

# SIGNS OF THE TIMES

"But as we were 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."

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## Editorial

"The Fruit of the Spirit Is Love."—"Fruit" is that which is brought forth; the result or consequence of a thing; that which springs from its very nature. The fruit of a thing always reveals the character of that which bore it.

**The Spirit.**—The "Spirit" of the text is the mighty beneficent energy or life of God, that through which God imparts all life and power; by which creation was wrought (Gen. 1:2; Ps. 33:6; Job 26:13); by which all is upheld; and by which all shall be restored. It is "the Spirit of Life," "the Eternal Spirit," "the Spirit of Holiness," the blessed "Comforter" of the people of God. "If any man have not the Spirit of Christ, he is none of his." Rom. 8:9. He who is not controlled or led of the Spirit is not of God. "The minding of the flesh is death; but the minding of the Spirit is life and peace." Rom. 8:6, margin. For the flesh and Spirit "are contrary the one to the other." Gal. 5:17.

**"Led of the Spirit."**  
—There are many in these days who claim to be "led of the Spirit."

It is with them "the spirit;" the Word of God, the experiences of others, are nothing to them. They do not need the Word; they have "the spirit." They do not need God's law; they are taught by the spirit. And they will frequently quote, "If ye be led of the Spirit, ye are not under the law." Gal. 5:18. Such persons may be deceived, and those who are

deceived may and do deceive others. The claim to sinlessness which many of them make is often inconsistent with their actions. How may they know whether they are deceived or not? How may others know?—By the fruit borne in the life. If the life of these persons is a sin-perverted life, the fruit will reveal it. If the life is the normal life of God that also will be revealed.

imperfect human love of the world. It is to them an emotion, a passion, an ecstasy. It is something that one must *feel*. It, in their mind, must make one happy and life easy. But—

**What Is Love?**—Love is a principle, a power, a life, which eventuates in doing, in serving, in sacrificing. Words are only one form of its expression, and the weakest form of all. Here are God's definitions of love: "Love is the fulfilling of the law." Rom. 13:10. "And this is love, that we walk after his commandments." 2 John 6. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. "The fruit of the Spirit is love;" love is the keeping of the commandments of God; the fruit of the Spirit, therefore, is the keeping of the commandments of God.

**The Spirit of Christ.**  
—The Spirit was given to Christ without measure. John 3:34. Before Christ came to this world, he thus spake by the Spirit through David: "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7, 8. When he came he fulfilled this prophecy. "My meat," said he to his disciples, "is to do the will of him that sent me." John 4:34. "I have kept my Father's commandments," he tells us near the close of his

earthly career, "and abide in his love." John 15:10. Of our Lord's conduct in this respect there is no question; he kept the royal law, the Decalog, in its every particular. What does that mean to us?—He says, "Follow me." And his beloved disciple writes, "He that saith he abideth in him [Christ] ought himself also so to walk, even as he [Christ] walked."

**"The Fruit of the Spirit Is Love."**—This is the fruit which the life of that person must bear who is "led of the Spirit." And yet claim is laid to love with as little reason as it is to the spirit of love, because of a wrong conception of what love is. Such judge divine love, the love "shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5), by the



THE FRUIT  
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Gal. v. 22.



1 John 2:6. "Leaving us an example," says Peter, "that ye should follow his steps." 1 Peter 2:21. What more do we wish? Do we have love for God? He says, "If ye love me, keep my commandments." John 14:15. "Ye are my friends, if ye do whatsoever I command you." John 15:14.

**"Not under the Law."**—He who thus loves God is not under the law. He only is under the law who is condemned by it, who is out of harmony with it, who transgresses it. He is a sinner, for "sin is the transgression of the law." 1 John 3:4; Rom. 7:7. He who is in harmony with the law loves the law. It is in his heart. He is neither *under* the law or *above* the law; he is *with* the law. The law is in him; for Christ lives in him; and the law in Christ is "the law of the Spirit of life." Rom. 8:2. By walking after that Spirit he fulfils in his life "the righteousness of the law," in other words he keeps it. Rom. 8:4. Walking after the Spirit of God, he keeps the law of God, and brings "forth fruit unto God" (Rom. 7:4), and against him there is no law of God (Gal. 5:18-23). That spirit, therefore, which would lead us to transgress God's law is not the Spirit of God, but the spirit of the flesh, "at enmity with God," and not subject to his law. Rom. 8:7. The fruit of the Spirit is love. The Spirit is the Spirit of God. The "love is of God." And love keeps God's commandments. Therefore, "let us not love in word, neither in tongue; but in *deed* and in *truth*." 1 John 3:18.

**Love above Feeling.**—We would not decry feeling or emotion. The happiest, holiest, purest, most enjoyable feelings known to mortals those know who are at peace with God, and who keep his commandments. "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18. "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isa. 32:17. But feeling may change. Sickness, perplexity, the wrong conduct of others, may bring sadness and sorrow, or physical discouragement; but love abides. The devoted unselfish mother loves her child. At one time she may be in the enjoyment of rest and ease with no anxiety as to his welfare. Joy and gladness light up her face; but these are not the evidences of love. Such in the days of prosperity are often seen with the most selfish mothers. Again we see her. Her son is ill, irritable; querulous, and complaining. The mother is worn and weary with ceaseless vigil and labor. Physical strength is well nigh exhausted, and feeling is departed; but love abides. As dearly as in the sunshine of yesterday she loves her boy; and her love is manifest in the doing. Our Lord's life was not all sunshine. We read of no exuberant feelings of joy, no manifestations of ecstasy. "His visage was so marred more than any man," but his love did not lessen. God's love was shown for his Son when by the Jordan and on the "holy mount" his voice was heard, "This is my beloved Son in whom I am well pleased;" but God loved him not less in the wilderness of temptation, in the Garden of Gethsemane, or when enshrouded in the darkness of Calvary. Love is above all feeling; it is an eternal, abiding, life-giving principle.

### THE HOPE OF THE WORLD.

AN article appears in a recent number of the *Independent* (September 16) which is worthy of more than a passing notice. It is written by Addison Ballard, D.D., and is entitled "Christianity, a Return to Judaism." By "Judaism" Dr. Ballard means the Judaism of Christ. He says (*Italics* his, the *bold face* ours):—

Jesus tells us that all the world needs in the way of either devotional or ethical religion is that it **keep perfectly the Ten Commandments, epitomized so long before by Moses himself as whole-heart love to God and equal love to our neighbor.** Jesus gave no new, either heart-law or life-law. He added not one jot to that which had already been given. There was nothing to be added. He declares, therefore, in effect that to say the "religions" of the world is to use a false plural; that there is but one religion—that of love. By saying that "on these two commandments hangs all the law," he declares them to be the one and only religion of the past. By saying that on these hang all the prophets, he proclaims that they are the one and only religion of the future; that, in short, there never has been, is not now, and never will be any other religion—the religion for all men and for all time; and, we may add, for all eternity.

What is this but to say that all the world needs in the way of ethics or religion is that it be thoroughly Judaized?

Himself a Jew, no other Jew was ever so perfectly loyal to Judaism as Jesus was. He not only affirmed and reaffirmed the law; he kept it, the only Jew who ever did keep it wholly. He was always pre-eminently and consistently Judaistic in both his teachings and his life. He needed not to return to Judaism; he had never departed from it.

He was thoroughly loyal to the Judaic way of return for those who had proved themselves disloyal to their one acknowledged Head. That way was through sacrificial offering. The ark, which held the law, was kept in the "holy of holies," the presence-chamber of Jehovah. There was no way of reaching the ark but by the altar of sacrifice. Altar, victim, and ark were inseparably connected.

The writer then goes on to show that the Jews in the days of our Lord had departed from their organic law, even as the United States had departed from its organic law in the days of Lincoln; and that as true Americanism was to be judged by its basic principle, the equality of man as set forth in the Declaration of Independence, so Judaism should be judged, not by what it was held to be by the Pharisees in Christ's day, but by its basic principles.

The Hebrew nation, too, was "conceived in liberty" and brought forth from bondage; but it was dedicated to the much broader and deeper proposition, that "supreme love to God and equal love to our neighbor is the full sum of universal human duty." But it was another and an altogether unique element in Judaism that it provided for the forgiveness of individual transgression against its organic law and for a return to it, through a suffering and sacrifice other than those of the offender himself. And just this, as I understand it, Christianity means and is.

Then coming to the basis of true conversion, the broken heart and contrite spirit, Dr. Ballard asks, "Where is this broken and contrite heart to be found?" And he answers:—

For myself, I find it only at the feet of Him who is at once for me both ark and altar, both priest and sacrifice. Here, "cut from the olive tree which is wild by nature," I find myself "grafted contrary to nature" into that "good olive tree" which the greatest of Christian apostles tells me is Judaism—the still firm, immovable "root," not upborne by the ingrafted Gentile branches, but itself upbearing them. Here, here only, do I find myself returning through penitent, grateful love to whole-heart love to God and equal-heart love to my neighbor. Here, and only here, do I find the clue which leads me safely and rejoicingly out of, and past, the whole bewildering labyrinth of tangled traditions, theologies, catechisms, sects, and creeds; and out of the darker and more bewildering labyrinth of my sins.

When, speaking in metaphor, all the true Israel of

God shall meet at length in one common assembly, the meeting-place will be again on the broad plains about the base of Sinai. Thither, to this "one fold," is the Good Shepherd pointing ever his one flock. But it will be far otherwise than it was when his people were first led thither by Moses. The same two tables of the Law will indeed be there. They will still stand high aloft, crowning the summit of the once awful mount, but no longer shooting lightnings through black, enveloping smoke-clouds followed by peals of affrighting thunder. They will shine, rather, from afar and to all nations with a mild and winning luster; for instead of the old and terrifying "Thou shalt not," the two tables are now turned toward one another and are become one in the changed figure of a cross; and on its extended arms is now seen emblazoned "Love to God and Love to man"—an "ideal to draw the nations to higher and higher reaches of civilization and progress."

Here, too, will be solved at last the now perplexing question of Christian unity; and not that only, but of Christian and Jewish unity as well. For when, gathered out of all nations, we shall meet in concert on the heavenly plains, what will our one song be but the "Song of Moses and the Lamb"? And what is that song but the blended song of the "way" and of the lost way found?

Such is the law of God to him who finds Jesus Christ. Such is God's message at this present time, to this present generation. With the love of infinity, God sends that message to "heal Babylon," to bring unity. **"Fear God, and give glory to HIM; for the hour of His judgment is come; and worship HIM that made heaven, and earth and the sea, and the fountains of waters."**

Then follows in this message the result of rejecting it, the fall of Babylon. And then God's solemn warning against all false worship and false religions epitomized in the worship of the beast and his image, and the reception of his mark. And then God gives us a description of the characters of those who receive this message, who return to the Judaism of Christ Jesus: **"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."** See Rev. 14:6-12. This is God's message of "the everlasting Gospel" to draw the men of all nations, not merely to "higher reaches of civilization," but to higher reaches of God-likeness, to the glory and blessing in Christ Jesus. Truly the hope of the world is a return to the Judaism of Christ Jesus.

### ONE SURE THING.

In the book of Proverbs much is said about surety, and people are more than once warned against going surety, not only for a stranger, but even for a friend. In the eleventh chapter, verse 15, we read, "He that is surety for a stranger shall smart for it; and he that hateth suretyship is sure." In the margin we have in the place of "suretyship," "those that strike hands." That is, a man can not be safe unless he refrains from giving his hand as surety for another.

But read further, and see what is said in the twenty-first verse: "Tho hand join in hand, the wicked shall not be unpunished; but the seed of the righteous shall be delivered." Notice that the words "tho" and "join" are in *Italic* type, indicating that they are not in the Hebrew. The literal Hebrew, as indicated in the margin of the Revised Version, is "hand in hand." Here, then, we find an instance of giving the hand, or, as rendered, "My hand upon it!" In two translations before me, I read, "One can give his hand for it, that the wicked shall not be unpunished; but the seed of the righteous



shall escape." So sure is it that God will see that justice has its due! Men are often tempted to think, as did David, that the wicked have the best of it, and that in unrighteousness is the most prosperity to be found; but let no one be deceived in this matter. So sure is it that wickedness will be punished, and that the reward of the righteous will not be forgotten, that one may safely give his hand upon it, and be a surety for it. It is the only sure thing in this world.

E. J. W.

### BUT WHY NOT STICK TO THE WORD?

THE *Pulpit of the Cross*, a "High Church" paper, published at Omaha, Neb., in its issue of August 28, in its leading editorial article, answers a correspondent who objects to "Fasting Communion," that is, partaking of the consecrated elements before eating on that day, on the ground that it is not Scriptural, that there is nothing in the Bible to sustain it. As a part of the reply to this correspondent the *Pulpit of the Cross* presents the following:—

But our critic has accused us of "strange inconsistency." We wonder if he himself is so inconsistent as to observe the ancient custom of keeping holy the first day of the week instead of the seventh? What authority, we should like to know, can he find in the Holy Scriptures for observing Sunday instead of Saturday as his Sabbath? There is not one-half as much in the New Testament to justify a Sunday Sabbath as there is to justify Fasting Communion. On the subject of this great change, the Scriptures are entirely silent. If in the matter of the Sabbath we have nothing to fall back upon except the Bible, then the argument of the Seventh-day Adventist is well nigh unanswerable. The only valid reason he who charges us with inconsistency can give for keeping holy the first day of the week is the authority of those "ancient customs" which he faults us for reverencing so highly. We keep Sunday as a day of religious rest and worship, because the church has always from the very beginning kept it in honor of CHRIST'S resurrection from the dead. That is the sole and only justification we have for our practise. Therefore unless our anonymous friend is a Seventh-day Adventist he is inconsistent in observing the LORD'S day after the "ancient customs," while he calls the equally ancient custom of Fasting Communion "disloyalty to CHRIST."

But why not go back to the more ancient custom of the observance of the Sabbath which has the authority of not an apostatizing church, but the Word of God and the example of Jesus Christ?

