain the ascendancy in the Orient, sent their fleet to aid the Turks; thus there were most literally "many ships" in this conflict.

The outcome of this strife is plainly indicated by the words, "and he," the king of the north, the Turks, "shall enter into the countries, and shall overflow and pass over." Napoleon was not able to resist this "whirlwind" from the north, and for the first time sounded the note of retreat. The remainder of the chapter is

devoted to a description of the career of the Turk till his end.

Verses 41-43 describe his conquests after this victory over the French, specially naming Egypt as one of the countries that should "not escape." Egypt was conquered by the Turks and placed under tribute, as indicated in the expression, "But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt." Then follows the expression, "The Libyans and the Ethiopians shall be at his steps." One is forcibly reminded of this expression on viewing the sultan when he goes to the mosque on Friday for prayers. He goes in state. Large bodies of cavalry and footmen are drawn up, guarding both sides of the way from the palace to the mosque; and prominent among these are the black soldiers from Africa; thus, even today, "Libyans and Ethiopians" are "at his steps."

"But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many." Verse 44.

This verse indicates very plainly that after this conflict and victory in the south, the Turk would have trouble from the north and east. Turkey has had trouble with the Persians and Armenians from the east and Russians from the north. Those familiar with the history of the Crimean War will at once observe how strikingly it fulfilled the statement made in the latter part of this verse.

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Verse 45.

All the previous part of this prophecy has been fulfilled. Verse 44 brings us down to our day; the events described in verse 45 have not yet taken place; but as we shall see by a study of the verse, these events are in process of fulfillment, and hence this becomes to us one of the most interesting parts of the Bible. It is of interest not only in a general way, but in a specific sense; it brings to view the end of the Turk; and when the Turkish Empire comes to an end, it means more than simply the cessation of one of the many nations of earth; for in the following verse, which is but a continuation of the conversation of the angel, we read:—

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

Michael is Christ; to "stand up" is to reign. Hence at the very time when the Turk is overthrown, Christ comes to establish his kingdom, the resurrection takes place, and this is a time of trouble for the world such as never has been. Hence every nation and every soul is concerned in the end of the Turk; for his end means the end of all things earthly. Every man, whether he is indifferent to the fact or not, is certainly interested in this question; he can not help being, even if he would not be, for when the end comes, all are involved. Therefore, every man should study with special care this verse and the course of events here described.

After his troubles from the east and north, it is said of the Turk, "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain." This plainly indicates that his capital, or palace, will be transferred before he comes to his end. It also makes very plain to what place it will be removed. "The glorious holy mountain" is an expression applied to Mount Zion. See Ps. 48:1, 2; Zech. 8:3. This is in Jerusalem, and

is also "between the seas,"—the Dead and the Mediterranean. Hence, before his end the palace of the sultan will be transferred from Constantinople to Jerusalem.

It is an interesting fact that some of the Turks expect the same. While in Nicomedia in 1895, holding Bible studies with believers, we learned what a Turkish judge had to say on this subject. Said he, "We know that sooner or later the powers of Europe will drive us out from Constantinople; and when they do, we know where we shall go; it is to Jerusalem; and when we are there, the nations of earth will gather about us; but at this juncture, Mohammed and Jesus will come [they believe that Jesus is a prophet, but inferior to Mohammed] and give us victory over all these nations." We will have occasion to refer to this later. In our next, we shall consider more fully the end of the Turk.

H. P. H.

THE EVERLASTING GOSPEL AND THE UNCHANGEABLE SABBATH.

The Sabbath and Righteousness by Faith.

THE Gospel "is the power of God unto salvation; . . . for therein is the righteousness of God revealed from faith to faith." It is "not by works of righteousness which we have done," but "we through the Spirit wait for the hope of righteousness by faith." This has been the only hope of salvation in all the ages. It was *by faith* that Abel "obtained witness that he was righteous," and thus all the saints of old "*through faith* . . . wrought righteousness." The experience of the Christian is wholly of faith. He receives Christ by faith, through believing on his name (John 1:12), and as he has received him by faith so he walks (Col. 2:6), and Christ dwells in his heart by faith (Eph. 3:17), and the life which he now lives in the flesh, he lives by the faith of the Son of God (Gal. 2:20), and indeed without faith it is impossible to please God. But this life of faith is none the less a real life. It is a life of the most earnest activity, in which all the works are "wrought in God." In Christ we see this experience in its perfection. He said, "I live by the Father" (John 6:57), "I do nothing of myself" (John 8:28), and, "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works" (John 14:10). This was righteousness by faith, a life in which self did not appear at all. Revealing ourselves in our lives, or living unto ourselves, is sin, but Christ has "died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. 5:15. Thus "he shall save his people from their sins."

Entering into His Rest.

So it is evident that to be saved from sin is to be saved from our own works, and to cease from sin is to cease from our own works, that the works of God may be made manifest. We become wearied with our own works, and sin is a heavy burden, but the gracious invitation is spoken to us: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find *rest unto your souls*. For my yoke is easy, and my burden is light." Matt. 11:28-30. But this is the very heart and soul of Sabbath-keeping, entering into *his* rest. This is made very clear by a consideration of this subject as presented in the fourth chapter of Hebrews. And first let it be noted that the chapter is dealing with the seventh day. "For he spake

in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest." Heb. 4:4, 5. Thus when the Lord speaks of his rest he is talking about the seventh day. This also appears in the fourth commandment, where it is said, "But the seventh day is the Sabbath [rest] of the Lord thy God."

What Is His Rest?

Let us now read the scripture: "And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the Gos-

pel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest; altho the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief; again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts. For if Jesus [Joshua] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his [God's] rest, he also

hath ceased ["rested," R. V.] from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. 3:18 to 4:11.

It is easy to see that God's rest here spoken of, which is found in the seventh day, is righteousness by faith. They could not enter in because of unbelief, they came short of it because of a lack of faith, and there is the same danger that for the same reason we "should seem to have come short of it" (R. V.). "All have sinned, and come short of the glory of God" (Rom. 3:23), and have come short because of sin, but "whatsoever is not of faith is sin" (Rom. 14:23), and so through this lack

of faith we are not saved from our own sinful works, and therefore come short of entering into his rest. But "this is the work of God, that ye believe on him whom he hath sent" (John 6:29), and "we which have believed do enter into rest," since we enter into a completed work which has already been wrought out for us in Jesus Christ, just as "the works were finished from the foundation of the world." But this is righteousness by faith, "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." Rom. 3:22.

In the scripture quoted above two things are said to remain: First, "That some must enter therein" (into his rest), and second, "A

of Sabbath-keeping, "for he that is entered into his rest, he also hath ceased [rested] from his own works, as God did from his."

What the Keeping of the Sabbath Is.

The keeping of the seventh day Sabbath is therefore the very opposite of righteousness by works, but is rather righteousness by rest, entering into his rest by faith. Instead of being the bondage of the law it is the freedom of the Gospel, the good news of release from all our own works and their consequences through the acceptance of his work in our behalf.

It is perfectly evident that no one can enter into God's rest except where that rest is, and as the seventh day is the only day on which

he has thus rested and therefore declared to be his rest (Sabbath), so we can not enter into his rest by keeping any other day than the seventh day, but the rest into which we thus enter in the real keeping of the Sabbath on the seventh day of the week enables us to rest in the Lord during all the other days of the week. The Sabbath is thus like the spring whence flows the water of life, but without the fountain the stream would be impossible. The inquiry would naturally arise in many minds whether those who have never heard of the seventh-day Sabbath have therefore been cut off from the blessing of rest in the Lord. It is sufficient to say that, while rest in the Lord would have been impossible for any one had it not been for the Lord's rest which he has inseparably connected with the seventh day of the week, yet God holds man responsible only for the light which he gives to him. But when new light shines upon us we are to walk in the light. No one who has never received the light of the Sabbath



rest ["keeping of a Sabbath" margin] to the people of God." A careful reading of the context will show that these two things are one and the same experience, for the entering into his rest *remains* because "they to whom it [margin, "the Gospel"] was first preached entered not in because of unbelief," and therefore a keeping of a Sabbath remains. Furthermore, "The wicked are like the troubled sea, when it can not rest. . . . There is no peace, saith my God, to the wicked" (Isa. 57:20, 21), but "thou wilt ordain peace for us; for thou also hast wrought all our works in us" (Isa. 26:12); "for it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). All this is the experience

truth in days past, needs to throw away any of his past experience because this new truth is revealed to him, but should gladly accept the blessing in it for him, saying with the apostle Paul, "I obtained mercy, because I did it ignorantly." And so by the experience of Sabbath-keeping the righteousness which was before *imputed* by faith is now *imparted* by the same faith, and so one enters more fully into the fulness of the blessing of the Gospel of Christ.

Since there is only one rest and that is God's rest, and since he rested on the seventh day of the week and on no other day, it is evident that there has been and can be only one Sabbath. There has been only one Gospel through

all the centuries, the Gospel of righteousness by faith, the acceptance of the work of God in Christ for us in the place of our own works, and this Gospel is constantly preached to us in the ever-recurring and unchangeable Sabbath.

W. W. PRESCOTT.

"CONSECRATED PATRIOTISM."

THIS is the term used by Dr. Charles Roads, editor of the *Keystone Endeavorer*, to indicate the duty of Christians to hold and control the Government of the United States. In claiming that America is founded in Christianity, that "the past is securely Christian," he says:—

We might form a sublime group of our Christian founders by setting Columbus kneeling on San Salvador and claiming this New World for Christ, by showing Washington on his knees at Valley Forge, and Franklin moving to call in a chaplain at the Constitutional Convention, and even Jefferson appealing to God in the Declaration of Independence. In the foreground we would put Lincoln finding peace with God, as he declares on the Gettysburg battle-field, and holding coins with the words, "In God We Trust."

Inasmuch as this sentiment was sent forth in conjunction with the Christian Endeavor prayer-meeting topic for July 4 (we quote from the *Christian Statesman*), it should receive at least a passing notice. As to Columbus "claiming the New World for Christ," let history testify:—

At sunrise, the boats being lowered, Columbus, with the royal standard of Castile, and the brothers Pinzon bearing each a flag with a green cross, were rowed to the shore. Columbus first stepped on the beach. All knelt down, kissing the ground, with tears and thanks to God. Then, rising and *drawing his sword*, Columbus, as grand admiral and viceroy, unfurled the royal banner, *took possession in the name of the crown of Castile*, and named the island (one of the Bahama group) San Salvador.—*American Cyclopædia*.

The same authority states that seven years after the death of Columbus, "a marble tomb was placed over his remains, with an inscription ordered by the king," which in English reads, "To Castile and Leon a new world gave Colon" (Columbus). So, instead of taking America (he took only some adjacent islands) for Christ, Columbus, with drawn sword, took what he did take for the "crown of Castile." Now if this meant an authoritative taking of America for Christ, an act at all binding upon Americans of to-day, and as no one has a right to take anything from Christ, whom the Endeavorers claim is this world's King, then it is the duty of Americans to restore America to "the crown of Castile," now Spain.

But this is not all of the logical outcome of the idea that Columbus claimed the New World for Christ. The admiral had his commission from Ferdinand and Isabella, sovereigns of Leon and Castile, who were Roman Catholics of the most radical type. By their decree the Inquisition was established; and by their support it was maintained; and for their loyalty to "the church" they were preëminently entitled "*The Catholics*." When Columbus landed on San Salvador, he carried the royal standard of Castile and a green cross and a sword. Thus he went not only under the auspices of the government of Castile, but also of the Roman Catholic Church; and whatever of religion there was in his claiming the New World for Castile was confined to the Catholic religion and loyalty to Rome. This was the extent of his "consecrated patriotism." Therefore if his claiming this New World in the name of the Roman Catholic Church meant taking it for Christ, then that church is still entitled to it, and a "consecrated patriotism" must acknowledge the right.

