

Craig SIGNS OF THE TIMES

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

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Editorial

Concerning Prayer.—"Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me." Ps. 50:15. Thus saith the Lord; and what he says in this place is repeated many times in the Scriptures. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7.

A Forcible Illustration
—Immediately following the above statement, we find a striking illustration of God's willingness, nay, his anxiety, to answer prayer: "What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?" There can be but one answer; no real father would deal so heartlessly with his child. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

Are We Better Than God?—The foregoing illustration is something that parents especially can appreciate. Whenever any one who is a parent feels despondent, and thinks that God does not care for him, let him ask himself, Why should I think myself better than God? I would not think of refusing my children any good thing that lay in my power to bestow; but I am selfish even at the best, and even my best wishes for my children are limited by my lack of resources; God, on the con-

trary, is infinite love and compassion, and has power to perform whatever his love prompts; therefore as surely as I live I know that God does hear my prayers.

The Great Provider.—Think further of the illustration here given. The parent is not only

about providing food, until the child's request brought it to their attention; then the child would be obliged to wait, and would suffer hunger. But such is never the case. Long before the child thought of eating, the parents were at work providing something against the time of need. This is the work of parents, to look ahead, and provide for their children's wants. Even so it is with God. He knows what we need, so that, as the child to the parent, we come to him, not to let him know that we are in need, but to take what he has before prepared for us. Our asking is not to make him willing to give, but to show our willingness to receive.

What It Is His Will to Do.—God wishes that we should be saved from sin, that we should receive eternal life; and, as the greater includes the less, he also wishes that we should have all things necessary for this life. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8. In his Word God has made known his will. The commandments show that it is God's will that we should live righteously, that we should love him supremely, and our neighbor as ourselves.

But how can we attain to all this? The question is easily answered: "This is the confidence that we have in Him, that, if we ask anything according to His will He heareth us. And if we know that He hear us, whatsoever we ask, we know that

we have the petitions that we desired of Him." 1 John 5:14, 15. We can not begin or continue our own lives, either in this world or the world to come; but God can, and it is his



THE MIGHTY PETITIONER.

"He went out into a mountain to pray, and continued all night in prayer to God." "And being in agony He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground." "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared." "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He liveth ever to make intercession for us."

willing to supply the child's needs, but provides for them beforehand. The child never thinks of food until it is hungry. Suppose now that the parents likewise had not thought

pleasure to do so; if therefore we are willing to accept God's good gifts, then we may *know*, without any shadow of doubt, that we have them whenever we ask for them; and if we "pray without ceasing," then we are always in possession of every good gift.

Do We Weary Him?—"Well, isn't it tiresome continually to be asking for what we need?"—That depends on whom we ask. The parable of the unjust judge (Luke 18:1-8), was given to teach us that "men ought always to pray, and not to faint." The judge feared not God, neither regarded man, and so when a widow asked redress for her wrongs, he paid no attention to her for a while. But afterwards he thought that his ease might be disturbed much more by her repeated requests than by complying with them, and so he granted them. If we read no further, we should not be encouraged to pray always and not to faint; for even if we did not become discouraged after a few unheeded petitions, and give up without receiving the thing desired, we would at least say, "I will not ask any oftener than I am absolutely obliged to." But God is "faithful and just" (1 John 1:9); not unjust; he cares for us (1 Peter 5:7), and desires our welfare far more than we do. What then?—"And shall not God avenge his elect, which cry to him day and night, and he is long-suffering over them? I say unto you, that he will avenge them speedily." R. V.

The parable is a contrast. If the unjust judge, who had no regard whatever for men, would grant a request simply that he might not be further disturbed, how much more will God grant the request of his chosen ones, with whose failings he is so long-suffering! He will not keep them waiting; nay, "he will avenge them speedily." "Nevertheless when the Son of man cometh, shall he find faith on the earth?" In spite of the fact that everything, not only in the Bible but in God's open book of nature, speaks of God's readiness and parental anxiety to give good gifts, it is a rare thing to find people with faith enough to continue asking and receiving.