**Sincerity.**—The other day a traveling journalist assured the readers of a London daily that the Chinese were sincere in their religious life, and should be let alone. It is a familiar saying, and very often it is taken for granted, that the man who is sincere is also right. But the Bible couples "sincerity" with "truth" in the service of God. A man may sincerely enough take the wrong road in traveling, but it can never lead him to his destination; nor would it be reasonable for any one to plead his sincerity as a reason for not pointing out to him the right way.—*Present Truth.*

### SLANDER.

SLANDER is worse than gossip, for gossip is often good-natured, but slander is always venomous. "The poison of asps" is under the slanderer's lips. Slanderers are the "asps" of society, both in the snake-like secrecy of their attack, and in the deadly venom of their bite; and nothing good can be said of them or of their progenitor who serpented his way into Eden and slandered God.—*Anon.*

## General Articles

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

### "WAIT ON THE LORD."

(Ps. 27:14.)

O SOUL, why wearied be with God at thy right hand? He bids thee wait and see and not impatient stand. Of courage strong be thou, and He shall strength impart.

Wait, wait, says Jesus, wait, and I will guide thy heart.

Sure I had fainted now unless I had believed, And seen Thy goodness in the land in which I lived. But still there's room for faith and confidence and love;

And thus by trusting God I'll reach my home above.

O soul, if doubt and grief, like floods, come sweeping o'er,

If sympathy and love thy heart is yearning for, O, look to Jesus then, who for thy life hath died, And for thy sins and guilt was mocked and crucified.

He now is standing there at God's right hand in heaven,

Pleading for thee and me, that we might be forgiven. He tells us if we come to places dark and hard

To just stand still and see th' salvation of our Lord.

We need not fret nor faint because our friends seem cold,

Or try to win them back by acts which might look bold;

But pray instead to God, who never waits too late, Then fix our gaze above and patient stand and wait.

C. L. RICHARDS.

*College View, Neb.*

### APPLIED GOSPEL.

WE can not hope to reach the soul until we have first touched the body. In our work in Bethesda Mission, 406 South Clark Street, Chicago, we used to give the hungry men who came in something to eat, before we attempted to talk to them. We seasoned the food with song and prayer, however, passing it in connection with the praise service, often spicing it with testimonies, which they relished, because they were being made comfortable meanwhile. It is a wonderful privilege to be allowed to go to men and women who are degraded, and teach them that they shall be able to put on the divine nature, and so escape the corruption that is in the world through lust; and we can well afford any experience or training which will qualify us for it. There is no joy like that of being used to rescue a life from degradation.

A good many years ago I found a woman in a house of sin. I had heard of her as one who was altogether lost, and who was constantly leading astray those whom we were trying to help. She was called "Old Mag," and I saw her in imagination as an old hag, carrying the history of her degradation in every feature. I had often spoken of visiting her, but had been restrained from the effort by those who said, "You do not know what you are thinking about to propose such a thing." But at last I heard that she was ill, and determined to see her, even if I went alone. So, accompanied by one of our W. C. T. U. women, I went. We found her in a cottage, to which she had been moved to die, adjacent to the saloon and notorious house which she had managed so long.

As we entered, I was surprised to find a beautiful woman, of not more than thirty-five years, her face brilliant with the hectic flush, and her dark eyes with fever. She said, as we made known our errand:—

"What made you come to see me?"

"I came because I had to come; I had a special message to you; I had to come and deliver it."

"A message for me?"

"Yes, a message for you."

Then I began to repeat some of the gracious promises of the Gospel: "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." "Whosoever will, let him come." "Come, let us reason together;" until at last she interrupted me by raising her hand and saying:—

"I have heard all those before. They are not for me."

"What makes you think they are not for you?"

"O, I am such a sinner! You don't know what a sinner I am, or you wouldn't come and say those words, and pretend they are a message to me."

"But they are to you," I said, "a direct message to you, because you are a sinner. These words were spoken to sinners, and if you were not a sinner, you could have no claim on them, nor on the Christ who spake them."

"But I am *such* a sinner; you don't know!"

"He who sent the message knows. If you are a great sinner, you have a great Saviour. You can never be more than a sinner, and your Saviour can never be less than a Saviour. When you take a great sinner and a great Saviour and bring them together, you get a great salvation. And that is what you are to have,—a *great salvation.*"

"But what could I do? Where would I go? No one but bad people would have me around," she said bitterly.

Then, as a part of the Gospel, we told her that she was to be taken up out of that house, to a home. She was to be *lifted* up by the power of God in every sense of the word,—taken up bodily out of that place of sin, and taken care of as a daughter of our Father, and a sister of our Lord.

"Can such a thing be possible?" she gasped. "Who will have me?"

"Somebody will; I know it, and will prove it," I answered out of the faith that was given me for her.

"If you can, I shall believe," she said, with despairing incredulity.

By the grace of God I was able to keep my word. She was taken out of that place to the home of one of our W. C. T. U. women, and there cared for as a loved and honored guest, rejoicing in a salvation that could reach her soul, through a body all diseased and polluted as it was with sin, until she died.

It is only by such a demonstration of the Gospel, that will be willing to first take hold of the material part, and provide a material salvation from material dangers and losses, that the poor sinner will be able to believe in the spiritual power by which salvation can be made to "strike in" to soul and spirit.

In teaching the Gospel always say "we." Just as soon as you remove your own personality to one side, as something apart from your congregation, you remove yourself from that fellowship which makes you one with them, and a barrier has sprung up between them and you which it is impossible to pass over. Jesus made himself one with us. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:17, 18. Christ, made like



unto his brethren, entering into fellowship with their temptations, is invincible.

A drinking man said to me one day:—

"You talk about Christ being able to help such a man as I am, but I want you to tell me, do you think he was ever drunk? Do you think he ever knew the anguish of the appetite for strong drink?"

"We are told," I replied, "that he was tempted in all points like as we are. That ought to be enough. It means all that can possibly be in the appetite for alcoholic drink. He was never drunk, for he never sinned, but he was tempted in all points like as we are, and knows just what it means; for he carried our flesh,—yours, just as it is, with all the appetites and passions and diseases which affect it."

"Well," he said, "if I could just once believe that he felt what I feel when I want a drink, it would give me comfort."

"We will pray that you may come to see just how he entered into fellowship with you in this peculiar temptation."

And after many days of earnest seeking he found Christ just as he was, made of his own flesh, his brother in temptation, as well as his Saviour.

In Heb. 7 : 25 we learn the extent of this Gospel: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." An uttermost salvation! It reaches away out beyond the outmost limits of sin. Men and women down in the depths know well enough that a salvation that is not to the uttermost is not worth anything. If it does not touch the outer and inner boundaries of sin, if it does not go beyond the man and leave a margin of Christ white and clear, it is not worth much to him. We must know it as uttermost for ourselves, or we can never teach it as such; and if we do so know it, we can never call it less.

In one Gospel meeting where this was the theme, the men took it up after the leader, each in his own way. Among those present was a half-drunken man, very ragged, very dirty, who had been persuaded to come in by one of his old companions, a recent convert. He sat listening as attentively as a man half drunken could, while many of his old friends gave their testimony. After a while he raised himself partly from his chair, and said:—

"Didn't you say anybody might speak?"

"Certainly, anybody can speak in this meeting," I said.

"Well, I have something to say, then. I don't know very much about your God—never heard very much about him—but I want to say, if he expects to do anything at all for such fellows as we be, he'd better make it uttermost. You're all right. Go ahead; tell them more of that sort."

When he sat down, another man arose, and said:—

"I appreciate what that man said. Sin can destroy to the uttermost, and if God does intend to save such fellows as we are, he must match an uttermost power to destroy with an uttermost power to save."

This from men just out of the saloon—the last speaker had been sober only about two weeks. It was to me a wonderful commentary on the Gospel.

One evening, as I was about to step into the pulpit, to conduct a Gospel service, a man came from the audience, and accosted me, saying:—

"I want to ask if you intended to say last evening that if we were born again we could not sin."

"Why do you ask me a question like that?" I said.

"Because of what you said. I want to know if you intended to say it; for it was a startling statement."

"Please tell me just what I said."

"You said that if we were truly converted, and born again, we could not sin."

I opened my Bible to 1 John 3 : 9 and said: "This is what I read, instead of said, 'Who-soever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin, because he is born of God.' You see those were not my words, they were the words which the Book spake; not I. I would not have dared say them; but since God said them, I do not dare keep them back. I am very glad, indeed, that he fastened them onto your memory, so that you have not been able to forget them. As you must remember them, remember that they were not my words, but God's. The Gospel is to the uttermost. It is not for me to explain these words; they do not need an explanation. They belong to those things which are so plainly told that it is not worth while to stop to talk about what they mean, but only to receive or reject them. Let God prove it to you for yourself, and then you will know it as he intended you to know it."

We will find people who need a Gospel which will touch the labor problem, that will help to settle the controversies which take root in the slum, and branch out all through avenue and palace. Every day we shall meet these vital questions in some form. People will come into the mission who would give anything for a job. They would almost be willing to buy a job, if they could. It is not true that none of them are willing to work, that they are idle because they are lazy. Some of them are, but many are not. Multitudes would work, but there is no work for them; and we must help to make practical to them the words of Christ, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Christ left those words for his people to verify. They are an essential part of the Gospel message. Christ came to make it possible that food and raiment should be provided to the needy. He cares for the fowls of the air, and feeds them. The young lions roar, and he hears their cry; he feeds every living thing. His ears are open to the cry of the hungry; but he employs human helpers for all this work for men, and he is asking for help from you and me, in applying his Gospel to the world's needy ones.

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#### "RIGHTLY DIVIDING THE WORD."

UNDER the above head, "C. D. M." in the *Advance*, September 9, calls another correspondent to account for supporting the practise of "tithing" from the Old Testament. C. D. M. claims that since the Old Testament belonged to a different "dispensation," it is of neither value nor authority at the present time. But it is clear that it is not tithing, so much as the Sabbath, which this correspondent is anxious to destroy. The subject of tithing is the occasion which leads him to say the following:—

Not to perceive this distinction pitches everything into confusion. And it is out of this confused vision that the Sabbath controversy has sprung. Failure to see a succession of dispensations, and at least two Testaments, must inevitably result in giving by far the longer end of the lever to the Sabbatarians. . . .

The Jews lived under the Old Testament, which we call the law. To refer to what Christ did settles nothing for us, for Christ was a Jew, and he lived

under the law. Furthermore, during the days when he was forging a New Testament, the New Testament dispensation, of course, had not begun, for, (Heb. 9 : 16) "Where a testament is, there must also of necessity be the death of the testator; for a testament is of force after men are dead; otherwise, it is of no strength at all while the testator liveth." Ye are not under the law.

If more unchristian and destructive no-lawism than the above has been uttered by a Congregationalist (as it is fair to suppose), we have not been pained by seeing it. It is also as inconsistent as it is painful. To push the analogy between the "will"—testament—of a man and the Old and New Testaments so far as to destroy the former, is far from being logical or exegetical. To ignore the fact that the New Testament is the product of the Old; that the Old infolds the New, and the New unfolds the Old, is equally unscholarly and unjust. But the depth of unchristian non-loyalty is reached when the stigma of Judaism is fastened on Christ, under the assertion: "To refer to what Christ did settles nothing for us, for Christ was a Jew, and he lived under the law." Startling as this new form of unbelief may be, it has one element of consistency in that it throws away the Jewish Christ with the Jewish Scriptures; but it leaves the world a little lonely with only a "Jewish Saviour," whose example is nothing to those who pretend to hope in him for salvation. Is this the latest liberal orthodoxy of reckless no-lawism? And all to get rid of the Sabbath?—*Sabbath Recorder*.

#### "TRUST IN THE LORD."

"In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."

It is the privilege of every member of the family of God to know his will in regard to his course of action. The Lord would be sought unto by all who would be instructed and enlightened by the Holy Spirit. He is ready to commune with his people. He declares: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and I smote him; I hid me, and was wroth, and he went on forwardly in the way of his heart. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

Every individual must seek by earnest prayer to know the Word of God for himself, and then to do it. Only by daily putting his trust in God, and not in the arm of flesh, will any soul obtain the experience essential to answer the prayer of Christ, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

"Come unto me," is the invitation of Christ. By this he does not mean that we shall go to the next town or to the ends of the earth to



learn what course to pursue. He desires us to trust in him as our present Helper, as One who will overrule all things for the best. "If any of you lack wisdom," he says, "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

"In quietness and confidence shall be your strength." This is the lesson given to every soul. The strength of every soul is in God and not in man. Quietness and confidence is to be the strength of all who give their hearts to God. In all our temporal concerns, in all our cares and anxieties, we need to wait upon the Lord. "Put not your trust in princes, nor in the sons of men," is the word that comes to us. The Lord has united our hearts with his. If we love him, and are accepted in his service, we shall bring all our burdens to the Lord, and wait upon him. Then we shall have an individual experience, a conviction of his presence and his readiness to hear our prayer for wisdom and for instruction, that will give us assurance and confidence in his willingness to succor in perplexity.

God would have us rejoice, and praise him every day for the privilege granted us in the words of Christ: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." A kind and loving Friend and Father is overruling all things. And if this is true of individuals and nations, how much more of his church, his chosen ones.

The church is established, not on theories of men, not on long-drawn-out plans and forms. It is built on the Rock Christ Jesus, "and the gates of hell shall not prevail against it." This is the Rock upon which the church may build successfully. It is the living presence of God. The weakest may depend upon it. Those who think themselves the strongest may become the weakest unless they depend upon Christ, as their efficiency, their worthiness. As long as the members of the church shall through faith draw nourishment from Christ, and not from man's opinions and devisings and methods; if, having a conviction of the nearness of God in Christ, they put their entire trust in him, they will have a vital connection with Christ, as the branch has connection with the parent stock.

The Lord would have all come to him as their refuge. He would have them come to him for counsel and instruction, for comfort and for hope, in all their anxieties. To him you may tell all your griefs. You will never be told, "I can not help you." To him all your troubles are worthy of consideration.

You may have his help under every difficulty. You may, I may, the weakest one in all the ranks of believers may, trust in a loving, pitiful, faithful High Priest, who is touched with the feelings of our infirmities. He keeps us safe from Satan's power even while we are full of perplexities, discouragements, and trials. Every believer is to keep looking unto Jesus, the author and finisher of his faith. All who will do this, will work calmly and quietly, as if in view of the whole heavenly universe. They will trust to no man's opinion of their virtues, but feeling an individual responsibility resting upon them in temporal and eternal things, they will put their trust in God.

