

SIGNS OF THE TIMES

John Grimes

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

Volume 23, Number 38,
Fifty Numbers a Volume.

OAKLAND, CALIFORNIA, SEPTEMBER 30, 1897.

Weekly, \$1.00 per year,
Single Copy, Five Cents.

(Entered at the Post-office in Oakland.)

For Publishers and Terms, see page 15.

Editorial

The Great Sacrifice.—The great Sacrifice of divine love was not an after thought, coming in after man sinned. It was not a new device to meet an exigency. There are no surprises to

stroy all the pleasures of what if of choice would be a delightful occupation. The only pleasure sin ever brings, evanescent as it is, comes because men choose it; and the pleasure which comes from choosing good and doing good is as much greater and higher as eternity is more than time. God therefore gave to man free choice, with the possibility of sin. But God set before man the end of the evil way, and the eternal fruitage of good, desiring him

and died. Gen. 3:6. Choosing by sight was the way of temporary pleasure and selfishness, the very way in which millions barter eternal life and bliss. Choosing by faith in God's Word, it would have forever led man out toward God, like whom he would have continued to grow. Infinite Love gave to man the way of faith, that it might be the way of infinite blessing.

Love's Infinite Gift.—Yet, knowing that man



"Surely He hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath made the iniquity of us all to meet on Him." Isa. 53:4-6, margin.

Him who is infinite in knowledge and wisdom. Jesus Christ was "the Lamb slain from the foundation of the world." Rev. 13:8.

Character a Matter of Choice.—In the very plan of God the possibility (not the necessity) of sin was involved. That creature enjoying the greatest bliss must obtain it by choice; he must be free because he chooses freedom. That which man is *compelled* to do brings him little joy. The chafing chain of compulsion de-

to choose the good way and making it possible for every one so to do.

Man's Choice.—Man's choice was evil. He walked by sight not by faith. God's way was in his Word. He warned man, "In the day that thou eatest thereof thou shalt surely die." Gen. 2:17. Faith is based on God's Word. Rom. 10:17. But man "saw that the tree was good for food, and that it was pleasant to the eyes," he chose the way of sight, and sinned,

would sin, God provided (not for the sin) but salvation from the sin. He gave his only-begotten Son. Not eighteen centuries ago did he give him, but he "verily was foreordained before the foundation of the world, but was manifest in these last times for you." 1 Peter 1:20. The gift was made—God gave his Son (John 3:16), that Son "gave himself" (Titus 2:14)—in the beginning, the gift of God's infinite love. As that gift involved the very Godhead, the person of him who with the Fa-

ther made the worlds, all the purposes of God are found in him. With respect to that great center of love and power has all the plan of God through all the ages been wrought out. Every sacrifice ordained of God was efficacious only as it expressed faith in God's great sacrifice of his Son. Every kid, every lamb, every offering of first-fruits, every one of the first-born, pointed to the Lamb of God that taketh away the sin of the world. John 1:29.

"Manifest in These Last Times."—The Sacrifice was eternal; its greatest manifestation was when Jesus Christ was given into the hands of the powers of darkness, condemned without a trial, mocked and scourged, and crowned with thorns, made to bear the instrument of his own suffering till bodily strength failed from sheer exhaustion, and then nailed to the cruel tree. During all this time mindful only of others, admonishing the women of Jerusalem that were weeping for him, gently reproving Peter with a look, placing his mother in the care of a loved disciple, praying for those who tortured him, and comforting the repentant criminal at his side—was there ever sacrifice and love like this? The cross was the climax of the manifestation of his suffering; but he suffers still. He was a present Saviour to Abel, to John who stood beside the cross, to us who live in the nineteenth century. For as truly as to the Gauls of old, so to us, before our eyes, "Jesus Christ hath been evidently set forth, crucified *among you*." Gal. 3:1. His death is for us to-day. Our sins are to-day laid upon him that we may sin no more.

An Eternal Sacrifice.—His is not a sacrifice of a day, or for three and one-half years, or for thirty-four years; it is an eternal sacrifice. When he left heaven's glory, and took upon himself the form of a servant, and was made in the likeness of men, he became one of us, a "brother in adversity;" and when he ascended, we triumphed with him; but he is one with us still; and forever is he one with us—God, yet man—a brother to all men, for all eternity. And the pain is not over yet. He is touched with the feeling of all our infirmities, suffers with his body, the church, a crucified yet risen Saviour. What love is this? As he has made the eternal sacrifice for you, O soul, will you not yield yourself, your all, to him, "a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. There is cleansing, there is blessing, there is power and life and salvation in Jesus Christ, even "to the uttermost."

Taste and See.—One of my friends offers me some food which he says is very good and nourishing, and asks me to adopt it as an article of diet. But I am skeptical, and do not believe that it is good, and so I say, "Prove to me that it is good, and I will take it." "That I can not do," he replies; "I know it is good, and can assure you of the fact; but you must prove it for yourself; taste it, and you will know it too." Well, that is certainly reasonable; for I can't expect to know that a thing is good, unless I taste for myself. Even so, when my friend does not believe me when I tell him that the Lord is good, and asks me to prove it to him. I can not; I know that he is good, for I have tried him; I can assure others of his good-

ness, but I can not prove it to them. I can only say, "O taste and see that the Lord is good." Why will not people be as reasonable in regard to spiritual food as with the mere physical? Taste, and you have the proof.

E. J. W.

PATRIOTISM AND CHRISTIANITY.

HERE is a clipping, similar to many others in these days of "Christian Citizenship" and "applied Christianity," which we take from the *Christian Work* of July 1:—

The better Christian a man is, the better patriot will he be. Indeed, he is the highest and best type of a patriot, for whom the truth makes free is free indeed. He is free from all narrowness and the bitterness of selfish prejudices. He is broader minded and more liberal and just in his views and his dealings with others, less hard and exacting, and more ready to yield where to do so is right and proper. At the same time, the honor and the welfare of his country is as precious to him as his own personal honor, and he will as rigidly and firmly uphold the one as the other.

A true Christian is a follower, a learner, a disciple of Christ, one who lives the life of Christ, who is actuated by the same spirit of large-hearted unselfishness. Christ died to save not a country or nation but the world; he died to save all men, of whatever race or nation. The Christian is a debtor, and should acknowledge himself as such, "both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Rom. 1:14. "If any man will come after me," says Jesus, "let him deny himself, and take up his cross, and follow me." Matt. 16:24. "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." Luke 14:33. "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Matt. 10:37-39. This is what it is to be a Christian.

A true patriot is "one who loves his country and zealously supports and upholds its institutions and interests."—*Standard Dictionary*.

Patriotism is "love and devotion to one's country; the spirit that, originating in love of country, prompts to obedience to its laws, to the support and defense of its existence, rights, and institutions, and to the promotion of its welfare."—*Id.*

A Vital Difference.

It will be seen from the above that there is a vital difference between patriotism and Christianity, and hence between a patriot and a Christian. It will also be conceded that Christ died for all, that he is "no respecter of persons," that "in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34, 35.

When Jesus walked the earth, the Jewish idea of religion was patriotism, or fealty to that one nation, and in that nation the Pharisees believed themselves to be the only ones worthy of consideration. So when Christ's love reached out to the publicans and the hated Samaritans, and even intimated that God would find in other nations those for whom he could better work, the Jews hated him and were ready to kill him. Luke 4:24-29. The reason was that he did not regard their institutions, their

burdensome Sabbath, so unlike God's, except in the matter of the day; he did not regard above others the scribes and Pharisees, who arrogated to themselves the chief seats of wisdom. Loving them as they did not love each other, loving Jerusalem and Judea as they could not love it, loving all the world as they did not love even their own, they sought to kill him because he was not "patriot" enough to observe their man-perverted institutions. John 5:10, 16, 18.

History Repeats Itself.

The religious world, strong in number, weak in spiritual power, have departed from the Word of God! They hold traditional institutions which find no support in the Word of God. Among these is the Sunday-sabbath. They not only count it a test of their religion, but are endeavoring to identify it with the nation. It is called the American Sunday and the American sabbath. It is demanded by thousands of so-called Christian citizens that it shall be made a test of patriotism; that he who "desecrates" Sunday is not a patriot, but a foe to his country. In the words of Archbishop Ireland, "The violator of a Sunday law is the worst of criminals."

Now to many Bible Christians Sunday has no sacredness. It is an interloper, a counterfeit sabbath, a usurper of the Sabbath of the Lord. To observe it as a sacred day is to them dishonoring to God, and a tax upon their time, which is not required of others. Conscientiously they can not yield to such an institution. But while in the eyes of so-called "patriots" they are the greatest foes to their country, in very fact they are the truest friends, because they are the friends of all, laboring for the eternal good and highest happiness of all.

The Christian view is the broader, higher, better, purer view. In whatever country God places him, that is his field of labor. He is there to give to men God's message till the Lord sends him elsewhere. His country lies beyond. His citizenship is in heaven, and he seeks there the better country. In this world, like Abraham, he has forsaken country and kindred and father's house to go to the land he should afterward receive for an inheritance. Gen. 12:1. He received no inheritance in this world, no, not so much as to set his foot on (Acts 7:5), but he died strong in faith, looking for "a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city" (see Heb. 11:13-16). Christianity, in object, in purpose, in spirit, in noble, unselfish impulses, labors, and sympathies, as far transcends patriotism as heaven does earth, as the eternal does the temporal.

IMAGINING DIFFICULTIES.

"O, I CAN'T sleep at night, I can't sleep!"

"Poor fellow, you must cease your overwork, and at once make use of soothing remedies!"

"O, that will do no good; the trouble is not with me; I could sleep very well if I had an opportunity, but there is no time in which to sleep; I can never sleep any more!"

"Why not? How can that be?"

"I have just learned that the earth is round, and that it isn't night at all places on the earth at the same time, and that therefore it is impossible for people to sleep."

"Foolish fellow! Who has been telling you that?"

"Nobody; but my pastor, who is a learned man, has told me that it is impossible to keep the seventh-day Sabbath, because it is not the seventh day all over the world at one time; and I have sense enough to see that if we can't rest on the seventh day, then we can't sleep on the seventh night; and if we can't sleep on the seventh night, we can't sleep on any other night. What shall I do?"

"Do! why, go to bed to-night, when the night comes to you, and sleep where you are, instead of thinking you must sleep where you are not. Didn't you sleep well last night?"

"First-rate; never slept better in my life; but then you see I had not heard the parson's theory."

"Well, don't let a theory run away with the fact. The fact is, you can and do sleep every night when it comes to you; when the night is on the other side of the earth, you do not need to sleep. So with the Sabbath—the seventh day—which God made for man—for all men—to keep. Keep it when it comes to you; when it is not present with you, then you are not required to rest on it. Let your soul rest in the assurance that God has never given a commandment that it is not possible for all men everywhere to obey."

E. J. W.

A WRONG CONCEPTION.

Is the Nation Christian?

THE *Presbyterian Banner*, quoted by the *Christian Citizen*, prints an extract from a recently published speech of David Agnew, Chief Justice of Pennsylvania, now in his eighty-ninth year. The purpose of the address was to show that the Constitution of the United States was Christian. He thus concludes:—

In conclusion, I have shown (conclusively, I think) that this is a Christian nation—that this continent and the provinces were settled by a Christian people—that the States formed from them continued Christian, and set the legal evidence of their belief in their early constitutions—that other religions are exceptional, and were tolerated for individual conscience' sake only—that the Constitution of the United States formed by the same people, contemporary with their state constitutions, and with identical provisions for the toleration of individual freedom of conscience, expressly reserved to them all their ungranted rights, among which are their Christian institutions—that the Constitution itself carries internal evidence of its Christian character, that its continued existence rests on the fabric of the States; and that infidels, pagans, cavaliers, and Mormons derive from it no support in their warfare against Christianity. I have shown, also, that the safety of this Christian character, peace, order, and prosperity, demand its citizenship to be protected against promiscuous and loose naturalization.

Upon this the *Presbyterian Banner* remarks:—

This address is both timely and conclusive. There is no escape from the facts which Judge Agnew presents to show that this is a Christian nation.

Now all of this would doubtless be true if Christianity were a mere form or creed or system; but right in this very thing lies the fallacy of the reasoning. The aged judge does not know Christianity. He judges it as he does Mohammedanism, by the Koran; or Presbyterianism, by the Westminster Confession of Faith; or Episcopalianism, by the Thirty-nine Articles. Christianity is the life, the power, of God; and it is nothing but a mockery if it is not this.

Men might pile up constitutions, the sentences of which were taken bodily from the creed of the Presbyterian or Congregational or Seventh-day Adventist Church, but that would not make a constitution Christian, nor the nation which accepted it Christian. Is the nation Christian? Here is the test of Jesus Christ: "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. . . . Wherefore by their fruits ye shall know them."

Matt. 7: 17-20. Is the nation Christian? What say the myriad of murders of last year? What say the corrupt congresses and legislatures? What say the oppression of the poor? the building up of great corporations? the ten thousand other evils with which the nation abounds? Is the nation Christian? There are a billion dollars spent for drunkenness and a paltry five millions to convert the heathen. A tree is known by its fruit. Is the nation Christian?—No; Christianity is more than a creed; it is life and power from God given through faith in Jesus Christ, and how can a nation be said to have faith when the greater mass of those who compose it do not know faith, have no living connection with or personal faith in Jesus Christ?

REVELATION 20: 5.

Is It Spurious?

A RELIGIOUS publishing house and tract society continue to circulate the following:—

In Rev. 20: 5 the words, "*But the rest of the dead lived not again until the thousand years were finished,*" are spurious. They are not found in the oldest and most reliable Greek MSS., the Sinaitic, Vatican Nos. 1209 and 1160, nor in the Syriac MS. We must remember that a few passages found in the modern copies are *additions* which do not properly belong to the Bible. Since [it is?] commanded not to add to the Word of God, it is our duty to repudiate such additions as soon as their spurious character is established. The words indicated probably crept into the text by accident, in the fifth century; for no MS. of earlier date (either Greek or Syriac) contains this clause. It was probably at first merely a *marginal comment* made by a reader, expressive of his thought upon the text, and copied into the body of the text by some subsequent transcriber who failed to distinguish between the text and the comment.

What are the facts?—Simply these: (1) The Revelation itself is not found in Vatican MS. 1209; of course Rev. 20: 5 would not be there. (2) In Vatican MS. No. 1160, the words in question were probably omitted by copyist; for (3) they are found in A *Codex Alexandrinus*, of the fifth century; (4) in B *Codex Vaticanus*, of the seventh century; (5) in C *Codex Ephræmi Rescriptus*, No. 9, probably of the fifth century. (6) The words are printed by Dr. Robert Young in his "Bible Translation" with no marks of doubt; (7) the same with Hind's Interlinear Translation, the text of which is the combined results of Greek scholarship; (8) Rotherham's Emphatic Translation, based on Tregelles' Greek text, does not even question the words. (9) Alford, a noted Greek scholar and translator, raises not even a question concerning them; and (10) the Revised Version, and we know not how many other authorities, are likewise in harmony. The genuineness of the text is not questioned by good authority. The above note is published for a purpose foreign from truth, not perhaps by the human agent, but by Satan.

"THERE is something in Christ for self, the nothing for selfishness."

General Articles

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

THE COMFORTER.

WHEN guilt and wo and sin
Press on the heart within,
When bowed in bitter grief,
Despairing of relief,
What voice speaks low within,
"Jesus can cleanse from sin"?
What voice but thine, O dove,
Comforter from above?

When failure marks the strife,
And ruin seems the life,
When every flower is marred,
And every promise scarred,
When disappointments break
Into the dreams we make,
The voice speaks as before,
"Jesus can all restore."

When cares press hard and long,
And toil subdues our song,
When heavy burdens weigh
The gladness from the day,
When weary, worn, afraid
To ask for heavenly aid,
Then comes the Spirit's call,
"Let Jesus bear it all."