Why Importunate?—"But why continue to ask, if God is so ready to give?" unbelief asks. "What means that statement that God's elect cry day and night to him, if he is so willing to give?" How ready and seemingly anxious people are to make God out unfeeling, and the way of life hard! God's people cry day and night to him, for the very reason that he answers them so speedily, not even waiting till they have done speaking. "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." Ps. 116:1, 2. Because he inclines his ear to us, bending over toward us, so as not to miss the faintest whisper, and even anticipates our words, because he reads the heart's desire, and knows what we would ask for far better than we know how to express it, we are encouraged to keep calling on him continually. This is why we can always pray and not faint; God does not weary us by keeping us waiting.

Wrong Ideas of Prayer.—But when we go

no further in the consideration of prayer than to agree that God answers prayer, altho that is a good thing to know, it is far from a true realization of what prayer really is. We speak now, of course, of sincere prayer. We speak about God's hearing us, when the question really turns on whether or not we hear God. In our ordinary thought and talk about prayer, we seem to have the idea that we speak first, and that our part is to call God's attention to us. That is a step in the direction of the heathen idea, that they must awaken their god, so that he may be conscious of their presence. It is this idea, more or less fully developed, which holds many people back from God. They fear to approach him; they fear that they will be intruding on his time and patience, and they have not courage to ask an audience with him, regarding him much as they would an earthly autocrat, only infinitely greater and therefore proportionally unapproachable. If it were indeed the case that we must approach the throne alone, and ask to gain an audience with God on our own account,—if we had to take the initiative,—then it would indeed be presumptuous for us to think of it, and we might well shrink from the trial. But the fact is, God has spoken first; he has called us to him, and therefore instead of its being presumption for us to approach and speak to him, it is rudeness in the highest degree if we turn away and say nothing. Common civility demands that we reply to a fellow-man when he speaks to us; how much more should we give heed and reply when God speaks to us.

Hearing God Speak.—God speaks to us, and offers us forgiveness, righteousness, everlasting riches. When we come to him in prayer, it is only because he has called us to him; it is only to take what he has already said he freely gives us. The question is not, therefore, whether God will hear us, but whether we will hear God; and true prayer consists more in listening than in talking. Therefore it is that Christ tells us not to use vain repetitions, or an overflow of words, as the heathen, who "think that they shall be heard for their much speaking;" "for your Father knoweth what things ye have need of, before ye ask him." Matt. 6:7, 8. God has called us to him, to receive rich gifts, and he says: "Incline your ear, and come unto me; hear, and your soul shall live." Isa. 55:3. But since it is a fact that God has spoken first, that he has made known his will to us, and that true prayer is our response to his offer, with thanksgiving for what he has given, it necessarily follows that a study of God's will as revealed in his Word is necessary to prayer. He who is best acquainted with God's will, can pray best.

Ask for Great Things.—But what if we should ask too much? Is there not danger of presuming on God's generosity, overtaxing it?—No fear whatever. He is able, and therefore willing, "to do exceeding abundantly above all that we ask or think." Eph. 3:20. And when we hear his voice, that offers us so many good things, and come to him, and receive them at his hands, what shall we give in return? That is just what the psalmist asked, after God's readiness to hear had made him determined to call upon the Lord as long as he lived. "What

shall I render unto the Lord for all his benefits toward me?" Ps. 116:12. That is a most natural question, and the inspired answer immediately follows: "I will take the cup of salvation, and call upon the name of the Lord." Verse 13. How shall I pay the Lord for what he has given me?—*By taking more.* That is the only way. "But then I will owe him more than before!" Certainly, and so are you under obligation to take more than before; and as you are in duty bound to pay your debt by taking twice as much as before, so you make your debt four times as large, and in order to pay it you must now take eight times as much as before, and so on in endless progression. "O, the depth of the riches both of the wisdom and knowledge of God!" "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." J. W.

"WHICH? SABBATH OR SUNDAY? SEVENTH DAY OR FIRST DAY?"