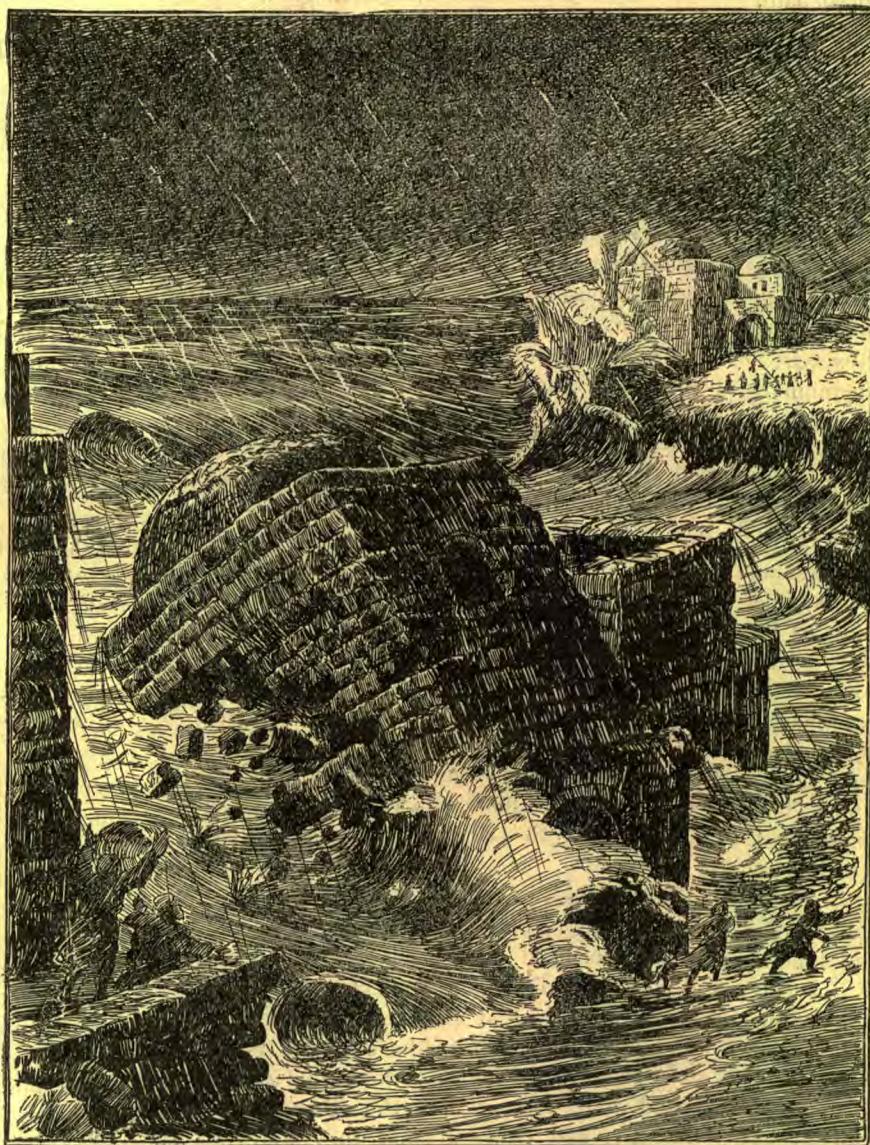
"Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if

where lies the strength of their temptations. The weakness of our human nature will not bar our access to the heavenly Father; for Christ was tempted in all points like as we are, "yet without sin."

Christ has not a casual interest in us. His love for us is stronger than that of a mother for her child. Says the prophet, "Can a woman forget her sucking child? . . . yea, they may forget, yet will I not forget thee." Our Saviour has purchased us by human suffering and sorrow. He suffered insult, reproach, abuse, mockery, rejection, and death. God is near in Christ's atoning sacrifice, in his intercession, his loving, tender, ruling power over his church. Seated by the eternal throne, he watches his children with intense interest. He is watching over you, trembling child of God. He will make you secure under his protection.

His promises are: "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." "They that wait on the Lord shall be as Mount Zion, which can not be moved, but abideth forever."

MRS. E. G. WHITE.



THE HOUSE ON THE ROCK IN TIME OF TEMPEST.

"Whosoever cometh to Me, and heareth My sayings, and doeth them, I will show you to whom he is like; he is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock." Luke 6:47, 48.

thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." "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."

The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face toward him as his Saviour. He knows by experience what are the weaknesses of humanity, what are their wants, and

its refuse; there dead animals were cast as unclean; and there were also cast the dead bodies of criminals who were denied decent burial. But we must remember two things,—no living thing was ever cast into gehenna, for the Jewish law forbade such torture, even of animals; and everything that was cast there was so disposed for the purpose of utter destruction. So when Christ said, "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in gehenna," what possible conception could his Hebrew hearers have had, except that destroy meant destroy, and that the soul was capable of destruction as well as the body? He could not have meant torture, for nothing was ever tortured in gehenna. The

MEANING OF HELL AND GEHENNA.

WE should remember that the word rendered "hell" in our language had no other signification than that of the grave, or of a covered place, either in the language from which it is translated, or in the English understanding of that word at the period of the translation of authorized version. In proof of these assertions we need only say that the Greeks used this same word to designate an ordinary pit in the ground, and that our English ancestors used to "helle" their vegetables.

When Christ used this expression, "gehenna," his Hebrew hearers at once thought of the valley without the city, where a fire burned continually, fed with brimstone, for the more perfect and swift destruction of what was cast therein. There the city of Jerusalem burned



language was to them plain and unmistakable; and it is only to people of centuries later, whose minds are confused by the traditions of men, that it appears misleading.—*Kate Hulst, in Greenwich (N. Y.) Journal.*

### “FEELING.”

THIS word occurs but twice in the Bible, yet, judging by many of the social-meeting experiences we hear in the churches, it would seem to be the most prominent word in the Scriptures. The stress laid upon the expressions “I feel” or “I want to feel” thus and so are with many a mere habit, but with many more they come from the delusion that feeling is religion, and that a display of enthusiasm is evidence of extraordinary faith. The exercise of an exuberant feeling on the part of people who make a great pretense of holiness or of faith often leads the more humble or less demonstrative brother to fear that he is certainly in the background, because he is not disposed to be so enthusiastic in his testimony. The disposition to attach a high value to an impulsive outburst of feeling is apt to lead him to the conclusion that such an one or such a class has something essential to a living experience that he has not yet acquired. Unless his mind is freed from this misleading idea, he will in course of time be following after some of the numerous demonstrations of “bodily exercise” that are only calculated to arouse a superabundant sensation.

The frequent use of the phrases “I feel” or “I want to feel” carries the idea that the acme of proof is the feeling. One thinks this or that course is right because he feels it is so, or he feels that he ought to do so and so. Again, such a brother seems so happy in the way he feels, that another brother wants to do as he does in order to enjoy a like feeling. This desire to *feel* everything that is supposed to be right, and the disappointment because the desire is not gratified, is the imaginary cause of much of the darkness and backsliding and discouragement that we meet in the church. The real cause is unbelief; but unbelief is the last thing that any professed Christian is willing to acknowledge.

There is only one standard of truth, of holiness, of sanctification, or of duty; and that is not feeling, it is the Word of God. Right feeling is a *result* of having believed and having shown our belief in good works based on the Word of the Lord. Paul speaks of the Gentiles as “being past feeling,” because of “having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness [margin, “hardness”] of their heart.” Eph. 4: 18, 19. “Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.” Rom. 1: 21.

But, coming back to Ephesians 4, we read in the twentieth verse, “But ye have not so learned Christ.” In no instance do we read of his doing anything because he felt like it. No doubt he felt like doing many good things, but that was not his reason for doing them. But he did many things that he did not feel like doing. His was not a life of sentimental happiness or rapturous feeling; he was “a man of sorrows, and acquainted with grief.” Of his work he said, “I came down from heaven, not to do mine own will, but the will of him that sent me.” John 6: 38. His prayer in the garden of Gethsemane was, “Father, if thou be willing,

remove this cup from me; nevertheless, not my will, but thine, be done.” Luke 22: 42.

I would emphasize the thought that there is nothing wrong in being happy in the Lord, even joyful in tribulation. That is the Christian’s privilege; but it is not the proper basis of duty, nor the sole object of faith. Like the Master, the servant’s chief object is to do the will of God, without reference to his own feelings. It is not because it is a pleasure that we are to forsake all that we have for his cause, but because it is necessary to the salvation of ourselves and others. The Lord Jesus came down from heaven, not because of the pleasure there was in his sacrifice, but because of the necessity involved in our lost condition. So he tells us, “If any man will come after me, let him deny himself, and take up his *cross*, and follow me.”

Now the *cross* will not bring feelings of happiness and contentment in the Lord, unless it be taken up by faith, regardless of the kind of feeling one may desire to have. If Christian joy, or elation of feeling, or rest in the Lord, be sought in advance of the cross, or in murmurings because of the cross, it is evidence of selfish motive, and there will be disappointment. Or if a seeming joy in the Lord, or a forced or feigned sentimentality, be indulged for the purpose of arousing a *satisfied feeling*, there will be delusion. Christ “endured the cross” for “the joy set before him,” the joy yet future (Heb. 12: 2), and not for the good feelings he enjoyed in his earthly life. The apostle Paul was called to a life of sacrifice and suffering. Said the Lord, “I will show him how great things he must suffer for my name’s sake.” Acts 9: 16. It is true that Paul could rejoice in afflictions, but suppose he had sat down and murmured about his feelings, or made his feelings a test in all matters of faith and duty, when the Spirit bade him do this or that, how much would he ever have accomplished? Is it probable he ever could have said, “I have fought a good fight”? The Spirit of the Lord crossed Paul’s feelings many times when he felt like doing things in his own way, or going to certain places to labor. See Acts 16: 6-9; 22: 17-21.

We have several marked examples of religious feeling recorded in the Scriptures. Two of these occurred on the borders of Canaan, and both were the result of rejecting the Word of God, and resulted in disaster. When the twelve spies returned to the camp of Israel, two of them rested on the promise of God and advised going forward; but the other ten *felt* differently, and declared that they were not able to conquer their enemies. Then the congregation of Israel *felt* as the ten spies did, and their feeling was so strong that they resolved not to make the attempt. But when Moses told them the consequences of their lack of faith, their feelings were changed, and they determined to go up and take the land. The Lord told them by his servant not to go; that he would not go with them, and they would be defeated in the attempt. But their feelings were aroused to such a pitch of enthusiasm that they again disregarded the Word of the Lord, and met sore defeat. What was the trouble, then? Was it a lack of feeling?—O, no, they had plenty of feeling and zeal to enter the promised land! But we are told “that they could not enter in because of unbelief.”

There is not one direction in the Scriptures that warrants us in taking our feelings as a guide in matters of faith and duty. “Faith cometh by hearing [not by feeling], and hearing by the Word of God.” Rom. 10: 17. “This

is the victory that overcometh the world, even our faith” [not our feeling]. 1 John 5: 4. We are justified by faith, not by feeling. Rom. 5: 1. Faith, not feeling, is “counted for righteousness.” Chap. 4: 5. “We have access by *faith* [not by feeling] into this *grace* [not feeling] wherein we stand, and rejoice in hope of the glory of God.” Chap. 5: 2. And this feeling of rejoicing, and all the blessings mentioned in the succeeding verses, are the result of faith, not of feeling.

Men are prone to excuse their laxness because they do not *feel* right, but God’s Word always lays it at the door of unbelief, and consequently not *doing* right. “Let your light so shine before men, that they may see your good works [not your jubilant feelings], and glorify your Father which is in heaven.” Matt. 5: 16.

W. N. G.

### THE APOSTLES AND THE SABBATH.

#### The Record in the Acts.

WE now pass from the four Gospels to the Acts of the Apostles. What is there said about the Sabbath of the Lord and the first day of the week? Says the apostle Paul: “Howbeit for this cause I obtained mercy, *that in me first Jesus Christ might show forth all long-suffering, for a pattern* to them which should hereafter believe on him to life everlasting.” 1 Tim. 1: 16. Paul says to all who shall believe on Christ after him, “Be ye *followers of me, even as I also am of Christ.*” 1 Cor. 11: 1. Paul’s idea of perfection was Christ. He presented Christ as the complete and perfect man. “Till we all come in the unity of the faith, and of the knowledge of the Son of God, *unto a perfect man, unto the measure of the stature of the fulness of Christ.*” Eph. 4: 13. “Lie not one to another; seeing that ye have put off the old man with his doings, and have put on the *new man, which is being renewed unto knowledge after the image of Him that created him.*” Col. 3: 9, 10, R. V.

We put on the new man at conversion. The new man is Christ. “Put ye on the Lord Jesus Christ, and make no provision for the flesh.” The Lord Jesus Christ, or the *new man, is being renewed in us.* For a thing to be “renewed,” it must be made over again. It must be repeated again. This renewal only takes place unto knowledge. As our knowledge of Christ increases, just to that extent is Christ renewed in us. After conversion, we are new creatures; and as we grow, we grow up in Christ; and as Christ is the image of God, so we are renewed after the image of God. In all these texts it will be seen that Christ is set before the world as the only standard of perfection, and that same life of perfection is to appear, or be renewed, in us, unto our knowledge. Paul had a good knowledge of Christ, and so in him we behold Christ. Christ lived in him. Gal. 2: 20. If Christ kept the law when upon earth, and the life of Christ was renewed in the life of Paul, then Paul kept the law, and the same can be said of the Sabbath.

There are now many who are keeping Sunday, whom God accepts as his children, but when they see that the life of Christ is not being renewed in them, in the act of Sunday-keeping and Sabbath-breaking, they will take their feet from off God’s holy day. We now inquire, Did Paul follow Christ in Sabbath-keeping?

“And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.” Acts 17: 2.

The congregation that heard Paul preach



was composed of Jews and Greeks. Some of the Greeks believed (verse 4), and the Jews were filled with envy (verse 5). The Jews and Greeks met on the same day. At that time there was no dispute as to which day was the Sabbath. There were many pagans who recognized no Sabbath. If Jewish Christians kept the seventh day, and Gentile Christians kept the first day, there would have been trouble and controversy, even as we see now. The Sabbath day referred to is the seventh-day Sabbath. It was Paul's "manner" to do upon the Sabbath day what it was Christ's "custom" to do. Luke 4 : 16.

"But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagog on the Sabbath day, and sat down." Acts 13 : 14.

"And when the Jews were gone out of the synagog, the Gentiles besought that these words might be preached to them the next Sabbath." "And the next Sabbath day came almost the whole city together to hear the Word of God." Acts 13 : 42, 44.