When in the gloomy vale
Death plucks our treasures frail,
And lays low in the dust
Earth's dearest joy, we thrust
Our hands into the clay,
And cry to Heaven, and say,
"Is there a path from this
Desolate loneliness?"
The voice consoles the gloom,
"Jesus hath burst the tomb."

O Comforter, through the night
And in the morning light
Thou showest us things divine,
Makest Christ's glory shine,
Speaking of heaven's day,
Of beauty now and aye,
Linking our souls above.
Bide with us, heavenly Dove.

HOPE ONSLOW.

EXERCISE AND DIET.

THERE are many suffering from ill health to-day because they do not pay attention to the laws of health. They do not exercise their reason in caring for the human machinery that God has intrusted to them and thus they present to God a crippled offering. Many persons confine themselves in ill-ventilated rooms, where the air is not charged with its appropriate supply of oxygen. In expiration we are constantly throwing off from the lungs impurities that defile the air, and there is positive necessity of having a constant supply of pure air. Many breathe air that is poisoned, and the blood is not purified in the lungs, and passes into the body without being vitalized by a fresh current of air. The result is that such persons are troubled with giddiness, restlessness, with confused thoughts, and gloomy spirits. The process of digestion is not properly carried forward, the brain is clouded, and the heart depressed. Such persons are suffering for want of exercise in the pure air. If they would have their organs perform their work properly, and be saved from the inroads of disease, they must change their course of action.

Schoolrooms are often death traps, as also are ill-ventilated bedchambers. If buildings are constructed in such a way that they can not have a constant supply of fresh air, the health of their inmates will surely be impaired.

Ministers are often forced to pay a severe penalty for speaking in close, ill-ventilated buildings. The preacher marvels that he has not power to impress the people, when they, as well as himself, are suffering from lack of vitalizing air, and are thus rendered incapable of appreciating the subject upon which he is speaking. The want of the circulation of pure air in a church makes many a meeting of no effect; for labor is expended for naught, because the people can not keep awake.

There are many who imagine that they are health reformers, and that they are practising right habits in matters of diet. Many have wretched feelings, which they attribute to an insufficient amount of food, when these wretched feelings are due to a different cause altogether. Sometimes it is because the food is not of the right quality, or has not been properly prepared. Others who have indulged their appetite from childhood, think that it is essential for them to have food that tastes good, no matter how unhealthful may be its character. Thus they cultivate a perverted taste, and as a result have a diseased stomach. They abuse and overtax their digestive organs by eating that which they like rather than that which is good for them. On the other hand, many who think themselves patterns of strict propriety in matters of diet are in reality not intelligent health reformers, and their example is not worthy of imitation. They have educated their tastes in the wrong direction, and will have to learn anew what constitutes health reform. Some who have professed to be health reformers have said that they were furnished with rich food from their youth, and that their tastes were cultivated to enjoy this kind of a diet. But such should understand that they should take a different course, and educate themselves to enjoy simple, nutritious food. They should study to prepare inexpensive dishes for the table. Those who profess to be health reformers should not mislead others by their own habits of eating. Neither by precept nor example should they give a false example in these matters. If we do not begin to practise economy now, we shall be compelled to practise economy in the near future. Time is money; it belongs to God. To use precious time in preparing a variety of dishes that will only result in dyspepsia, is certainly putting time to a wrong use. The cook should not be made a slave, or be required to cater to appetite. Let the diet be of such a character that she may prepare it, and yet have time for the reading of her Bible, for prayer, and for relaxation from labor. We should not cherish self-indulgence, or teach others by our example to follow in a selfish course. We should understand what we are about, and consider what kind of impressions we are making upon the minds of those who look to us for guidance.

As applied to diet, true hygiene demands the intelligent selection of the most healthful articles of food, prepared in the simplest and most healthful manner. It is customary to provide a variety of vegetables and other articles of diet for the first course at dinner. Then fashion requires that dessert shall come on the table in puddings, custards, or other kinds of sweets. To introduce such combinations into the stomach after partaking of vegetables and fruit is anything but wise. A large share of the endless mixtures called health reform dishes is in reality anything but healthful. Grains and fruits, or vegetables with bread and accompaniments, are all that the system needs. It would be better not to tax the stomach with unhealthful desserts, and not to demand that the cook expend time and strength and inge-

nity in preparing them. It would be much better to discard the sweet puddings, jams, and marmalade, which cause fermentation in the stomach. When these are banished from our tables, when we have sweeter stomachs, we shall have sweeter tempers, and be better enabled to live a Christian life.

There is real common sense in health reform. We can not all eat the same things. Some articles of food that are wholesome and palatable to one person may be hurtful and unpalatable to another. Some can not use milk, while others can subsist upon it. Some can use dried beans and peas, while others find them indigestible. Some, whose stomachs are sensitive, can not use the coarser kinds of graham flour. It is impossible to make an unvarying rule by which to regulate every one's dietetic habits. Do not indulge the idea that we are health reformers only as we use mush for breakfast. There are some who can not eat mush and have a healthy stomach.

But while we would recommend simplicity in diet, let it be understood that we do not recommend a meager diet. Let there be a plentiful supply of fruits and vegetables that are in a good condition. Overripe fruit or wilted vegetables ought not to be used. Vegetables and fruit should not be eaten at the same meal. At one meal use bread and fruit, at the next bread and vegetables. Thus we may have all the variety that we need to desire, and if we must have puddings and custards, let bread and these articles form the meal.

In order to preserve health, we must practise temperance in all things,—temperance in labor, temperance in study, temperance in eating and drinking. Our heavenly Father sent light on health reform to guard against the evil that results from a debased appetite. He would have us know how to use with discretion the good things he has provided for us. By exercising temperance in our daily life, by loving purity and holiness, we may become sanctified through the truth.

Intemperance in eating and drinking, intemperance in labor, intemperance in almost everything, exists on every hand. Those who make great exertions to accomplish just so much work in a given time, and continue to labor when their judgment tells them that they ought to rest, are never gainers. They are living on borrowed capital. They are expending vital force which they will need at a future time. When the energy they have so recklessly used, is demanded, they fail for want of it. Physical strength is gone, and mental power unavailable. They realize that they have met with loss. Their time of need has come, and their physical resources are exhausted. Those who violate the laws of health will sometime have to pay the penalty. God has provided us with constitutional force, and if we recklessly exhaust this force by continual overtaxation, our usefulness will be lessened, and our lives end prematurely.

MRS. E. G. WHITE.

FOGGY MORNINGS.

FOG in one's spiritual life need be no more lasting than that in nature. "It will burn off before long." How often weather-wise people say this, when the gray mists of the seashore depress the hearts that were longing for a bright day. And so it proves. A glow of silver in the sky near the sun; a thinning out here and there of the vapory shroud; glimpses of blue, clean outlining and swift sailing away of the clouds,—and the fine, clear day is here

long before noon. We might oftener save ourselves from heavy hearts and gloomy faces when early morning shows gray in our lives or other lives about us. Mists are left over from a storm yesterday. The day closed on a misunderstanding. The morning is foggy and depressing. Why talk about it? Let the weather alone. Fog is shallow. "It will burn off before long." There is a good, warm sun of love at work, and the blue sky will soon be over us.—*S. S. Times.*

FAITH AS A SEED.

WHEN certain of Jesus' disciples had failed to cure a child that was a lunatic, they came to him and asked him:—

"Why could not we cast him out? And Jesus said unto them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." *Matt. 17:19, 20.*

Few persons in reading this language ever think of the deep meaning that lies in the ten words, "If ye have faith as a grain of mustard seed." They read it and pass it by with the single thought, Well, if one can not have as little faith as that, measuring their faith by so small a seed, how can we ever hope to have enough to meet the Saviour when he comes, and we no longer wonder at his question, "Shall he find faith on the earth?" *Luke 18:8.*

Paul says in *Heb. 11:1* that faith is the "evidence of things not seen." And so it was this unseen faith that Jesus alluded to in the seed, hid within the seed itself, a power from his hand that made it grow into a tree in which the fowls of the air could lodge, a power effectually working within it, as the Word of God effectually works within those that believe. *1 Thess. 2:13.*

And as the Christian does not believe the Word as coming from man, but goes far beyond and sees the truth as the Word of God, so, under the same power, the little seed finds its way through the dark ground into the light of day, even as a Christian's faith carries him through the dark paths of life, and leads him into the marvelous light of God's liberty and love.

MARSHALL M. SMITH

THE SABBATH "SAYING OF JESUS."

INTEREST increases in the "Sayings of Jesus," lately found in Egypt, and not least in the second Logion, which makes the bold declaration, "Except ye keep ['Sabbatize'] the Sabbath ye shall not see the Father." Prof. Adolph Harnack has written concerning it, and naturally his words are eagerly sought. Speaking of what he says, *The Independent*, September 2, writes:—

With regard to the general treatment of the subject, Harnack agrees closely with the Oxford editors, whose judgment he confirms in a number of points. In particular he shows conclusively that the Fast and Sabbath of the second Logion are the true Fast and the new Sabbath of the early Christian preaching.

With this view we heartily accord. The New Sabbath which Christ kept, and about which he taught so much by precept and example, was what men are now pleased to call the "Jewish Sabbath," clarified from national and formalistic errors, until, as God's representative in time, it was literally the means of bringing men to "see the Father." The corresponding thought is in the "Beatitude," "The pure in heart shall see God." It was not an abrogated nor a changed Sabbath, but a fulfilled and uplifted Sabbath, which thus became as a mirror in which men saw God. The "New Sabbath" which the *Independent* seems to

have in mind, *i. e.*, Sunday, found its place in the church from the last half of the second century forward. It was the creation of paganizing influences, and the primal germ of the non-spiritual and non-religious "Continental Sunday." The New Christian Sabbath of Christ and the New Testament period is the Sabbath for which we plead.—*Sabbath Recorder*.

THE LAMB OF GOD.

JOHN THE BAPTIST was baptizing in Jordan, and the people were flocking to him to be baptized for the remission of their sins. Suddenly One appeared among the crowd, and John, seeing him, pointed him out and exclaimed, "Behold the Lamb of God, which taketh away the sin of the world."

John had been preaching for some time. He was a faithful preacher; he did not excuse or palliate sin. To those who came to him and asked what they should do, he was able to point out their especial duties in an unmistakable manner. When he saw coming unto him to be baptized many of the Pharisees and Sadducees, knowing the spiritual pride of race which dwelt in their hearts, and the little fruits of true holiness they manifested, he said to them, "Bring forth therefore fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." Publicans, whose business it was to collect taxes for the Romans, came to his baptism, and said, "Master, what shall we do?" and John, who knew of their unlawful exactions to secure money for themselves, replied, "Exact no more than that which is appointed you." Roman soldiers, whose hearts had been touched by his preaching, also came to him and said, "What shall we do?" And when one has read Roman history, and knows how the Roman soldiery often put even their commanding officers in fear, and demanded a fresh donation upon every change of emperor or governor, how striking are the words of John in reply, "Do violence to no man, and be content with your wages." By this just discrimination of the failings and needs of all those who came unto him, John laid the ax at the root of the tree. The Spirit of God enabled him always to say the right word to the right man.

But while he was thus able to specify the

peculiar failings of all who came to him, and point them out for their benefit, there was only one sovereign remedy, which was alike efficacious for every one. All had some peculiar form of sin which they were particularly liable to commit; for sin has a multitude of forms, but one remedy suffices for all. So to every one,—to all within the hearing of his voice, scribe, Pharisee, soldier, publican,—he exclaimed on sight of Jesus, "Behold the Lamb of God, which taketh away the sin of the world." The Pharisee and scribe must take their ugly pride of birth to Jesus to have it taken away. The publican could only get rid of his selfishness, which led him to make unjust exactions, at the foot of the cross. The soldier must lose his

nocent for the guilty, and the transfer of the punishment due for sin from the sinner to the sinless, was plainly taught. Thus the idea of a sacrifice for sin had been before the people of Israel from the most remote times. Abel offered an acceptable sacrifice; Noah made sacrifices to God upon emerging from the ark after the deluge. Abraham, Isaac, and Jacob, wherever they journeyed, built an altar unto the Lord, and made offerings thereupon. Moses, under God's direction, promoted a system of such sacrifices. And so it had come down to the days of John the Baptist. But now the typical was to give way to the real, the shadow to the substance. The lamb of Abel, the lambs of Noah, Abraham, Isaac, and Jacob,—the

lambs of every penitent sinner, in all those preceding ages,—had been brought to the sacrifice, and men had beheld them; but now the Lamb of God, God's Lamb, had come, and in the fulness of time was to be offered as a final and complete sacrifice for sin. Men had looked over their flocks, and sought out the fairest and best for sacrifice, and now the best of heaven,—the most precious Lamb in all God's great fold, he that was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens,"—was come to earth, to be "brought as a lamb to the slaughter." The words of Abraham to Isaac, in their deep prophetic meaning, were now to be fulfilled: "My son, God will provide himself with a lamb." That lamb was Christ, the altar upon which he was offered was Calvary, and he is the sacrifice for every penitent sinner in the world. In the olden time, each sinner brought a lamb for himself, but God's Lamb is for all. "All we like sheep have gone astray; we have



JOHN THE BAPTIST PREACHING.

turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Sinner, behold God's Lamb, which he gave up as a sacrifice for you. Is he not a perfect sacrifice? Can you find one blemish in his character? Was there ever such humility, pity, love, mercy, goodness, and holiness as his? God has made no mistake. The Lamb he has provided is "without blemish and without spot." Behold him,—the Son of the infinite God,—a babe in the manger at Bethlehem, a child in a humble home in Nazareth, a teacher of righteousness by the shores of Galilee, in the synagogues and streets; listen to the gracious words that fall from his lips, and see the miracles of healing which evince at once his divinity and his love. Behold him in the supreme hour

violent character by the help of Him who is all love and tenderness. In Jesus is the one and only salvation for sin, no matter in what phase it presents itself. He takes it away, and lets the sinner go free.

How is it taken away?—By the "Lamb of God." In these words the idea of a divine sacrifice for sin is clearly set forth. Under the sacrificial system, offerings were required. Of these, the lamb, token of innocence and gentleness, and thus a fitting representation of Christ, was the most conspicuous offering. Under that law, the penitent sinner brought a lamb as an offering for his sin. Another life was taken instead of his, other blood fell on the earth, while his still coursed through his veins. In this action the idea of substitution of the in-

of sacrifice. "He was led as a lamb to the slaughter." Calvary is the altar of sacrifice for all the world, the place where the heart-aches of all humanity may be cured. Blood has flowed in thousands of places, but the blood that trickled from the temples, hands, and feet, and poured from the pierced side, of Jesus, means more to you and me than all that was ever poured out on Jewish altars, or crimsoned the world's battle-fields, because Christ's blood was the price of our redemption. He bore our sins in his own body on the tree, reconciling the world to himself.

Lastly, behold him come forth from the tomb, a conqueror, and ascend to heaven, from whence he will come again to judge the living and dead. Tho in heaven, he is our Saviour, and if we confess and forsake our sins, he will take them away. He taketh away the sins of the world—all sins that are confessed—and, if we desire to have our sins taken away, they should be confessed while he pleads. Jesus, the Lamb of God, stands ready to bear our sins. Will we give them up to him, and receive therefor his forgiving smiles and the life everlasting?

M. E. K.

SPIRITUAL DECLENSION—WHY IS IT?

THE spiritual declension so painfully manifest in the popular churches of the present day, and so often brought to the notice of the public, is a serious "thorn in the flesh" of religious thought. But the remedy most generally proposed, and now being extensively urged, is a matter that should also receive serious consideration. A candid contemplation of the acknowledged condition of the professed Christian world, and the efforts to better its spiritual standing and influence for good, will reveal the fact that not only is the situation the result of departing from God's Word, but the proposed remedy is also out of harmony with scriptural methods of reform.