The reference to "Washington on his knees at Valley Forge" shows only an individual act of worship; he represented no one but himself while in that attitude, and his sentiment, as expressed in at least one public document, was that the government of the United States "is in no sense founded on the Christian religion." As to Franklin's calling for a chaplain for the Constitutional Convention, it is not at all surprising for one to do this who had been reared under a Church-and-State government, from the influence of which many of the patriots of that transition period never became entirely emancipated. As to Jefferson, his emphatic declaration was that "it is wicked and tyrannical to compel any man to support a religion in which he does not believe."

But the climax of incongruity is in the thought of "Lincoln finding peace with God" while on a battle-field "holding coins with the words, 'In God We Trust.'" His speech "on the battle-field of Gettysburg" was on a memorial occasion in commemoration of the nation's trust in its army,—in the efficiency of its weapons, the prowess of its generals, and the endurance of its troops. The very fact of his or any of the people's having coins at all is evidence of trust in the government; and the words on those coins, "In God We Trust," do not add a farthing to their value in the estimation of any one. The sole value of that coin as metal is in itself and in the demand for its kind, and its sole value as money is in the government's stamp, regardless of the sentimental inscription, "In God We Trust." There is but one way for any man to find peace with God, namely, by faith in the Lord Jesus Christ. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

Patriotism means loyalty to one's own country. Webster says it is "the passion which aims to serve one's country." Then the patriotism of the Arab, the Moslem, or the Zulu may be as "consecrated" as that of the American. The "consecrated patriotism" of Columbus, or Washington, or Franklin, or Jefferson, or Lincoln, would have led them to take the sword against any and every other nation, yea, against parts or parcels of their own nation. However commendable such patriotism may be from the standpoint of civil government, it has no claim to being in any sense Christian. Loyalty to one earthly government is no more Christian than loyalty to any other earthly government. When the Scripture says, "The powers that be are ordained of God," there is no distinction as to which of the powers. They are all classed together. When the first universal civil government was ordained, God placed over it Nebuchadnezzar, a gross idolater, who took the vessels of the temple at Jerusalem and laid them up in the house of his false god in Babylon. Three universal kingdoms succeeded Babylon, in the providence of God, and all were governed by pagan rulers. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." Dan. 4:17. And when the last of these universal kingdoms, Rome, formally espoused the Christian religion, and essayed to enforce its recognition upon all subjects (as the "Christian Citizenship" votaries are striving to do at the present time), it became more corrupt, more cruel, and more intolerant than all of its predecessors. And the "consecrated patriotism" that is now being urged in the name of Christianity is most certainly, if unwittingly, leading to the same goal.

The only true Christian patriotism is loyalty to the kingdom of Christ, which he has himself said "is not of this world." W. N. G.

CONVERSION.

IN the fourth chapter of Ephesians, verses 21-24, occurs one of the most striking illustrations of the way of conversion found in the Scriptures. Here are the words: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness, and true holiness." The very science of conversion is revealed in these words.

By "old man" we are to understand a natural man, anyone, before converted to Christ. The change from nature to grace, from sin to righteousness, is so great that it is illustrated by the idea of an old man who is made young again, or is all made over. The old man is full of sin. He is "corrupt." He has been seduced and molded by "deceitful lusts." He has been led to believe that there is happiness in those things, but he is deceived. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The "pleasures of sin" are followed by quick remorse, loss of peace, unhappiness, misery, and often by disease and death. Finally "the second death" is the portion of all who do not repent.

Sin is a great deceiver; it promises everything and restores nothing. Happiness here and hereafter can only be attained by putting it away. It must be "put off." The word "consecration," as used in verse 22, means more than our words,—it means the whole bent of the mind and manner of life. All must go. The old man, selfish and corrupt, must take his departure forever. The new man—the new tenant, will not come in until the old man vacates.

In another illustration of the same truth (Rom. 6:6) Paul insinuates that the old man comes to his end by death. "Knowing this, that our old man is crucified with him [Christ], that the body of sin might be destroyed, that henceforth we should not serve sin." Christ by his crucifixion and death made a way whereby all our sin may be destroyed. This includes the sinful nature which we inherit from Adam. It may be crucified with him and the body of sin destroyed, so that we no longer are his servants. So that we may say:—

"My sin, O the bliss of the glorious thought!
My sin, not in part, but the whole,
Is nailed to His cross, and I bear it no more.
Praise the Lord, praise the Lord, O my soul!"

Not only is the former life put off—crucified and destroyed, but there is a change wrought, so that the new man appears. "Be renewed," says Paul, "in the Spirit of your mind." The mind is changed, converted, and becomes a new mind, hence, the new man.

But my friend, the scientist, tells me that character is fixed by formation and structure of the brain cells, that a long period of time is necessary to cause the formation of the brain in a certain way, and that a long time must be required to make a change in the brain; and hence in the character.

This idea of the scientist that character is denoted by the structure of the brain only adds a new beauty to the work of conversion. No doubt it is true that the very structure of the brain in the shape of all its minutest cells denotes the character of the man; that those cells have taken their peculiar shape because of his conduct; that all of the continuous actions of his life have left their impression, so that if we could understand it, we could see and read in the very shape and convolutions of the brain lust, hate, envy, selfishness and every sin.

A man starts out in life with but one object, to secure property. His whole soul is devoted to the cultivation of the plant of selfishness. How that plant under his careful tending does grow! He has nothing to give to the cause of God or for any benevolent purpose. He turns a deaf ear to the widow's prayer, or perhaps takes her little all through some carefully planned scheme, duly sanctioned by law; drives sharp bargains everywhere, and, like the horse leech, ever cries, Give, give. Even his own children, bone of his bone, and flesh of his flesh, are scrimped in food, poorly clad, and dwarfed in mind, that his hoard may grow larger; and at every step in this direction his brain takes on a more decided cast to intensify and perpetuate his evil disposition.

But granting all this, can not God change it? "Is there anything too hard for the Lord?" His power, who can measure it? He can change a thing gradually, or he can do it suddenly, as it shall please him. At the creation his Spirit moved upon the face of the deep, and order, beauty, and light came from chaos and darkness. So when God's Spirit moves upon the more wonderful deep of the human mind, and that mind, responding to the good revealed, submits to the better way made known, the whole is changed, the very structure of the brain is altered, so that as one might previously read in its very structure and shape every evil, he now may see every good. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. God would put something of the knowledge of his glory of character in our minds. He reads our minds more easily than we read the printed page, and no experienced printer could change the type and make a new proof so easily or quickly as almighty power can change the human mind from sin to righteousness.

True conversion brings this change, so that, as Paul himself said, "Therefore if any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new. And *all things are of God.*" 2 Cor. 5:17. So the new man, with a new mind, "which after God," according to God's wonderful working and character, "is created in righteousness and true holiness," takes the place of the old man. To use it is a miracle, but there are no miracles with God. It is easier to him than the performance of our simplest tasks are to us. Who does not desire to submit his mind to the influence of the Spirit of God, so that it may be changed, recreated in the likeness of the mind of the Son of God, and put on the "new man," "created in righteousness and true holiness," thus becoming a new creature in Christ Jesus?

M. E. K.

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INCOME OF THE POPE.

THE *Bible Echo*, of Australia, quotes the following from a Catholic journal, showing the funds at the personal disposal of the pope: "Pope Leo XIII. derives his revenue from three sources. One is the interest of the vast sum left by Pius IX. in the pontifical treasury invested chiefly in English consols. This interest amounts to £125,000 a year. Another source is the Peter's pence contribution, which, in spite of the very great reduction in late years, averages about £23,000 annually. The third source is the Apostolic Chancery, the receipts of which include sums received for titles and decorations, privileges of the altar, private chapels, etc., and aggregate about £104,000 a year. The entire annual income of Leo XIII., therefore, is about £252,000."

JEWISH CUSTOMS AND TRADITIONS.

(By an Israelite.)

Sabbath Laws.

THE Saviour when on earth performed many mighty miracles, and a large share of them were accomplished upon the Sabbath day. It was doubtless a wise purpose upon the part of the Master to select this sacred day to do these wonderful cures, as the meaning of the Lord's day was almost entirely forgotten because of the multitude of traditions built up to interpret its proper observance. Referring to the miracle performed at Bethesda upon this day another has written the following: "A controversy now took place in regard to the true claims of the Sabbath law. Jesus had purposely chosen the Sabbath day upon which to perform the miracle at the pool. He could have healed the sick man upon any other day of the week; also he might have cured him, and avoided arousing the indignation of the Jews, by bidding him take up his bed and depart. But a wise purpose underlay every act of Christ's life on earth; everything he did was important in itself and its teaching. . . . The Sabbath, instead of being the blessing it was designed to be, had become a curse through the added requirements of the Jews. Jesus wished to rid it of these incumbrances and leave it standing upon its own holy dignity."

It would be impossible in one brief article to do more than touch upon a few of the Sabbatic laws; for it must be remembered in order for a Jew, in the time of Christ, or even at the present day, to keep a Sabbath aright, he must know 400 laws in addition to the command in the Decalog. And Rambam, one of the great Jewish commentators, who lived somewhere in the eleventh century (?) in his compendium of "Sabbath Laws" occupies more than 170 folio pages. The reader can form some idea why Christ accused the scribes and Pharisees of binding heavy burdens upon the shoulders of the people which it was impossible for them to bear. The apostle Peter mentions this fact later in his experience. And, according to the Talmud, the man who did not perform each detail of every such law, made himself liable to punishment of flogging or even death. And doubtless it is this thought that called forth the following statement from the Saviour, "Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill?" To show that this is not an exaggerated statement I quote the following:—

To rest on the seventh day from work is an affirmative precept; for it is said, "On the seventh day thou shalt rest." Whosoever therefore does any work annuls an affirmative and transgresses a negative precept; for it is said, "Thou shalt do no manner of work." What is meant by being guilty on account of work?—If it be done voluntarily and presumptuously, the meaning is that he is liable to excision, and if there were witnesses and a warning, he is to be stoned.—*Hilchoth Shabbath.*

Some of these laws are cruel, as they deny man the common comforts of life as well as the privilege of saving his own life or of any other person:—

Whosoever does any work on the Sabbath, even tho he does not do it for the sake of the work itself, is nevertheless guilty. How so? If, for instance, a man extinguishes a lamp, because he wants the oil or the wick, and wishes that it should not waste nor be burned, or that the earthenware part of the lamp should not be cracked; inasmuch as the extinguishing is work, and his intention was to extinguish it; altho the mere act of extinguishing it was not the ultimate object, but, on the contrary, the saving of the oil or the wick or the earthen lamp, he is, nevertheless, guilty. And in like manner whosoever removes thorns a distance of four ells in a public place, or whosoever extinguishes coals to prevent

the public from being injured, is guilty; altho the ultimate object was not the extinguishing or moving, but he simply intended to prevent the injury, he is guilty; and so in similar cases.—*Ibid.*

It was Christ's purpose to save life; the Pharisees' object to destroy it. Perhaps this thought can be better appreciated by the following law:—

A Gentile woman is not to be delivered upon the Sabbath, not even for payment, neither is the enmity to be regarded. It is not to be done tho no profanation of the Sabbath should be implied. But the daughter of a sojourning proselyte may be delivered, . . . but the Sabbath is not to be profaned on her account.