Many suppose that Paul simply went to the synagog on the Sabbath, because he could get a congregation of the Jews, and could preach to them. On this occasion there were present both Jews and Gentiles. When the Jews had gone out of the synagog, the Gentiles asked Paul to come back the next Sabbath and preach the same Word. Here is a recognition of the Sabbath by the Gentiles. The Sabbath referred to was the same one the Jews kept, and that was the seventh day. This narrative was written by inspiration, and is therefore the Word of God. God recognizes the Sabbath day in this dispensation, and so calls it. The events referred to above happened about fourteen years after Christ was crucified, and if at that time the Sabbath was recognized by Jews, Gentiles, apostles, and the Lord, we will do well to recognize it now.

"And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16 : 13.

This prayer-meeting was on the Sabbath day, and as the Sabbath is the seventh day, and Saturday is the seventh day, it was upon Saturday. There was present at this prayer-meeting a woman by the name of Lydia, who worshiped God. She believed in attending divine services on the Sabbath.

"And he reasoned in the synagog every Sabbath, and persuaded the Jews and the Greeks." Acts 18 : 4.

It will be noticed that the Scriptures very clearly indicate that the Jews and Gentiles all met on the same day. There is nothing to indicate that the Jews met on Saturday and the Gentiles on Sunday. Paul met with both Jews and Gentiles on the Sabbath.

"And it came to pass, that after three days Paul called the chief of the Jews together; and when they were come together, he said unto them, Men and brethren, *tho I have committed nothing against the people, or customs of our fathers*, yet was I delivered prisoner from Jerusalem into the hands of the Romans." Acts 28 : 17.

The words that Paul uttered were addressed to the "chief of the Jews." These Jews were very strict Saturday-keepers. They were so strict that they "sought to slay him," because they thought he was a Sabbath-breaker. It was the custom of the Jewish fathers to keep the Sabbath. Paul, in the presence of the "chief Jews," declares that he had "committed nothing against the custom of the fathers." How could he make such a bold statement if he was keeping Sunday, and disregarding the Sabbath? If the Jews sought to "slay" Christ for healing a man on the Sabbath, what would they do with Paul if he made tents on the Sabbath day? It was Paul's "custom" to fol-

low the Jewish "custom" in recognizing the seventh-day Sabbath, and we follow the custom of Paul, and do after the "manner" of Christ by keeping the seventh day, and attending religious services.

W. L. ILES.

### IS IT WRONG TO ATTEND THE DANCING SCHOOL?

I KNOW a superintendent of a Sunday-school who has his boy take lessons in dancing. It is well known that multitudes in the churches think the same course to be a wise one. But how many of these Christian parents have any knowledge of the dance as it exists to-day? If they knew but one-tenth of the evil that takes place in, and results from, the dance-halls, and even private parlor dances, we feel sure that they would at once take their children from so great danger.

What can be the object of this Sunday-school superintendent, but that his boy may learn to do as the world does, to mingle more gracefully in its society, to spend his evenings in that which they think is the queen of worldly amusements. If this be his object, how can it be reconciled with the admonitions: "Be not conformed to this world" (Rom. 12 : 2); "If any man love the world, the love of the Father is not in him" (1 John 2 : 15); "A friend of the world is the enemy of God" (James 4 : 4)? The Bible clearly indicates that there is to be a dividing line between the world and the disciple of Christ. On which side is the dance?

Great as is this evil, there seems to be almost no voice to speak out and warn against its bold effrontery. The dancing-school is not only tolerated, but is supported by a large portion of the church, while in many cases Christian people open their parlors for private dances. I know of an academy for young ladies, members of whose board of directors are among the foremost Congregational ministers of Massachusetts, that allows the girls to have weekly dances among themselves. Tho they come from Christian homes, and may have been taught by watchful parents to look upon dancing as a sin of worldliness, yet in this seminary, which is one of our very best, they have every encouragement and means to learn to dance. This season there was only one student who had the courage to refuse.

In answer to the question so commonly asked, "What harm can there be in parlor and boarding-school dancing?" we will give the words of Mr. T. A. Faulkner, ex-dancing-master, ex-champion dancer, and ex-president of Dancing Masters' Association of the Pacific Coast:—

In these places are taught the rudiments of an education which may make them graduates of a saloon or the brothel. I do not say that it *always* does, but I do say that it *often* does.

I only wish that certain parents who think they are restricting their children to "parlor dancing at home only," could have been with me the night of May 30, 1892, and have seen, as I did, their girls, some of them but twelve or fourteen years of age, dancing in a public saloon, where so much beer had been spilled on the floor that the women had to hold their dresses up to keep them from getting soiled and wet as they danced.

This is usually the result of teaching a child to dance, and then to restrict it to home dancing. If they once become fascinated with it, they must, and will, by some means, fair or foul, have more of it than their homes afford. The safe side is the best side. Keep them from taking the first step to ruin, and they can never take the last.

It is a sad commentary on the dancing-school that dancing-masters find it necessary to close their schools for a season, lest the young ladies who have been ruined bring the school into dis-

grace, as is shown by Mr. Faulkner in the following incident:—

I met on the train, while leaving town one day, a young woman who, a few months before, had been a member of my select dancing academy. She had been ruined there, and was one of the discarded ones when the school was closed for a few weeks, as all dancing-schools have to be every little while, to get rid of those girls who have met with a fate similar to hers.

I entered into conversation with her, and found she could no longer endure being shunned and slighted by all her old companions, and was running away from home. I knew that her parents would be heart-broken, and that she, without the protection of a home, would soon sink into utter abandonment, and I tried every persuasion to induce her to return to the home she was leaving. I—who was still teaching the very thing which had been her ruin, now that self-respect and all that life was worth living for, was lost to her forever—I tried to save her from further degradation.

After I had argued for some time with her, she turned fiercely upon me, her once beautiful eyes now filled with a desperation born of despair, and said, with a look and tone of reproach which I shall never forget: "Mr. Faulkner, when you will close your dancing-schools and stop this business, which is sending so many girls by swift stages on a straight road to hell, *then, sir*, and not till then, will I think of reform."

The dancing-master was stirred by her words. He renounced the business, and is to-day a devoted follower of the Lord Jesus Christ. The case of this young woman is not one of a few, but of many. It is the story of three-fourths of the harlots in our cities. Mission workers who have taken statistics among fallen women, tell us that seventy-five per cent. ascribe the first cause of their downfall to dancing. Professor La Floris says: "I can safely say that three-fourths of these women (2,500 abandoned women in San Francisco) were led to their downfall through the influence of dancing." A chief of police of New York City has said that "three-fourths of the women and girls who are living lives of immorality, have been led from the path of virtue through the dance."

My only object in writing on the unpopular side of a popular subject is that Christian parents may be aroused to the danger their children are in, if they dance; and that those parents who are debating the question of sending their children to dancing-schools, may have a few reasons why it is not a wise thing to do.

A friend told me that his wife took into their home a young girl with an illegitimate child, who one day said to his wife: "Mrs. —, do not ever allow your daughters to attend a dancing-school. *When my father sent me to the dancing-school, he started me on the way to hell.*"

EBEN BUMSTEAD.

Boston, Mass.

### TRUST.

WONDERING how God can do his part is wasting the time that we need for ours. If we trust God, we may well leave to him the things we can not do ourselves. Can we atone for our sins? can we forgive ourselves? can we make the seed we sow germinate, or guarantee the harvest? can we read the riddle of suffering, or

"Find in loss a gain to match,  
Or reach a hand through time to catch  
The far-off interest of tears"?

No. We may leave these things to God. He is faithful and just to forgive. His word shall not return unto him void. He is causing all things to work together for good to those who have made his purpose their purpose. In the meantime there is no better way to show our trust than to busy ourselves with the things he asks us to do. Trusting him to take care of his share leaves us "at leisure from ourselves" to do our share of the "Father's business."—S. S. Times.



## THE HOLY SCRIPTURES.

WHENCE but from heav'n could men unskill'd in arts,

In several ages born, in several parts,  
Weave such agreeing truths? or how or why  
Should all conspire to cheat us with a lie?  
Unask'd their pains, ungrateful their advice,  
Starving their gain, and martyrdom their price.  
Then for the style—majestic and divine,  
It speaks no less than GOD in ev'ry line:  
Commanding words, whose force are still the same  
As the first fiat that produced our frame,  
All faiths beside, or did by arms ascend,  
Or sense indulged has made mankind their friend.  
This only doctrine does our lusts oppose;  
Unfed by nature's soil on which it grows,  
Cross to our int'rests, curbing sense and sin,  
Oppress'd without, and undermined within,  
It thrives through pain, its own tormentors tires,  
And with a stubborn patience still aspires.  
To what can reason such effects assign,  
Transcending nature, but to laws divine,  
Which in that Sacred Volume are contained,  
Sufficient, clear, and for that use ordain'd?

—Selected.

## Bible Readings.

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

## SPIRITUAL DECLENSION.

## Backsliding a Sign of the Last Days.

1. WHAT did our Lord declare would be a marked sign of the end of the world or age?

"And because iniquity shall abound, the *love of many shall wax cold.* But he that endureth unto the end, the same shall be saved." See *Matt. 24:12-14.*

2. What does the apostle Paul say will be a noted feature of the last days?

"This *know* also, that in the last days *perilous times shall come.*" *2 Tim. 3:1.*

3. For what reasons may these perilous times be expected?

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." *Verses 2-4.*

4. Among whom will these sins be found?

"Men . . . having a form of godliness, but denying the power thereof." *Verses 2, 5.*

NOTE.—The times are not perilous because these sins are found among worldlings; for there they have always been found, the natural works of the flesh. What makes the times perilous is that these sins abound in the professed church of Christ, those who make a profession, who have a form of godliness, but deny its power. When that body designed of God to lift up a standard to the world, loses its power, it takes off all restraint of crime and sin; and we witness its effects to-day in the increase of sin and crime.

5. How do backslidden religionists deny the power of godliness?

"They profess that they know God; but *in works they deny him,* being abominable, and *disobedient,* and unto every good work reprobate." *Titus 1:16.*

NOTE.—This does not mean disobedient to church creeds, or councils, or human traditions, but disobedient to Him whom they profess to know.

6. Should we accept such religionists as our standard or teachers?

"From such turn away." *2 Tim. 3:5.*

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." *Rev. 18:4.*

7. What must we do "that we may work the works of God"?

"This is the work of God, that ye believe on him whom he hath sent." *John 6:28, 29.*

8. What will those do who truly believe and love Christ?

"If ye love Me, keep My commandments." *John 14:15.*

"This is love, that we walk after His commandments." *2 John 6.*

"He that saith he abideth in Him ought himself also so to walk, even as He walked." *1 John 2:6.*

## Question Corner

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

NOTE.—We wish those who ask questions to take particular notice: (1) Only such questions will be answered here as *we believe* to be of general interest and information. (2) We can not undertake to explain from four to a dozen scriptures, as in one sentence we are often requested to do. (3) Do not ask to "explain" a certain text or passage. State clearly the point in question. (4) Give full name and address, not for publication unless desired, but as evidence of good faith, and to give us the privilege of replying by letter if deemed best. (5) Unsigned communications of any kind find the quickest way to the waste-basket. (6) It is always well to inclose stamp. (7) "Foolish and unlearned questions avoid," also those that minister to mere curiosity. (8) Study the Scriptures yourselves.

## No. 633. Picking Grapes or Hops.

WOULD picking grapes or hops for wages promote the cause of intemperance? A. J. B.

We see no harm in doing either under ordinary circumstances, any more than in harvesting barley, rye, or corn. But these questions of conscience must be settled by each individual for himself. Let each one in humility and submission ask God for himself, and then follow the dictates of an enlightened and good conscience.

## No. 634. The Hollow of the Thigh.

PLEASE explain *Gen. 32:25, 32.*

O. F. S.

The Angel of Jehovah met with Jacob in the form of a man, when Jacob was pleading with God for forgiveness of sin and protection from Esau. He evidently did not know his divine antagonist till the Angel revealed his power and Jacob's helplessness by "touching the hollow of his thigh," the socket of the hip joint, the hollow place in which the neck bone of the thigh is inserted. This revealed to Jacob the Lord, yet painful as it must have been, he would not let the Lord go till he gave him assurance of victory. Jacob prevailed by persevering faith. See *Hos. 12:4.* Verse 32 is confirmatory of the truth of verse 25. "The custom prevailing among the Jews to this day of abstaining religiously from eating this sinew," says the Bible commentary, "seems a lasting monument of the historical truth of this wonderful event in the life of Jacob." It is supposed that the "sinew" refers to the sciatic nerve; it is translated by some "nerve of contraction."

No. 635. *Dan. 12:11, 12.*

PLEASE give me a little information on *Dan. 12:11, 12.* Are the times mentioned separate periods? When do they begin and when end? M. H.

The first period—1290 days—is thought by many to begin at the time when the daily desolation ("sacrifice" is a supplied word), paganism, was taken away, and the abomination that maketh desolate,—the Papacy—set up. This is fixed at A.D. 508; 1,290 years from that point carries us to 1798, when the days of papal persecution ended. The 1335 days of the next verse evidently begin at the same time, and would therefore end in 1843, when a great time of blessing and power was experienced by the advent people. See "Daniel and the Revelation," by U. Smith, pages 313, 314. We have not space here to enter into a detailed examination of the texts.

## No. 636. Is It Sabbath-Breaking?

(1) SHOULD the Sabbath be made a weekly bathing day for the family, if the persons who compose it are "too busy" during the week? (2) Should the secular paper be read on the Sabbath for the same reason, namely, "too busy during the week." O.

1. The command is, "Remember the Sabbath day to keep it holy" (*Ex. 20:8-11*), "holy to the Lord" (*Ex. 31:15*). This means consecrated unto the Lord, not ourselves. The inspired commentary is, "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.* The Sabbath should be kept holy unto the Lord. To "remember the Sabbath day to keep it holy," means to remember it every day of the week, and to so remember it that one would keep it

holy when it came. There may be circumstances which would justify bathing; cooking or purchasing of food may be necessary for the sick or feeble; but no person has any right to be so busy with his own work as to hedge on God's time to do work that could be done and should have been done the day before. And he or they who thus do, tho' prosperous for a time, will in the end find that he has left out of the question the only One who can assure real prosperity. "Bake that which ye will bake," "and boil that ye will boil" (*Ex. 16:23*) is the expression of a principle which applies to all our work, the bath, the shaving, etc. The ordering of foods and having them delivered on the Sabbath comes in the same category. Those who thus regard the Sabbath say to all who observe them, and to all with whom they deal, that the holy day of the Lord is a mere day of physical rest, subject to one's own convenience and pleasure.