The clamor of the more prominent churches and coördinate religious organizations for political power, for the framing of civil laws, to enhance the spiritual condition of the country and the world, is in direct line with the misguided wishes of Christ's disciples, before they understood the full and true meaning of his mission to earth. There was even strife among them as to who should be greatest when Christ should set up his kingdom. The sons of Zebedee had an intercessor to seek for them the positions of highest honor, as has every political aspirant of the present day.

It would seem that nothing but Christ's departure from those who had identified themselves with him on earth, could bring them to realize the full meaning of his words and acts in relation to his earthly mission. "Lord, wilt thou at this time restore again the kingdom to Israel?" was the interruption of the Saviour's last discourse with his apostles. It seemed an impossibility to them to give up the idea of Christ's becoming a ruler in the world that then was. And the history of those times is repeating itself now in the clamor of certain religious leaders for the regulation of religious duties, by the laws of the realm. Whatever is out of harmony with the outward moral life, they seek to annihilate by civil processes—which act is a virtual prayer to human rulers, to be delivered from temptation—a prayer to earthly power for what Heaven alone can give.

But is there to be no redress for the Christian, for the wrongs he suffers from the evil influences surrounding him? Must he stand quietly by and see wrongs perpetrated—suffer

wrongs—without seeking to change the laws that permit them? Here is a chance for the exercise of Christian faith, an opportunity which Bible characters frequently improved, furnishing to us the most illustrious examples on record of what Christian fortitude really is, and the influence which it has upon those who witness it. Had they escaped from the situation by revising the laws of the land, they would never have been heard of as overcomers. How different would be the story of the three Hebrew worthies, and how different would have been the influence upon king and court and country had Shadrach, Meshach, and Abednego, by a successful political "pull," changed that dreadful edict of King Nebuchadnezzar! Witness the change in that mighty monarch and the opportunity for the promulgation of the Word of God in Babylon, which was brought about by the course of the captive Hebrews. Study that lesson, and reflect upon it.

How different would be the reading of the Babylonian narrative concerning Daniel himself, had he by political machinations secured his release from the awful fate to which the edict of King Darius condemned him! Another opportunity would have been lost for heralding the name of Jehovah throughout the realm of the Median king.

These worthies worshipped their God, they trusted in him and his power where they were not able to see the outcome of the course which their teachings compelled them to take. Did they despair because the law of their God was contrary to the law of the land? Did they show up the "record" of the lawmakers, and hold them up to public contempt? Examine the record and see: "We are not careful to answer thee." "Our God whom we serve is able to deliver us out of thy hand."

Peter and John by an appeal to the multitude at the time of their incarceration could have interfered very materially with the administration of the rulers of the Jews, and mayhap saved themselves from imprisonment at their hands; but the Lord had given them no such commission; and by leaving temporal things to those into whose hands they are given, and attending strictly to the work which was committed to them, a mighty miracle was wrought in their behalf, and hundreds believed in consequence.

There *is* a spiritual declension. It is an alarming fact. There is a reason for it, too. There is no spiritual power in the courts of common law. Such institutions are not the source of spiritual blessing. They were not instituted for the purpose of conferring such blessing. But the church is turning more and more to this source, and is seeking to attain the end for which she was established, by continued and increasing appeals to the law. She is drinking from a different source than that to which she was led by the Lord of glory. In so doing she is not slaking her thirst at the well of salvation, nor is she drinking the water of life from such a source. It is a remarkable fact that the turning of the church to the world and the law for support, and for carrying out her aims, is rapidly increasing; and the different church organizations are planning, on a more extended scale than ever before, to use the law of the land in attaining their ends. Societies of religious persons are formed for the sole purpose of influencing political action favorable to schemes of their own, in making Christian duties compulsory.

Turning from the Lord, and seeking to the world for succor, the church must expect only what the world has to give, law and legal, compulsory formality; heartless obedience to the laws of the church because of the legal force

behind them. The courts of the country, not being a source of spiritual blessing, the church gets none from them, and then wonders why her spiritual life is declining. Such wonder on her part is in itself a legitimate cause of wonderment. Drinking at the intoxicating fountain of the world, why should she wonder that her vitality is ebbing fast? As the appeals of the church to the world are increased, so is the ratio of her spiritual declension.

Will she call a halt in her mad rush for the glamour of worldliness?—I fear not, as a body; it is not so written. Her history, as given in advance by the inspired apostles, indicates that this coquetry with the world will be accelerated till the end come. She will go on in this erratic career, till the ground upon which she stands will not be incompatible with a union of her forces with those of Rome, in enforcing the rules of the church by the civil constabulary. Form will take the place of feeling, and force sit sternly on the throne of love.

There is a better way. "Should not a people seek unto their God? On behalf of the living, should they seek unto the dead?" These poignant questions of Isaiah, in regard to the witchcraft of those days, are wonderfully applicable to the course of religious affairs at the present time. Why should they who have all the power of God at their command, seek for the weak, vacillating, transitory, and heartless power of the world? God lives; and, unless they have denied him, his power is theirs, his blessing is theirs, and he will so warm the hearts of his people that spiritual declension will be unknown among them.

The world is dead to things spiritual and eternal. Then let not the living, the Christian, seek to it for what God alone can give. The true Christian will reverence the law of his God. He who is not a Christian will not do so, and to compel him to act as tho he did, is making of him, in the first place, a hypocrite, and, in the second place, an inward hater of that so-called religion which makes such hypocrisy and compulsion possible.

C. M. SNOW.

THE EVANGELISTS AND THE SABBATH.

The Fourth Commandment.

I WISH to show first what the evangelists have taught concerning the Sabbath by teaching the law, and so we give the Sabbath command in full:—

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

Will this command enforce upon the Jews one day, and upon the Gentiles some other day? If not, and the Jews keep the commandment by resting upon the seventh day, or Saturday, how can we keep the commandment by resting upon the first day, or Sunday? Christ kept the commandment as it should be kept, but he kept it by resting upon the seventh day. The commandment says, "The seventh day is the Sabbath." How, then, can the first day be the Sabbath? As long as the commandment exists, the *seventh* day is the Sabbath. The apostles taught that the law should be kept in the new dispensation; therefore they taught that the seventh day is the Sabbath. The commandment says, "In it [the seventh day] thou shalt not do any work;" but this day is the busy day of the week. In the time

of Christ it was not so. The world has turned away from the Sabbath of the Lord, and has been trampling under their feet one of God's holy commandments.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Isa. 58:13, 14.

Then turn away thy foot from the Sabbath, if thou desirest to delight thyself in the Lord; for God will fulfil his promise.

Proposition.

The New Testament recognizes the seventh day as the Sabbath.

"And it was the Sabbath day when Jesus made the clay, and opened his eyes." John 9:14.

This is a clear, plain statement, and if we can determine what day it was that Jesus healed the blind man, then we may know which day is the Sabbath. The Jews condemned Christ for healing the man on the Sabbath. If it had been any other day than the seventh day, they would not have condemned him. In this text, therefore, the seventh day is recognized as the Sabbath.

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2.

It will be seen that the "Sabbath was past," before the "first day of the week" came. It is true that Christ was raised from the dead upon the first day of the week, but the Sabbath "was past" before his resurrection. The expression "first day of the week" proves that it is not the Sabbath. The Sabbath is the last of the week, and not the first. When the evangelists used the expression "first day of the week," it is evident they did not consider it the Sabbath day.

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1.

In this text, we have two days mentioned. One is called the Sabbath, and the other is called first day of the week. It is impossible for the first day of the week to be the Sabbath, if it "began to dawn towards the first day of the week," "in the end of the Sabbath." The apostle in this text recognizes the seventh day as the Sabbath.

"And, behold, there was a man named Joseph, a counselor; and he was a good man, and a just. . . . This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid. *And that day was the preparation, and the Sabbath drew on.* And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; *and rested the Sabbath day according to the commandment.* Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 23:50 to 24:1.

In this text we have three days mentioned. One is called the "preparation day;" the second is called "the Sabbath day according to the commandment;" the third is called "the first day of the week." We now give the events that occurred on each of these days. The preparation day is the day before the Sabbath. The day that Christ was crucified was the preparation day, for the Sabbath drew on. "And now when the even was come, because *it was the preparation, that is, the day before the Sabbath.*" Mark 15:42. This day is

called "preparation day," because it is the day that God had directed should be used to prepare for the Sabbath. "And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Ex. 16:23. On this day our Lord was crucified and buried.

The day following the crucifixion day was the Sabbath day according to the commandment. We could justly infer that some other day would not be the day according to the commandment. We are told in the commandment to "remember the Sabbath day, to keep it holy." "The seventh day is the Sabbath." Why shall we remember it?—"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." The Sabbath day of the commandment is the rest day of creation. When the holy women kept the day "according to the commandment," they rested upon the day that God rested upon when he created the heavens and the earth, and afterward blessed and sanctified it. We have but very little said concerning the events that occurred while Jesus was resting in the tomb. It is simply called the "Sabbath day according to the commandment." It was upon this day that the chief priests and Pharisees came unto Pilate, and desired him to make the sepulcher sure, for they remembered what Jesus had said, "After three days I will rise again." And "so they went, and made the sepulcher sure, sealing the stone, and setting a watch." Matt. 27:62-66.

We now give the events of the "first day of the week." The women, after seeing Jesus laid in the tomb, on preparation day, or Friday, started for their home, but stopped on their way in the city, and bought sweet spices, intending to come to the sepulcher and anoint Jesus at some future time. They rested the Sabbath day, and came to the sepulcher early the first day of the week, expecting to anoint the body of Jesus. The stone was rolled away, and Jesus had risen.

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, *believed not.* After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue; neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16:9-14.

It would seem from the events that transpired upon this day, that the disciples considered it a common working day. The women expected to anoint Jesus, a thing they would not do on the Sabbath. The two disciples walked to Emmaus from Jerusalem, a distance of seven and one-half miles. Luke 24:13, 14. This is more than a Sabbath day's journey. Acts 1:12. After a day of mourning, of doubts, and fears, the eleven apostles met in their home, in an upper chamber. Acts 1:13. They had closed the door, and were eating supper, when Jesus appeared in the room, and upbraided them because of their unbelief. This could not be a meeting to commemorate the resurrection, for they did not believe he was risen, and, at the close of the day, they were reproved for unbelief. It is evident, from an examination of the texts, that the Sabbath of the New Testament is bounded by the crucifixion day and the resurrection day. On the sixth

day Jesus was offered as a sin-offering. On the Sabbath day he quietly rested in the tomb. On first day he took up his work again, in active life, convincing his disciples of his resurrection.

W. L. ILES.

Phoenix, Arizona.

HOLY THINGS.

"AS HE which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Peter 1:15, 16. The apostle gives this instruction "because it is written" in the Word of God. Where is it written?—In Lev. 11:44, 45. Thus he sends us for instruction to the same source whence the literal Israel were instructed.

Then the apostle goes on to describe the exalted position of those who "have tasted that the Lord is gracious." To such he says, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:5. Again he says, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." Verse 9.

For an example of holiness the apostle points us to Christ: "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth." Verses 21, 22.

The Sabbath Is Holy.—"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:2, 3. Now when God sanctified the seventh day he made it holy. Some weeks before the Israelites came to Sinai, Moses reminded them on the sixth day that "to-morrow is the rest of the holy Sabbath unto the Lord." Through centuries of Egyptian slavery and consequent darkness, the law of God had become well-nigh obliterated from their minds. And when they came to Sinai, the Lord repeated the law to them by his own voice, wrote it upon tables of stone, and otherwise provided for its being continually taught to the people. In this law there is the command to "remember the Sabbath day, to *keep it holy.*" Again, in Isa. 58:13, God calls the Sabbath "*my holy day.*"

Holiness of the Sanctuary.—The first apartment of the sanctuary was called the "holy place," and the second apartment was called the "most holy." Everything about the sanctuary was holy; the high priest had to wear holy garments in his ministrations, and certain persons were sanctified or set apart for all the various duties. Nadab and Abihu were stricken dead because they used common fire in their censers to burn incense. Lev. 10:1, 2. To be brief on this point, and yet comprehensive, it is only necessary to show that Israel was given into the hands of her enemies because of the defilement of the sanctuary. Eze. 5:11 is sufficient for this purpose: "Wherefore, as I live, saith the Lord God: Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity."

This carefulness in regard to the sanctuary typifies the care that should be exercised in building up the church of Christ. "Know ye

not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17. Again, in the same epistle, the holiness of the sanctuary is applied to the individual Christian. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Chapter 6:19.

The Tithe Is Holy.—"And all the tithe of the land, whether the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Lev. 27:30. The Lord would have us recognize that all we have comes from him. From him cometh "every good gift and every perfect gift." James 1:17. "He giveth to all life, and breath, and all things." Acts 17:25. "Of him, and through him, and to him, are all things." Rom. 11:36. But he would have us acknowledge him in a practical way, not merely in the formality of words, but in the reality of deeds. "Faith without works is dead."

All the faithful patriarchs mentioned in Hebrews 11 demonstrated their faith by practical works. God has set his seal of sanctity upon the tithe of all our income. He has given us all, and requires a return of one-tenth as a pledge of our recognition of that fact. Our profession of such recognition is nothing without the required substantial proof. Moreover, God has pronounced a curse upon the one who withholds the tithe, that which is holy, and has pronounced a blessing upon him who is faithful in this duty.

It is well to note the similarity between the Lord's regard for the holiness of the Sabbath and that of the tithe. We will set them side by side:—

THE SABBATH.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

Thus it seems clear from the Word of God that it is his pleasure that we defile not the sanctuary, which is holy; that we keep from desecrating his Sabbath day, which is holy, and that we faithfully return to him the tithe of the substance we receive from him, which he has also declared to be holy. Also, that we be ourselves holy, because he is holy. Nor has he set one of these duties above the other. No one has a right to use as common that which God has sanctified, or made holy.

THE TITHE.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:8-10.

W. N. G.

A STEP AT A TIME.

In accomplishing your day's work you have simply to take one step at a time. To take that step wisely is all that you need to think about. If I am climbing a mountain, to look down may make me dizzy; to look too far up may make me tired and discouraged. Take no anxious thought for the morrow. Sufficient

for the day—yes, and for each hour in the day—is the toil or trial thereof. There is not a child of God in this world who is strong enough to stand the strain of to-day's duties and all the load of to-morrow's anxieties piled upon the top of them. Paul himself would have broken down if he had attempted the experiment. We have a perfect right to ask our heavenly Father for strength equal to the day; but we have no right to ask him for one extra ounce of strength for anything beyond it. When the morrow comes, grace will come sufficient for its tasks or for its troubles.

"Let me be strong in word and deed
• Just for to-day;
• Lord, for to-morrow and its needs
I must not pray."

—Theodore L. Cuyler.

EACH MOMENT.

If we may commit the days to our Lord, why not the hours, and why not the moments? We do not realize the importance of moments. Look back through the history of the church in all ages, and mark how often a great work grew out of a mere moment in the life of one of God's servants. The moment may have been spent in uttering fine words, but they have fed five thousand, or even five hundred thousand. It is not so often a whole sermon as a single sentence in it that wings God's arrows to the heart. Again, in our own quiet waiting upon God, have we not found that he can so irradiate one passing moment with his light that its rays never die away? Are not such proved to have been kept for him? And if some, why not all? O, how much we have missed by not placing them at his disposal! What might he not have done with the moments freighted with self, or loaded with emptiness, which we have carelessly let drift by? O, what might have been if they had all been kept for Jesus! How he might have filled them with his life and light, enriching our lives that have been impoverished by the waste, and using them in far-spreading blessing and power! We see something of God's greatness and wisdom when we fix our dazzled gaze on infinite space; but when we turn to the marvels of the microscope we gain a clearer view of these attributes by gazing on the perfection of his infinitesimal handiworks. Just so, while we can not realize the infinite love which fills eternity, we see that love magnified in the microscope of the moments, and revealing its unspeakable perfection of detail to our wondering sight.—F. R. Havergal.