THE above is the title of the leading article in the "Contributions" department of the chief Methodist Episcopal paper in America, the *Christian Advocate*, of September 23. The writer is Abbie C. Morrow. From the position of the article, with no disclaimer on his part, the editor evidently indorses it. It is certainly worthy, because of the journal which gives it publicity, of a passing notice. The first paragraph presents these astounding statements:—

Some fourteen years ago a little tract was put into my hands, entitled "One Hundred Reasons Why Christians Should Keep the Seventh Day." It contained one hundred Scripture passages on the Sabbath, and not a word besides. It confused me, hurt me, stunned me. Holding it in my hand I prayed that if the Adventists were right, God would open the way for me to worship on Saturday. Then I laid it aside, and forgot all about it. Afterward, when the truth had been made clear to me, I found the tract and put it in the fire.

This is indeed a remarkable confession. Here were "one hundred Scripture passages upon the Sabbath and not a word besides." Why should passages from the Word of God *confuse, stun, or hurt* a Christian? If the Spirit of that Word were in the heart, why should the Word itself confuse, stun, or hurt? In the light of many scriptures did not those passages of Scripture reveal that the heart was not right, even as, "Thou shalt not covet," showed Paul that he was a sinner? See Rom. 7:7.

But when the Christian is confused about the way, *where should he go?* That he should *pray* there is no doubt, pray that God would give him a heart to do all that the Lord had commanded. But where would he find God's directions? In the "inner consciousness" of a natural heart which is ever glad to forget all about unpleasant duties?—No; but to the Word of God. It is the Word that is the lamp to our feet and the light to our path (Ps. 119:105); it is by the Word that we are kept from the paths of the destroyer (Ps. 17:4); it is by the Holy Scriptures we are to be indoctrinated, reproofed, corrected, and instructed in righteousness, and built up (2 Tim. 3:15, 16; Acts 20:32). Any inward voice contrary to the Word of God is but the voice of ignorance, lust, sin, or Satan. Why did not the writer take the law taught in the Methodist catechisms, and the example of Jesus Christ? And how did it help the matter to cast into the fire "one

hundred Scripture passages on the Sabbath, and not a word besides? Why not rather hide the Word in the heart?

Further on in the article the writer attempts to show that the seventh day is not obligatory. She tells us that this article is called out by a recent letter, the writer of which said she went to her pastor, who could give "no satisfactory proof—in fact seemed very uneasy." Of course there is no satisfactory proof of Sunday sacredness, and yet the writer of the article states that "there is overwhelming proof" from the Word of God that Christians should keep the first day, a part of which is the following:—

[1] The Sabbath was given to man in the garden, in his innocence (Gen. 2:3); continued to him as a merciful provision after he sinned (Gen. 8:10-12; Job 1:6; 2:1; Ex. 16:23-26); and confirmed on Mount Sinai (Ex. 20:8). Then the Sabbath or seventh day became a Jewish institution. The Jew was commanded to keep it. Lev. 19:30.

[2] The law spent all its force on Christ, our Substitute, as he hung upon the cross for us. When Christ died we died; when he rose again we rose with him. Col. 3:1-3, R. V. "We have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter." Rom. 7:6, R. V. We are "dead to the law" that we "might live unto God." Gal. 2:19.

[3] If we were under the law, the Seventh-day Adventists would be right, and we must keep "the Sabbath," the seventh day, or be disobeying God.

[4] "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." James 2:10, R. V. If a man were suspended over a precipice by a chain of ten links, and one of them were to break, his death would be as certain and terrible as if every link had been broken. The least infringement of the least commandment puts the law-breaker under the curse as surely as if he had broken them all. "The law hath been our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor." Gal. 3:24, 25, R. V. We "are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid." Rom. 6:14, 15. Because we are not obligated to keep the seventh day, which pertained to the old creation, to Sinai and to law, shall we be careless about the first day, which pertains to the new creation, to the church, and to grace?—No, beloved! One sight of the cross and what it cost our Lord to give us this day will make us long to sanctify it. Impelled by love, we shall be more faithful than if compelled by law. And "love is the fulfilling of the law." Rom. 13:10.

We number the above quotations for convenience' sake. Our comments will be numbered to correspond.