2. No one who loves God, who delights in his Word and works and worship, will ever desire to read a secular newspaper on the Sabbath day. He who feeds upon God's Word will not care to vitiate his Sabbath feast by a perusal of worldly news. Here is a good rule in connection with the specific instruction of God's Word—"In His sight." Do only, speak only, think only, as you would wish to do were Jesus Christ visibly by your side.

No. 637. A Question on the Law. *Matt. 5:17.*

(1) *MATT. 5:17.* What law was Christ talking about? (2) *Matt. 5:18.* When will it all be fulfilled? (3) *Matt. 5:19.* What commandments was Christ talking about? A. L. M.

Here is the whole scripture, *Matt. 5:17-20*—

"17. Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil.

"18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled.

"19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them the same shall be called great in the kingdom of heaven.

"20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

1. Christ is talking about the moral law of God, the standard of righteousness. Verse 20. God's royal law is summarily comprehended in the Decalog, or Ten Commandments. See *James 2:8-12; Rom. 7:7; Ex. 24:12; 31:18.* See also *Matt. 5:21, 27;* but read "to them" instead of "by them."

2. All will never be fulfilled. The law is fulfilled when man fully keeps or fills up its eternal breadth and depth. Only one did this, Christ Jesus. We can do it only in Christ. The prophets, that is what they prophesied, will never be fulfilled; for they prophesy of a glorious eternity as long as the days of God; and eternity will never be filled up. Therefore *never* a jot or tittle will pass from the law.

3. The commandments of that law. In a way the great commandments of God's law are summarized in supreme love to God and equal love to man (*Deut. 6:5; Lev. 19:18; Matt. 22:36-40*), and the lesser, the ten precepts of the Decalog, the doing of which is proof of the love. But the mere outward form is not keeping the law. This was self-righteousness, the righteousness that fell short (*Matt. 5:20*), but God requires heart righteousness, the keeping of the law from the heart by the Spirit (*Matt. 5:21-28; Rom. 1:16, 17; 8:4; 1 John 5:3*).

## No. 638. Christ and the Sabbath.

DO THE words "Take up thy bed and walk," teach that we may do business on the Sabbath to save us a little labor some other day? READER.

No words of Jesus Christ contravene or conflict with the fourth commandment, which he gave and kept. See that commandment in *Ex. 20:8-11* and the divine comment upon it in *Isa. 58:13.* "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." *1 Cor. 10:31.*

THE fairest action of our human life

Is scorning to revenge an injury;

For who forgives without a further strife,

His adversary's heart to him doth tie;

And 'tis a firmer conquest, truly said,

To win the heart than overthrow the head.

—*Lady Elizabeth Carew.*



## 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."

### INCREASE OF MOB LAW.

"THE lynching in Versailles, Ind.," says the *New York Voice*: "is one of the most striking illustrations yet given of the inevitable tendency of mob law. Five men had been arrested and jailed for burglary. Two or three of them had been indicted, but not tried, and the others had been simply arrested on suspicion. They were all securely jailed, and with public opinion what it was, there was little chance of their escaping punishment for any burglary that could be proved against them. Their crime was not one that civilized countries anywhere now adjudge to be a capital crime. Nor was it one that, like rape, arouses uncontrollable passions on the part of any well-ordered community. Three of the men were less than thirty years old. In the dead of night a mob of 400 men took possession of the jail, dragged out the five men and strung them up, having previously shot and pounded them until it is questioned whether several were not dead before they were hung.

"And the hopeless feature of this most discouraging affair is the fact noted in the reports that 'none of the citizens seem to deplore the action of the mob, but on the contrary, the hanging of three or four more members of the gang is being talked of.' The governor of the State has taken prompt action, sending on a deputy attorney-general to see that the violators of law are brought to justice; but he is severely censured for not having taken any decisive action in previous cases of white-cap outrages, for which Indiana is noted. We do not know that this censure is merited, but the logic that connects this greater outrage upon the law with the previous lesser outrages is correct, and while we are about it we might as well trace the origin back a step farther. This frightful epidemic of lawlessness that seems to be breaking out in so many different places is part of an inevitable harvest that comes to every community that lets the laws be trampled on with impunity in lesser matters."

And the reason for all this is disregard of the law of God and lack of faith in him. When men fear God, they will execute justice and judgment; and when men have faith in God they will not take vengeance in their own hands. Civil laws enforcing morality will not cure the condition; Sunday-laws obtain in Indiana now. What is demanded is more Gospel in preaching and living on the part of pastor and church,—a Gospel which will lead men to obey God.

### DECADENCE OF RELIGION.

THERE are two sure indexes of the condition of religious life in a church, namely, the prayer-meeting and the family altar. It has been known by nearly all, that, judged by the former, the spirit of devotion in the great religious denominations was at low ebb. It has also been observed by a few, now becoming known to all through recent and wide discussion, that the practise of family prayer is rare indeed, except in ministers' families and among a few old-fashioned professors. Among many expressions in this line are the following:—

"A number of prominent clergymen have expressed their convictions that family worship is on the decline. The reasons generally given are the hurry of our modern life and the way in which secularism presses us upon every side. The perusal of the morning paper might be abridged with profit, and the family started aright for the day. When the flame is allowed to die on the family altar, need we wonder that the home lacks the spiritual tone and unity of Christian interest which we have a right to expect?"—*North and West (Presbyterian), Minneapolis.*

"The custom of gathering, at morning or evening, to hear the head of the family read the Bible and lead in prayer is the exception, not the rule, in the Christian homes of the United States. It is still observed in some parts of New England and in those sections of the west where New England traditions still persist, and of course is usual in ministers' families and not unknown in other homes all over the country. But it is not common in most communities. Reasons

are easy to find. City people nowadays live so far from their work that early trains or street-cars must be 'caught' immediately after breakfast, and the toilers return only in time for a late dinner. The evenings are full with other things. It is probably true that fifteen minutes could be spared either at the beginning or the end of the day, but all the rush and hurry of the time are against it. The old custom was pleasant, and formed a spiritual bond for the family which nothing else can quite replace. If it is really true that it can not be reinstated, some partial substitute is greatly to be desired, if only an hour on Sunday afternoon or evening, or something more than a mere formal grace before meals. It is surely not right that children should never hear their parents speak upon religious topics except in church."—*The Standard (Baptist), Chicago.*

"If no reformation takes place in this particular, it will not require the gift of miraculous foresight to predict the gradual decline of the church herself, and the loss of many souls through backsliding. We appeal to our ministers and people everywhere to fan the fires to a new flame on the family altar. Give this matter earnest attention. Let every father of a Christian family pray daily in the presence of his children. Let him pray affectionately, tenderly, fervently. Let him gather his family about him to hear him read God's holy Word. Let there be a revival of family religion, an intensifying of family devotion, a reinstatement of the family altar, with all its sacred associations. The neglect of this means of grace is in some cases a *positive crime*. We plead for a reformation on this matter."—*The Evangelical Messenger, Cleveland, O.*

It will be seen that the fact of the decline of family prayer is admitted by all. The reasons stated are upwardly and generally admitted correct; but the evil results from the life within, as well as from the pressure without. Religion is not to that home a reality, a blessing, where family prayer is neglected. Nor can there be a substitute for it. A paltry hour or half hour a week will have but little effect on lives crammed so full of the world for the remainder of the week that time can not be oftener taken for seeking God. The hurry and worry and bustle and work of the age, with its multitudinous duties and temptations render family prayer all the more necessary. But when it is admitted that family worship of God can not be revived, it will easily be seen that the devil will furnish the substitute. That substitute is even now called for in the demand that the public schools shall give, through what will generally be unconverted teachers, religious instruction. We see the fulfilment of our Lord's words, "And because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. But State law will never revive it. The only sure basis of revival is faith in God and heart conversion.

### "DECEIVING AND BEING DECEIVED."

IN a recent issue, referring to the efforts to secure a religious clause in the constitution of the proposed federal government of Australia, we stated that the advocates of such a clause do not hesitate to use deception regarding the provisions of the Constitution of the United States. On this point, and the attitude of the Pilgrim Fathers, we take the following from the *Bible Echo*, of Melbourne:—

**A Good Reply.**—Seeking precedential support for the idea that the Federal Constitution should contain a formal recognition of God, a writer, signing himself "Elector," in the *Launceston (Tas.) Examiner*, of July 20, in addition to making the erroneous statement started by such men as Professor Harper and Dr. Rentoul of this city, that "a recognition of the divine Being is found in the American Constitution," says: "The Pilgrim Fathers commenced their colonial life with humble and hearty acknowledgments of the divine Being," to which another writer, "Liberty," in the same paper four days later makes the following pertinent reply:—

"Yes, they did, and this is how they did it. Before leaving the ship they drew up a code of laws even more exacting than those from which they had escaped. No man could vote or hold office in the State unless he was a member of the church. All were forced to attend church service, and all heretics were banished. It was not long before they whipped the Baptists through the streets, and hung the Quakers on the common. Is this what 'Elector' calls a 'hearty acknowledgment of the divine Being?'"

"Declarations of faith in a civil document may look very nice and seem very devout and quite harmless altogether *on paper*; but they are out of place, and, as all history shows, they are taken advantage of by religious bigotry, and made the foundation for religious legislation and the tools for the worst of tyrannies."

## 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."

### A MORTIFYING MISTAKE.

I STUDIED my tables over and over, and backward and forward, too; But I couldn't remember six times nine and I didn't know what to do, Till sister told me to play with my doll and not to bother my head. "If you call her 'Fifty-four' for awhile, you'll learn it by heart," she said. So I took my favorite, Mary Ann (tho I thought 'twas a dreadful shame To give such a perfectly lovely child such a perfectly horrid name), And I called her my dear little "Fifty-four" a hundred times, till I knew The answer of six times nine as well as the answer of two times two. Next day Elizabeth Wigglesworth, who always acts so proud, Said, "Six times nine is fifty-two," and I nearly laughed aloud! But I wished I hadn't when teacher said, "Now, Dorothy, tell, if you can." For I thought of my doll, and—sakes alive!—I answered—"Mary Ann!"

—Anna M. Pratt.

### THE PINT OF ALE, JOHN.

IT is a difficult matter to one accustomed to small daily indulgences to realize the expense thus incurred.

A Manchester (England) calico printer was asked on his wedding day by his shrewd wife to allow her two half pints of ale a day as her share of home comforts. John made the bargain cheerfully, feeling it hardly became him to do otherwise, inasmuch as he drank two or three quarts a day. The wife kept the house tidy, and all went well with them; but, as she took the small allowance each week for household expenses, she never forgot the "pint of ale, John."

When the first anniversary of their wedding came, and John looked around on his neat home and comely wife, a longing to do something to celebrate the day took possession of him.

"Mary, we've had no holiday since we were wed, and only that I haven't a penny in the world, we'd take a jaunt to the village and see the mother."

"Would thee like to go, John?" she asked.

There was a tear with her smile, for it touched her heart to hear him speak tenderly, as in the olden times.

"If thee'd like to go, John, I'll stand treat."

"Thou stand treat, Mary! Hast got a fortin left thee!"

"Nay, but I've got the pint of ale," said she.

"Got what, wife?"

"The pint of ale," she replied.

Whereupon she went to the hearth, and, from beneath one of the stone flags, drew out a stocking, from which she poured upon the table the sum of three hundred and sixty-five threepences (\$22.81), exclaiming:—

"See, John, thee can have the holiday."

"What is this?" he asked in amaze.

"It is my daily pint of ale, John."

He was conscience-stricken, as well as amazed and charmed.

"Mary, hasn't thee had thy share? Then I'll have no more from this day."

And he was as good as his word. They had the holiday with the old mother, and Mary's



little capital, saved from "the pint of ale," was the seed from which, as the years rolled on, grew shop, factory, warehouse, country seat, and carriage, with health, happiness, peace, and honor.—*Selected.*

#### SIMPLICITY IN DRESS.

SOME weeks ago, having occasion to cross from Jersey City to New York, I observed on the opposite side of the ladies' cabin of the ferry-boat, in which I was seated, two young women of probably eighteen years of age, who appeared to derive excessive entertainment from scanning and criticising the apparel of those of their own sex who successively entered the cabin. Each lady, as she came inside the door, was rapidly "looked over" by the two giddy watchers, who would then exchange meaning glances, arch their eyebrows, and give way to a remark, giggle, or laugh. Evidently, dress was in all their thoughts. In noting their general demeanor, it seemed to me that those girls were such as would surrender everything that they might themselves become the recipients of the favors and bestowments of that fickle and withal merciless goddess—Fashion. For I have not forgotten what was said to me some years ago by a friend who had just returned from the city of Washington, when, in referring to the frivolity and the licentiousness prevailing there, he repeated the remark of a high official—that it was not in most cases mere "badness" that led so many young women astray, as it was the craving to be richly and fashionably dressed, to gratify their love of adornment and display.

A worthy woman said to my wife, when discoursing upon this subject in connection with benevolent work among the poor and the out-cast, that upon a certain occasion, dressed in elegant attire, she had made a visit to a home for the fallen. Upon leaving the house, she felt decidedly pleased with herself at the orderly behavior of the inmates, and the seemingly respectful attention with which they had received her moral remarks. Afterward, however, when the matron observed that "the girls were so glad to have you come, for indeed it did their eyes good to feast on so fine a dress, and to see the latest fashion," she said that she felt humbled to the dust, and as tho she could sink through the floor. The lesson was never forgotten, for she has always since then been careful to dress with simplicity when duty called her to such places.

Corroborative of the above is the following: A repentant female convict in one of our penitentiaries pleadingly said to a benevolent woman visitor, that she wished the ladies who came to the prison to speak and pray with them would dress more simply; for the prisoners' thoughts were often so drawn away to the visitor's fine or fashionable attire that they received no good impressions whatever, but rather the reverse. Her own fall had been caused by dress. A visitor to our county prison, looking upon a number of young women who had been locked up overnight for disorderly conduct, wondered that she should see females so finely dressed in such a place. She was given to understand that it was the love of gay attire which, more than aught else, had been the cause of their downfall.—*Christian Cynosure.*

#### REST AT HOME.

STRIVE ON, strive on, my soul,  
Thy Saviour bids thee come;  
Fear not, faint not, my soul,  
There's rest for thee at home.