GATHERED GEMS.

TIME to me this truth has taught
('Tis a treasure worth revealing),
More offend by want of thought
Than by any want of feeling.

—Charles Swain.

BETTER to stem with heart and hand
The roaring tide of life than lie
Unmindful, on its flowery strand,
Of God's occasions drifting by.

—Whittier.

FULL many a day forever is lost
By delaying its work till to-morrow;
The minutes of sloth have often cost
Long years of bootless sorrow.

—Eliza Cook.

"If aught good thou canst not say
Of thy brother, foe, or friend,
Take thou, then, the silent way,
Lest in word thou shouldst offend."

My crown is in my heart, not on my head;
Not decked with diamonds and Indian stones,
Nor to be seen: my crown is called content;
A crown it is that seldom kings enjoy.

—Shakespeare.

Bible Readings.

"Seek ye out of the Book of the Lord, and read."—Isaiah.
"Whoso readeth, let him understand."—Jesus.

CHRIST'S SECOND APPEARING.

Signs of His Coming.

1. WHAT light has God given us in this dark world of sin and uncertainty?

"Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

2. Through what servants does the Lord give us his Word?

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

3. For how long will the word of prophecy be a light?

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:19.

4. What prophecies has God given us which thus give us light till the day of his coming?

ANSWER.—Various lines of symbolic prophecies in the books of Daniel and the Revelation; and the literal prophecies of Matthew 24; Mark 13; Luke 21 and elsewhere. All these show that the coming of Christ is near.

5. What prominent signs of his coming were foretold by our Lord?

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27. The darkening of the sun and moon (see Matt. 24:29; Rev. 6:12) took place May 19, 1780; the falling of the stars (Rev. 6:13), Nov. 13, 1833; and the pestilence and fear because of famine, and pestilence, and plague, and tidal wave, and earthquake, and cyclone, and rampant socialism, anarchy, and plutocracy, are everywhere manifest.

6. What plain prophecy is fulfilled in the great war preparations now taking place among the nations?

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about." Joel 3:9-12.

7. When will this gathering to war take place?

"Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Joel 3:13, 14.

"The harvest is the end of the world [age]." Matt. 13:39. See also Rev. 14:14-16.

8. Yet in the face of all this what cry does the Lord say "many people" will raise and are now raising?

"And it shall come to pass in the last days, that . . . many people shall go and say, Come ye, and let us go up to the mountain of the Lord. . . . And he shall judge among the nations; . . . and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." See Isa. 2:2-6.

Note that it is not the Lord but the "many people" that say this, and because of their apostasy the Lord forsakes them; "for when they shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape." See 1 Thess. 5:1-5.

9. What may we know as we see these various signs?

"When ye shall see all these things, know that he is near, even at the doors." Matt. 24:33, margin.

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."

THE YOUNG PEOPLE AND CHRISTIAN CITIZENSHIP.

THE *Christian Citizen* rejoices over the work of "Christian Citizenship" among the Endeavorers at the recent convention in San Francisco. It says:—

"No feature of the Sixteenth International Convention of Christian Endeavor has attracted more attention or been given more hearty reception by the many thousands assembled, than that accorded the Christian Citizenship movement. It was frequently dwelt upon at length by prominent men from all parts of this country and of the nations, and almost every mention of civic righteousness was the signal for a general burst of enthusiasm."

Of the Toronto Convention, immediately following, of Epworth Leagues, the Methodist young people's organization, it remarks:—

"The key-note of Christian Citizenship that was struck at the San Francisco Convention was faithfully followed at the Toronto gathering of Epworth Leaguers one week later."

But the Baptist Young People's Union seemed to have remembered the good old Baptist principles of the true relation of Church and State; for the *Christian Citizen* finds in the convention at Chattanooga little comfort. Thus it expresses itself:—

"We are sorry not to be able to report more upon Christian Citizenship from the Chattanooga Convention. The almost complete absence of all mention of the subject in the convention is probably in part explained by the correspondent for the *Baptist Union*, who says, 'Every convention has its own flavor. This is exceptionally devotional and fraternal.' We are sure, however, that the great host gathered at that convention are friends of our cause, and we trust the next convention will take on a little more 'flavor' of Christian Citizenship."

We hope not; but if it does we are sure that there will be less of a truly "devotional and fraternal" spirit. The *Christian Citizen* is right, "the almost complete absence of all mention of the subject" is explained by the "exceptionally devotional and fraternal" "flavor." Where true piety is fostered, political Christianity finds no foothold. May the Baptist young people so abide.

THE TENDENCY OF THE FEDERAL JUDICIARY.

FEW, if any, legal questions have called out more press discussion than the injunction issued against the striking miners of West Virginia by Judge Jackson, of the U. S. Circuit Court. In the light of past strikes in the coal regions the aggregation of large bodies of men did look ominous, but the miners had as yet committed no depredation; and if they had, the State courts were the proper tribunals of appeal. On this point the *Hartford Courant* says:—

"Take the case of the Monongahela Company. If trespass upon their property had been committed or was threatened, the State laws were there to punish. The only peace in any possible danger of being broken was the peace of West Virginia. . . . How does Judge Jackson of the Circuit Court of the United States come to be meddling in the domestic affairs of West Virginia? His apologists now say that he did nothing but forbid acts that are unlawful. The laws themselves had done that long before the public ever heard of him. That is what the laws are for."

It is an indisputable fact that the Judicial Department of our Federal Government has been inclined to deem itself the higher of the three governmental functions. And the people have in a measure conceded this assumption by referring to the Supreme Court as the "highest authority in the land," and by taking as precedents its rulings (sometimes by the barest majority), which were contrary to the spirit of the Constitution. On this point the *Kansas City Times* says:—

"The Federal Judiciary does not appear now for the first time in the rôle of a usurper. From the beginning it has steadily striven for more than its due share of power. Now boldly, again craftily, it has reached out to grasp the supreme sovereignty. Foreseen by Jefferson, watched with apprehension by later patriots, this process has gone on until in our own time the Federal Judiciary aims daringly at open government."

There is another peculiarity of the Federal Courts which is worthy of attention, namely, it is practically a tribunal for the benefit of the rich and combinations

that are otherwise powerful. And for this reason the laboring classes seldom have access to its bar only as they come as defendants on unequal terms with the wealthy. Hence the tendency of Federal Court proceedings in such cases is to bring on a fulfillment of the prophecy of James 5.

Still another significant characteristic of the U. S. Courts is the one point in which the State laws are held in high esteem. It is well known that State Legislatures are not, as is Congress, forbidden by the Federal Constitution to pass laws establishing religion; so when an individual is prosecuted in a State for exercising his constitutional and religious right to do honest labor on the first day of the week, the Federal Court affords him no protection, because it will not interfere with the State law and decision of the State Court. Yet we have seen that, in other respects, State law and State Courts are both ignored.

So it is manifest that the effect of Federal Court rulings (the so-called "highest authority") is to cater to the power of wealth and to set up a system of religious doctrine recognized by the government. Yet to protest against such tendency, either from a political, industrial, or religious standpoint, is more and more coming to be classed as anarchy. W. N. G.

SUMMER RELIGION.

Is It Christianity?

WE take the following from the *Christian Work*; it speaks for itself: "It was at a summer hotel on the seashore. The guests were overwhelmingly professing Christians; it is a fact probably observable by the reader that hotels have their clientele of distinctive character; some are peopled by a 'fast' crowd; others entertain mostly people of religious faith and life, as in the case of the hotel in question. Well, one guest in the hotel receiving several religious or 'family' papers—the terms have almost become interchangeable—concluded he could not render a better service to some of the guests than to distribute a few of the newspapers on the public table. So he quietly and unperceivedly deposited a copy each of some half a dozen or so of the leading religious weeklies. The reading-room was visited during the day at different times; and it is a fact that not a copy of any journal was taken away, and only two were seen in the hands of any guests, one remarking, as he put his paper down, 'It is astonishing how beautiful some of the illustrations are; they are well worth looking at!' and the other observing, 'Those "Camp-fire Musings" are just splendid!' Furthermore, of the 100 guests, or possibly fewer, just six, so far as could be learned, attended church, altho there are eight churches of different denominational proclivities in the town. What intensifies the situation is the further fact that, while no religious paper was taken away by any guest, a fountain pen that was inadvertently left on the table was missed, and was not recovered, altho a conspicuous 'Lost' notice was tacked upon the door of the parlor and of the reading-room. The question arises,—What becomes of religion during the holiday season?"

THE ZIONIST RESTORATION.

OUR Zionist friends have held their congress at Basel for re-establishing the Hebrew commonwealth in Palestine, and have adjourned. The congress asks for \$50,000,000 for their object. More than one Jewish firm could draw its check for the amount. But these are the very ones who will not "draw;" very likely they will not even contribute. The fact is, it is the law of economics that has converted the Jew from being an agriculturist to becoming a merchant, a manufacturer, and a banker. Where the stores and the factories and the banks are, there he lives with his wife and children; why should he change? Some transformations there may be. The poor Jews of Russia, of Austria and Bohemia, may be glad to find a home in Palestine, stake out their farms, and go to work. The colony may even be a success; it may buy its right—or wealthy Jews may purchase it for them—to self-government. But it will only be a small affair—a shadow and a dream of the old theocracy. Besides, not more silent was the voice of prophecy from Malachi to Christ than is the

voice of prophecy now, and will continue to be, among those Judean hills and Galilean mountains. And what would a Jewish Palestine be with the prophets silent and no visions? No, there can not be another Jewish Palestine; the Shekinah has dimmed, the glory has departed; shall we not say that Shiloh has come? Nor is even a Hebrew commercial Palestine a possibility if we may read the signs of the times. When you can turn on the instant a mercantile and manufacturing people into agriculturists, and so reverse the law of progression, it may be found possible to induce our Jewish citizens to give up their homes in this city and take up with the spade and hoe in Palestine—the prospect whereof is as dim as the Martian canals.—*Christian Work*.

THE STRIKING COAL MINERS.

IT is thus that Rev. G. W. Puddefoot, home mission secretary of the Congregationalists, writes to the *Springfield Republican* of the wrongs of the suffering miners:—

"In regard to the men engaged in a strike in the coal regions, last June I was called to visit the annual meeting of the Congregational churches in Pennsylvania. Many of the visiting ministers preached in mining towns, and complained of very hard times. I questioned them as to the cause. They all, without an exception, said that their membership was largely made up of miners, and that the men had not more than eight days' work a month for over nine months, and some of them made less than \$1.00 a day, while some made \$2.00, and in some cases \$2.50 a day. Moreover, the store pay goes on, in spite of laws against it, and it is managed in this way: Some man has bought elsewhere, and at the end of the month the clerk says:—

"Why, Thomas, only \$3.00 this month!"

"Well, my wife bought a few things from her cousin's store."

"O, yes, I see!"

"The next week the foreman says:—

"Well, Thomas, I guess we won't work that pocket any longer."

"All right," says Thomas, "where shall we go next?"

"Well, I don't know yet," and he never does know. Thomas is not discharged, but they are not ready for him yet.

"A little over a year ago I visited some coal mines in Illinois, and found one village called 'Kelly's Patch,' where the men were paid off in beer after their store account was settled. In one mine, where 300 men were employed, there was an average of one man killed a week. In some of these villages there was not even a day school. Now it is quite true that men make \$3.00 a day for a time, but when the average for the year is taken, the wages are too small to supply the decencies of American life."

NO HELP TO SNUFF OR POPE.

HIS HOLINESS POPE LEO uses snuff. It is very fine snuff, and is made by a Baltimore firm, expressly for the pope's use. It is made from the very finest materials obtainable, and before it is packed in the elegant boxes in which it is shipped direct to the Vatican, it is sprinkled with attar of roses, the costliest perfume known to the trade. Altogether this is the finest and costliest snuff in the world.—*Catholic Mirror*.

HOW CHECKED?

"IN the minds of many careful observers, there is no time to be lost if we would check the evils that now threaten the life of our republic."—*Christian Citizen*, September, 1897. True, but the Christian Citizenship movement is one of the greatest evils, and it can not be checked by the homeopathic principle, *Similia similibus curantur*. It can never be cured by itself. What is needed is good, "regular" Gospel treatment. In that alone is life.

A Significant Statement.—"If the following statement were made concerning the Roman Catholics of this country by a Protestant paper," remarks the *Christian Advocate*, "it might be denounced as the expression of bigotry, but it has a peculiar significance when made by such a paper as the *Catholic Citizen*: 'There are two influences among us—the saloon tending to pull us down, the public school tending to pull us up. Some of our friends would sooner quarrel with the latter influence than with the former.'"

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."

SO HE BRINGETH THEM.

Out in the wilderness, wandering wearily,
Hungering, shelterless, crying so drearly,
Making no progress toward home land and rest,
Often we question, Can this way be best?
Are we forsaken, or is this a guide?
Can it be true that the Lord will provide?
Ah, but the answer shall come before long,
And lips that are sighing break forth into song!

Rudderless, anchorless, how we are driven!
Winds sweep the ocean, clouds cover the heaven;
Wild is the tempest and long is the night;
The dawn still delays, tho the prayer is for light;
Tossed by the billows, cast into the deep,
Frail is the barque where we struggle and weep.
How can the voyagers reach home at last?
But the haven is ours, and the danger is past.

No one is fatherless, no one is left,
No one is utterly crushed and bereft—
We are God's children, tho out in the wild;
He who redeems us is watching each child.
Tho in the wilderness, tho on the sea,
Not far is the haven where each would fain be;
And He, if in tempest or danger we roam,
By the right way, the best way, is bringing us home.

Marianne Farningham.

NEVER INDORSE.

I SHALL not soon forget the family of Israel Day, who lived neighbor to my father when I was a boy. Mr. Day was working out as a laborer, and as he had a large family dependent upon his earnings for support, and sometimes it was difficult in our neighborhood to find employment, the family was poor, and the strictest economy had to be practised to furnish the bare necessities of life.

I often wondered how it happened that such a man as Mr. Day should be so poor. He had no intemperate or extravagant habits, and was a man of more than common education, and there was an air of intelligence and refinement about the entire family that commanded the respect of their neighbors. Mr. Day was industrious, but always seemed to me a man who had no ambition in life, and who expected and desired no more than a mere subsistence for his family. No one in the neighborhood knew anything of his history. The family had come from another State a few years previous, and, while polite and friendly, they were very uncommunicative as to their former life, and there was something about them that forbade inquisitiveness.

I was at this time sixteen years old, and on very intimate terms with Mr. Day's family. At the time of my story he was helping my father on the farm for a few days and boarding with us. One day when we came in from our forenoon work, we found Squire Black was to take dinner with us, and, as he was reputed to be the wealthiest man in the township, we felt quite honored. He was a very genial man and an excellent talker, and had an adroit way of flattering and making every one feel easy in his company.

On this occasion he made himself very agreeable; he praised the neat appearance of the farm and buildings, complimented mother on her good cooking, called me a fine, manly fellow, gave some small change to the children, and by the time dinner was over had gained the good-will of the entire family.

After dinner Mr. Black asked to see the stock and examine the arrangement of the barn and outbuildings, and, as father took pride in hav-

ing good, well-fed stock and one of the most conveniently arranged barns in the country, he was glad to show him around, and was much pleased with the hearty commendation which Mr. Black bestowed upon them.

He finally made known the object of his visit; he had found a piece of very desirable property for sale, low, so that there was no question that within less than a year he could clear several thousand dollars on it, but he must pay all cash down, and he lacked two thousand dollars of having enough money to pay for it. He wished father to become security for him for one year, as he had found a party who was willing to lend him the amount if his signature could be had to the note.