What a contrast to the Saviour's interpretation of the law,—"The Sabbath was made for man, and not man for the Sabbath." Mark 2:27. The exactions and precisions of Sabbath observance had gone so far that it was made almost the test of a man's religion. By the good works performed on this day he should secure a home in the kingdom of God. Thus a premium was put on the performance of external rites, while a man who was really fearing God and not observing the day according to the ideas of the scribes and Pharisees was considered a blasphemer, and worthy of death. And this is why they hunted the Saviour so much, and put spies on his track to watch him, hoping they might learn of many things he did on this day, and obtain for him the death sentence. Some of the laws putting a premium upon those who keep the Sabbath only from an outward point of view are as follows:—

Rabbi Chiia, the son of Abba, says, in the name of Rabbi Johanna, whosoever keeps the Sabbath according to its constitutions, even tho he were an idolater like Enosh, he shall be forgiven. . . . Rabbi Judah says Rav says, to every one who makes the Sabbath a delight, the desires of his heart are given. . . . Rabbi Judah says Rav says, if Israel would keep the first Sabbath according to its constitutions, no nation or tongue should rule over them.—*Arbah Turim, Orach Chaim, 242.*

In many of these laws quite a distinction is made between Jews and Gentiles; some things that are lawful for the Jew are unlawful to be done for the Gentile. For instance:—

If Gentiles and Israelites live together in one court, even if there be only one Israelite and a thousand Gentiles, and a ruin fall on one of them, the rubbish is to be cleared away on account of the Israelite. If one of them had gone by himself to another court, and that court fell upon him, the rubbish is also to be cleared away, for perhaps this one was the Israelite, and the rest were all Gentiles. But if they all set out to go from this court to another court, and during the time of their moving one of them separated and went to another court, and a ruin fell upon him, and it is not known who he is, the rubbish is not to be cleared away. For as they all moved together it is certain that the Israelite was not amongst them; and every one who separated from them whilst going is to be reckoned as belonging to the majority.—*Hilchoth Shabbath.*

What a different spirit was manifested by the Saviour! It made no difference to him whether it was a Jew or Gentile that needed help on the Sabbath or upon any other day. The thought uppermost in his mind was that a human soul needed help. He came to the world to heal the sick, raise the dead, and release men and women from bondage. God so loved the world, and not the Jew simply.

There is scarcely a thing possible for man to do upon the Sabbath but what there is a law that covers that point. It matters not whether he lies in bed, whether he walks in the streets, whether he is at his meals, or whether he is in the synagog. Everything is noticed by precept, and must be obeyed under penalty of the law. It makes no difference how wicked the law in itself may be, it must be enforced. As a result a great deal of hypocrisy is manifest in some of the laws; but this was merely the log-

ical conclusion of their position, as they decided that *they only* could interpret the law. Space forbids more than two illustrations:—

If a man traveling on the Sabbath eve be overtaken by night, and has with him a purse, and there be also with him a Gentile and an ass, let him give his purse to the Gentile, even after it be dark, but let him not lay it on the ass. But if he find anything he may not give it to the Gentile, unless it came into his hand whilst it was yet day, for then it is a case similar to that of his purse. If there be no Gentile with him, then let him lay it on the ass whilst he is moving, but let him take great care to take it off every time he stands still. . . . If there be with him an ass and a deaf and dumb person, an idiot, and a child, then let him lay it on the ass, but let him not give it to one of these, for they are human beings like himself. . . . If there be with him neither one nor the other, let him move it along gradually each time less than four ells.—*Orach Chaim, sec. 266.*

An Israelite who tells a Gentile to do a certain work on the Sabbath for him, altho he has transgressed, and is to be flogged with the flogging of the rebellion, yet he may lawfully make use of that work when the Sabbath is over, if he wait as long as it would take to accomplish the work.—*Hilchoth Shabbath, chapters 6, 8.*

There are laws forbidding people to carry anything, even to a pocket handkerchief or the carrying of money. Laws also forbidding letter writing or reading; and should a person receive a letter on the Sabbath day, it matters not how urgent it may be, the document is not to be opened till the close of the Sabbath. An incident happened many years ago in London which illustrates how this latter code of laws works evil sometimes. The chief rabbi of the United Kingdom, who is now deceased, received an urgent letter, being brought by special delivery. Being scrupulous for the strict observance of the Sabbath, he passed it by unheeded till sunset. When the letter was opened it was found to be a message from a dying man in the hospital who wished to make certain requests before his decease, asking for the immediate presence of the rabbi, as he could live but few hours. When the visit was made in the evening, the man had passed away, and the synagog dignitary was informed by the hospital nurse that the dying man's last words were, "Has the rabbi come?" Do we wonder then that Christ came to earth on a mission of mercy to destroy such cruel laws as those which regarded not the life of man nor beast? We then can appreciate why he labored so arduously in performing the mighty works of God on the Sabbath, that man might know that the Sabbath was made for man, and God wanted them to know how it ought to be kept.

F. C. GILBERT.

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Question Corner

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

No. 599. The Greek Church.

WHERE and by whom was the Greek Church established?
H. B.

The official name is the "Holy Oriental Orthodox Catholic Apostolic Church," often called the Eastern Church in contradistinction to the Western or Roman Church. It became an independent church gradually. It has as much right to call itself apostolic as does the Roman. Both divisions were in the beginning apostolic; both sprang from the same source, a corrupted and perverted gospel, altho there is every reason to believe that the Greek Church retained its purity much longer than the Roman Church. The bishops of the east were considered equal to the bishop of Rome till the fourth century, the rivalry beginning about 340; the division came because of jealousy, Rome's assumption, and doctrinal differences. What may be called the final separation occurred in 1054, when Rome excommunicated the

Eastern Church. The Greek Orthodox Confession of Faith appeared in 1643.

No. 600. Without the Gate.

PLEASE explain Heb. 13:12.

L. A. P.

The explanation is found in the verse before. The bodies of the sin-offerings of beasts, the blood of which was taken into the sanctuary, were burned without the camp. These sin-offerings were types of Christ, "wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate;" that is, outside of the temple and city. His was not a sacrifice for the Jews alone, but for all. John 11:52. He tasted "death for every man."

No. 601. 1 Cor. 14:34.

PLEASE explain 1 Cor. 14:34.

A. B. E.

The verse reads: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." The context shows that in the church at Corinth there was confusion. Verse 33. It was to correct this abuse that this instruction was given. Man and woman are equal in God's sight, each in the sphere where placed of God. To man was given the rulership, and woman was not to usurp authority over man in teaching and ruling in the church. This is what the Lord says. 1 Tim. 2:12. We are willing to believe this; aren't you? Perhaps the opposite of this may have been the case in Corinth. But is it right for women to speak in meeting?—Yes; for the apostle gives us instruction relative to the dress of women who pray and prophesy in public. See 1 Cor. 11:5, 6, 13. See the godly women helpers in the Gospel mentioned by Paul in Rom. 16:1-15. Priscilla seemed to have instructed Apollos. Acts 18:26. Philip had four daughters who prophesied. Acts 21:9. See also Acts 2:17, 18. Read Mal. 3:16; Eph. 5:19. Do what the Lord wants *you* to do. Leave the obscure texts till the Lord makes plain.

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."

LOVING DEATH.

COULD any right-minded person see death as it is, he would not choose it; and yet it is possible, it is more, it is common, for men to choose death by choosing the very thing which produces death. Thus is the Scripture fulfilled: "He that sinneth against me [wisdom] wrongeth his own soul; all they that hate me love death." Prov. 8:36.

Even thus it is with every nation which starts on the perilous path of union of Church and State. Those who advocate the placing of religious dogmas in organic or statute law would not choose the ruin of the State or the Church, which they seek to control in the State, yet nevertheless by choosing to unite the two by law in that very thing they choose the ruin of both.

It is this thing which many church-members are seeking all over the world to-day. Our Australian sisters are in the fierce struggle. Not long ago the Federal Convention appointed to draw up a constitution for the basis of a confederation of the colonies, rejected the religious declaration or acknowledgment of God in the constitution, as proposed by religious bodies in Australia, and now these bodies are storming the various parliaments of the colonies to accomplish their desire. For instance, the Presbyterian Assembly of Victoria, which met May 6, voted "that in view of the coming general elections, *ministers be instructed* to press upon the people [not the Gospel, or the Word, but] the *imperative duty* of supporting only such candidates as will vote for Scripture instruction in the State schools, and such as promise to maintain the recognition of God in the Constitution of the proposed Commonwealth."—*Melbourne Age, May 6.*

Other religious bodies are taking the same course, and the battle is on. But there are those on the other side. The *Australian Sentinel* and the *Bible Echo* are making a strong battle for Gospel liberty,

and other noble men stand with them. Those who are contending for this religious state are working upon the superstitions of the people by attributing the recent earthquake, and the drought now existing in Australia, to the refusal of the Federal Convention to acknowledge God in the constitution.

We need not argue as to what the results will be in Australia, if the parliaments yield to the demand of these earnest yet deceived religious people. It was written all over the so-called Christian countries in blood and fire and flame, during the Dark Ages between the sixth and eighteenth centuries. It looks good—the seed sowing—but its fruit is ruin to both Church and State thus united. "Whatsoever a man soweth that shall he also reap." May the conflict in Australia turn on the side of liberty and truth, not only for the sake of those who must ultimately meet persecution if it turn otherwise, but for the sake of those who will be forced to persecute the innocent, to maintain "national dignity."

SUNDAY-CLOSING LAWS.

REV. DR. READ, senior pastor of the First Baptist Church, in a prelude to his sermon last evening, expressed his opinion in regard to the proposed Sunday-closing laws. He said: "Are they according to the Bible? One of the great movements of this day is that which passes under the name of 'Good Citizenship.' The great Endeavor Convention to be held this week at San Francisco will devote one whole day to a discussion of ways and means for promoting 'good citizenship.' Every true Christian and patriot should do all in his power to promote so worthy an object as this. But under the sacred name and the tender associations of this movement for good citizenship, it is proposed to commit these enthusiastic young Christians to the side issue of 'Sunday-closing laws.' Against this I desire to lift my voice in vigorous protest and solemn warning.

"First, this movement is contrary to the plain teachings of the Bible. In Luke 20:25 our Lord said, 'Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.' This divine law is our warrant for a complete separation of Church and State. Jesus himself would not allow the sword to be used in his defense.

"Religious duties should be enforced only by religious motives and moral means. The observance of the Lord's day is a religious duty, and hence should not be enforced by civil penalties. All that the State should be asked to do for Christians in anything pertaining to religion is to afford them protection in the exercise of their natural and inalienable rights.

"And it is self-evident that in this respect all persons have equal rights. The Jew has as good a right to worship on the seventh-day Sabbath as the Christian has to worship on the first day, the Christian sabbath, and any civil statute which imposes any disability upon the Jew or upon any Sabbatarian is obviously wrong.

"It is claimed by the advocates of this movement or Sunday laws that it is wholly as a rest day, and not as a religious day, that they ask the State to require the observance of the Lord's day. But I ask these men if they would consent to have the State pass a law requiring all business to be suspended on Wednesday instead of Sunday? Having conscientiously observed the first day, the Lord's day, would they be willing to lay aside their business for another day and so forego all the profits of their business for one-sixth part of their secular time? But this is precisely what they propose to compel every conscientious Jew and Seventh-day Adventist and Seventh-day Baptist to do. Thus this proposed law interferes not only with religious obligation, but also with one's duty to support his family by honest toil. When the citizen shall rest, how he shall rest, or where, is a question with which the State has nothing to do, any more than it has with the ways and times of his activity. If the State may prescribe when the citizen shall rest and how long, on the ground that such rest promotes health and morality, then it should go farther and prescribe what church he shall attend and what forms of religious worship he shall observe.

"Again, this proposed Sunday-closing law is in direct conflict with the first amendment to the Con-

stitution of the United States, which guarantees religious liberty to all citizens.