1. If, because the Jew was commanded to keep the Sabbath, that made it "a Jewish institution," and not binding upon Gentiles or Christians, is not this just as true of any of the other precepts of the Decalog? The Jew was commanded, "Thou shalt have no other gods before Me," "Thou shalt not kill," "Thou shalt not commit adultery," "Honor thy father and thy mother." If the fourth or Sabbath commandment is not binding, why should the first, or sixth, or seventh, or fifth, which we have quoted above, be binding? If because the Sabbath was commanded the Jew, it became a Jewish institution, logically every command in the Decalog became Jewish also. Christians may therefore worship other gods, kill, disobey parents, commit adultery, steal, and covet. But this is not so. God does not call the Sabbath "Jewish," but "the Sabbath of the Lord thy God." The Scriptures were all given to Jews and through Jews; and Jesus Christ was a Jew, and tells us that "salvation is of the Jews."

John 4:22. But the Jew then, as God's people are now, was only God's channel of light to the world; the law, the Sabbath, the Word, the Saviour, were all of God to the whole world.

2. True, Jesus Christ suffered the penalty of sin, transgression of the law, but he did it "to redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14. "Iniquity" is lawlessness, law-breaking. If Christ died to redeem us from law-breaking, as he certainly did, he died to redeem us to *law-keeping*, to obedience. While we are sinners the law holds us as condemned, prisoners of guilt. It holds over us the curse of the wrong-doer, death. We are under the law, under its condemnation, under its curse. But in Christ Jesus we are discharged from custody; "for the law of the Spirit of life in Christ Jesus hath made" us "free from the law of sin and death." Rom. 8:2. To the sinner his transgression brings death. But when the perfect obedience to that law in Jesus Christ is placed upon us and within us, we are free. Rom. 3:21, 22; 5:19. We are justified in him. Why? That we should "serve in newness of the spirit, and not in oldness of the letter." Rom. 7:4. We are *dead* to the law's *condemnation*, that we may in Christ Jesus *live* its *righteousness*. Rom. 8:4. Christ died in vain were it otherwise.

3. As long as "Christians" are "under the law," they can not keep the Sabbath or any other part of God's holy law. Seventh-day Adventists believe what God's Word teaches, that he who is under the law is condemned by the law. He who is a Christian is justified from his transgression, and the law is written in his heart by the Spirit of God, that he may do the law. Eze. 36:26, 27. He is no longer *under* the law; he is *with* the law, *in* the law, and the law is *in* him, because he is with Christ and in Christ, and Christ, the perfect embodiment of the law, is in him.

4. James teaches just what is stated above; but he also says: "But he that looketh into the perfect law [Rom. 7:12; Ps. 19:7], the law of liberty, and so *continueth*, being not a hearer that forgetteth, but a *doer* that *worketh*, this man shall be blessed in his *doing*." James 1:25, R. V. "So speak ye, and so *do*, as they that shall be judged by the law of liberty." James 2:12. The transgressed law pressed home upon the conscience leads us to Christ, who, through faith, justifies, or makes us in harmony with the law.

But shall the justified one, who is under grace, sin? Madame Morrow quotes Rom. 6:15, which declares, "God forbid." But what is sin?—"Sin is the transgression of the law." 1 John 4:3. That law is the law of the Decalog, which says, "Thou shalt not covet." Rom. 7:7; James 2:10, 11. He, therefore, who knowingly breaks one point of that law, denies the "God forbid" of Rom. 6:15. For "know ye not, that to whom *ye yield* yourselves servants to obey, *his servants ye are to whom ye obey*; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16. God has commanded the seventh-day Sabbath. Jesus Christ kept it. God commanded, "Honor thy father and thy mother." Jesus Christ kept that command as well as every other one of the Decalog. He forgives us, that we may follow him, that he may again obey them in us. The first-day sabbath has been commanded in

its origin only by paganism, followed by an apostate church. Who is obeyed in keeping it? It cost the Lord no more to give the first day than it did the fourth or sixth. All this, and volumes like it, are mere appeals to sentiment, unworthy of regard by one who would *do God's will*. What says the Word?