He did not give father time to think or scarcely to answer his questions, but took out his pocket-book and handed him a paper, supposing it to be the note which he had drawn up, and signed by himself, all ready for father's signature. I verily believe that if the paper had been what Squire Black thought it to be, father could not have refused to sign it; but it so happened that he had made a mistake and left the note at home and had substituted for it another paper.

A shade of vexation passed over the squire's face when he discovered the mistake, but he at once recovered his good humor and said, "Never mind; I will call again this evening," and hastily mounted his horse and rode away.

Father looked troubled, and turning to me said: "I do not like to indorse for any one, but Squire Black will be insulted if I should refuse, and as he is rich I suppose there can be no risk about it. It is only complying with a legal form, and I suppose I shall be obliged to do it; but I wish he had not asked me to do so."

Before I could reply, the barn door opened and Mr. Day came out; he was pale and deeply agitated, and when he spoke I should not have recognized his voice. Calling my father by name he said, "I believe that you are in danger, and if you will listen to me, I will give you a chapter from my own history that I had never intended should be known to any in this neighborhood."

Father motioned for me to leave, thinking that Mr. Day wished to speak to him alone. He noticed it, however, and said: "No, let him stay, for one can not learn too soon the lesson that my experience teaches. I would be willing that it should be published to the world if thereby some could be saved from my bitter experience. I overheard, as you know, what Squire Black said to you. Listen to my story and then decide as to whether you will put your name on this note.

"Fifteen years ago, when I was married, I was not the poor man that you now know me to be. My father gave me as my share of his property \$2,000, which I had increased to three, and my wife received as her wedding portion \$1,000. We were both strong and willing to work, and ambitious to succeed in the world, and we bought a good farm, running in debt a few hundred dollars. For several years we were greatly prospered. We had good health, and the seasons were favorable, so that we grew heavy crops and obtained fair prices for them.

"At the end of five years we had paid off our debt and had nearly one thousand dollars in bank, and we felt that it would be safe to build a new house, altho we expected to put more than the amount of money on hand into it.

"In the meantime there had come into the neighborhood one of the most companionable men I ever met. He was familiarly known as Captain Cole. He had been a lawyer, but had been appointed by the general government to

a lucrative office which he held for some years, and had the reputation of being very wealthy. He lived in good style, and was a general favorite in all the community.

"When my house was finished I found myself in debt \$700, and as I had given the contract to a carpenter, he to furnish everything, he needed all his money. I went to the bank to borrow the amount until I could find some one who would let me have it for one or two years, and, not being accustomed to borrow money, it did not occur to me that an indorser would be necessary, until the cashier of the bank informed me that it was their invariable custom to require security. Captain Cole, who happened to be in at the time, overheard the conversation and came forward with a pleasant, 'Good-morning,' saying, 'I shall be only too happy to indorse for my friend, Mr. Day.' I felt both grateful and flattered, and when a few months later I happened to be in the bank when he wanted an indorser, I was glad to return the favor.

"We had two years of prosperity, and I paid the debt on my house. I now determined to build a fine barn, and, as I had always paid my debts easily and could not well get along with my old barn until I had saved the money to build the new one, I determined to borrow \$1,000, and, happening to meet Captain Cole, I asked him if he knew where I could get that amount for three years. He told me he did, and offered to become my security. The money was borrowed and my barn begun.

"A few weeks later Captain Cole called to see me. Like Squire Black to-day, he seemed delighted with everything he saw. His flattery put me in the best possible humor, and when he asked me to indorse a note of \$5,000 for sixty days, and assured me that he could meet it (or even twice as much) promptly, to the day, I consented, against my better judgment, and affixed my signature to the note. That act ruined me. Before the sixty days expired I learned that he was bankrupt. My farm was sold at a sacrifice, under the hammer, and when I paid the \$1,000 which I had borrowed to build the barn with, I was left penniless.

"With my history in your possession, do you wonder that I was alarmed to-day when I saw you about to fall into the same trap? I tell you, I have a right to feel deeply on this subject. Would that I could make my voice be heard by every young man in the land. I would say to him, Shun as you would a serpent this evil which has brought ruin to so many families. I realize fully what it means to put my name on another man's paper, and it is just this—that I assume all the risks of his business, without any voice in its management or any possible chance of profit if he is successful, but with a fearful certainty that if from any cause he makes a failure, my earnings must make it good, even tho it reduces my family to beggary. Since my own misfortune I have made this a matter of study, and I find that a very large per cent. of the business failures of the country (and nearly all among farmers) are due to this practise."

The remainder of my story is soon told. My father was deeply impressed by Mr. Day's story, and before night I was dispatched to Squire Black's with a note from father stating that, after carefully considering the matter, he had decided not to sign the note. In less than a year after this Squire Black was declared a bankrupt, and in the final settlement of his business it did not pay ten cents on the dollar.

Father felt that he owed a debt of gratitude to Mr. Day, and he presented him with a good team and helped him to rent a farm. This en-

couraged him, and he worked so industriously and managed so prudently that in a few years he was able to buy a small farm, and has since been able to support his family comfortably.

Many years have passed since these events transpired, and I am now past middle life, but I have never ceased to be thankful for the lesson taught me by Mr. Day, and in fulfilling his wish I would repeat the lesson which the story teaches,—never indorse.—*Anon.*

BABY PEARY.

LITTLE Miss Peary, the daughter of the great Arctic explorer, has the distinction of having been born at a higher degree of northern latitude than any other white child living or dead. Her first toilet, given by an Eskimo nurse, consisted of a layer of superfine seal-oil, after which she was slipped into a double sealskin bag, with fur inside and out. After forty-eight hours of hibernation she announced that she was hungry, and the nurse said she was the sweetest baby that ever lived. There was no other woman about to improve on this remark, so the Inuit nurse became godmother, and bestowed her own unpronounceable name on the little white stranger. That is the reason we refrain from spelling it. The proud nurse assured the mother that, protected by that name, which has special powers within the Arctic Circle, it would be safe for the baby to take an airing.

"But it is forty degrees below zero!" said Mrs. Peary.

"Yes, so nice and mild! It will soon be noon of the year," replied the nurse.

So little Miss Peary, who had been promoted from the bag to a garment of fur, was gently lowered into another bag of reindeer skin that was tied around the neck. Over the head was slipped a sealskin hood that enveloped the face and neck. Little holes were left to admit air. She was then put on a sledge, with a polar bear rug under her and an eider feather blanket over her, and the whole was drawn by a splendid pair of Eskimo dogs, decorated with bells, the nurse trotting along beside her charge.

The baby came back as pink as a rose, and afterwards, unless the weather was really severe, she had an airing every day. When the hour came, if she saw no preparations being made, she demanded to go "ta ta," and the whole exploration party had to see that she got it, too.—*Anon.*

AN EXPENSIVE BOOK.

ACCORDING to the *Chicago Record*, the most expensive book ever published is the official history of the War of the Rebellion, which is now being issued by the government of the United States, at a cost up to date of \$2,334,328. Of this amount \$1,184,291 has been paid for printing and binding. The remainder was expended for salaries, rent, stationery, and other contingent and miscellaneous expenses, and for the purchase of records from private individuals. The work will consist of one hundred and twelve volumes. Copies are sent free to public libraries.

THE LANGUAGE OF CHRIST.

THE wise men ask, "What language did Christ speak?"

They cavil, argue, search, and little prove.
O sages, leave your Syriac and your Greek!
Each heart contains the knowledge that you seek:
Christ spoke the universal language—Love.

—*Ella Whæler Wilcox.*

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.*

HOW SWEET.

HOW SWEET to know God's Word is true,
To know His promises are sure!
How sweet to find in Him our strength,
A Saviour mighty, loving, pure!
How sweet to know God answers prayer!
How sweet to feel He is our Friend!
How sweet on Him to cast all care,
And know He'll keep us to the end!
How sweet to know that heaven is ours,
Was bought for us with Jesus' blood,
Where bloom for us immortal flowers,
And flows life's everlasting cleansing flood!
MRS. MELISSA BARTON.

FROM NORTHERN AFRICA.

THE *Central Soudan Mission*, headquarters in London, calls attention to the open door into this long-closed country. They are much in need of financial aid to take advantage of this opportunity to preach Christ where he has not been known. Mr. Herman Harris, the director of the mission, is at present in Gabes, Tunis, Africa, from whence he writes as follows:

"We have a hall for Gospel meetings, with good shop front on the main road. Over the entrance we have written in large Arabic characters the words, 'House of the Gospel of Jesus, the Messiah, the Crucified;' and on the side wall in French is written, 'Maison de l'Evangile.'

"In the windows we display Scriptures, tracts, and text-cards in several languages, and many people come inside to read more, and to hear the Gospel; to some we give Scriptures and tracts. Many of the natives, however, can not read, and even those who can, do not easily understand the standard version of the Arabic Bible, which is in high-class Syriac Arabic, well suited to the native Christians of Syria and Asia Minor, but not adapted to the Moslems of North Africa. We long to have a revised version of at least one Gospel in simpler language suited to the people of this province.

Our work may be well described under two distinct headings: First, the French or European work. This consists of meetings held three times a week, conducted chiefly by Mrs. Harris. On Sundays, at 6:30 P.M., the hall is always well filled by soldiers. Many have been brightly converted, and are bravely standing the test of persecution in barracks. On Wednesday evenings a converts' meeting is well attended, and the men give bright testimonies. On Thursdays, at 3:30, there is a children's class, when illustrated Bible lessons are given on the blackboard.

"Second, Arabic or native work. This consists of (1) reading, conversation, and personal dealing every morning with visitors at our hall, individually or in groups. (2) Four or five afternoons every week are spent in visiting the surrounding villages, and the population scattered in the oasis. The more distant places I reach on my bicycle. Sometimes I have a group of from ten to twenty or more men and lads (Arabs) to hear the Gospel. (3) Twice a week a service in Arabic is held in our hall, consisting of singing, prayer, reading of the Bible, and preaching. These meetings are attended by both Jews and Arabs; at some the numbers have been very encouraging, and the attention and behavior of the audience excellent.

"The evident signs of God's presence and

blessing with us have been accompanied by strong opposition from the authorities against our work. In November last we were forbidden to sell or to give away any Scriptures or tracts either inside our own hall or elsewhere, and for continuing to do so, we were summoned and prosecuted both in January and February, and fined sums varying from one to three dollars. We have committed the matter to God in prayer, trusting that these things may turn out rather to the furtherance of the Gospel."—*Missionary Review.*

OUR WORK AND WORKERS.

FIFTEEN persons have accepted the Sabbath of the Lord at Yarnell, A. T.

SIX persons were baptized during meetings held at Fulda, Minn., by Elder J. H. Behrens.

ON Sabbath, the 11th inst., thirteen persons were baptized and united with the church in Battle Creek, Mich.

A CHURCH organization and a new house of worship are among the rich blessings of God let down on the people of Blossburg, Ala.

THE Sanitarium summer school, just closed at Battle Creek, Mich., has been such a success that it will doubtless be continued in the future.

AT West Selkirk, Manitoba, five persons, two of them missionaries, are reported as having accepted the faith proclaimed by Seventh-day Adventists.

AS PREVIOUSLY mentioned, Elder A. J. Breed and son left this city on the 31st ult., for Neillsville, Wis., on account of the reported fatal illness of Sister Breed. Under date of the 13th inst. Elder Breed writes that she was still very sick, the disease being typhoid fever, and the weather hot and sultry. The doctor said it must run another week, and if she had strength enough to stand it, she might recover. Neillsville, Wis., is Brother Breed's address for the present.

ELDER D. E. SCOLES, who recently went from Upper Columbia Conference to Minnesota, writes back to the *Reaper*:—

"I find my new home a busy field of labor. Six tent companies are in the field this summer in this conference. The same precious truth of the third angel's message is loved by many here, and unites our hearts in the love of Christ. . . . One thing I find here among the people that is most refreshing, and that is a spirit of hospitality that I never found in the west, as it is here."

By "the west" Brother Scoles evidently means the Pacific Coast. Now the brethren in this far west region should be thankful for this hint, kindly given, and be moved to an endeavor to emulate their brethren in Minnesota. The people of this coast have a great reputation for great entertainments on special occasions, but when it comes right down to common, every-day hospitality, they are not up to either the east or the south. We hope that at least our brethren will take the hint.

NOTWITHSTANDING the extensive floods this summer interfered to a great extent with the steamer work of Elder J. E. White and his collaborators, it is encouraging to note in his report to the *Review* the following feature of their labors:—

"In Vicksburg the prejudice which has heretofore made the work somewhat difficult, is breaking away, and our workers have more openings for Bible readings and small schools than they can fill. Our little company at this place are firm in the truth, and are growing spiritually. Our day-school has been a credit to the work this season, and promises to open this fall with greatly increased attendance and influence. The attention of school-teachers is being attracted to it as a place where they can gain, in the most thorough manner, just the instruction they need better to fit them for their work. The night-school runs all the year through, and is attended by those who are earnest in their efforts to learn. It is well attended by our own people, and as a result all of them can now read the Bible for themselves. One unexpected feature of the night-school last winter was the attendance of several who studied in other schools in the city through the day, and came to our evening school to get help in their day-school studies."

PUBLICATIONS WANTED.

MRS. J. M. FERGUSON, Kopperl, Texas, desires clean copies of our denominational papers and tracts for canvassing and missionary work. Send post-paid.

The Sabbath School

International Series.

LESSON III.—SABBATH, OCTOBER 16, 1897.

THE PERSECUTOR CONVERTED.

Lesson Scripture, Acts 9:1-22, R. V.

1 "BUT Saul, yet breathing threatening and slaughter against
2 the disciples of the Lord, went unto the high priest, and asked
3 of him letters to Damascus unto the synagogues, that if he found
4 any that were of the Way, whether men or women, he might
5 bring them bound to Jerusalem. And as he journeyed, it
6 came to pass that he drew nigh unto Damascus; and suddenly
7 there shone round about him a light out of heaven; and he fell
8 upon the earth, and heard a voice saying unto him, Saul, Saul,
9 why persecutest thou me? And he said, Who art thou, Lord?
10 And he said, I am Jesus whom thou persecutest; but rise, and
11 enter into the city, and it shall be told thee what thou must do.
12 And the men that journeyed with him stood speechless, hear-
13 ing the voice, but beholding no man. And Saul arose from the
14 earth; and when his eyes were opened, he saw nothing; and
15 they led him by the hand, and brought him unto Damascus.
16 And he was three days without sight, and did neither eat nor
17 drink.
18 "Now there was a certain disciple at Damascus, named
19 Ananias; and the Lord said unto him in a vision, Ananias,
20 And he said, Behold, I am here, Lord. And the Lord said
21 unto him, Arise, and go to the street which is called Straight,
22 and inquire in the house of Judas for one named Saul, a man
23 of Tarsus; for behold, he prayeth; and he hath seen a man
24 named Ananias coming in, and laying his hands on him, that
25 he might receive his sight. But Ananias answered, Lord, I
26 have heard from many of this man, how much evil he did to
27 thy saints at Jerusalem; and here he hath authority from the
28 chief priests to bind all that call upon thy name. But the
29 Lord said unto him, Go thy way; for he is a chosen vessel unto
30 me, to bear my name before the Gentiles and kings, and the
31 children of Israel; for I will show him how many things he
32 must suffer for my name's sake. And Ananias departed, and
33 entered into the house; and laying his hands on him said,
34 Brother Saul, the Lord, even Jesus, who appeared unto thee in
35 the way which thou camest, hath sent me, that thou mayest
36 receive thy sight, and be filled with the Holy Ghost. And
37 straightway there fell from his eyes as it were scales, and he
38 received his sight; and he arose and was baptized; and he took
39 food and was strengthened.
40 "And he was certain days with the disciples which were at
41 Damascus. And straightway in the synagogues he proclaimed
42 Jesus, that he is the Son of God. And all that heard him were
43 amazed, and said, Is not this he that in Jerusalem made
44 havoc of them which called on this name? and he had come
45 hither for this intent, that he might bring them bound before
46 the chief priests. But Saul increased the more in strength,
47 and confounded the Jews which dwelt at Damascus, proving
48 that this is the Christ."