"And yet again this proposed law is in direct opposition to all our Baptist principles and our splendid history in the past. From the beginning we have been the champions of freedom, and we shall be to the end. During the last two years in our own beloved land, under the Stars and Stripes of our beautiful flag, there have been more than one hundred cases of relentless persecution in Tennessee and Maryland. Godly men have been fined, put in prison, and even in the chain-gang with the worst of criminals—all, and only, because they did not observe the first day of the week as their day of rest and worship.

"And, last, I believe that all such efforts to promote religion and morality are not merely failures, but are worse, they are criminal blunders, inasmuch as they do most certainly exasperate and disgust many citizens who are not Christians, and turn them away from the churches, and from the Bible, and make it very much more difficult to bring them under the influence of our holy religion. Moreover, such a resort to force in efforts to secure the proper observance of the Lord's day is a virtual confession of the inadequacy of moral motives and moral suasion. And let it be known that any observance of the Lord's day which is not the free choice of the soul itself is not pleasing to God and will not receive his blessing.

"As Christians let us be faithful in testimony for the truth and for duty, and live right lives, and then leave every man with his God and his own conscience; let us ask protection and only protection from the State, rendering to Cæsar the things which be Cæsar's and to God the things which be God's."—*Los Angeles Times, July 5, 1897.*

Closing Saloons, etc.—In discussing the question, "What shall the Christian Endeavor Convention expect of us?" the Rev. H. H. Russell, of Washington, in a union meeting in San Francisco, June 29, said: "In the line of hospitality let me suggest that in cleaning up the streets and making ready the city an effort be made to close the grocery stores, business places, and saloons on convention Sunday, the 11th of July. These eastern people are not accustomed to seeing such places open on the sabbath. Don't you think, in deference to them, then, these places should be closed?" Evidently Mr. Russell is not acquainted with eastern cities. We have seen as much Sunday drunkenness, Sunday labor, and Sunday selling in eastern cities as in California. Now and then there is a little season of zeal in enforcing Sunday laws in the east, but the laws are generally honored in the breach. We shall hear more and more of these lower motives which Mr. Russell presents laid before Californians. Do it out of deference to the Endeavorers, out of deference to visitors, out of deference to churches! It is a purely politic plea, having no principle in it, unworthy of religion. If Sunday had back of it the Word of God, we should hear no such plea. The saloon is no worse on Sunday than on Monday, and drunkenness is no worse one day than another. As to groceries, if it is right to vend them on Monday, it is to vend them on Sunday. Let it be understood that God has made sacred only one day,—the seventh,—but seventh-day Sabbath sacredness is in no way dependent on civil law or deference to human opinion. It can not be enforced by the one or observed out of deference to the other. It is wholly a matter between God and the human agent.

It is a common thing for Christian people to make strenuous endeavor, on the plea of mercy, in behalf of murderers sentenced to death, in order that life imprisonment may be substituted for the death penalty. Yet a majority of these same Christians will demur against the doctrine that death is the penalty of sin, claiming that it is not adequate punishment, and insisting that everlasting life imprisonment is the greater and more appropriate penalty. This inconsistency is the result of ignoring the plain teaching of the Scriptures: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

CLERICAL-POLITICAL RECIPROCITY.

We have no inclination to discuss the merits of the proposition of Mr. Lubin, of Sacramento, Cal., to equalize the system of protective tariff in vogue in our country by an export bounty on agricultural products. Such is not the province of a journal devoted to warning the world in regard to the coming of the Lord and the necessity of a preparation for the final judgment of all the earth. True, the inequalities and injustice of which he complains are no doubt the cause of much suffering, but the proposed remedy is a political question upon which the wisest students of political economy are pretty well divided in opinion.

That which is deplorable in this connection is to see the effort that is being made, with an apparently growing success, to enlist the ministers of the Gospel in the controversy. They have been urged into the fray on the pretext that it is their duty on all occasions to contend for justice and equity, and many of them are biting at this plausible bait, and making it a pretext for espousing and advocating a human political remedy. That they are allowing themselves to be led by one who has an inadequate conception of the ministerial calling (whatever the merits of his political proposition), is clearly shown from the following expression in his "addenda" to their memorial to Congress:—

"Those who would narrow the public function of the clergyman to the Bible and exclude them from this work can have but a narrow conception of the Bible and know little or nothing of this work."

But the minister of Christ is a minister of the Word, which is comprehended in the Bible. Our Saviour, in reporting his work to the Father, simply said, "I have given them thy word." John 17:14. He positively declined to act as an arbiter in the temporal affairs of men, altho an earnest appeal was made to him, implying gross injustice. "And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said, unto him, Man, who made me a judge or a divider over you?" Luke 12:13, 14. The apostle Paul was a learned man, but he said, "I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Cor. 2:2. There was probably as much or more inequality and injustice in Corinth as there is in any part of the United States; yet Paul knew but one remedy for sin of whatever character, and that was Jesus Christ, and him crucified. His admonition to Timothy was to "preach the Word."

To talk of *narrowing* the function of the clergyman, or any other man, to the Bible shows a very *narrow* idea of the Word of God. When men shall become in their lives as *broad* as the Bible, there will be no more need for warfare against inequity and injustice. But Mr. Lubin has succeeded in convincing fifty-two ministers of Philadelphia and vicinity (*thirty-four of whom are Baptists!*) that the Bible is too narrow for their public functions, and that they should, as far as their influence goes, become dividers of the inheritance of the people of the United States,—a function which the Master positively ignored. And he thus expresses his hope of a large accession to the ranks:—

"Champions for this cause are now beginning to rise up in every section, and victory must surely come as soon as the clergyman everywhere throughout our land will espouse this cause from their pulpits."

We have become accustomed to seeing the clergymen endeavoring to enlist the support of politicians in furthering the cause of religion by religious legislation, but a general appeal to the clergymen on the part of politicians to support political measures is a more recent feature of the illicit connection of the church with the world in the last days, so clearly foretold in the Scriptures. Of course this latter feature is the complement of the former, and is the opening wedge to a general reciprocity between the clergy and the politicians. As the idea of "National Reform" by means of "Christian Citizenship"—the purification of politics by the interference of the church, and the reformation of the church by civil law—progresses, and becomes more and more engrafted on the public mind, the more we will see of the practical working of this new idea of clerical-political reciprocity of endeavor. W. N. G.

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."

NOT FORGETFUL.

DOUBT says, "'Tis vain, O, all in vain!"
Sorrowful heart, regretful,
Yet of all thy labor, of all thy pain,
Thy Father is not forgetful.

To thy "work of faith," when all is dark,
When storm-clouds o'er thee gather,
He setteth His seal, He maketh His mark,
Compassionate as a Father.

Thy "patience of hope," when thou'lookest up
For a ray of heaven's splendor,
When He biddeth thee drink of a bitter cup,
He noteth with pity tender.

Thy "labor of love" compassionate
That from faith and patience groweth,
Ministering even to those who hate,
Thy Father of loving knoweth.

You are His own little, faltering child,
He is your tender Lover,—
More than a mother, gentle and mild,
Your Saviour and Elder Brother.

Dear unto Him is your humble toil
As a child's work is to a mother.
You'll have your crown in a little while
From the hand of your Saviour-lover.

FANNIE BOLTON.

BILLY'S LUCK.

A Story for Boys.

BY SYDNEY DAYRE.

"I DON'T have any luck at all," said Billy sorrowfully to himself as he slowly walked toward his wretched home as night was closing in. "Only two errands to run to-day—one for ten cents and one for five cents."

"Got a horseshoe over your door?" asked one of his friends, a bootblack, to whom he had spoken.

"No. What good will that do?"

"Lots of good. Don't you know that there's luck in a horseshoe? Thought everybody knew that. Ever since I've had one over my door I've had all the work I could do. I just set out that time to try if there was anything in it, and I've had luck all the time."

"I know where there's a horseshoe," said Billy. "Found one in the street one day and chucked it under a board sidewalk."

"Get it out, then," said Jake. "I'll come round and help you get it top of the board over your door."

Jake was as good as his word and better, for he came bringing another horseshoe.

"Two are better than one," he declared.

"Miss Parsons says there's no such thing as luck," said Billy's sister, Hetty, as she heard what was going on.

"Well, we'll see," said Jake. "We'll watch now if Billy doesn't get up on his luck."

Billy brought out a wooden chair, on which he, with Jake's help, piled two or three boxes. On these Jake climbed up to reach the small ledge which projected over the door of the tenement house in which Billy's mother had two rooms on the ground floor.

"There!" said Jake as he set the two horseshoes carefully on end. "They're fixed all right."

"I can't see them," said Billy.

"Of course you can't. This shelf is in the way, unless you climb up there."

Billy did, and satisfied himself that they were so well placed as to make sure of good luck.

During the next few days he did his very best in the way of looking out for errands. Sometimes he thought he was doing better, but on the whole he began to feel that the horseshoes were not justifying the hopes based on them.

"Say," said Sam, a boy who lived in the

room above Billy's, "let's us two go into partnership."

"What at?" said Billy.

"Selling papers."

"It's pretty hard work," objected Billy, who, to tell the truth, owed much of his ill-fortune to his laziness.

"You've got to work if you expect to get along," said the wise Sam. "Come on. We'll put in together and begin."

"O, I can't!" said Billy. "I've got to give all I get to mother every day."

Sam stood for a few minutes in thought.

"Say," he said, "I've got fifteen cents to begin on. That'll get six papers, and I'll divide with you, and when we get them sold, you can pay me back. Let's try our luck."

The partnership began and proved as successful as could have been hoped. Fired by the conviction that good luck must attend him, Billy worked as he had never worked before. Sometimes in going home for the evening he would strain his eyes when at the proper distance to get a view above the ledge at the horse-shoes, which were so well proving their claim to be the bestowers of good-fortune. But it would be too dark for him to get a fair view of them; and in the morning he was always too much in a hurry as he started to work to remember to look back at them as he intended.

As the summer went on, some scarlet runners courageously made their way up the sides of the door. Some one had given a few seeds to Billy. He had rejoiced as the shoots first showed their dainty heads, and had so carefully watered them as they grew that in spite of the heat and dust they kept on until they met on the ledge above.

"Covering the horse-shoes all up," said Billy, one day observing it with pleasure as he came near home. "But that won't spoil the luck at all."

The luck kept on. It was so delightful to Billy to bring his daily earnings to his mother, such happiness to see the glow of surprise and pleasure in her eyes, and to find comforts multiplying in the poor home, that Billy never thought of relaxing his efforts or going back to the old lounging days of looking for errands.

"Yes'm, it's a fine vine," said Billy, one day observing it with pleasure as he came near home.

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we can ever know what is best for us. He cares for us and will some day bring us to his own home. His loving compassion is over the very smallest and weakest of us. You believe all this, don't you, Billy?"

"Yes'm, I do."

"Then I don't quite like you to seem to be putting a horseshoe in his place—to be thinking the good comes from it."

"Ph-e-e-w!" Billy gave a long whistle. "I never, never thought of that before."

Miss Parsons was not in the habit of giving long lessons, so she went away, leaving Billy in deep thought.

"I believe it was the horse-shoes," said a forlorn-looking little fellow who had drawn near. "I haven't got any horse-shoes, and I haven't ever had any luck."

"Say, Tippy, I'll give them to you if you think they'll do you any good," said Billy. "No, you needn't bring out a chair, Hetty. I can get them from Sam's window."

He ran through a passage and up the stairs which led to Sam's room.

"I want to get the horse-shoes," he explained to Sam as he entered the room.

"What horse-shoes?"

"Those over our door."