"LOVE"!! What is love?—Bible love is not a sentiment which leads us to do our own way. "If ye love me, keep my commandments." John 14:15. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but *faith which worketh by love*." Gal. 5:6. "This is the love of God, that we *keep his commandments*, and his commandments are not grievous." 1 John 5:3. "This is love, that we *walk after his commandments*." 2 John 6. He who truly dies with Christ to sin, forsakes sin; and he who truly lives with Christ, lives Christ's life of obedience. "He that saith he abideth in Him, *ought himself also so to walk even as He walked*." 1 John 2:6. What more need be said? What can a Christian ask more than God's law and Christ's life and example?

For the first day Madame Morrow endeavors to find proof in the "first days" of Jewish feasts, days which fell on no particular day of the week; in the meetings of our Lord on the first day of the week with his disciples, the records of which in Matthew 28; Mark 16; Luke 24, and John 20 and 21 certainly disprove any first-day sabbath; in Acts 2:1, the day of Pentecost, in which the day of the week is not even mentioned; in Acts 20:7, a mere incidental farewell meeting, the day of which was used for labor; in 1 Cor. 16:2, a text which refers not to public collections, but private setting apart at home. She gives us no command for a Sunday sabbath, no divine example. There is none to give.

Then Madame Morrow turns to the "fathers" of the Catholic Church. She quotes from the spurious and unholy epistle of Barnabas, from the equally spurious epistle of Ignatius to the Magnesians. Here we wonder that the learned and able editor of the *Christian Advocate* would admit such testimony.* The first writer who unequivocally refers to Sunday as the Lord's day is Tertullian, who wrote in A.D. 200, but who also taught prayers for the dead and the sign of the cross. He expressly tells us that for those things they had no Scripture injunction.

But shall Christians look to apostasy for precept and example? Rather should they not look to the Word of the living God and the example of our Lord Jesus Christ? And in the light of these, "Which? Sabbath or Sunday? Seventh Day or First Day?" What say you, reader?

THE crown of patience can not be received where there has been no suffering. If thou refusest to suffer thou refusest to be crowned; but if thou wishest to be crowned thou must fight manfully and suffer patiently. Without labor none can obtain rest, and without contending there can be no conquest.—*Thomas a Kempis*.

* If the reader wishes to know just how reliable the teaching of the "fathers" is, and what they have said, let him consult the following works: "History of the Sabbath and First Day of the Week," by Andrews, 548 pp., \$2.00; "Fathers of the Catholic Church," by Waggoner, 392 pp., price \$1.00; "The Lord's Day the Test of the Ages," by Wilcox, 128 pp., 15 cents; "Historical Facts and Incidents Relative to the Sabbath and Sunday," 32 pp., 2 cents. All may be obtained at this office.

General Articles

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

THE WORD SPEAKETH.

"Lo, now speakest Thou plainly, and speakest no proverb."
John 16:29.

I AM coming, my loved ones, to take you with Me,
To the home of My Father in heaven;
For mercy's last message is being proclaimed,
The last that on earth will be given.
My Father is waiting to greet you with joy,
Upon the bright sea that's before Him,
Where with music celestial the angelic hosts
Will join you to praise and adore Him.

I am coming, My loved ones, your freedom to give,
In the home of the blest, prepared for you;
The seventh trump's sounding, make ready at once,
Let nothing on earth now deter you;
O! come, heavy-laden, come into My rest,
Leave your cares and your sorrows behind you;
In heaven, My home, I would sup with you all,
And other dear friends would there find you.

I am coming, My loved ones; look up and rejoice,
For the buds on the fig tree are bursting;
And others are coming your glory to share;
For the fountain of life they are thirsting.
By faith you've been with Me in Gethsemane,
In sickness and sorrow and trouble;
But trials upon earth will make heaven more sweet,
And the cup of your joy will be double.

I am coming, My loved ones, so speaketh the Word;
Be ready to meet Him with gladness;
And list to the call of the Spirit and Bride,
That the end of your life be not sadness.
Go, speak to some dear ones outside of the fold;
They may hear, and God's seal to them given;
So their names may be found in the Lamb's book
of life,

'Tis the only true passport to heaven.

JOSEPH REA.

Salem, Or.

GLIMPSES OF "THE FIELD." NO. 2.

IN nothing do we need to be more sure that we have the spirit of perseverance than in the sort of preaching which is required in a city mission or settlement; and this is determined by the motive which has taken us into it, our appreciation of its importance, and the self-forgetfulness with which we are able to meet obstacles.