QUESTIONS.

1. Who was prominent in the persecution of the early church? How bitter was he against the disciples?
2. What steps did he take to make the persecution more effective? How general did he propose to make it?
3. To what place did he proceed? What occurred as he approached the place?
4. How did the bright light affect Saul? What did he hear? What did the voice say?
5. What was Saul's reply? What astonishing news did Saul learn?
6. What question did he then ask? What reply did he receive?
7. What is said of the men who journeyed with him?
8. What was Saul's condition when he arose from the ground? What did his companions do with him?
9. How long was he there? In what condition?
10. To what disciple in Damascus did the Lord speak in a vision?
11. What did the Lord say to him? What did the Lord say Saul was doing?
12. What objection did Ananias raise?
13. How was this objection overruled? What was the Lord's testimony concerning Saul? What was to be his work?
14. What strange preparations for his work did the Lord propose to give him?
15. When Ananias came to Saul, what did he say? Give the exact words.
16. What immediately followed?
17. After his baptism, what did Saul do?
18. What did he preach? and where?
19. State the effect of his preaching on those who heard.
20. What question did they ask?
21. What was Saul able to prove?

SUGGESTIVE QUESTIONS.

1. Find other texts which show the nature of Saul's feeling toward the disciples.
2. What can we learn from this narrative as to the way we should regard those who oppose the truth?
3. Against whom is all persecution directed?
4. If this were always remembered by those who suffer for the faith, what effect would it have on them?

5. The student may have noticed that the words contained in the last part of verse 5 and the first half of verse 6 are omitted in the Revised Version. This, however, can at the most signify no more than that these words do not occur in this part of the received Greek text; for if we examine Paul's account in chapter 22, we shall find a portion of the words which are here omitted.



THE PERSECUTOR PERSECUTED.

The Sunday School

International Series.

LESSON III.—SUNDAY, OCTOBER 17, 1897.

PAUL BEFORE THE ROMAN GOVERNOR.

NOTE.—The lesson section includes Acts 23:12-35 and chapter 24, taking in the whole story of Paul's transference to Caesarea, his trial before Felix, and his two years' imprisonment. Impress the truth that "all things work together for good to them that love God." Paul knew, for God had told him, that he should preach in Rome, and the steps here taken in the experience of Paul were steps toward fulfilling that promise, tho during this period it may have been difficult at times for those immediately concerned to see the reason for the circumstances which the Lord permitted. Caesarea, the place to which Paul had been sent for trial, and where he made his defense before Felix and Agrippa, was situated forty-seven miles northwest of Jerusalem, and was one of the residences of the Roman governor of Judea.

Lesson Scripture, Acts 24:10-25.

- 10 "And when the governor had beckoned unto him to speak, Paul answered,
11 "Forasmuch as I know that thou hast been of many years a judge unto this nation; I do cheerfully make my defense; seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem; and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. Neither can they prove to thee the things whereof they now accuse me.
12 But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets; having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust. Herein do I also exercise myself to have a conscience void of offense toward God and men always. Now after many years I came to bring alms to my nation, and offerings; amidst which they found me purified in the temple, with no crowd, nor yet with tumult; but there were certain Jews from Asia—who ought to have been here before thee, and to make accusation, if they had aught against me. Or else let these men themselves say what wrongdoing they found, when I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.
13 "But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter. And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.
14 "But after certain days, Felix came with Drusilla, his wife, which was a Jewess, and sent for Paul, and heard him concern-

ing the faith in Christ Jesus. And as he reasoned of righteousness, and temperance, and the judgment to come, Felix was terrified, and answered, Go thy way for this time, and when I have a convenient season, I will call thee unto me."

Golden Text.—"Fear thou not; for I am with thee." Isa. 41:10.

SUGGESTIVE QUESTIONS.

- (1) Following the accusations of Tertullus, what privilege was granted Paul? Verse 10. Note 1. (2) What did Paul know in regard to the work of Felix? Same verse. (3) How did this enable him to answer the charges made against him? Same verse. (4) What could Felix know in regard to Paul's course? Verse 11. (5) What denials did Paul make to the charges of his accusers? Verse 12. (6) What did he declare in regard to his accusers' testimony? Verse 13. (7) But to what did he confess? Verse 14. Note 2. (8) What positive declaration did he make of his belief? Same verse. Note 3. (9) What hope did he have in common with his accusers? Verse 15. (10) What division will there be in this great event? Same verse. Note 4. (11) In what worthy way did Paul exercise himself? Verse 16. (12) What act of his own did Paul mention to show that he had come to Jerusalem on an errand of peace? Verse 17. (13) Who seem to have been Paul's special accusers in this matter? Verse 18. (14) In what condition did they find him in the temple? Same verse. (15) How had he conducted himself while there? Same verse. (16) What circumstance would show that their accusations were founded upon malice only? Verse 19. (17) What did he ask those to do who were before him? Verse 20. (18) What was the only thing in which they might accuse him of causing discord? Verse 21. Note 5. (19) What is said of the knowledge of Felix in regard to the Christians? Verse 22. Note 6. (20) Having heard Paul's defense, what did he do? Same verse. (21) What plausible excuse did he offer for so doing? Same verse. (22) What command did he give concerning Paul? Verse 23. (23) What opportunity did Felix give Paul for preaching the Gospel? Verse 24. (24) Who accompanied Felix on this occasion? Same verse. (25) What was the burden of Paul's discourse? Verse 25. (26) How was Felix affected, and what did he say? Same verse, Note 7.

NOTES.

1. Paul answered.—At the trial of Paul, Tertullus had made three charges against him,—treason against Rome, heresy against the Jewish religion, and sacrilege in profaning the temple.

2. But this I confess.—While Paul was ready to deny the charges of treason, heresy, and profanation, he was equally ready to let the governor, or the world, know the faith he held. He did not hide his light even in the presence of him who could take his life. "The Way,"—the belief and teachings of the Christians. Christ is the way, and his followers were known as disciples of "this Way."

3. Believing all things.—The charge of Paul's heresy could not stand in the face of his expressed belief in the "all things which are according to the law and which are written in the prophets." Paul has been accused many times of heresy in regard to the perpetuity of the law of God, of teaching that it was done away. But here is his own statement, a standing refutation of all such charges. Let us not join the accusing Jews in charging Paul with heretical positions on the law question. While Paul admits there were ceremonial laws which ceased at the "coming of the just One," yet he states also emphatically that the law of God is "perfect," "holy," "just," and "good," the "law of liberty."

4. A resurrection both of the just and unjust.—The expression, "which these also themselves look for," is parenthetical. Without it the clause would read, "having hope toward God that there shall be a resurrection," etc. This is not a groundless opinion of Paul's. It is God's truth, and is similarly expressed in other parts of the Word. Read Dan. 12:2; Isa. 26:19; John 5:29; Rev. 20:1-7.

5. This one voice.—Paul does not in this admit that he had in this done any evil; but as "this one voice," or this one expression, was an indirect occasion for the two factions of the Jews wrangling with each other, it might possibly be construed into causing the tumult between them. And yet the dissension already existed among the Jews in regard to the resurrection. Paul's statement simply gave them an excuse for the dispute in which they indulged.

6. Knowledge concerning the Way.—The reason for Felix' knowledge concerning Christ and Christian teachings may be found in the fact that Caesarea, where Felix lived, was also the home of the centurion, Cornelius, and Philip, the evangelist, also that Felix' wife was a Jewess.

7. Go thy way for this time.—The Spirit was striving with Felix. His sins were many. He was said to be the most wicked governor the Romans had ever set over Judea. No wonder that he trembled when the Spirit showed him the sinfulness of his heart. That was a time of eternal consequences to Felix. His heart had been touched. It was a dangerous time. He had no reason of hoping for a better time than right then and there to surrender to God. He hesitated; and what a costly hesitation! When God speaks to the heart, it is time for the soul to make haste to cut loose from all that binds to earth.

News and Notes

FOREIGN.

—The eighty-seventh anniversary of the independence of Mexico was celebrated on September 16.

—Over fifty persons lost their lives in a steamboat collision at the port of Fiume, Austria, on September 22.

—A cyclone swept over the province of Lecce, Italy, on September 21, killing forty persons and wounding seventy.

—It is stated that the ameer of Afghanistan has issued orders to the "faithful," to hold themselves in readiness for a holy war.

—An apparatus has been perfected in London for saving the heat of the gas street lamps, and using it to heat water for the poor.

—The Nicaragua rebels have been defeated at the town of Managua, by the government troops, with a small loss on both sides.

—England has ordered the flag-ship of her Pacific Coast squadron to proceed to Guatemala, in view of the troubled situation there.

—Thirty persons were seriously injured, and ten killed outright, by a collision between a freight and passenger train near Kaaosvars, Austria, on September 19.

—An organization composed of French Canadians has been formed in Boston, Mass., for the purpose of making Canada a nation independent of foreign domination.

—Inhabitants of the town of Antzifrowskoje, northeastern Siberia, report having seen a large balloon on September 14, believed to be that of Professor Andree.

—Two steamers collided in the Volga River, near Astrakhan, Russia, on September 16. One of the vessels sank immediately, and forty of her passengers were drowned.

—Advices from Guatemala tend to confirm the statement that the city of Ocos has been captured by the Guatemalan rebels. President Barrios has ordered the port closed.

—President Paul Kruger, of the South African republic, is said to be suffering from advanced Bright's disease, and his physicians have given him but eighteen months to live.

—An extensive oil region has been discovered in Japan, and arrangements are to be made at once for developing the discovery, which it is claimed will rival the oil fields of Russia.

—A German torpedo boat has capsized and sunk at Cuxhaven, Germany, carrying down her crew of eight men, including her commander, Duke Frederick William of Mecklenburg-Schwerin.

—Japanese police and soldiers were compelled to resort to the use of arms in repressing a recent riot of Japanese laborers at Idamachi, Japan, and in the mêlée many of the coolies lost their lives.

—A large expedition is said to have landed on the coast of Matanzas, Cuba, on September 15, and all but the last boat load of ammunition and supplies was safely conveyed to the insurgent camp.

—The London *Chronicle* states that the czar has decided to partly abolish the Siberian exile system, and to erect large central prisons in Russia proper, the change to go into operation a year hence.

—A recent typhoon in the vicinity of Yokohama, Japan, caused great loss to shipping in the harbor and along the coast, destroyed crops, and laid waste one entire town. Many lives were lost in the furious gale.

—General Weyler has at last been forced by the pressure of the exporters of Havana, to rescind his order prohibiting the exportation of tobacco, and several large shipments to the United States have recently been made.

—The treaty of peace between the Government of Uruguay and the insurgents was signed on September 19. Congress has unanimously approved the peace conditions, and there is general enthusiasm over the result.

—Reports from Rome, Trieste, and Venice report a simultaneous earthquake shock on September 21, which did slight damage. Quite a number of shocks have been reported from various parts of the world during the past week.

—By the recent Cuban elections, Dr. D. M. Capote became Cuba's new president, with Salvador Cisneros as president of Congress, Gen. Maximo Gomez, minister of war, and Gen. Calixto Garcia, commander-in-chief of the armies.

—The Mad Mullah, with a large force of insurgent Indian tribesmen, attacked the force of General Sir Bindon Blood near Simla, on September 21, and the fighting lasted for five hours. General Woodhouse was severely injured in the encounter.

—England has ordered ten batteries of horse and field artillery to be despatched to the Afghan frontier, and the four batteries which should have left India this month have been ordered to remain. It is believed that English officials have discovered a plot between Afghanistan and Russia, and that this extraordinary armament is designed to forestall any surprises from that source along the Indian frontier.

—Many now claim to see the beginning of the end of the Cuban war in the decision of General Weyler to evacuate many of the inland towns, and to concentrate his forces near the seaport towns, where they can be assisted by the naval forces.

—The Cuban Junta at New York is having 3,000,000 silver dollars coined at a cost of 65 cents each, the profit from the sale of which will go toward aiding the cause of the insurgents. The coins are said to be beautiful specimens of numismatic art.

—The British forces under General Jeffreys met with a serious repulse near Camp Anayat, in the Gomands Valley, India, and it is feared that if the situation does not improve speedily in that section, the whole frontier will soon be up in arms.

—On September 17 General Acosta, with 600 Cubans, captured the town of Managua, scarcely three miles from Havana. The Cubans carried away with them all the arms and ammunition in the forts at that place, after defeating a column of regulars sent out to recapture the town.

—Advices from the Orient state that the Philippine rebellion is still in progress. Mrs. Rizal, whose husband was shot as the leader of the rebellion, is said to be in the United States at the present time organizing a strong filibustering expedition, which will soon depart for the islands by way of Japan.

—The conditions of peace have been signed by the ambassadors of the powers on behalf of Greece, and Tewfik Pasha on behalf of the Turkish Government; but they are universally pronounced by the Greek press to be exceedingly onerous, and there is a considerable disposition on the part of the Greek people to protest against them.

—The whaling ship Palk, which some time ago captured a pigeon supposed to have been released by Herr Andree, has touched at Hammerfest, Norway, and the message which the pigeon bore is cabled from there as follows: "July 13, 12:30 P.M., latitude 82 deg. 2 min. north, longitude, 12 deg. 5 min. east. Good voyage eastward. All well."

—On September 21 a battle was fought at Pinar de Picadura, Cuba, between 1,000 Cubans under Arango, and 1,500 Spanish, under General Molina. The latter were defeated after several hours' fighting. In Santiago de Cuba province, the Spanish, under General Luque, are meeting with defeat after defeat in attempting to recover the ground now controlled by Calixto Garcia.

—It is reported that a treaty has been signed between Great Britain and Zobein Pasha, representing the Mahdi, by which the latter will not oppose the advance of the Anglo-Egyptian expedition as far as Khartoum, of which place the Mahdi is still to remain king. Great Britain has also obtained a promise of neutrality from King Menelek by guaranteeing the western frontier of Abyssinia.

—The situation in the fever and hunger-stricken towns of Cuba is rapidly going from bad to worse. People are dying from hunger, and in the wards inhabited by the poor, the situation is described as something dreadful. Women and children cry in the streets for bread, half naked and shivering from the fever of hunger. It is also said that in the town of Aguacata, an average of eight persons are shot each day, without trial or sentence passed upon them.

—In view of the coming eclipse of the sun, the Chinese emperor has ordered the new year festivities to be abandoned, and all the court officials are commanded to dress in somber apparel. The Chinese believe that an eclipse of the sun is an indication from heaven that the emperor has been unwise and immoral. In the inner palace an altar to heaven will be erected, and the emperor and his court will prostrate themselves, beseeching the mercy of "high Heaven."

—On September 10 the Senate of Hawaii unanimously adopted the treaty of annexation to the United States. The treaty provides for the cession to the United States of all rights of sovereignty over the islands and all public lands and property. By its provisions all treaties of the United States with other countries would be substituted for the treaties of Hawaii with those countries, and the United States is to assume the Hawaiian public debt of \$4,000,000.

—President Diaz of Mexico was assaulted on September 16, while taking part in a parade, by a man named Arroyo. The would-be assassin was quickly overpowered and turned over to the police, while the angry people clamored loudly for him to be given into their hands that they might wreak vengeance upon him. He was killed by unknown parties soon after being committed to jail. It is believed by Mexican officials that Arroyo was killed by some member or members of the police force, instead of by a mob. The chief of police of the City of Mexico has been imprisoned, and other arrests will follow.