"Were those yours?" Sam opened his eyes wide. "I didn't know they were. I took them ever so long ago. Put them with some old iron I had and sold them. Got that way the fifteen cents you and I went into business with."

Billy gave another whistle.

"Sam," he said solemnly after a pause, not able quite to give up his superstitious fancy all at once, "do you think our good luck could have been—just a little, you know—'cause of them horse-shoes going into the money?"

"Well," said Sam, "not knowing much about horse-shoes for luck, I can't say. But I think our good luck came of our setting in and working so hard. That's the only kind of luck that ever came to me."—*Advance.*



THAT the use of tobacco in some form is one of the most common causes of *amaurosis*, a form of blindness in which the nerve of sight is affected, is now generally recognized by medical authors, and by those who make a specialty of the treatment of disorders of the eye. Several cases of this form of blindness have come under the author's observation, and medical literature abounds in reports of these cases.

The following list of symptoms of tobacco blindness every smoker would do well to commit to memory and think of every time he lights a pipe or cigar:—

Sudden or gradual impairment of vision; a blurring of objects; ability to see better in twilight than in full daylight; difficulty in distinguishing colors, especially red and green; after a time, partial, or complete and permanent loss of vision. In cases in which the disease has existed for a short time, and has not advanced to its worst stages, recovery takes place with great rapidity when the use of tobacco in all forms is wholly discontinued. In other cases, however, the impairment of vision which follows the long-continued poisoning of the nervous system with nicotine is permanent, not yielding to any known method of treatment. Probably the most frequent of all causes of this form of blindness are tobacco and alcohol, the effects of which are so nearly identical in these cases as to defy distinction.

The symptoms named as indicative of the

approach or presence of tobacco-blindness, are all significant of the universal mischief in the vital economy of which the poison of tobacco is productive. The blurring of sight, dilated pupil, and ability to see better after twilight than in full daylight, are all evidences of paralysis. The little muscle which contracts the pupil is paralyzed by the nicotine, and allows the pupil to dilate. This lets in too much light, and confuses the images formed on the retina. This is why the person sees better after twilight.

The little muscles of the heart are in the same condition as those of the eye. The same is true of the muscles of the stomach. It is this paralyzing influence upon the muscles that does much of the mischief attributable to tobacco.

Another symptom connected with the eye, which the confirmed smoker may often notice, is the long retention of bright images in the eye. If a person looks at a bright object, as a window when the sun is shining out-of-doors, and then closes the eyes, or looks at a blank wall or a sheet of white paper, he will still see the form of the window, the sash bars, the glass, etc., for a few seconds. If the eyes are in a healthy condition, the image disappears very quickly, but when the nerves of the eye have been partially paralyzed by the use of tobacco, these images will sometimes remain for several minutes.

Ear Disease from Tobacco-using.

Tobacco-users are sometimes afflicted by a peculiar form of ear disease, the chief symptom of which is sudden loud or shrill sounds in the ears. These sounds are sometimes due to an enormous exaggeration of slight sounds, as a chirping of a cricket, the ringing of a bell, or some similar source of sound, but generally the sound is wholly subjective, that is, originates entirely in the ear, and is due to the diseased condition of the auditory nerves resulting from the use of tobacco.

These facts have been widely known for years, and yet they seem to have little influence with the users of the weed. So great is the fascination of this most unclean and injurious habit, most persons who have been long addicted to its use continue to indulge notwithstanding the clearest evidence that they are being seriously injured thereby.

The effect of the long-continued use of the narcotic is to paralyze the will and to weaken the judgment, so that considerations which would influence a man in the full, healthy command of his intellectual powers have but little weight with an old devotee of the pipe or the quid. Knowing full well the consequences, he will deliberately sit down to smoke or chew his favorite brand of the poisonous stuff as complacently as he would seat himself to partake of a meal of wholesome food.

This indifference to consequences which is noticeable among the users of narcotics as a class, is well illustrated at the head of this article. A man who has become blind from the use of tobacco is still smoking the old pipe which has destroyed his invaluable eyesight, and is led about the streets by a small boy, who, instead of taking warning by the fate of the older transgressor, is following in his footsteps to the same unhappy end by the aid of a penny cigarette. Each of these poor tobacco slaves would undoubtedly endorse the sentiment of the tobacco-loving poet who wrote:—

"For thy sake, tobacco, I
Would do anything but die."

Thousands go farther, and for the sake of the gratification of a depraved appetite knowingly and willingly sacrifice half a score or more of the best years of their lives.

J. H. KELLOGG, M.D.

THE wounds I might have healed,
The human sorrow and smart!
And yet it never was in my soul
To play so ill a part;
But evil is wrought by want of thought
As well as want of heart!

—Thomas Hood.

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.

SUNSHINE.

AS SUNSHINE floods the earth and sky,
And gladdens *Nature's face*,
So may the Sun of Righteousness
Light us with truth and grace.

The Sun of Holiness appears
With healing in His wings;
And fogs of doubt, and clouds of fears,
Fly from the light He brings.

The icebergs melt beneath His rays,
And streams of mercy flow;
The earth of self no more delays
The fruits of love to grow.

G. T. WILSON.

Launceston, Tasmania.

TONGATABU.

THE Friendly Islands consist of three prin-

privilege of being present by special invitation.

The Parliament consists of thirty-one nobles who inherit their position, subject to election by Parliament, and thirty-one representatives chosen by the people just before each session, which meets once in three years. Their term of office expires with the last meeting of the session.

There is here a government college for the sons of chiefs, in which the common branches, the English language, and some of the elementary sciences, are taught. Connected with the college is an orchestra, entirely of natives, which rivals the average orchestras of leading nations where opportunities and advantages in music are much greater.

The Wesleyans also have a college here well equipped, which admits both sexes. There is a Catholic school also, for both native and English children. Less than two years ago the Seventh-day Adventist missionaries started an English school, which gradually has grown in influence and increased in numbers. Recently the king determined to have all the children taught English, so the government erected a new schoolhouse and procured a

leyan. Almost all the people attend church regularly, being members of the different churches, and seem to enjoy religious exercises and love the Bible. It is not an uncommon sight to see them reading the Bible on entering their *fale* (cabin), and frequently they will ask you to read and pray with them. One feels to rejoice in what Christianity has done for these people, when comparing this with their former condition.

At Hihifo, the west end of the island, are some large spreading trees, on which may be seen hanging, with heads downward, and moving their wings as if fanning themselves, thousands of flying foxes, a large species of bat. These creatures were once an object of worship, and the "great chief" of Hihifo feeds them at these trees, nor suffers them to be disturbed. The old chief has gone to his rest years ago, but the flying foxes still spend their days on the same trees, and fly off at night in search of food, returning with the dawn. They remain a testimony to the depth of darkness and superstition to which the "image of God" may be prostituted: "Because that, when they knew God, they glorified him not as God, neither



NUKUALOFA, TONGATABU, FRIENDLY ISLANDS.

cipal groups, as follows: Tonga, in the south; Hapai, in the middle; and Vauvau, in the north, besides some less important groups, numbering in all about 100 islands, located between parallels 18° and 20° south latitude and meridians 173° and 176° west longitude, with a population of 20,438, all under the Tongan Government.

Nukualofa, on Tongatabu, the only inhabited island of the Tongan group, is the capital. As seen in the photograph, the village fringes the shore, while stately coconut palms form a beautiful background, but which do not appear in the picture. The cupola in the picture is on the king's palace, a wooden building surrounded by a neatly kept yard, inclosed by a wall seen in front. The spires are on the "King's Church," which is also a frame structure, well finished in modern style.

The eighteenth day of May was a day of special importance to the village of Nukualofa, and to the Tongan people generally, because on this day Parliament, the legislative body, convened and was formally opened by his majesty King George II., at whose opening address the Europeans and Americans had the

teacher, thus adding another to the list of English teaching schools.

The average Tongan child has a bright mind and learns very rapidly when his enthusiasm is aroused. We have been informed that nearly all the Tongans read their own language. They have schools in the different villages where the children are taught. They all live in villages.

All the South Sea islanders I have seen are fond of music, and the Tongans are no exception. Many of the natives I have heard, however, have a high, shrill voice, which strikes the ear as strained, with a rasping effect, lacking real resonance and melody. But not so with the Tongan voice. They simply open the mouth slightly, and, without any seeming effort on their part, volumes of music pour forth in cheerful sweetness. The deep, mellow bass bursts forth in swelling waves, then reverberates in echoes so soft and sweet, and bursts again in glad surprise, rivaling the noted bass of the "Old Tennesseans."

Religiously the Tongans are divided between Wesleyan, Roman Catholic, and Free Church, a local organization modeled after the Wes-

were thankful; but became vain in their imaginations, and their foolish heart was darkened." They "changed the glory of the uncorruptible God into an image," "the truth of God into a lie, and worshiped and served the creature more than the Creator." Altho they have turned from such gross idolatry, the great need so apparent in the islands—and not the islands only, but everywhere—is the vitalizing power of the Spirit of God, which works in men "both to *will* and to *do* of his good-pleasure." What is needed is not more *profession*, but more *possession* of the "power of God" working to his glory; for failure to glorify God and cherish thankfulness always leads to darkness and only darkness, whether in the tutored or untutored, and the darkness is in proportion to the light rejected. Also with darkness comes the inability to perceive one's true condition; so while spurning the gross forms of idolatry he may worship at another shrine equally fatal, congratulating himself that he is "not as other men are." There is a German adage something like this, "Good is the greatest detriment to the best." Having gone a few steps in the right direction, man is

so apt to admire himself for what has been accomplished, and become satisfied with his condition. Rather than *press* toward the mark placed by God, he sets his own mark, which the force of gravity carries down with the beholder. There must be the power from above to lift men up or they will inevitably gravitate downward. "Walk while ye have the light."

EDWIN S. BUTZ.

Tonga, Friendly Islands.

OUR WORK AND WORKERS.

THE camp-meeting of Virginia Conference will be held at Charlottesville, August 12-22.

ELDER A. J. OSBORNE reports the addition of four members to the church at Sebastopol, Cal., since the State camp-meeting. They were baptized at Forestville.

ELDER L. P. JACOBSON reports that nine Finnish people have been added to the San Francisco church within the last four months. Others of this "warm-hearted people" are deeply interested in the truth.

THE Christian help workers in this city find many needy persons and families, and they also report a corresponding disposition on the part of the people to assist those to whom their attention is called. As our workers become known to the people, voluntary offers of assistance come to them. Brother A. Brorsen reported at a recent missionary meeting that a baker had sought him out to place 300 loaves of bread at his disposal.

We have received an elaborate calendar of Keene Industrial Academy, situated at Keene, Texas. It contains a full account of the institution, its courses of instruction, home life, and general purposes, together with illustrations showing the Academy Hall, the Assembly Hall, and the Home. The next term begins October 27. Elder C. McReynolds is president of the board of managers, and Prof. C. C. Lewis is secretary. Professor Lewis is also principal of the school. The other instructors are August Kunz, A. M., Charles H. Hodges, B. S., Mrs. Flora H. Williams, Miss Pear Blocher, B. S. D., Miss Hattie E. White, Mrs. Mary E. Reisinger, Homer E. Giddings, Mrs. Lida Moore.

A CORRESPONDENT of the *American Sentinel* relates that Thomas Furman, one of our brethren, was recently fined \$5.00 and costs, or ten days' imprisonment, for having two loads of wood hauled to his house at Barton, Fla., on Sunday. The charge was "disturbing the peace." The persons "disturbed" were in a church near by *making a table* on which to take the communion. Two other wagons went by about the same time, but they did not disturb the complainants—presumably because they were not driven by persons who observe the seventh day as the Sabbath. It was evidently the fact that the defendant keeps the Sabbath of the fourth commandment that disturbed the complainants, rather than the wood-hauling on Sunday. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8: 7.