D. E. W.

#### THE TARANTULA.

THE tarantula is a large, burrowing spider, which dwells in a shaft-like hole it sinks in the earth. Its appearance is most repulsive, and inspires any one who examines it with a feeling of profound disgust. As it stands, it frequently covers an area as large as the palm of a man's hand, and over its body and legs there bristles a thick covering of red-brown hair. It may be said that its home is in many lands, but its greatest size is attained in tropical and semi-tropical countries. In the south of Europe, along the Mediterranean coast, it has been known for centuries as the "mad spider," because the symptoms following its bite are similar to those of hydrophobia. There the peasantry, especially those of Sicily, regard it with mingled feelings of hate and superstitious dread.

They will tell you that the only chance of recovery from its bite is for the patient to commence dancing without delay, and to continue until he falls senseless from exhaustion,—a remedy which, ridiculous as it seems, has something to be said in its favor, when we know that the one danger to be overcome is the tendency to sleep, says the *Chambers' Journal*. As long as this can be successfully avoided, the patient



A Tarantula's Nest.

is in no danger; but if he gives way, and allows himself to fall into a stupor, then he is likely to succumb, even from the comparatively mild poison of the European variety.

It is in the tropical countries of South America, however, where all forms of insect and vegetable life attain their highest development, that this great spider is most deadly. And farther north, in the provinces of Mexico, where it is quite as numerous, its poison is only a slight degree less dangerous. There we have met it everywhere, and studied its habits. In the orange orchards, the vineyards, and the open prairies we have watched it attack enemies many times its own size, and marveled at the ease with which it overcame them. Even its own kind are not exempt from its fierce onslaught, and we remember once seeing a pair of them meet on the upturned root of a fig tree, and fight a duel to the death—the death of both.

Of man it seems to have no fear whatever, and will attack without hesitation either his hand or foot, if it comes within striking distance. In doing so it stands upon its four hind legs. It opens wide its enormous fangs until the mandibles protrude in a straight line from its face; then, with all the muscular force it is capable of, launches itself forward, sinking them, with a vicious thrust, deep into the flesh of the enemy.—*Selected.*

## 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.*

#### FAITH.

I CAN not tell how the lilies  
From their beds creep up so far;  
I can only pluck them gently,  
And think how fair they are.  
I do not know how the planets  
Swing out into space so free,  
But I know that One controls them,  
And that is enough for me.

I know not whence comes music  
From the song-bird's swelling throat,  
But I feel the heavenly sweetness  
That dwells in every note.  
I can not read His purpose,  
Nor solve each mystery,  
But all that He sends is righteous,  
And that is solace to me.

I know that the flowers must wither,  
And the stars be dimmed some day;  
The song will sink into silence,  
And all things pass away.  
But I also know of a Saviour,  
Whose face I shall sometime see  
He rules with a love eternal,  
And that is enough for me.

—Anon.

#### SKETCHES FROM THE ORIENT.

##### II.

AFTER a short visit in Cilicia we came by steamer from Mersina across the bay of Iskanderoon, the northeastern extremity of the Mediterranean, to Alexandrette, or Iskanderoon, as it is called in Turkish. This town, a view of which is given in the accompanying illustration, is hemmed in by mountains, which rise quite precipitously from the sea. It was founded in memory of the passage of Alexander the Great on his famous campaign into Egypt, Persia, and India. A short distance above Alexandrette is Issus, the point where Alexander first met Darius. It is here that the great conqueror with a comparatively small army met and completely routed the Persians, whose army numbered 600,000. Where the battle was fought there is but little more space between the mountains and the sea than at the point shown in the illustration. The haughty Persian monarch had been made to believe by court flatterers that Alexander had fled in terror of the great Persian host, and under this delusion led his vast army into the narrow defile, where but a small portion could operate in battle; here he was suddenly surprised and defeated, his wife, mother, and other relatives falling into the hands of Alexander. At this time Alexander had not become so much infatuated with his victories, and treated the unfortunate family of Darius with remarkable kindness and respect.

Alexandrette, a town of 2,500 population, is now the chief port for northern Syria, taking the place of ancient Seleucia, the port of Antioch. This district, once the pathway of Assyrian and other conquerors, was also the battle-ground and field of victory of the first preachers of the Gospel. A day's ride on horseback from Alexandrette southward brings one to Antioch, where the disciples were first called Christians. Here is where Paul began his first decided work, and whence he was sent on his mission to the Gentiles. His first work was in Pamphylia, Pisidia, Phrygia, and Lycaonia, the countries which Alexander spent nearly a year in conquering before his famous battle at Issus. Thus these two great conquerors spent considerable time on the same battle-field, but how much more lasting and worthy the victory and



crown of the one than of the other! How much more glorious was the end of the great apostle than that of the great warrior!

This field, of such great historic fame, continues to be one of interest in modern times. About the time that the first angel's message began to be preached in America, missionary work was begun in Turkey by the American Board of Foreign Missions. Nearly from the first, Syria received attention, and a college for the education of young men was established at Aintab, a city a short distance inland from Issus. Here many young men were educated for teachers and other Gospel workers. A chief feature of the work of the board in Turkey has from the first been the education of the youth. Several colleges and many high schools have been established, in which some 19,000 are now under instruction. During 70 years the board has

themselves had taught them in favor of the Word *vs.* tradition.

The first work in behalf of present truth in this part of Turkey was in Cilicia, and in Syria, at Alexandrette and Aleppo. On first hearing the truth, several in these regions gladly accepted it. Altho landing entire strangers at Alexandrette, we did not keep our first Sabbath here alone. The Lord wrought in behalf of the truth in this district; from our first experience here, we believe that the Lord has many people in these regions, and we hope that soon the good work may be continued and greatly extended.

H. P. H.

#### OPPONENTS OF THE BIBLE.

THE American Bible Society has received recent letters from Peru which state that four of

#### OUR WORK AND WORKERS.

ELDER S. H. LANE has been re-elected president of Illinois Conference.

THREE candidates were baptized at Keokuk, Iowa, September 11, by Elder D. P. Gaede.

AT Pine Valley, near Neillsville, Wis., the *Reporter* notes the addition of seven to the church.

THE Minnesota Tract Society reports orders for 1,268 books from canvassers for fall delivery.

AT the recent camp-meeting held at Logansport, Ind., twenty-five brethren were baptized. Brethren O. S. Hadley and P. G. Stanley were ordained to the Gospel ministry.

THE book, "Rise and Progress of Seventh-day Adventists," by Elder J. N. Loughborough, has been published in the German language, and is now ready for orders. Price, \$1.00.

THE address of the *Welcome Visitor*, the Ohio Conference paper, as also the headquarters of the Ohio Sabbath-school Association, has been changed to 152½ Birch Street, Cleveland.



PORT OF ALEXANDRETTE, SYRIA.

developed quite a strong work in this field; it now numbers 12,000 communicants and over 800 native laborers. A prominent feature in the work of the missionaries among the Greeks and Armenians was to impress their minds with the fact that the Scriptures, and the Scriptures only, should be the guide in doctrine and practice. This was necessary to lead them to abandon the traditions of the fathers and commandments of men. This principle having been firmly fixed, a great work has been done in preparing the way for the present truth. In several cases, we have observed the practical working of this principle when presenting the commandments. As the missionaries would urge the traditions and sophistries of men in favor of Sunday-keeping as against the plain Word of God in favor of the Sabbath, the people had but to use the arguments which the missionaries

the men who have been most prominent in obstructing the circulation of Bibles and evangelical work in that country have died within twelve months. They are the Bishop of Arequipa, who in 1889 observed Mr. Penzotti selling a New Testament in the street, and ordered a gendarme to arrest him and his colporters; La Jana, who stopped the entry of Bibles at the custom-house in Callao, on the ground that he needed to consult the government respecting the legality of clearing such publications; Quinones, who ordered the mission schools to be closed; and the padre Veza, the parish priest of Santa Rosa, who had been conspicuous in throwing obstructions in the way of evangelical work.—*Christian Advocate*.

THE dent you make on a human soul can never be obliterated.—*Edward Judson*.

ELDER D. T. SHIREMAN reports the addition of six members to the church at Asheville, N. C.

ELDER G. A. IRWIN, president of the General Conference, has been confined to his house recently with sciatic rheumatism.

AS a result of Bible readings and other missionary work in Philadelphia, the past year, thirty-six persons decided to come over on the Lord's side. Elder E. A. Merrell has had charge of the work.

THE secretary of the Minnesota Tract Society reports orders for 1,400 books from canvassers for fall delivery. The most of these were for the larger works, such as "The Great Controversy," "Prophecies of Jesus," and "Daniel and Revelation."

ELDER A. T. JONES, of the General Conference Committee, gives us an encouraging item concerning school work. He was present at the recent opening of Union College, at College View, Neb., and says that 169 were enrolled the first day, and more came in afterward, making about 180. The prospect is good all round for a good year. In Battle Creek College 380 are entered.



# The Sabbath School

International Series.

LESSON IV.—SABBATH, OCTOBER 23, 1897.

MINISTRY OF PAUL AND PETER.

Lesson Scripture, Acts 9:23-43, R. V.

23 "AND when many days were fulfilled, the Jews took counsel together to kill him; but their plot became known to Saul. And they watched the gates also day and night that they might kill him; but his disciples took him by night, and let him down through the wall, lowering him in a basket.

24 "And when he was come to Jerusalem, he assayed to join himself to the disciples; and they were all afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. And he was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord; and he spake and disputed against the Grecian Jews; but they went about to kill him. And when the brethren knew it, they brought him down to Caesarea, and sent him forth to Tarsus.

25 "So the church throughout all Judea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, was multiplied.

26 "And it came to pass, as Peter went throughout all parts, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Aeneas, which had kept his bed eight years; for he was palsied. And Peter said unto him, Aeneas, Jesus Christ healeth thee; arise, and make thy bed. And straightway he arose. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

27 "Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she fell sick, and died; and when they had washed her, they laid her in an upper chamber. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, entreating him, Delay not, to come on unto us. And Peter arose and went with them. And when he was come, they brought him into the upper chamber; and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and, turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive. And it became known throughout all Joppa; and many believed on the Lord. And it came to pass, that he abode many days in Joppa with one Simon a tanner."

## QUESTIONS.

1. Give an account of Saul's conversion. Where did he first begin to preach?
2. While he was there preaching, what did the Jews propose to do?
3. How did they proceed?
4. How was their plan frustrated?
5. To what place did Saul at once go? How was he regarded by the brethren?
6. Who vouched for his sincerity? What did he say?
7. What did Saul then do at Jerusalem?
8. How did he speak? What did the unbelievers seek to do?
9. What measure was taken for Paul's safety?
10. What resulted to the churches from Saul's conversion? How did they improve this rest? With what results?
11. Where did Peter go in the meantime?
12. Whom did he find there? What was his trouble?
13. What did Peter say to him? What followed?
14. How effective was this miracle?
15. Describe the character of Dorcas. Where did she live?
16. What did the disciples do when she died?
17. For whom did they send?
18. When he came, what did they do?
19. Tell how Dorcas was brought to life.
20. How extensively was this miracle known? What was the effect of it?
21. Where did Peter remain?

## SUGGESTIVE QUESTIONS.

1. With the first part of this lesson, and the preceding one as well, the first chapter of Galatians may profitably be studied. Read also 2 Cor. 11:32, 33.
2. Verse 23 says that "after many days were fulfilled, the Jews took counsel to kill him;" how long a time does this cover? Where did Saul go in this time?
3. How long did Saul stay in Jerusalem on his first visit after his conversion? With whom did he dwell?
4. When miracles were wrought by the hand of Peter, to whom did the people turn? On whom did they believe? When Simon the sorcerer did great works, to whom did the people turn? Is there anything in this that will help us to discern between the work of the Lord and the work of Satan?

5. Why was the healing of Aeneas recorded? John 20:31. What lesson does it contain for us? What significance in the fact that Peter uses the present tense, "maketh," instead of the future, "will make"?

# The Sunday School

International Series.

LESSON IV.—SUNDAY, OCTOBER 24, 1897.

PAUL BEFORE KING AGRIPPA.

NOTE.—The time of this lesson is two years later than that of last week, and Procius Festus has taken the place of Felix as governor of Judea. Nero is still emperor of Rome. During these two years Paul has been a prisoner at Caesarea. Close connection should be made between this and the last lesson, and the chief incidents set forth which lead up to Paul's defense before Agrippa. The lesson section includes chapters 25 and 26. Commit verses 22 and 23. Note the time given Paul for self preparation for the great work which he was to do at Rome. Compare it with the preparation time given to others of God's servants upon whom a great work was placed.

Lesson Scripture, Acts 26:19-32.

19 "Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision; but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. For this cause the Jews seized me in the temple, and assayed to kill me. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

20 "And as he thus made his defense, Festus saith with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely; for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa said unto Paul, With but little persuasion thou wouldstst thou make me a Christian. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these hours.

21 "And the king rose up, and the governor, and Bernice, and they that sat with them; and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar."

**Golden Text.**—"Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." Matt. 10:32.

## SUGGESTIVE QUESTIONS.

(1) What counsel does Paul claim to be following in teaching the Gospel? Verse 19. (2) In what places did he first perform this work? Verse 20. (3) Then to whom did he go? Same verse. (4) What was the burden of his message to them? Same verse. Note 1. (5) How was his message received? Verse 21. (6) What power did Paul recognize in all his work? Verse 22. (7) How completely did he carry out his commission? Same verse. (8) How did he show the hatred of the Jews toward him to be groundless? Same verse. Note 2. (9) What had the prophets foretold in regard to Christ? Verse 23. (10) Through what did he become a light to the inhabitants of earth? Same verse. Note 3. (11) Of what did Festus accuse Paul while he was making his defense? Verse 24. (12) How did Paul reply? Verse 25. (13) Who was able to verify Paul's statements to Festus? Verse 26. (14) How does Paul speak of the manner in which his conversion was accomplished? Same verse. Note 4. (15) What question did he address to king Agrippa? Verse 27. (16) Receiving no answer, what statement did Paul make? Same verse. (17) What remark did Agrippa make to Paul? Verse 28. Note 5. (18) What wish did Paul express in regard to the king's remark? Verse 29. (19) Following this wish of Paul, what did his royal listeners do? Verse 30. (20) What conclusion did they come to in regard to Paul? Verse 31. Note 6. (21) What alone hindered Paul's liberation at once? Verse 32.