DOMESTIC.

—Ali Ferras Bey has been appointed the new Turkish minister to Washington.

—Five men lost their lives in a burning coal mine at Bell Ellen, Alabama, on September 20.

—On September 22 President McKinley and party arrived at North Adams, Mass., where they will spend a few days. Large crowds of people gathered there to welcome their honored guests.

—A freight and passenger train were wrecked at Kytesville, Mo., on September 16, which resulted in the death of four men and injury of nine others.

—The flour-mills of W. S. Byers, at Pendleton, Oregon, were destroyed by fire on September 20. The loss on plant and wheat will reach \$200,000.

—General Lee has been requested to return to Havana and resume the duties of consul-general at that place. He will return to Cuba about October 15.

—By a collision of freight trains on the Wisconsin Central Railroad near Howard, Wisconsin, on September 17, five men were killed and three badly injured.

—It is estimated that the strike of coal miners in the United States has cost the enormous sum of \$7,000,000, about \$2,500,000 of which has been lost to the miners in wages.

—Nearly 3,000 feet of snow-sheds were destroyed near Truckee, Cal., on September 20, and all overland trains were delayed, until the track beneath the sheds could be rebuilt.

—The druggists of Warren, Pennsylvania, have decided to close all their stores on Sunday except one. That is, they are to take turn and turn about at keeping their places open on Sunday.

—A mining company's store at Raton, N. M., was blown up with gunpowder on the night of September 14. It was believed to be the work of some of the 350 dissatisfied coal miners at that place.

—The city of New Orleans is suffering from a scourge of beetles, millions of them having infested the city in every quarter. The gutters are said to be filled with the festering bodies of the beetles which have been trampled upon.

—The steam sailing bark Hope, with Peary and company on board, returning from North Greenland, arrived at Sydney, Cape Breton, on September 20. The vessel brought back the huge Cape York meteorite, the largest in the world.

—Secretary of War Alger has given the necessary orders for a company of United States troops to be stationed during the coming winter at St. Michaels, Alaska, as it is feared that the scarcity of food in Alaska may lead to serious outbreaks before spring.

—A plan is now on foot to draw train loads of supplies up the Yukon River on the ice during the present winter by a locomotive now in use in many lumber camps, but which may be readily adapted to the desired work on the Yukon when it is frozen over thickly.

—A man suspected of having designs on the life of President McKinley was arrested on the White House grounds on September 20, and a loaded revolver was found in his possession. He had made repeated attempts to see the president on "important business."

—A conspiracy has been discovered at Port Townsend, Washington, by the operations of which over 600 Chinese have been brought into the country in plain violation of the Geary law. The collector of customs at that port is believed to be implicated in the illegal transactions.

—The coal miners' strike is reported to be over in the district supplying the St. Louis market. Seventeen mines in the Illinois district began operations on September 16. On the same day between 15,000 and 18,000 miners resumed work in the Pittsburgh district at the rate of 65 cents per ton.

—The southern cities of the Gulf States are still suffering from the yellow fever epidemic. A number of new cases are reported each day, but the fever seems to be of a mild type, and but few of the victims succumb to it. People in some parts of Texas are said to be fleeing to the woods to escape the disease.

—From inspired articles in the German press, it is seen that the German Government does not intend to enter into a tariff war with the United States in retaliation for the Dingley tariff; but it is stated that laws will be passed which will treat American meats and preserves with great stringency, making the inspection much more rigid, and extending to every kind of food preserves.

—The white citizens of Hogansville, Georgia, objected to the colored postmaster, who was appointed by the administration for that place, and he was shot by some person unknown to the authorities. President McKinley has decided that if this colored postmaster dies, another colored man will take his place, and if he lives, he will retain his position, backed by sufficient federal power to protect him.

THE SPIRIT OF GOD

ITS OFFICES AND MANIFESTATIONS TO THE
END OF THE CHRISTIAN ERA.

By ELD. J. H. WAGGNER.

THIS is a brief but comprehensive argument on the solemn and important subject of the Spirit of God. Its chapters embrace the following heads: The Holy Spirit of Promise; The Power from on High; Circumcision of the Heart; The Unity of the Faith; The Law and the Testimony; Try the Spirits; The Great Commission; Gifts in the Reformation; In the Present Century; Spirit of Prophecy Restored. These are subjects of vital importance to all and especially to those who are looking for the return of their Lord. 144 pp. Price, 15 cents.

Address, PACIFIC PRESS, Oakland, Cal.

To New and Old Subscribers

During October, November, and December,
we will send the
SIGNS OF THE TIMES for one year
and our

New Teachers' Bible

To New Subscribers for \$3.00. Last winter we gave a Bible with the SIGNS to new subscribers only, but we received so many requests from old subscribers for a Bible that we have decided to include them also in our offer for the next few months. We will therefore send this Bible to Old Subscribers Who Renew for One Year, for the same price as to new, and if your present subscription does not expire for several months, and you wish to obtain the Bible, renew during the time of the offer, sending us \$3.00, and we will extend your subscription one year from the present date of expiration.

Extravagant words are really unnecessary in describing this book, as we make no representations not in accordance with the facts. Those competent to judge, who have examined this Bible, say that we are making a

REMARKABLE OFFER

and that subscribers who get this book will get a splendid Bible for the money. If you are not satisfied we will refund your money; but we have no fears. We are positive that you will wonder that we can give such a good book and the paper for the price. The Bible is an

S. S. TEACHERS' EDITION

minion type (the style most used), with references, divinity circuit, round corners, red under gold edges, size of page 5½x8 inches, cover leather lined to edges—an important adjunct to the substantial nature of the binding. It contains over

650 Pages of Valuable Bible Helps

Including the immense

New Illustrated Bible Treasury

Containing sections on the Old and New Testaments, History and Chronology of the Bible; Geography and Astronomy of the Bible; Birds, Animals, Plants, Fishes, Calendars, Weights, Measures, etc., in short, a

BIBLE DICTIONARY with over 350 Illustrations, the larger part being fine half tones, clearly and beautifully printed. An entirely new and exceedingly fine feature of this Bible is the

COMBINED BIBLE CONCORDANCE which includes, in one alphabetical list, a Concordance, Subject Index, and Dictionary of Proper Names. This must be seen to be

appreciated. Besides the above is a set of

TWELVE COLORED MAPS with complete index. All told, this is a rare chance to get the SIGNS and a fine, substantial Bible at an exceedingly low figure.

OUR OFFER

The SIGNS OF THE TIMES one year and the BIBLE to a new name, postpaid,
The Same Price to Old Subscribers who Renew for One Year

\$3.00

FREE By securing for us a few subscribers to the SIGNS you can get the Bible FREE as follows:—

We will send a Bible free, postpaid, to any one sending us Seven New Subscriptions at one time, for one year each, and \$7.00.

You can get the Bible at a merely nominal cost, as follows:—

1. We will send the Bible postpaid to any one sending us \$3.75 for two new subscribers to the SIGNS, or for one new name and one renewal, for one year each, all sent at one time.

2. We will send the Bible postpaid to any one sending us \$4.50 for three new subscribers to the SIGNS, or for two new names and one renewal, for one year each, all sent at one time.

3. We will send the Bible postpaid to any one sending us \$5.00 for four new subscribers to the SIGNS, or for three new names and one renewal, for one year each, all sent at one time.

Specimen Page of the ILLUSTRATED BIBLE TREASURY
Copyrighted by Thomas Nelson & Sons

THE BOOK OF EXODUS.

THE BOOK OF EXODUS.

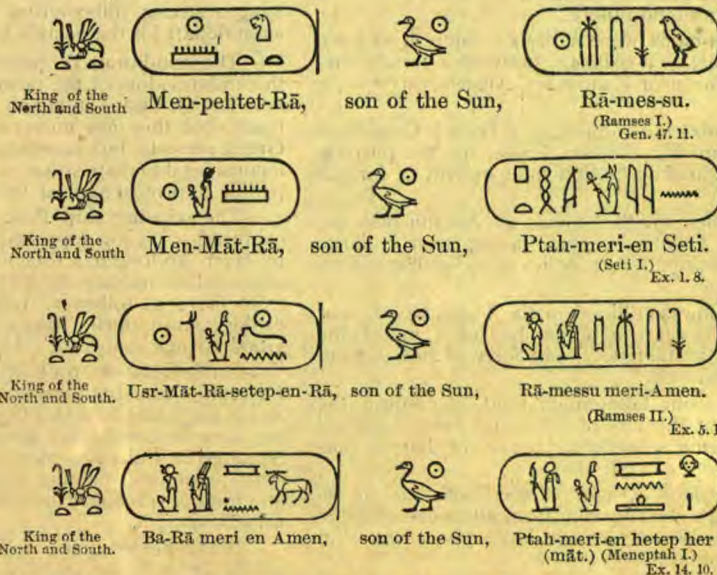
BY PROFESSOR JAMES ROBERTSON.

THE NAME by which the second book of the Pentateuch is usually denoted is a Greek word meaning "departure," and has been bestowed upon the book because it describes the departure of the children of Israel from Egypt. In the Hebrew Bible it is simply entitled "These are the names of . . ." or "names" from its opening words. In later Jewish literature it is sometimes called "The Book of Damages," with reference to the legislative contents of the latter half of it. Neither this name nor the current

one, it will be observed, is a sufficient designation of the whole book.

CONTENTS.—The book falls naturally into two divisions by the arrangement of the matters with which it deals—the first mainly historical, the second chiefly legislative.

1. The first part embraces ch. 1-18. It begins with the oppression of Israel in Egypt, and relates the birth and upbringing of Moses, till he is called to be the deliverer of his people (1-4). The next six chapters (5-10) contain the



CARTOUCHES OF THE PHARAOKS OF THE BONDAGE.

account of the interviews with Pharaoh, the contest with his magicians, and the infliction of the plagues, culminating in the tenth plague, the death of the firstborn, and the hurried departure of the Israelites (11 to 13. 16); in close connection with which the ordinance for the Passover is given, and the firstborn are claimed as the Lord's. Then follow the accounts of the march to the Red Sea, the miraculous crossing, and the destruction of the Egyptian host (13. 17 to 14. 31), which is celebrated in the song of Moses (15. 1-21). Thereafter come the journey to Sinai, with the divine provision for the people's guidance and sustenance in the wilderness (15. 22 to 17. 7), their successful encounter with the Amalekites (17. 8-16), and the visit of Jethro, with his counsel to Moses for the regular administration of justice among the people (18. 1-27).

2. The second part (ch. 19-40) exhibits the ransomed people bound to Jehovah by solemn covenant, and provided with a system of legal ordinances for their guidance. The fundamental covenant is to preserve them as "a peculiar

treasure, a kingdom of priests, and a holy nation" (19. 1-6). The condition being accepted by the people, the Lord comes down upon Mount Sinai in thunder and lightning (19. 7-25), the law of the Ten Commandments is solemnly proclaimed, and, along with other statutes, is ratified over the book of the covenant (20. 1 to 24. 8). During forty days' stay in the mountain, Moses receives from God the tables of stone and detailed instructions for the construction of the Tabernacle and its furniture (24. 9 to 31. 18). In his absence the people sin by worshipping the golden calf; Moses intercedes for them; God reveals Himself as the Merciful and Righteous One; the tables are renewed, and the covenant again confirmed (32-34). The last six chapters (35-40) relate the preparation and fitting of the Tabernacle, which is set up on the first day of the first month of the second year from the Exodus.

LITERARY FORM.—The book of Exodus is not so regular in structure as Genesis. Though the two main parts may be distinguished as historical and legislative, yet these two elements

If any subscribers under any of these offers desire Bibles, add \$2.00 for each one wishing a Bible.

Note.—The Bibles and papers will be sent to different addresses if desired.

Note.—We can not sell the Bible separate from the above offers.

Address,

Signs of the Times

Oakland, Cal.

This offer goes into effect Oct. 1, 1897, and will continue through October, November and December.

Send in your orders early.

Signs of the Times,

PUBLISHED WEEKLY, FOR THE

INTERNATIONAL TRACT SOCIETY,

By the Pacific Press Publishing Co.

EDITOR:

MILTON C. WILCOX, - - - Oakland, California.

EDITORIAL CONTRIBUTOR:

ELLET J. WAGGONER, - - - London, England.

SPECIAL CONTRIBUTORS:

H. P. HOLSER, Basel, Switzerland;

W. W. PRESCOTT, London, England;

W. C. WHITE, Sydney, N. S. W., Australia;

ALLEN MOON, New York, N. Y.;

F. M. WILCOX, Boulder, Colorado;

C. P. BOLLMAN, Atlanta, Georgia;

M. E. KELLOGG, Battle Creek, Mich.;

W. N. GLENN, Oakland, California.

Address all Manuscript to the Editor.

Terms of Subscription.

Per Year (50 numbers) post-paid \$1.00.
Six Months, 50 cts. Three Months, 25 cts.
To Foreign Countries, per year, \$1.50.

SPECIAL TERMS.

- a. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$1.75.
- b. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$2.50.
- c. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$3.00.
- d. Any person ordering under sections a, b, or c may thereafter send us new yearly subscriptions at 75 cents each, and new six months' subscriptions at 40 cents each.

Sample copies sent on application.
All orders sent direct to the publishers, either for single subscriptions or for clubs, must be accompanied by cash. If credit is required, please order through your State Tract Society. Club rates and terms to agents sent on application.

Signs of the Times,
Oakland, Cal.

Instructions for Ordering.

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

Postage-stamps.—Please do not send postage-stamps, as they often stick together in the mails, and are useless in this condition, and we already have all we can use. Canadian and other foreign moneys can not be used by us.

Receipt.—No formal receipt is sent unless by special request. Your receiving the paper itself will be sufficient to indicate that the order has been properly entered. If you order renewal, the continuance of the paper will indicate receipt of order. In case of non-receipt of papers, or any other irregularity, please notify us immediately.

Expiration of Subscription.—All papers are discontinued at the expiration of the time paid for. Notification will be sent you several weeks before date of expiration, thus enabling you to renew in ample time to secure unbroken files. Please be prompt, as we can not always furnish back numbers.

Change of Address.—Subscribers desiring the address of their paper changed, will please give both the old and the new address, in their communication.

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

OUR GENERAL AGENTS.

- General Eastern Agency.—Pacific Press Pub. Co., 39 Bond St., N. Y. City, N. Y.
- General Central Agency.—Pacific Press Pub. Co., 14-18 W. 5th St., Kansas City, Mo.
- Argentina—Señor N. Z. Town, Casilla del Correa, 481 Buenos Ayres, Argentine Republic, S. A.
- Arkansas Tract Society—Fayetteville, Ark.
- Atlantic Tract Society—39 Bond St., New York City, N. Y.
- Australia—Echo Publishing House, North Fitzroy, Victoria.
- California Tract Society—1059 Castro St., Oakland, Cal.
- Canada—Int. Tract Society, 268 Crawford St., Toronto, Ontario.
- China—A. La Rue, 22 Queen's Road, East Hongkong, China.
- Colorado Tract Society—1112 S. 11th St., Denver, Colo.
- Dakota Tract Society—Vilas, S. Dakota.
- England—International Tract Society, 59 Paternoster Row and 451 Holloway Road, London.
- Florida Tract Society—Box 508, Orlando, Florida.
- Foreign Mission Board, S. D. A., 1730 N. 15th St. Phila., Pa.
- Germany—International Tract Soc., Grindelburg, 15a, Hamburg.
- Illinois Tract Society—324 Dearborn St., Chicago, Illinois.
- Indiana Tract Society—175 Central Ave., Indianapolis, Ind.
- International Tract Soc.—271 W. Main St., Battle Creek, Mich.
- Iowa Tract Society—603 East 12th St., Des Moines, Iowa.
- Kansas Tract Society—821 West 5th St., Topeka, Kan.
- Maine Tract Society—North Deering, Me.
- Manitoba—W. H. Falconer, 287 Burrows Ave., Winnipeg, Manit.
- Maritime Provinces Tract Society—Box 85, Moncton, N. B.
- Michigan Tract Society—271 W. Main St., Battle Creek, Mich.
- Minnesota Tract Society—Box 989, Minneapolis, Minn.
- Missouri Tract Society—14 West Fifth St., Kansas City, Mo.
- Montana Tract Society—307 N. Warren St., Helena, Mont.
- Nebraska Tract Society—1505 E St., Lincoln, Neb.
- Nevada—Cal. Tract Society, 1059 Castro St., Oakland, Cal.
- New England Tract Society—South Lancaster, Mass.
- New York Tract Society—317 West Bloomfield St., Rome, N. Y.
- New Zealand Tract Society—57 Tory St., Wellington, N. Z.
- North Pacific Tract Society—508 E. Everett St., Portland, Or.
- Ohio Tract Society—Marion, Ohio.