DR. A. S. CARMICHAEL writes from the mission in Matabeleland, May 15, to friends in Iowa, and we take the following from his letter as it appears in the *Workers' Bulletin*—

"Last week Brethren Tripp, Anderson, Burton, and myself made a trip to the Druillard farm (a farm that was donated to the mission by Brother Druillard), about fifteen miles northwest from here. We found on it a number of deserted native villages, but not a living soul was to be seen. The surrounding country was quite level. At some distance we found a family living in their field of grain to watch it, and on our way back we passed several other families living in the same way. But very little grain was growing. Their principal crop consisted of armijodas, a species of melon. They dry them in the sun, and then cook them. They also dry the seeds, and grind them for meal. There was a remarkable scarcity of grain, and the natives will evidently be in a starving condition the coming year. There were not many children among them, and they have likely perished from hunger. Whole villages have perished in this way, not one of the inhabitants escaping. Our crops are short this year, as we had no plow during the cropping season. All we planted had to be put in with hoe, and then the season was a dry one. Near my house is a wet piece of land, and from this we are securing quite an abundant supply of vegetables, such as squash, tomatoes, lettuce, and ground cherries or cape gooseberries. In a few days we will have roasting ears. On such land we can have a succession of crops all the year round."

LITERARY NOTICES.

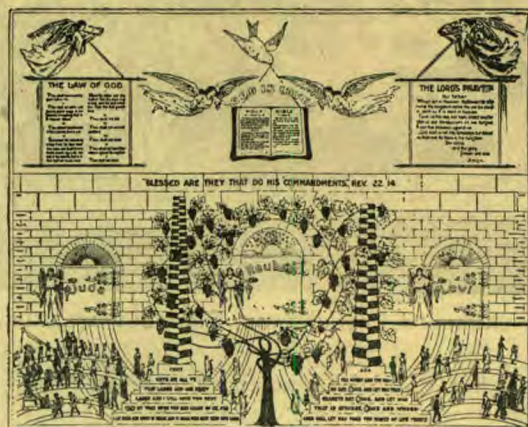
"THE SUPREMACY OF PETER; OR, DID CHRIST ESTABLISH A PRIMACY IN THE CHURCH?" By Moses Eastman Kellogg. Illustrated, neatly bound in cloth, 290 pages; price, \$1.00. Review and Herald Publishing Company, Battle Creek, Mich.

This modest little volume aims to set before the reader in smaller compass than the great church historians, and with less elaborate discussion than by theologians in general of certain Scripture passages, the following points: (1) No human primacy was established by Christ or recognized in the apostolic writings; (2) how the primacy grew up in the church; (3) the power and position attained by that primacy in the temporal reign of the popes; (4) the loss of the temporal power; (5) church government as revealed in the New Testament. There are twenty-four chapters and twenty-five illustrations. The book presents in brief before the reader what he might fail to get in many volumes. On a more careful perusal we shall probably refer to it again.

"THE SEPARATED NATION." By H. L. Hastings. No. 19 Anti-Infidel Library. Bound in manila covers, 224 pages; price, 20 cents. This is a discussion of that remarkable people, the Jews, their vitality, fecundity, longevity, the superior character of their social life, their educational characteristics, their finance and statesmanship, their sources of power, their history, their law, their hope, their relation to God, their present condition, the coming of the Messiah, and Jewish enfranchisement in America. Tho all may not agree with the implied answers to the author's questions, they will be interested in perusing the little booklet. It contains much information, and is worthy of circulation. H. L. Hastings, 47 Cornhill, Boston, Mass.

"Historic and Prophetic Diagram of the World." Printed in seven colors, containing twenty-two colored engravings specially prepared for this chart; 5½ feet by 3 feet 10 inches. J. E. Woodward, publisher, 4327 Evans Avenue, Chicago, Ill. Cloth, convenient for folding, \$3.75; tough paper, cloth-bound edges, with rollers top and bottom, \$3.00; the same with cloth back and rollers, \$3.75.

Were we to criticise the above, our great criticism would be that it contained too much. But as an aid to Bible study it is an immense help. It presents in diagram and illustration the past, future, and present, some of the great symbolic prophecies of Daniel, the origin of Sunday, religious persecution, the sanctuary, the plan of salvation, the millennium, and several other important subjects. We cheerfully endorse it as a valuable aid to Bible study.



The above cut is an illustration of "The Two Ways," a diagram or chart, designed by W. H. Wild (published by Wild & Hilliard, 67 Kendall Street, Battle Creek, Mich.), to illustrate the way of life and the way of death, and to show God's love for erring man. It is lithographed in twelve colors, and printed on fine white enameled manila paper; size, including margin, 23x30 inches; price by mail, post-paid, 75 cents, including key. It presents an interesting study, and would be helpful in giving instruction to children, which they would much better remember. Illustrated circulars may be obtained from the publishers. Agents are wanted.

The *Cosmopolitan Magazine*, published by John Brisben Walker, Irvington-on-the-Hudson, New York, sent to India Mr. Julian Hawthorne, as a special commissioner, to investigate the famine and plague in that country. British officials in India were not anxious to have Mr. Hawthorne risk his life by a close inspection of the horrors of plague and famine, but he is a typical American, and having undertaken to see the real conditions, was deterred by no dangers. Eight and a half millions of people have already perished, and the reading of Mr. Hawthorne's description will open the eyes of the world to a condi-

tion of affairs that is almost inconceivable in this year of jubilee. The first installment is found in the July *Cosmopolitan*, and the information it gives is well worth more than the price of the magazine, 10 cents a number, \$1.00 a year. For sale by all news-dealers.

McClure's Magazine (S. S. McClure Co., 141-155 East Twenty-fifth Street, New York) holds its own well, and is superior to many of the higher-priced ones. The July number has, among other interesting articles, "The Smallest Republic in the World," governed by boys for two or three months in the year from the tenement districts of New York, and "Andrew Jackson at Home," by his granddaughter, illustrated by "Life Portraits" of Jackson at 48, 52, 61, 63, 68, and 78 years of age, ten in all. Price of magazine, 10 cents; a year, \$1.00. For sale by all news-dealers.

We have received the following from the American Sabbath Tract Society, Plainfield, N. J.: "The Catholicization of Protestantism on the Sabbath Question, or, Sunday-Observance Non-Protestant," by Abram Herbert Lewis, D.D., a pamphlet of 60 pages and 11 chapters, presenting trenchant truths for Protestants to ponder; "Pro and Con, the Sabbath Question in a Nutshell," 4 pp.; "The Sabbath and Spiritual Christianity," 16 pp.; and "The Authority of the Sabbath and the Authority of the Bible Inseparable," 16 pp. These may be obtained by writing to the above address. Price not stated.

"Proceedings of the General Theological Library" for the year ending April 26, 1897, with a sketch of its History, Rules, a List of its Officers, Founders, Patrons, Members, etc. 53 Mount Vernon Street, Boston, Mass. This worthy institution must prove a great help to all the religious students round and about Boston.

"God-Ordained Spiritualism Is Not God-Prohibited Serpent-ism, Commonly Called Modern Spiritualism," a pamphlet of 12 pages, by Orlando C. Brown, Columbus, O. The matter is addressed to the Progressive Spiritualist and Liberal Society, of Columbus, O., whose claim is that Spiritualists believe the Bible, and that "the Bible begins and ends with Spiritualism." The author, Mr. Brown, conclusively shows from the Bible, it seems to us, that man's hope of continuance in life is harmony with God, and the only hope of immortality is the resurrection; while, on the other hand, the doctrine of inherent immortality is based upon Satan's story to Eve, "Thou shalt not surely die."

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LESSON V.—SABBATH, JULY 31, 1897.

“TO THE JEWS A STUMBLING-BLOCK.”

Lesson Scripture, Acts 3: 17 to 4: 12, R. V.

17 “AND NOW, brethren, I wot that in ignorance ye did it, as 18 did also your rulers. But the things which God foreshewed by the mouth of all the prophets, that his Christ should suffer, 19 he thus fulfilled. Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons 20 of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus; 21 whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy proph- 22 ets which have been since the world began. Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in 23 all things whatsoever he shall speak unto you. And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people. Yea and all the prophets from Samuel and them that followed after, as 25 many as have spoken, they also told of these days. Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall 26 all the families of the earth be blessed. Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.

“And as they spake unto the people, the priests and the cap- 2 tain of the temple and the Sadducees came upon them, being sore troubled because they taught the people, and proclaimed 3 in Jesus the resurrection from the dead. And they laid hands on them, and put them in ward unto the morrow; for it was 4 now eventide. But many of them that heard the word be- lieved; and the number of the men came to be about five thou- 5 sand. 6 “And it came to pass on the morrow, that their rulers and 6 elders and scribes were gathered together in Jerusalem; and Amas the high priest was there, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high 7 priest. And when they had set them in the midst, they in- quired, By what power, or in what name, have ye done this? 8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, by what 9 means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. 11 He is the stone which was set at naught of you the builders, 12 which was made the head of the corner. And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved.”

QUESTIONS.

- 1. Relate the story of the healing of the lame man at the gate of the temple.
2. By what means was he healed?
3. Yet what had the people who saw this miracle done to Jesus?
4. How could they have done such a deed?
5. What had been fulfilled by their action? How many prophets tell about the suffering of Christ?
6. What exhortation did Peter give the people? Why should they repent and be converted? What will follow the cleansing from sin?
7. And what will follow the “times of refreshing from the presence of the Lord”?
8. Until what time must Jesus remain in heaven before he comes again? Who has spoken of the “restitution of all things”? How extensively has God spoken of this?
9. What had Moses said? What did he say of the Prophet whom God should raise up?
10. What will become of those who will not hear him?
11. Have any other prophets besides Moses spoken of these things? How many?
12. Having reminded the people of what the prophets had said, what direct statement did he make to them? In what words was that covenant contained? To how many were the blessings of the covenant promised?
13. Through whom does the blessing come? What is the blessing which Jesus is sent to bestow?
14. As Peter and John spoke these words, who came upon them?
15. What troubled those priests and rulers? What had Peter and John been teaching the people?
16. What did the priests and the chief men do to them?
17. Nevertheless, what was the result of their teaching that day?
18. Who gathered together the next day? and what did they do?
19. What did they ask the apostles?
20. Who answered? In what condition was he when he spoke? With what words did he begin his reply?
21. By what means did he say that the impotent man stood before them whole that day? How many did he desire should know this? What charge did he bring against the judges?

- 22. What did he say of Jesus, whom they had re- jected?
23. What can be found only in him? Why is this?

Additional Questions and Suggestions.

- 1. What caused the rulers and the people to crucify Jesus? Compare verse 17 with 1 Cor. 2: 8. Did their ignorance make them guiltless? Need they have been ignorant?
2. What is it that leads to the seasons of refreshing from the presence of the Lord? See verse 19 in Re- vised Version. With what does God refresh his people? See Isa. 44: 3, 4.
3. Who is Christ declared to be like? What im- portant feature is specified in which Christ was like Moses? Heb. 3: 1, 2. Could any man have a higher recommendation than is thus given to Moses? Of what are those guilty who reject or disparage Moses and his words? What did Jesus say about this?
4. In what words is the covenant that God made with Abraham expressed? When God said, “In thy Seed shall all the kindreds of the earth be blessed,” what was he doing? See Gal. 3: 8. What, then, is the covenant with Abraham?

The Sunday School International Series.

LESSON V.—SUNDAY, AUGUST 1, 1897.

PAUL’S MINISTRY IN CORINTH.