## NOTES.

1. **Repent and turn to God.**—This was a duty which the Jews did not care to have pressed home upon them. While many of them may have known to a limited extent the condition of their own hearts, the presence of one who would remind them of that condition in order to have them turn from it, was a source of irritation to them, instead of the blessing which it might have been if they had allowed it to do for them that which God designed it should. He was troubling Israel, according to the verdict of his accusers; but as in the time of king Ahab, it was Israel's course that made the troubling necessary; and such troubling was for Israel's good. It was God's mercy to Israel. The Jews were "God's chosen people," and in their estimation this covered a "multitude of sins." Their attitude was "Who shall presume to urge us to turn to God when we are

God's own people already?" Paul's invitation was an intimation that they were not, in their present condition, accepted of God, and this was the occasion for the outburst of hatred on the part of those who were in need of repentance and were too stubborn to yield.

2. **Saying nothing but what the prophets and Moses did say should come.**—Every Jew looked for the Messiah. They were familiar with the promises referring to his coming which the prophets had written hundreds of years before; but selfishness and pride blinded their eyes to the majesty of the manger babe, the carpenter's son, the lowly Nazarene. While reading of the sufferings of the One who should come, they looked for an outward show of majesty and splendor which would pander to their personal pride. They looked for a temporal king; and when Jesus taught them that his kingdom was "not of this world," that is, in its present state, they cast him aside. The salvation of the Gentiles, which Christ preached and which Paul was now continuing to preach, was obnoxious to the Jews, and was another thing which caused the Jews to turn from him as the One who "should come." Paul was now teaching that Jesus was the Christ for whom Israel had so long waited, whom the prophets had foretold, toward whom all the sacrifices from that of Abel pointed for the remission of sins, whose work in heaven was year by year brought to the minds of the Jewish people through the atonement services in the earthly sanctuary. The Jews were not willing to be accused of slaying Him of whom the prophets had written, and were ready to add another murder to their list, hoping thereby to stop the work of the Christians. God's message to-day has the same basis as in Paul's day, the law and the prophets.

3. **By the resurrection of the dead should proclaim light.**—The Revised Version seems the better rendering of verse 23. This is in accordance with 2 Tim. 1:10. Christ became the light of this darkened, sin-cursed earth through the manifestation of his power to give life to those who should accept him as their Saviour. He was the one ray of hope shining from the Father's throne. "In him was life; and the life was the light of men." John 1:4. By his resurrection from the dead he brought life and immortality to light. That is, he made immortality accessible to men, possible for them to attain, a condition which they did not have (1 Tim. 6:16), but must seek for (Rom. 2:7), must put on (1 Cor. 15:53, 54). Man finds it alone in Christ Jesus.

4. **None of these things is hidden.**—King Agrippa was nominally a Jew and was acquainted with the writings of the prophets, and the trials and persecutions of the disciples of Christ and their followers during the early years of Christianity were familiar to him, as he had been for years a ruler in Palestine. Paul had a number of servants with him when on his way to Damascus, officers who were under his direction, and these knew the circumstances of his conversion, having seen the light which smote Paul and heard the voice speaking to him. So both the king and the Jews had opportunity to know the truth of what Paul was relating.

5. **Thou wouldstst thou make me a Christian.**—There seems to be a difference of opinion in regard to the real meaning of the remark made by Agrippa. By the rendering given in the Common Version one would get the idea that Paul had really touched the heart of the king, and he was about persuaded to become a Christian. Many critics consider this a cynical sneer, a sarcasm; and such seems to be the meaning conveyed in the Revised Version.

6. **Nothing worthy of death or of bonds.**—Paul's address and his explanation of his conduct completely vindicated him in the eyes of his judges. The accusations against him as a brawler, a stirrer up of strife, a "pestilent fellow," had not been proven, but the sincerity of Paul's life and his convictions of duty, in short, his Christian spirit, convinced his judges of his innocence. "From this time a kindly feeling seems to have sprung up in the king's heart towards that strange Nazarene sect. Stier calls attention to the fact of this Agrippa at the outbreak of the great Jewish war, some eight or nine years after the scene at Caesarea, protecting the Christians, giving them succor, and receiving them kindly into his territory."—Schaff.

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# News and Notes

## FOREIGN.

—Plans are being formulated for a religious parliament to be held at Paris during the World's fair there in 1900.

—About forty persons are reported killed by an earth slide in the sulphur mines near Girgenti, Italy, on September 24.

—President Barrios, of Guatemala, has offered \$100,000 for the heads of the two leaders of the rebellion in that country.

—It is reported that nineteen members of a filibustering expedition, which recently landed in Cuba, were slain by the Spanish.

—Seventeen men were killed by a cave-in at the San Pedro mine in Mexico, twelve miles from El Paso, Texas, on September 25.

—Juan Aparicio, the wealthiest merchant of Guatemala, it is reported, has been shot by order of President Barrios. It is thought that this will add fury to the flames of insurrection now raging there.

—According to advices recently received from Rio Janeiro, Brazil, an important battle has been fought between the troops and the fanatics, in which the latter were repulsed after great losses on both sides.

—The marquis of Salisbury has notified the United States minister at London, that Great Britain will not take part in the sealing conference to be held at Washington, if Russia and Japan are allowed to participate.

—The rebellious East Indians have been denied an opportunity to secure assistance from the subjects of the ameer of Afghanistan, and a deputation which was making its way to the ameer has been ordered out of Afghanistan.

—Prominent Irish leaders are demanding the immediate assembling of Parliament, in order to take measures to avert the impending famine. In some parts of the island the dreaded famine fever has already broken out.

—The sultan is now said to be urging a conference, either at Constantinople or St. Petersburg, with the object of forcing England out of Egypt, and giving that country an autonomous government under the suzerainty of Turkey.

—A destructive fire occurred at Manila, Philippines, on September 29, in which many of the government buildings were completely consumed, and many lives were lost in the panic which occurred in connection with the conflagration.

—Floods having washed away a railroad bridge near Maddur, India, an engine and five cars loaded with people were precipitated into the river, causing great loss of life. The report places the number killed at 150, with fourteen injured.

—After the return of the Canadian premier from a jubilee visit to London, orders were issued for the immediate strengthening of all Canadian defenses, and heavy purchases of field batteries and defense guns will be made in the near future.

—The Russian minister at Athens has communicated to the Greek minister of foreign affairs the text of the treaty of peace, stating that it is satisfactory to Turkey, and asking the Greek Government to appoint plenipotentiaries to negotiate with Turkey.

—The Mussulmans of Crete have sent an urgent appeal to the ambassadors of the powers and to the sultan asking for relief from their present desperate condition. It is claimed that for months they have been living on public charity, without shelter, and almost naked.

—Drunami, the king of Benin, by whose orders the unarmed British expedition under consul Phillips was massacred, has been condemned to be transported to Calabar, a slave settlement of British West Africa. Several of his chiefs were shot, and others will be transported with him.

—A special despatch from Managua, Nicaragua, states that President Zelaya and the government troops are returning to Managua, where the latter will be paid off and disbanded. The president's prompt and aggressive action has brought the revolution to an unexpectedly early close.

—An insurrection has broken out in Agram, Hungary. Four thousand rebels, armed with pitchforks and other farming implements, have taken possession of a strong fortification, and are holding their position. The cause of the disturbance is in the loss of certain ancient privileges which these people have enjoyed in the past.

—The continued cruelties of the Spaniards in the Philippines are causing daily additions, to the ranks of the insurgents. A new governor was recently placed over the district of Luzon. Municipal bodies from several towns in that district went to compliment him, and offer their homage and services. The first to arrive was instantly shot down by the governor's troops. The others returned to their respective towns, and, with their friends, armed themselves and joined the rebels. Eight hundred Spanish soldiers in one body deserted and joined the rebels on August 19, and reported that others would do so as opportunity offered. The rebels are receiving supplies of arms and ammunition from the United States via Canada and Japan.

—Peace has been officially declared in Uruguay by the ratification by Congress of the terms agreed upon between the insurgents and the government.

—Rumor persistently reiterates the assertion that the black eye which Emperor William received some weeks ago while on a yachting trip, was not caused by a blow from a rope's end flying in the wind, but by the fist of a lieutenant whose mother the kaiser insulted. The lieutenant afterward committed suicide.

—The headquarters of Hadda Mullah, the East Indian rebel leader, have been completely demolished by the British. Portions of the rebellious armies seem willing to submit to the English on almost any terms, but a council of the tribes in the Tirah country resulted in a decision to resist the advance of the English.

—Count Badene, Austria's premier, fought a duel on September 25 with the leader of the German Nationalist party. The affair was brought about by the Nationalist's violent denunciation of the premier, and the count was given permission by the emperor to challenge his antagonist. The premier received a wound in the right arm.

—General Azcarrage, Spanish premier, with the entire Spanish cabinet, resigned on September 29, and the queen has accepted the resignation. It is reported that Señor Segasta, the Liberal leader, will be chosen by the queen for the new premier, in which case a change will immediately take place in the government's attitude toward Cuban affairs.

—It is again reported that Spain is seeking for support among the powers of Europe, in case of American intervention in Cuba, and if the attitude of the German press is indicative of German national policy, Spain would find a strong ally in the kaiser; but the press of England is quite strong now in favor of the United States putting a stop to the present condition of things in the island.

—A report from Warsaw, Russia, states that an extensive plot for the assassination of Czar Nicholas on his recent visit to that city has been unearthed. The road over which he was to have traveled had been mined preparatory to concealing explosives. The success of the plan was only frustrated by an accident to the work. About 130 persons have been arrested, accused of complicity in the plot.

—The Achinese pirates have at last been subdued by the Dutch on the island of Sumatra. For many years they have successfully resisted every attempt at subjugation, and at intervals have plied their wicked trade among the merchantmen passing through the Straits of Malacca. The Dutch have reduced their fortifications, killing a large number of their warriors, and driving the remainder into the hills.

—A severe storm, lasting for several days prior to September 29, has swept over the four western provinces of Cuba, causing a complete suspension of all military operations. It is reported that in the suburbs of Havana nearly a score of persons have been drowned by a flood. The condition of the poorer classes in the city is distressing. Beef sells at \$1.00 per pound, and milk at 50 cents per quart. Vegetables and bread can be obtained in the markets only once a week. It is stated that murders by the police take place daily to save the bad impression of the open executions. The pacificos who have been herded into the city are being rapidly exterminated by starvation, being forbidden to leave a certain locality, or to beg from the more favored inhabitants.

## DOMESTIC.

—The price of silver has again dropped, and is now within two and one-half cents of the lowest price on record.

—Fire swept the water-front of Ironton, Ohio, on September 29, destroying six business blocks. The loss is estimated at \$300,000.

—Dr. Nansen, the explorer, will leave Norway on October 21 for the United States, where he expects to deliver a course of sixty lectures.

—The Navy Department has dispatched another war vessel to the Hawaiian Islands, the gunboat Wheeling, recently completed in San Francisco.

—A serious explosion occurred in a coal mine at Marion, Illinois, on September 24, resulting in the death of five men and the wounding of six others.

—The latest and most peculiar organization on record is that of the American Brotherhood of Cripples, which has just been established at St. Louis, Mo.

—The two train robbers who held up the Oregon Railroad and Navigation Company's train near Portland on September 26 were captured and are now in jail.

—A \$1,000,000 fire occurred in Washington, D. C., on September 29, destroying the buildings of the Central Traction Company and much adjoining property.

—Antonio Apache, a full blooded Apache Indian, is soon to enter Harvard University. He is a grandson of the great chief Cochise, and is well advanced in the different branches of a liberal education.

—The United States commissioner of immigration is taking steps to debar all known anarchists from landing at American ports, and those who do succeed in landing will afterward be deported at the expense of the company in whose vessel they arrive.

—A destructive avalanche swept down the Chilcoot trail, in Alaska, on September 18, wrecking tents, and carrying away the supplies of many of the miners. One was killed and a number injured.

—Lieutenant Peary arrived in Boston on September 26, and reports having completed arrangements with the Eskimos for planting colonies with bases of supplies along the route which he proposes to take in his dash for the North Pole next summer.

—A bloody riot took place at Girardville, Pa., on the night of September 26, among two factions of Polanders, in which nine men were fatally injured and twenty-six seriously hurt. The battle was the outcome of a quarrel over the killing of the miners by the deputies at Hazleton.

—The situation in the fever stricken districts of the gulf States shows no signs of general improvement, and yet the epidemic is quite well under control in regard to quarantine and disinfection. But few deaths are reported, and it is believed that the plague will soon be stamped out.

—The sugar trusts of Hawaii, which have been opposing annexation, have now offered to throw their whole influence in favor of annexation on condition that they be given control of the sugar traffic. Reports from Honolulu state that the government has about decided to meet them half way.

—The coroner's jury which investigated the death of the twenty-three strikers at Latimer, Pennsylvania, characterizes the killing of the unarmed miners as "merciless," "unnecessary," "unjustifiable," and "wanton," and states that it could have been avoided without serious injury to either person or property.

—The special board appointed by the Navy Department to consider the needs of the navy have reported the urgent necessity of five new dry docks, which will cost \$5,775,000. Three of these are recommended to be on the Pacific Coast, of sufficient size to accommodate the largest vessels in the fleet.

—John Boecker, a farmer of Carrollton, Iowa, chloroformed his wife and six children on the night of September 26, and shot them all to death. He then turned the weapon on himself, inflicting a fatal wound. No motive for the tragedy has been disclosed; but it is believed that the man had become insane.

—During the last day of the labor convention at Chicago, which ended on September 29, fiery speeches were made by many members, and a resolution was introduced by the chairman, the tenor of which was that the workmen of the country should arm and meet force with force. The speaker said: "Every advance of the human race has been gained with guns, and we must use them." Others opposed the discussion of the resolution on the ground that they could "never get at the capitalists if we allow them to prepare;" and that they "must catch the capitalists before they are ready." The resolution was laid on the table because it was considered to be poor policy to discuss it openly.

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GIVING THE TEXT OF THE AUTHORIZED VERSION WITH THE MOST IMPORTANT CHANGES OF THE REVISED VERSION, AND ALL THE CHANGES OF PROPER NAMES IN THE REVISED VERSION.

VARIOUS RENDERINGS PREFERRED BY THE AMERICAN COMMITTEE ARE ALSO GIVEN.