- Oklahoma Tract Society—318 4th St., Oklahoma City.
- Ontario Tract Society—194 Brock Ave., Toronto, Ontario.
- Pennsylvania Tract Society—Box 644, Williamsport, Penn.
- Quebec Tract Society—Fulford, P. Q., Canada.
- Scandinavian Tract Society—Akersgaden 74, Christiania, Nor.
- South Africa Int. Tract Soc.—28 a Roeland St., Cape Town.
- Southern Tract Society—243 South Boulevard, Atlanta, Ga.
- Switzerland—Imprimerie Polyglotte, 48 Weiherweg, Basel.
- Tennessee River—324 Cleveland Ave., Nashville, Tenn.
- Texas Tract Society—Keene, Johnson Co., Texas.
- Upper Columbia Tract Society—College Place, Wash.
- Utah Tract Society—Box 1058, Salt Lake City, Utah.
- Vancouver Island—B. Robb, 231 Pandora St., Victoria, B. C.
- Vermont Tract Society—190 N. Winooski Ave., Burlington, Vt.
- Virginia Tract Society—501 N. 25th St., Richmond, Va.
- West Virginia Tract Society—Newburg, W. Va.
- Wisconsin Tract Society—Milton Junction, Wis.

A NEW SABBATH TRACT.

Historical Facts and Incidents Relative to the Sunday and the Sabbath.

Ready Sept. 30, 1897.

THERE are many persons who have not time to read long discussions, elaborate essays, and voluminous histories on the growingly important Sabbath question. For the benefit of such we are issuing the above-named tract. It contains over eighty facts, extracts, and references concerning both Sabbath and Sunday, which facts are generally arranged in their chronological order.

An item of especial interest to lovers of old books will be the reproduction of the title-page of one of the books, from which quotations are made, published in 1635.

These citations are perfectly reliable in every respect, and this tract will be a boon to those desiring a Compendium of Sabbath history. It is listed as No. 45 of the Apples of Gold Library; contains 32 pages; price, two cents.

Pacific Press Publishing Company,

Oakland, Cal. 14-18 West 5th Street,
New York City, Kansas City, Mo.

TRACTS FOR THE HOUR.

B. S. Library, No. 31. The Second Advent.—By James White. This tract shows the manner, object, and nearness of Christ's coming. It is a clear and forcible presentation of the Bible argument on this solemn and important subject. Price, 2 cents.

B. S. Library, No. 36. The Signs of the Times.—This excellent tract has been revised up to date, so

that the thrilling events of recent years are noted as evidence that the end of all things is at hand. Price, 1 cent.

B. S. Library, No. 49. Can We Know?—This shows that just before the second coming of Christ we may know that his coming is near. Price, ½ cent.

B. S. Library, No. 50. Is the End Near?—This gives evidence showing that the end of all things is at hand. Price, ½ cent.

B. S. Library, No. 136. The Millennial Age.—By J. H. Durland. The author gives an idea of the contents of this tract in the following words: "Little will be said in regard to the conversion of the world, or the return of the Hebrew people to their own land, but the space will be used rather in giving scriptures that tell us positively when the thousand years begin, the events taking place during that time, and those that mark its close." Sixteen pages. Price, 1 cent.

B. S. Library, No. 143. Truth for the Times.—By G. C. Tenney. Shows that "the great epochs in the history of the work of God have each of them presented to the world some special message of sacred truth." It takes up some of these special messages, and thus makes plain the fact that *present truth for this time is the message of Christ's coming*. Contains sixteen well-filled pages. Price, 1 cent.

B. S. Library, No. 144. The Eastern Question; What Its Solution Means to All the World. By Alonzo T. Jones. This tract is divided into the following parts: The Seven Trumpets; The Rise of the Turkish Power in Prophecy and History; Fulfilled to the Very Day; The World's Crisis; Daniel's Vision; "At the Time of the End;" The King of the North and His End; When He Comes to His End; The Plagues of God's Wrath, and Need for Watching and Praying. Sixteen pages, 1 cent.

A. G. Library, No. 26. "I Will Come Again."—This blessed assurance given by Christ to his disciples is shown to refer to a literal return to this earth. That this coming is right at hand is also clearly proven. Four pages. Price, ¼ cent.

A. G. Library, No. 40. The Coming of Our Lord.—"We Would See Jesus," and Why Speak of Christ's Coming? are the two sub-titles of this excellent number, and the thoughts which they suggest are treated in a profitable and interesting manner. Price, ½ cent.

PACIFIC PRESS PUBLISHING CO.,

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



SAMPLE CHAPTER HEADING FROM

THE GOSPEL READER

Carefully written and elegantly illustrated, containing thirty-five chapters, twenty-two half-tone engravings, and one hundred and ninety-two pages....



THE object of this work is to make prominent the principles inculcated by the Gospel. Such Bible incidents are introduced as will make this study interesting and profitable. The practical lessons to be drawn are clearly pointed out, while all unnecessary details are avoided. Particular attention is given to the work of Christ and his Apostles, the Sixteenth Century Reformation, the Second Reformation, and lastly, the Great Consummation as foretold in the scriptures.

A PROSPECTUS has just been prepared for this book which will be sent postpaid for 30c.

The Gospel Reader is sold at the following prices:

CLOTH, WITH PORTRAIT OF OUR SAVIOUR IN GOLD, 75c.
BOARD, WITH CLOTH BACK, - - - - - 50c.

SPECIAL TERMS TO AGENTS

PACIFIC PRESS PUBLISHING CO.

39 Bond Street, New York

OAKLAND, CAL.

18 W. Fifth St., Kansas City, Mo.

Signs of the Times

OAKLAND, CAL., SEPTEMBER 30, 1897.

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

When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the "Signs" are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

CONTENTS OF THIS NUMBER.

Editorial.

The Great Sacrifice (notes)	1, 2
Taste and See, E. J. W.	2
Patriotism and Christianity	2
Imagining Difficulties, E. J. W.	2
A Wrong Conception	3
Rev. 20: 5, Is It Spurious?	3

Poetry.

The Comforter, HOPE ONSLOW	3
Gathered Gems	8
So He Bringeth Them	10
The Language of Christ	11
How Sweet, MRS. MELISSA BARTON	11

General Articles.

Exercise and Diet, MRS. E. G. WHITE	3
Faith a Seed, MARSHALL M. SMITH	4
The Sabbath "Saying of Jesus"	4
The Lamb of God, M. E. K.	5
Spiritual Declension, Why Is It? C. M. SNOW	6
The Evangelists and the Sabbath, W. L. ILES	7
Holy Things, W. N. G.	7
A Step at a Time	8
Each Moment	8

Bible Readings.

Christ's Second Appearing (Signs of His Coming)	8
---	---

The Outlook.—The Young People and Christian Citizenship

—The Tendency of the Federal Judiciary, W. N. G.—Summer Religion—The Zionist Restoration—The Striking Coal Miners—No Help to Snuff or Pope—How Checked?—A Significant Statement

The Fireside.—Never Indorse—Baby Peary—An Expensive Book 10, 11

Missions.—From Northern Africa—Our Work and Workers 11

International Sabbath-School Lesson.—The Persecutor Converted (Sabbath, Lesson 3, October 16, 1897) 12

International Sunday-School Lesson.—Paul before the Roman Governor (Sunday Lesson 3, October 17, 1897) 12

News and Notes 13

Publishers 14, 15

A most excellent, sensible article on "Exercise and Diet" will be found in our paper this week. It is worth more than many doctors' bills, except to the doctors. Read, practise, and be well.

The Practise Still Lives.—It is said that when a theological student asked Henry Ward Beecher what he did if his supply of thought happened to run out, the great preacher answered, "I holler." The practise probably did not originate with Beecher; it certainly survived him. There are still "hollers." Moral: Do not speak without a message. When it is given, stop.

The Revelation of Jesus Christ.—There are many who are waiting till Christ's second coming for his revelation or disclosure. But God does not want us to wait till that time. Even as he revealed himself in Paul (Gal. 1: 16), so would he reveal himself in every one of us, in order that we might show forth his praises, excellences, virtues, to the world. He would have Christ revealed as far as his people can reveal him to sinful men now; the fulness of his glory will be revealed when he comes and we see "the King in his beauty."

To the Uttermost.—Jesus is able to save to the uttermost all who will come unto God by him. He says so in his Word. Heb. 7: 25. There is no limit to his power to save. The lowest living man has not yet become dead, utterly corrupt physically. But Jesus is able to raise the dead, and did. This is his pledge of saving every sinful soul. Howsoever dark the sins, howsoever black the record of the past life, if you desire to be rid of it and become a new man or woman in Christ Jesus, go to him. He will not turn you away. He will welcome you, heal you, save you, even to the uttermost, if you will let him. Will you not?

Missions to the Klondike.—The Presbyterian Board of Home Missions have sent two missionaries to the Klondike country, the Rev. S. Hall Young, of Wooster, O., and the Rev. Geo. A. McEwen, M.D., of St. Louis. The money to send them (\$4,000) was promptly furnished by private subscription. The Episcopal Church has also entered the field, and also the Congregationalists and the Roman Catholics.

Foreign Missions.—Are you interested in foreign missions, in saving souls in the darkness of heathenism and superstition? Do you wish to assist in this work in South America, Mexico, Europe, Asia, Africa, or the islands of the sea? Our Foreign Mission Board is located in Philadelphia. The address of the treasurer is W. H. Edwards, 1730 North Fifteenth Street, Philadelphia, Penn. Your money will be used for the field you choose if you have a choice. If you wish to correspond with reference to the work, address the secretary, Elder J. E. Jayne, at the same address.

"Come Up."—God calls us up unto him that we may go down unto the people. His call to his servants is, "Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24: 12. It is not for our own selfish enlightenment or blessing that God calls us to him. He lights our lamp that we may light other lamps. He reveals himself unto us that we may reveal him to others. Keep the heart with God, let the strong hand of faith grasp his throne, but go down and lead others to the same gracious source of all good.

THE RELIGIOUS LIBERTY ASSOCIATION.

OWING to the marked interest in the question of religious liberty at points where Sunday laws are being enforced, we desire to put in circulation a liberal amount of religious liberty literature in these localities, particularly in Manitoba.

We are sure that our friends will heartily commend this course, and we therefore kindly invite offerings to further the work. We have decided to withhold the usual annual letter to members in order to save to the work the cost of communication by mail. The expense of individual communication would be sufficient to distribute nearly half a million pages of literature. Will not those whose dues are yet unpaid for the year beginning July 1st last, please make remittance at the earliest opportunity? Contributions from those who are not members will also be thankfully received. Who will render us their co-operation? Some will gladly "remember them that are in bonds as bound with them," and to these the Master will say: "I was in prison, and ye came unto me." "Come, ye blessed of my Father, inherit the kingdom."

All paying members of the association receive the quarterly issues of the Religious Liberty Library, together with all extras that may be published. Address all communications to the general office in New York, and make all checks, money orders, etc., payable to the International Religious Liberty Association, 39 Bond Street, New York, N. Y.

WHO ARE THE PERFECT ONES?

THE church with its scriptural organization (Ephesians 4) and its gifts (1 Corinthians 12) was designed for the "perfecting of the saints." It is God's purpose, then, that the saints shall be perfect, "without spot, or wrinkle, or any such thing;" that they shall come into the unity of the faith, and be like the Master. The members enter as disciples, or learners, in the school of Christ, to be sanctified by the Spirit through the truth, and probationary time is allotted for their perfecting. Now who shall say when they have properly graduated? Who is the judge as to whether they are sinless? Shall a Christian be his own judge, and proclaim that he doesn't sin any more? Or shall he continue to humbly examine himself whether he be in the faith, and rejoice with the psalmist that, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is

the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile"? The sinlessness, or perfection, of the Christian does not consist in his good works, but through his faith in Christ sin is not imputed to him. Therefore the more he trusts in God, and in the counsel of his Word, the more he will feel his own unworthiness and his utter dependence upon the righteousness of Christ. The one who proclaims that he has not sinned for so many months or years, simply proclaims his own righteousness, and that is a condition from which the true disciple desires to be delivered.

W. N. G.

A RESULT OF ERRONEOUS TEACHING.

THE *Enquirer* of this city gives the following as a fact: "A little East Oakland girl six years old attended Sunday-school for the first time, and heard a young teacher give a glowing description of heaven. A great impression was made upon the child's mind, and for days after she reasoned to herself about it, and finally concluded if heaven were so desirable a place to live in, and people expected to reach it some time, why was it worth while to wait to grow up to be a big woman for death to release one. A short time before a man had been run over by a train and killed near where the little one lived. It occurred to her that that would be a good way to die, so she left home one day without taking her mother into her confidence, for her mother had a way of interfering with her plans occasionally, and deliberately lay down on the track, and waited for the train to come along. She was rescued by a gentleman who was passing. The little girl protested vigorously, explaining that she was going to heaven, and did not want to be detained." If the doctrine of a conscious existence of the soul or spirit separate from the body be true, the child's reasoning was logical, and her conclusion sound and beneficent. But in truth it was cruel, because the basic premise of going to heaven when one dies, on which her conclusion was based, was false. "The dead know not anything." God's people are rewarded not at death, but when Christ comes. Matt. 6: 27. A little girl properly taught would never commit suicide. God loves life, not death.

It Does Not Prove It.—An exchange, referring to the meeting of Moses and Elijah on the Mount of Transfiguration, says:—

"Here Peter, James, and John saw Moses and Elijah, who had been dead many hundreds of years. This absolutely proves that the spirits of deceased persons can make themselves known to living people."

Now this "proves" nothing of the kind. Elijah did not die, but was taken to heaven—translated—without tasting death. See 2 Kings 2: 1, 11. That Moses was raised from the dead is inferred by Jude 9. "The Lord rebuke thee," from the lips of Michael, was sufficient, and the body of Moses returned to life. Therefore it was literally Moses and Elijah on the mount. Jesus glorified represented his second coming. Moses raised from the dead represented the sleeping saints who will be raised at Christ's second coming. And Elijah represented the living righteous who will be translated at Christ's second coming without tasting death. This is what the transfiguration signified. See 2 Peter 1: 16-19.

Appreciative Words.—The following words from a contributor will speak for themselves. We appreciate the good spirit which prompted them:—

"Among the kind words addressed to contributors in the SIGNS of August 26, there was one sentence that made a deep impression upon my mind. It was this: 'While the editor wishes to encourage all, his first endeavor must be to make the SIGNS OF THE TIMES preach the Gospel of Christ with the best material at hand.' With this noble purpose steadily in view in our work for the Lord, we can safely leave the results in his hands. If he has entrusted to us a thought, and we are not able to express that thought in a way to accomplish the greatest amount of good, he is able to give it to one who can; and thus his work goes on, while from the depths of our hearts we would say, Amen. A CONTRIBUTOR."