NOTE.—It is suggested that the first three chapters of 1 Corinthians be read in connection with the study of this lesson. The lesson section includes Acts 18: 1-22. Verses 8-11 should be memorized. Review, by aid of the map, Paul’s second missionary journey from Antioch to Corinth. In the three first chapters of 1 Corinthians considerable light will be thrown upon Paul’s life and work while among them. It is also suggested that the scholars be drilled upon the principal events of Paul’s stay in Corinth. “Events at Corinth: Paul preaches to Jews and Gen- tiles; finds some congenial friends; works at his trade for his own support; his helpers, Silas and Timothy, come to him from Macedonia; the Philip- pians send him, by them, a loving contribution for his support; he writes two letters to the Thessalo- nians; he has a comforting vision and message from Jesus; in A.D. 57 they receive two letters from Paul; later still, A.D. 58, according to Farrar, Paul wrote from Corinth the epistles to the Galatians and to the Romans.”—Peloubet.

Lesson Scripture, Acts 18: 1-11, R. V.

“AFTER these things he departed from Athens, and came to 2 Corinth. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from 3 Rome; and he came unto them; and because he was of the same trade, he abode with them, and they wrought; for by their trade 4 they were tent-makers. And he reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks. 5 “But when Silas and Timothy came down from Macedonia, Paul was constrained by the Word, testifying to the Jews that 6 Jesus was the Christ. And when they opposed themselves, and blasphemed, he shook out his raiment, and said unto them, Your blood be upon your own heads; I am clean; from hence- 7 forth I will go unto the Gentiles. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue. 8 And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing be- 9 lieved, and were baptized. And the Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold not 10 thy peace; for I am with thee, and no man shall set on thee to 11 harm thee; for I have much people in this city. And he dwelt there a year and six months, teaching the Word of God among them.”

Golden Text.—“Other foundation can no man lay than that is laid, which is Jesus Christ.” 1 Cor. 3: 11.

SUGGESTIVE QUESTIONS.

- (1) After the events of our previous lesson, where did Paul go? Verse 1. Note 1. (2) Whom did he find at Corinth? (3) Why were they at that place? Verse 2. (4) What influenced Paul to take up his abode with them? Verse 3. (5) How did Paul busy himself when he was not preaching? (6) What was their occupa- tion? Note 2. (7) On what days did Paul preach and where? Verse 4. (8) To whom did he preach? (9) Who joined Paul at this place? Verse 5. (10) What change took place in Paul’s work at this time? Note 3. (11) How was his testimony received? Verse 6. (12) In view of this what did he do? (13) Where did he place the responsibility for the loss of their souls? (14) What did he say of himself? (15) Where would he prosecute his work while he remained in Corinth? (16) On leaving the synagogue, where did Paul go? Verse 7. (17) What is said of this man? (18) What of the location of his house? Note 4. (19) What promi- nent Jew believed on Christ as the result of Paul’s teaching? Verse 8. (20) What position did he hold? (21) Who else at this place accepted of the Gospel message? (22) What visitation did Paul have at this time? Verse 9. (23) What was the message to him? (24) Why need Paul have no fear? (25) What reason does

the Lord give for specially protecting Paul at this place? Verses 9 and 10. Note 5. (26) How long did Paul continue in this place? Verse 11. Note 6.

NOTES.

1. Came to Corinth.—From the long stay which Paul made at this place and the experiences which he had in going to, and attempting to go to, other places, it would seem that this was the destination which the Lord had in view for him. In starting on this journey he was forbidden to preach in Asia, and was prevented from going into Bithynia, but was di- rected to go over into Macedonia. His stay here was not long, after accomplishing a certain work; and for one reason or another he did not stop long in any of the places he visited until he reached Corinth. This city was said to contain 400,000 in- habitants, and was very cosmopolitan. It was thus a strategic center for the spread of the Gospel. It was also a very wicked city.

2. They were tent-makers.—This was not a highly esteemed trade, but rather the opposite. The tents which they made were used by shepherds, travelers, and by Roman soldiers. This occupation is carried on quite extensively in eastern countries at the present day. A portion of the business part of Constan- tinople is now devoted to this industry. The rabbin- ical laws required the Jewish parent to teach his son a useful trade, and whoever did not so do was con- sidered as bringing his child up for a robber. Jesus was a carpenter. How appropriate for him who was to perfect “God’s building” (1 Cor. 3: 9), who was to build “his stories [mansions] in the heaven” (Amos 9: 6), the Architect of that city “whose builder and maker is God” (Heb. 11: 10), in short, for the great Master Builder who is preparing mansions for his people—how appropriate, how full of meaning, is the labor which he performed as a man!

3. Constrained by the word.—Completely held by it, impelled, urged on. Even with the knowledge that he was doing the work of God, and that God was with him, the reënforcements from Macedonia, with the cheering news which they brought, were a source of great encouragement to Paul. Being re- lieved from anxiety in regard to them and the work which he had left behind, a new impetus was given to his preaching.

4. Titus Justus.—Paul’s departure was not from the city but from the synagogue, and the close prox- imity of the house into which he entered to continue his work made it a standing invitation to the Jews to come and hear. The Gentiles would also go to this place of meeting, for Titus Justus was not a Jew, but a Gentile proselyte.

5. For I am with thee.—A reiteration of his prom- ise in the great commission, “Lo, I am with you al- way, even unto the end of the world.” Paul had no doubt been weighed down by the opposition which he met at this place, and the mutterings of the Jews against him.

6. A year and six months.—It will be noted that this lesson incidentally gives a good idea of Paul’s regard for the Sabbath. In the first place he found Jews—those who observed the Sabbath, the seventh day, with whom to associate in his work. He labored six days, preaching “every Sabbath” to both “Jews and Greeks.” As long as he could he did this in the synagogue, afterward in the house of Justus, and he kept this up for one year and six months. Here were then seventy-eight Sabbaths observed by the apostle, who labored, as intimated by the record, on all first days. And his course in this respect was not even questioned.

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News and Notes

FOREIGN.

—Within two weeks three Catholic churches in the Lake St. John district, Quebec, have been struck by lightning and destroyed.

—The Minister of Railways and Canals of Canada has refused to open the canals to traffic on Sunday, except under extraordinary circumstances.

—By a strike of engineers in London a movement has been set on foot which will result in throwing 25,000 men out of employment throughout the United Kingdom.

—A band of Greek raiders met defeat at the hands of a column of Turks near the village of Metzovo. It is stated that 120 of the Greeks were killed and 80 taken prisoners.

—Recent fires in the suburbs of Cairo, Egypt, have left over 4,000 persons homeless, destroyed property to the amount of \$450,000, and resulted in the death of over 100 persons.

—A despatch from Danes Island, via Stockholm, states that on June 28 Professor Andree's balloon was filled and in readiness to leave on its voyage across the North Pole on July 1.

—The British bark Overdate collided with a steamer near the mouth of the Ganges, and sank almost immediately. All of the crew except the captain, pilot, and one seaman were drowned.

—Rev. John G. Patton, D.D., has presented to the Victorian General Assembly \$60,000, the entire proceeds of his book entitled "Life in the Hebrides." This gift will be used for evangelical purposes.

—An Australian inventor has perfected an electrical device which will instantaneously locate the position of a vessel in the vicinity of forts, and direct the aiming of the guns within the fort at the same time.

—A despatch from Roumania states that in consequence of a recent flood in Moldavia, on the left bank of the Danube, 20,000 persons are homeless. It is also estimated that no fewer than 100 persons have been drowned.

—In August of this year a congress of Jews from all parts of the world will meet in Munich to discuss questions of peculiar interest to that people, chief among which will be the question of founding a Jewish state in Palestine.

—It is reported that the tribes south of Khartoum are in open revolt against the Khalifa. This dissension among the tribes of the upper Nile will make the advance of the Anglo-Egyptian expedition much easier than it would otherwise be.

—Special despatches from Bombay say that from 600 to 1,000 native rioters were killed by the militia during the recent rioting in the vicinity of Calcutta, and that 8,000 laborers from the Hoogley River are marching to reinforce the rioters.

—The eruption of Mayou volcano, in the Philippine Islands, which has been inactive since 1617, was attended by great loss of lives as well as destruction of property. The village of Librug was greatly damaged, and 120 persons perished.

—A report from South Africa states that the natives of Chasaland are in open revolt, and that the outbreak is assuming alarming proportions. The governor of Mozambique is personally in command of the column sent to suppress the revolt.

—Japan has filed another protest with the Hawaiian Government and the State Department of the United States against the annexation of the Hawaiian Republic to the United States until the present complications between Japan and Hawaii have been settled.

—The rebellion in Brazil still maintains formidable proportions. Three attacks were recently made by the government troops upon the followers of Consulheiro, but without success. In the three battles the troops lost 1,000 men. The estimated loss of the rebels is placed at a still higher figure.

—A fierce battle is reported to have taken place between the Cubans and Spaniards in Matanzas Province on June 26. The Spaniards lost between 60 and 70 killed and wounded according to their own report. The Cubans' loss is not known, but they succeeded in beating off their assailants.

—A report from Athens dated July 5 states that the Turks have captured the village of Kalabaka, in North Thessaly, after a desperate battle with the inhabitants. The Turks burned the village after pillaging it and massacring or carrying off the inhabitants who refused to flee to the mountains.

—The king of the Mosquito Coast, to whom the government of Nicaragua was to pay an annual allowance of \$5,000, has been deprived of this pension, in consequence of which he has sought the protection of the British Government. It is feared that this will reopen the Anglo-Nicaraguan controversy of 1894.

—The Simplon tunnel, which is being bored under the Alps, will be twelve and a quarter miles long, or three miles longer than any other under these mountains. The temperature reaches 122 degrees, and cold air and atomized water have to be forced into the tunnel in order to keep the temperature low enough to enable the men to work.

—A cablegram from Sancti Spiritus states that General Gomez is in danger of being surrounded by the Spaniards, and six Cuban bands are hurrying to the assistance of their commander-in-chief.

—Two presidents of South American republics have written to the inventor of a kind of cloth that has been proved bullet-proof, asking for samples of the fabric and blanks for self-measurement.

—Terrible floods have been reported from the south of France, and the losses are proving much greater than at first estimated. It is said that hardly a village in that section of France has escaped damage, and that the number of persons drowned is fully 300. It is estimated that 200,000,000 francs would hardly cover the damage to property in the flooded regions.

—Russia has sent a circular note to the powers suggesting that steps be taken to expedite the conclusion of peace between Greece and Turkey. This is taken to mean that if Turkey does not yield to the rectification of the frontier decided upon by the representatives of the powers, she will be coerced into doing so. The Turkish Government has also issued a note to its representatives, making a defense of the position which it has taken, and declining to consider any frontier line in Thessaly north of the River Penios. Many think that the sultan has decided to test the alleged concert of the powers. His officers are rapidly strengthening their positions in Thessaly, massing troops in Dhomoko, fortifying Velestino, and entrenching themselves more firmly.

DOMESTIC.

—Father Hewitt, founder of the order known as the Paulists, died at his home in New York on July 3.

—On July 6 nine persons were instantly killed and five seriously injured by the explosion of a threshing boiler on the farm of W. A. Allen, at Hartsville, Tennessee.

—The Bannock Indian scare has quieted down, and no serious trouble is anticipated. The number of Indians off the reservation is much less than was at first reported.

—Lake Ann, Michigan, a village of nearly 1,000 inhabitants, was practically destroyed by fire on the afternoon of July 3. The property loss is estimated at about \$100,000.

—A cyclone and cloudburst visited northwestern Minnesota on July 4, killing nine persons and destroying a considerable amount of property. The loss is estimated at \$750,000.

—The past week has been one of intense heat throughout most of the central and eastern States, and has been attended by scores of deaths and hundreds of prostrations.