NOTE.—For ready reference the type of each heading is varied. Those of the Concordance are indicated thus—**ABASE**; the Proper Names thus—**AARON**; and Subject Index thus—**Advice**.

KEY to pronunciation of Proper Names: *ā, ē, ī, ō, ū, y, long; ă, ě, ĩ, ŏ, ŭ, less prolonged; ä, ê, î, ô, ü, y, short; é, é, fâr, lâst, fall; thêre, têrm; piqûe, firm; fôr, dô; fûrl, rjdo; ç as ç; ch as sh; e, eh, as k; ĝ as j; ĝ as in got; ş as z; ȷ as gz; îâ, lah as yah; ian as yan.*

NOTE.—The diacritical marking, etc., herewith used is that of the "Pronunciation of Scripture Proper Names," in Webster's International Quarto Dictionary, and is used by permission of the publishers, G. & C. MERRIAM COMPANY, Springfield, Mass.

OBSCURE and ambiguous words are indicated thus—*aforettime (= beforehand).*

**AARON**, *ââr'on*—Heb. *mountaineer*. Of the tribe of Levi.

eldest son of Amram and Jochebed, Ex. 6. 20. born in Egypt, three years before Moses, Ex. 7. 7.

could speak well, Ex. 4. 14; and made interpreter or *mouth* for Moses, Ex. 4. 16. married Elisheba, daughter of Amminadab of Judah, Ex. 6. 23; 1 Chr. 2. 10.

had four sons, Nadab, Abihu, Eleazar, and Ithamar, Ex. 6. 23.

is sent by God to meet Moses, Ex. 4. 14, 27. speaks with Israelites and Pharaoh, Ex. 4. 30; 7. 2.

works miracles, Ex. 7. 10, 19; 8. 6, 17; 9. 10; 11. supports Moses' hands at Rephidim, Ex. 17. 8-13.

approaches Mount Sinai, Ex. 19. 24; 24. 9-11. makes a golden calf, Ex. 32. 4; is rebuked, Ex. 32. 19-34; is forgiven, Deut. 9. 20.

is consecrated to the priest's office, Lev. 8. 1-9. joins Miriam in murmuring, Num. 12. 2.

is conspired against by Korah, Dathan, and Abiram, Num. 16.

is confirmed in his priesthood by the blossoming of his almond rod, Num. 17. 1-10; Heb. 9. 4.

shares Moses' sin at Meribah and its punishment, Num. 20. 10-12; priest's robes and office transferred to Eleazar, Num. 20. 23-29.

dies on Mount Hor, Deut. 32. 50—*or Moserah (R.V., Moserah)*, Deut. 10. 6; Num. 20. 28. was chosen by God, Ps. 105. 26; Heb. 5. 4.

**AARONITES**, *ââr'on-ites*, descendants of Aaron and priests. 1 Chr. 12. 27; Eli was of the house of Ithamar. Zadok of Eleazar, 1 Chr. 27. 17; Aaron, 1 Chr. 27. 17 (*R.V.*), as one of the tribes of Israel.

**ABADDON**, *a-bâd'don*—Heb. *destruction*. (See Job 28. 22.)

angel of the bottomless pit, Rev. 9. 11. the Asmodeus of Tobit 3. 8. (See **APOLLYON**.)

**ABAGTHA**, *a-bâg'thâ*—Pers. *given by fortune* [?]. Esth. 1. 10.

**ABANAH**, *âb'a-nâ*—Heb. *stony* [?]. *R.V.*, Abanah. chief river of Damascus, 2 Kings 5. 12.

**ABARIM**, *âb'a-rim*—Heb. *regions beyond*.

mountains opposite Jericho. Israelites encamped, Num. 33. 47, 48. Moses surveyed Palestine from highest peak, Nebo, "the top of Pisgah," Deut. 3. 27; 32. 49.

Moses died there, Deut. 34. 1, 5.

**ABASE** Job 40. 11, proud, and a him. Dan. 4. 37, pride, he is able to a.

Matt. 23. 12; Luke 14. 11; 18. 14, exalt himself shall be a. *R.V., humbled.*

Phil. 4. 12, I know both how to be a.

**ABATED** Gen. 8. 3, waters a. *R.V., decreased.* Lev. 27. 18, be a. from estimation. *R.V., abatement.*

Deut. 34. 7, nor his natural force a. [8. 15. **ABBA**, *âb'bâ*—Aram. *father*. Mark 14. 36; Rom. **ABDA**, *âb'dâ*—Aram. *servant*. (1) 1 Kings 4. 6. (2) Neh. 11. 17; 1 Chr. 9. 16. [36. 26.

**ABDEEL**, *âb'de-el*—Heb. *servant of God*. Jer. **ABDI**, *âb'di*—Heb. *my servant*. (1) 1 Chr. 6. 44. (2) 2 Chr. 29. 12. (3) Ezra 10. 26. [5. 15.

**ABDIEL**, *âb'di-el*—Heb. *servant of God*. 1 Chr. **ABDON**, *âb'don*—Heb. *servile*. (1) Judg. 12. 13-15. (2) 1 Chr. 8. 30. (3) 2 Chr. 34. 20. (4) 1 Chr. 8. 23.

**ABDON**, *âb'don*, city in Asher, Josh. 21. 30. **ABED-NEGO**, *a-bêd'-ne-gô'*—Aram. *servant of Nego or Nebo*.

companion of Daniel, Dan. 2. 49. saved from the fiery furnace, Dan. 3. 12-30.

**ABEL**, *â-bel*—(1) Heb. *breath or vanity*. second son of Adam and Eve, Gen. 4. 2. his offering accepted, Gen. 4. 3-5.

killed by Cain, Gen. 4. 8. first martyr—"righteous," Matt. 23. 35; Luke 11. 51; Heb. 12. 24; 1 John 3. 12.

his faith, *R.V.*, God bearing witness in respect of his gifts, Heb. 11. 4. [6. 18.

**ABEL**, *â-bel*—(2) *meadow*—great stone, 1 Sam. **ABEL-BETH-MAACHAH**, *â-bel-bêth-mâ'a-ehah*—Heb. *meadow of the house of Maachah*, *R.V.*, Maacah—city of Naphtali, called mother in Israel, 2 Sam. 20. 19.

renowned for wisdom, 2 Sam. 20. 18. besieged by Joab, 2 Sam. 20. 14, 15; by Benhadad, 1 Kings 15. 20; by Tiglath-pileser, 2 Kings 15. 29.

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Jesus Christ is a complete Saviour for every one who will submit to him. He will not save you against your will. He respects your individuality. He would draw you by his love and eternal goodness.

**It Ought Not So to Be.**—The *Catholic Mirror* prints a letter from Alaska saying that Protestant schools of Alaska are supplied with public funds while Catholic schools receive nothing. This if true ought not so to be. The government has no more right under the constitution to favor the one than the other.

**It Is in Love.**—It is frequently said, "If God is love, why does he threaten such terrible punishment upon the disobedient?"—He does it because he is love. The punishment is the result, the fruitage, the working out of sin. It would come whether God warned us or not. In his love he reveals the terrible consequences which inhere in the very transgressions, in order that we may escape them. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways; for why will ye die?"

**Let Us Therefore Come Boldly.**—Where? to the priest? to the bishop? to the pastor?—Nay, but to the *Throne of Grace*. And what for? to be told to go to the priest or the "church" for absolution?—Nay, but "that we may obtain mercy, and find grace to help in time of need." Heb. 4: 16. Let us come boldly to the Throne of Grace where sits the Lord Jesus Christ on the right hand of the Father, a merciful and faithful high priest on our behalf. The business of pastor or priest is to introduce, lead, point, the sinner to Christ; not to tell Christ that that sinner deserves mercy because he has been thus brought, or for any other reason, the Lord knows all that; but to tell the sinner that all mercy and life and blessing and healing is found in Jesus Christ.

The Apostle Paul was not burdened as to himself; but his object was to preach "the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery." This was to see the Father in Jesus Christ; for "truly our fellowship is with the Father, and with his Son Jesus Christ." To reveal Jesus Christ is the work of every Christian.

**Inner Consciousness, Deception.**—The deceptions and delusions of the world are self deceptions. Saul of Tarsus was sincere in his persecuting course, but it was self deception. Hear him: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Acts 26: 9. Thinking with one's self is like regulating a clock by itself. It is the surest way to be wrong. What God desires, and that is the only sure way, is to think with him. God's will is expressed in his Word. When we think with that we have a twofold witness; the spirit in us answers to the unimpeachable Spirit of his Word.

**Going by Feeling.**—Our feelings of duty and field of labor are not always the safest guide. They are more or less influenced by early education and surroundings. The apostle Paul felt that he must go to Jerusalem and the Jews. Dr. Alexander McClaren, in his always excellent notes, on the Sunday-school lesson of October 10 (Acts 22: 17-30) in the *S. S. Times* of September 25, thus forcibly expresses it: "But the apostle's heart clung to his nation, and not even his Lord's command was accepted without remonstrance. His patriotism led him to the verge of disobedience, and encouraged him to put in his 'but, Lord,' with boldness that was all but presumption. He ventures to suggest a reason why the Jews would receive his testimony, as he thinks. They knew what he had been, and they must bethink themselves that there must be something real and mighty in the power which had turned his whole way of thinking and living right round, and made him love all that he had hated, and count all that he had prized but dung. The remonstrance is like Moses', like Jeremiah's, like that of many a Christian set to work that goes against the grain, and called to relinquish what he would fain do and do what he would rather leave undone." So also when Paul would preach in Asia the Lord forbade him, and then when the apostle thought to go to Bithynia, the Spirit suffered him not. Acts 16: 7. See also Rom. 1: 13; 15: 22. God knows best. Our present dream may be our future duty; leave all with God unmurmuringly, and follow his opening Providence. God's time is the best time; his way the best way.

### IT CAME FROM GOD.

#### A Suggestive Parallelism.

The *Monitor*, a Roman Catholic paper of San Francisco, referring to the utterances against Sunday "desecration" in this city, remarks in its usual courteous way:—

"We often wonder if membership in the Protestant churches steals away men's brains. If the 'young people'—the 'young people' over in the Oakland conventicles will never see forty—think at all about the day of rest, or the sabbath, as they call it, they must inquire why should it be observed. There is no Biblical authority for observing it on the first day of the week. In fact, the Biblical Sabbath is the seventh day of the week, and the Sunday is a church and not a Bible institution.

The Seventh-day Adventists, a crude and fanatical sect, which, by the way, flourishes in Oakland, have, by some mysterious dispensation of Providence, been permitted to see that the observance of Sunday as the day of rest can not be justified on Protestant principles. Therefore its members observe the seventh day in common with the Jews. But even these sectarians do not realize that they are in the very same boat with the Protestants, whom they affect to denounce as corrupt followers of the man of sin. They make much of the Bible, but their Bible is in precisely the same case as the Sunday. They can not prove the Bible by the Bible. They got it from the church. Its authority is the authority of the church. Without the church there could have been no Bible, and when people give up the church it is but a short time until they give up the Bible also. The so-called orthodox and the so-called unorthodox are alike, inconsistent and illogical. If they only used the minds which God gave them, they would soon see that there is only one reasonable

form of Christianity on earth, and that is the Catholic Church."

The argument of the *Monitor* is precisely that of the Jews of old. "We have Abraham for our father." "We are the seed of Abraham, and we have never been slaves to any man." But the answer of both John and our blessed Lord forever showed that a long line of tribal or priestly succession was no evidence of a title to the church of God. Said the former, "God is able of these stones to raise up children unto Abraham." Matt. 3: 9. And Jesus said, "Whosoever committeth sin [sin is the transgression of the law." 1 John 3: 4] is the servant of sin." "If ye were Abraham's children, ye would do the works of Abraham." John 8: 39, Douay Version. The Pharisees of that day could also have said, "We are the teachers. The Scriptures are with us; we brought them to you," as indeed they did. But they had made the Scriptures and law of God void through their tradition. The Sabbath had been buried under a heap of rabbinical superstition, and the fifth commandment had, in one particular at least, been made of no effect. Luke 13: 11-17; Mark 7: 1-13. So the great apostate church since Christ, while depositaries of the written Word, have through priestly and pagan tradition, made void in some particulars the second commandment, and in all particulars, so far as her influence extends, the Sabbath commandment. God's Word contains the proof of itself in itself to him who has faith. The words of Christ are as true to-day as when uttered, "If any man will do his will, he shall know of the doctrine." John 7: 17. But what if the Roman Catholic Church had never existed?—Well, we would probably have had far more of earlier copies of the Word of God in the original tongues than we have to-day. God has preserved his Book, as he has his Sabbath, despite apostasy, not because of it, and he would have done so had every king been an Ahab or a Manasseh, and every pope a Sixtus IV., or an Alexander VI. There were faithful men of God in the darkest days of the Jewish apostasy, not because of the apostasy, but by the grace of God, despite the apostasy. There have been, and are, faithful Christians in the Roman Catholic Church, but not because of the doctrines or teaching, or grace of that church, but by the grace of God despite the corrupt system.

The test of Jesus Christ is, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven." Matt. 7: 21, Douay Version.

**Legalism.**—It comes with an ill grace for those who believe in keeping a day for a sabbath not enjoined in the Bible, and are asking for human law to enforce it, to accuse those who observe the Sabbath of the Bible, the Sabbath kept by Jesus Christ, of "legalism," or of being "sticklers for a day." If they had their choice of a day apart from Revelation, they would doubtless go with the majority; but the Lord has in his Word, in the example of Jesus Christ, left them no option. The law is not theirs; it is God's law. The Sabbath commandment is not theirs; it is God's commandment. And "this is the love of God, that we keep his commandments; and his commandments are not grievous." Is this "legalism"? If so it is of the Gospel. But what does clinging to Sunday mean? And what should demanding a human Sunday law be called? Is it not akin to "legalism"?

**A Neat Souvenir, "Gateways of Tourist Travel"** (issued by the Passenger Department of the Grand Trunk Railway System, E. H. Hughes, Assistant General Passenger Agent, Chicago, Ill.), has come to our table. In clear type and readable text it presents in its 80 pages, embellished with over 100 beautiful photo and pen illustrations, a few items of interest in the continuous panorama of interesting scenes on the Grand Trunk system from Chicago, the queen city of the prairies on the west, crossing the great waterway of the lakes twice, the last time at Niagara, down the wonderful St. Lawrence River to the Atlantic seaboard by the way of the lakes of Maine and the mountains of New York, in the east.