Since slumming became a sort of fad, and Christian conventions so enthusiastic, we need to be all the more sure that we are led of God, instead of fashion and emulation, in all our Christian endeavors. If we must follow the fashion at all hazards, and can not drop from our efforts the determination to "get in ahead," it is vastly better for the world in which we live that we follow a fashion of doing good, and that all our pushing is toward righteousness, even if it should be all external.

A great many people have started in to do mission work out of the same sort of sentiment which would have led them to get up a church fair, or amateur theatricals. It was "for fun." They wanted a new kind of entertainment with which to relieve the monotony of life. They have become wearied with the emptiness of society, with its selfishness and greed of admiration, and long for a change that shall bring rest to soul and body. They go to the masseur for the body, and to the mission for the soul. They enjoy just about in the same kind and measure the play of skilled hands along muscles, nerves, and tendons, and the strange and intense emotions that are awakened in them by the sights and sounds of mission life. The desperate, almost hopeless struggle of degraded men and women after purity, the

testimonies of drunkards, debauchees, gamblers, and criminals of all grades who have been converted, are of more thrilling interest than the last novel could be.

Then the gratitude that is to be expected from this class, when one has undertaken to do so much for them. There can be nothing like it anywhere. So these seekers after new sensations rush in, scatter their smiles and alms, and expect to fill their cups to the brim with the gratitude that will bubble like a spring that is too full to keep within its banks. It will be so delightful to be appreciated. Verily they shall have their reward.

But the mission workers who go for the gratitude and appreciation that is in it, will sooner or later become discouraged, and abandon the field; for there is nothing more discouraging than the sort of gratitude which is given in return for even the most self-sacrificing efforts, until Christ really has been made welcome, and has opened the hitherto sealed up springs; and then we shall be surprised to find that we are not very much needed; for those who have in them the element out of which gratitude can spring, are almost sure to become helpers very soon. Christ reigns in the truly grateful heart.

It will not do to take much selfishness as inspiration into this field. It will be burdensome, if not dangerous. At the best, it will cripple us; for it will take the place of a true, helpful motive, and we can never find anything in it that will be strong enough to hold us to the work. The only thing that can do that is the mind that was in Christ, that same loving earnestness which can not be appeased except we do something to relieve the sorrows and bitterness of sin, until we have made these burdens, which sin has laid on the ignorant and weak, our own. We must have that motive which will give us patience with all the failings of these wandering souls, patience with their misdoings, which will make us patient as a mother is patient with her sick child. They are sick, tho they may be apparently able-bodied. They are sin-sick, which is far worse than any bodily infirmity.

We shall find a great deal of meddlesome curiosity concerning us and what we are after. The people will judge us according to their own motives. They would not do anything for any one unless they expected to get something out of it. That would not be business; and they can not understand how any one can have any other object in life than business of some sort. They will think we are trying to work them for what there is in them, and will retaliate by trying to work us; and if they find that they can not get anything out of us that they want, they will have no more interest in us. So we must see to it that they are not disappointed. They have a right to all that they can get out of us that can help them out of their distresses, sicknesses, and sins, and bring them into the haven of rest which is in Christ.

We shall find critics of the severest type. They will have their own standards by which we shall be judged, as to dress, deportment, and Christian character, to say nothing of benevolence, which will always be the especial point of interest. They will put us to the severest tests at every point of character, not because they would really like to break us down, but because they will want to know if we are true and are teaching the truth—if we and it will hold; and they have a right to test us to the utmost.

The people with whom we will have to do

will have a very keen comprehension of some things that comprise consistency in Christian living, and if we fall below this standard, if we disappoint them, wo is us, as far as our work is concerned. We shall have to run a gauntlet of such judgment, as in no other portion of the field of the world. This is because they are hopeless; and we come professing to represent hope, and holding it out as a possibility; and to fail in this would be the crime of crimes. They are reckless because they are despairing. They are degraded because they know no ground of faith in God or man. They have no thought that we mean well by them, because they have never had any experience that could confirm such an idea and make it look practical.