—On the night of June 30 Montana's anti-gambling law went into force. All games were shut down at 12 o'clock P.M., and all mechanical devices for gambling purposes were stored away.

—Two United States war-ships are now on their way to Morocco to enforce a demand made by U. S. Consul Burke for the punishment of a Moor who brutally assaulted an American citizen at Tangier.

—A Washington despatch states that the Navy Department is expecting to take steps for the increase of the Pacific Coast squadron by building more vessels on the coast. These will consist of battle-ships and torpedo-boats.

—Prof. David Starr Jordan, of Stanford University, California, started on July 3 for Alaskan waters, to make further studies of the fur seals and brand the young males. It is estimated that about 50,000 seal puppies will be branded this season.

—The Christian Endeavorers, during their stop at Salt Lake City, held services in the Mormon Tabernacle. This is said to be the first time that the Tabernacle has ever been thrown open for religious services by any other body than its founders.

—The Dingley Tariff Bill passed the Senate July 7, after a discussion lasting six weeks and one day, during which time it has received 874 amendments. The final vote stood 38 to 28. A conference with the House is the next step to be taken before the bill becomes a law.

—President McKinley sent to Congress on July 8 a special message recommending legislation providing for a commission to adjust the currency questions of the country. The message asks for a commission of nine to consider the matter and report at the next session of Congress.

—The growth of the American States is causing considerable alarm among the diplomats of the Old World, and this alarm is openly expressed, especially in the official organs of the German Empire. Prince Bismarck's paper, the *Nachrichten*, gives considerable space to the matter, and Emperor William has voiced his fears in a public speech.

—While a fourth-of-July balloon ascension was being made at Blair Park, Oakland, Cal., on July 5, Bertram Hill, a lad of six years, caught hold of the sand rope and was carried up with the balloon. When about 1,000 feet from the earth, the child's strength gave out, and he dropped headlong to the ground, and was killed. On the same day two aeronauts lost their lives at Eureka, Cal., in attempting to make an ascent while a strong wind was blowing.

—The boys in the reform school located at Whittier, California, have risen in open mutiny against the officers of that institution. Arming themselves with knives, clubs, and pieces of their iron bedsteads, they attacked the officers sent to quell the disturbance, and citizens of the place had to be called in to assist in keeping the rioters within the building.

—A gigantic strike of coal miners is now on throughout the eastern and middle States, and it is estimated by the president of the Miners' Union that when the strike reaches its full height, 250,000 men will be out. The low rate of wages paid the miners during the last year has placed them in pitiable circumstances, and the leaders of the strike claim that this will be to the miners the strike of their life.

—The International Convention of Christian Endeavorers opened in San Francisco, Cal., July 7, with a very large attendance. A careful estimate places the number of visitors at 20,000, the great bulk of whom are delegates from various Christian Endeavor Societies throughout the world. On the evening of the opening many of the visiting pastors conducted services in the churches around the bay.

—The Senate Committee on Foreign Relations reported a resolution on July 7 authorizing President McKinley to take such measures as he might deem necessary to obtain indemnity from the Spanish Government for injuries done to certain naturalized American citizens by the Spanish authorities of Santiago de Cuba. The resolution authorizes the President "to employ such means and to exercise such power as may be necessary" to obtain the desired end.

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Signs of the Times

OAKLAND, CAL., JULY 15, 1897.

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THE *Voice of Truth* is a well-printed four-page journal, which hails from San Diego, published monthly, at fifty cents a year. The editor is Arthur C. Everett. May it ever speak for truth, and live and prosper.

THE New York *Voice* of June 24 has a four-column article of an interview with Dr. J. H. Kellogg on the effect of alcohol on the stomach and digestion. The doctor sets it down as of no value as an aid to digestion, but that it is in the highest degree detrimental. The doctor bases his opinions on actual experiments of 2,000 living persons; and the *Voice* rightly sets his demonstrations over against the opinions of Professors Chittenden and Mendel, of Yale, whose basis was experiments in purely artificial digestion, confined wholly to the chemical phase of the matter. Alcohol inside a man has very different effect from alcohol outside. Dr. Kellogg's demonstrations are illustrated by diagrams.

We have many illustrations of the fickleness of the human mind, even when dignified with what the world calls great learning. But the New York *Independent* gives an instance of how the learned representatives of humanity may be swayed and worked up to enthusiasm by an empty sentiment. It says: "Dr. Minton came very near being moderator of the last General Assembly, and very likely would have been, but for Dr. Spinning's eloquent advocacy of Dr. Sheldon Jackson. His conception of the apostle Paul's wanting to meet Dr. Jackson as soon as he could in heaven, and being delighted to find that he was no bigger than himself, carried the assembly by storm, and left Dr. Minton no chance." And such is the shallowness of much that passes for theology and learning in these last days. We would naturally suppose that one of Dr. Jackson's ability would hardly thank his friend for such an empty expression of his fitness for the honorable position in question, but it "carried the assembly by storm." When the highest representatives of one of the greatest of Protestant denominations can be "carried by storm" with such unscriptural nonsense, it is no wonder that the Lord declares through his prophet, "My people are destroyed for lack of knowledge." Hosea 4:6.

SCOTT P. HERSHEY, Doctor of Philosophy, of Boston, states that fifty years ago in this country "criminals were as one to a population of 3,500. Now the ratio has increased to one to every 786½ of our population." That is, there are more than four times as many criminals in proportion to the population, as there were fifty years ago.

Expectoration.—Dr. Paul Gibier, a high scientific authority, says: "If this habit of expectoration in public places could be stopped, I am sure that in time tuberculosis would die out altogether. This seems a very sweeping statement, but it is not an ill-considered one. There is no question in my mind that the spread of tuberculosis is due largely to the habit of spitting. A great many people have tuberculosis without being aware of the fact. They do not know of the danger that comes from ejecting their sputum where it becomes dry and pulverized and then flies about in minute particles to be inhaled by healthy persons, who are thus inoculated with the disease. This random public expectoration is a crime." What is worse still is the habit of spitting upon floors and carpets. Good people do it, but why? why? Some germs die in the bright sunlight much sooner than in the shade.

WHAT IS IT?

ROMAN CATHOLICS persistently say that their prayers to saints are not worship, but are merely asking these saints to intercede for us with God. Here is a prayer to the Virgin Mary, entitled "Sweet Star of the Sea," written by M. M. K. Miller for the *Catholic Mirror* and printed in that paper:—

"Hail Mary, at thy altar
See me kneel, O hear my prayer;
When my weary footsteps falter
Show thou thy tender care!
When the path seems hard before me,
And dark'ning clouds hang o'er me,
'Star of the Ocean,' thy light may I see;
When my soul grows sick with fear,
When the tempter comes too near,
'Guide of the wanderer,' pray for me.

"Now the shades of night are falling
And the stars their vigils keep;
On thy sweet protection calling,
I will lay me down to sleep—
In that last dread hour
When my tongue shall lose its power,
When earthly friends and friendships fade from me,
Through the darkness of death's night,
O Mary, be my light,—
Guide my soul to Jesus, 'Sweet Star of the Sea'!"

O, how different would such a prayer seem if its offerer knew God as revealed in Jesus Christ! There is none so ready to hear, none of so tender pity, none more willing to guide, than is Jesus. He is the light of the world, and he longs to come into personal relation with every soul. Now if it is proper for one in Baltimore to pray this prayer, it is also proper for one in China. Does Mary, according to Catholic belief, hear both? Then that belief clothes her with omnipresence, in other words, deifies her, makes her like God. Is not this idolatry? But if Mary hears but one petitioner, the other is praying to emptiness, and his hope is vain; "he feedeth on wind." Why not come direct to Jesus Christ, the only Saviour and Guide?

A Correction.—In the SIGNS of January 21 one of our special contributors quoted Miss Frances E. Willard as looking for a time when "the world will progress until time and space will be practically annihilated," when we shall "know each other's thoughts by telepathy," when "we shall have control of the weather and everything else," shall teach the lower animals to talk, communicate with the stars, navigate the air and the depths of the sea, and much more, all of which is to come through the world's progression. Concerning this expression of her opinion, and our contributor's adverse comments thereon, Miss Willard writes:—

"It seems to me you are more than half right; I ought to have guarded what I said with greater care. All in the world that I meant was that the present whirligig of inventive development seems to indicate as possible a degree of mastery over nature such as we have never dreamed. Almost everything I have written is based on the Gospel, and I think that in this fantasy of mine I made a regrettable mistake in not making it more apparent it was simply a sort of dream. Indeed, it was not written originally for publication, but for a friend who brought it to my

notice, and you know we are sometimes short for copy, so I let it go in."

This part of Miss Willard's note we gladly insert, for we would not willingly misrepresent any one, nor make any one an "offender for a word." We are glad to know that these are not her real sentiments, and that her belief is in the Gospel.

And yet the good time is coming, the misery, the pain, the dying and the death, the limitation of god-like powers by the entrance of sin, will all give place to the glorious liberty of the sons of God, a freedom more glorious than words can paint. But it will not be accomplished by human invention, human science, or human wisdom; it will be by the regenerating power of God in Jesus Christ. "The zeal of the Lord of hosts will perform this." Already has man robbed God of the glory due to his name, but "the lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down, and the Lord alone shall be exalted in that day." Then he that glorieth, shall glory in the Lord. Till that time all creation, sick and groaning, waits the great Physician and Deliverer.

Why?—In speaking of those who talk too much, the *New York Observer* remarks: "It is likely, however, that in one line few people are too talkative, and that is in the giving of Christian testimony. When it comes to the showing what great things God hath done for their souls, the majority of believers suddenly become tongue-tied, or, as some wit remarks, like rivers in Arctic regions, frozen at the mouth." But the reason is that such persons do not realize that God has done anything for their souls. They have never appropriated what has been done; if they had, they could not keep still. Their language would be, "My soul shall make her boast in the Lord;" "My soul shall be joyful in the Lord; it shall rejoice in his salvation;" "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." If God were praised more, more blessing would be enjoyed.

"Power" "to Scorch Men with Fire."—It is said that under the sixth plague, when God has withdrawn his unreciprocated kindness from the earth and left sin, which men have chosen, to work its own way, power will be given to the sun "to scorch men with fire." It would seem that the hot wave of the east of last season and this are merciful forewarnings of that time. Our readers will vividly remember the scores of deaths from heat last summer, in the metropolis and other great cities. Once more the east is a furnace. In the cities of Cincinnati, Springfield, Toledo, Chicago, Pittsburg, Detroit, and Fort Wayne, 31 deaths are reported from sunstroke, and 134 prostrations, not including the deaths, and this in one day. There were 12 in the first-named city.

SEVEN houses burned, the fire originating through firecrackers, and thirteen families rendered homeless, innumerable shocks to weak, nervous people from which they will never recover, thousands of dollars burned up and exploded, and two deaths are among the results of the "Glorious Fourth" in San Francisco and Oakland yesterday. As to the patriotism, we have nothing to say, but is this the best way of celebrating it? And, after all, how much real love of country is there in all the noise and expense? And how many that make the noise know what they do it for? To how many needy souls would the money foolishly expended by Christians yesterday have come as a godsend! And does not love of one's country include love of one's countrymen?

It Is Just as Bad as Before.—"German chemists now say that about ninety per cent. of all alcohol swallowed is turned into carbonic acid and water in the system, and that alcohol robs the cells of the oxygen required for their life. Drunkenness is caused, they say, by the action of the excess of carbonic acid in the blood upon the brain." But science does not help it any. The alcohol is just as evil, just as full of all possible wickedness, as before its chemical analysis. Its moral analysis, is seen in its various forms in the homes and lives of those who use the vile liquid.