In all this we are supposing that we are looking over a new field. We are the first to go into it with an offer of the Gospel to these lost and hopeless ones. We are bringing them the first glimpse of a practical salvation for body and soul. So we must get a foothold, and win our way. The hindrances which are in their hearts must be overcome, or we can accomplish nothing. No other hindrances are worth a thought; win a heart, and we have the key to the situation. But to do this we must overcome death and despair with the life that is in us from Christ; for this is their only chance. Christ must be practically in us, for we are sent to occupy the place in his stead. How this brings us close to him, and makes us one with him in the remnant of his work! We must have a genuine Christian experience to take with us, for we shall not be able to lay hold of power without the strength which it gives; and without the power we fail.

The work must be practical. We must begin with the child and the mother. If we become acquainted with the little child, and cultivate its friendship, and win it to become interested in us, we can say whatever we please to the father and mother. I had a beautiful illustration of that a good many years ago. I was looking up delinquent Sunday-school children, among them a certain little girl, who had been absent for several weeks. On reaching the street and number which had been given me, I found a saloon. I went in, however, and, mentioning the name, inquired for the child, incongruous as it seemed then to think of a child in such a place. The face of the man behind the bar brightened at once, and, coming out, he led me back beyond the screen to the rear, where was the family sitting-room, separated by only a square of carpet from the place which was occupied by groups of men at gaming-tables, as well as those who were drinking. On this carpet, in the rear of this great room, was a woman with a sewing-machine, a baby's cradle, and a little child playing on the floor. With the tables and men behind me, the sleeping baby, the pretty child with its toys, the sweet-faced mother before me, the sunny end of the hall, with its home-like appointments, really had the appearance of a cozy home room. It was a revelation of possibilities, for I had never seen anything quite like it before.

I was introduced by the saloon-keeper as a lady who was wanting to know why Gertie didn't go to Sunday-school any more, and was cordially greeted by the mother. "Gertie was out playing somewhere," she said, and bade her husband go find her. He went at once, and soon she came bounding in, her father following, with every feature of his face full of pride in her and cordial interest in her visitor. She and I began a merry talk. She

asked me to sing certain Sunday-school songs. We sang together, and in a few moments had all the people in the saloon listening. They had left their games, their drinking, drawn by their interest in my little hostess, and stood around us as we sang the Gospel, now and then a voice joining with us. I did not notice those men, however. I gave all my attention to the child. I told her the lesson stories which she had missed, read the last lesson from my Bible, bringing out the points of truth as if all for her, but far more for that listening audience than for her. The result was that those people became fast friends of our mission. And ever after in the saloon work which I was doing in that part of the city, I, as the mission visitor, was treated with marked consideration; for the story of this visit was not kept a secret, but bruited abroad among the saloon element. Whenever I passed or entered that place I was greeted as a friend, and courteously treated all along the street. I was glad of that friendship, because it was an acknowledgment of Christ, and was for his sake.

When to other qualifications there can be added the skill to give practical relief to the sick, it will not be difficult to break down prejudice, silence criticism, build up confidence, and open doors for the truth.

MRS. S. M. I. HENRY.

THE PHARISEE AND THE PUBLICAN.

"AND He spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." This parable was spoken to show the need of true humility.

Both these men are represented as resorting to the same place for prayer. Both came to meet with God. But what a contrast there was between them! One was full of self-praise. He looked it, he walked it, he prayed it; the other realized fully his own nothingness. The Pharisee was looked upon as righteous before God, and thus he was in his own estimation. The publican, in his humility, looked upon himself as having no claim to the mercy or approval of God.

"God, I thank thee, that I am not as other men are, . . . or even as this publican," the Pharisee prayed proudly. The publican would not so much as lift his eyes to heaven, but smote upon his breast, saying, "God be

merciful to me a sinner." The Searcher of hearts looked down upon both men, and he discerned the value of each prayer. He looks not on the outward appearance; he judges not as man judges. He does not value man according to his rank, talent, education, or position. "To this man will I look," he declares, "even to him that is poor, and of a contrite spirit, and trembleth at my word." He saw that the Pharisee was full of self-importance and self-righteousness, and the record was made against his name, "Weighed in the balances, and found wanting." His self-righteous prayer was unanswered. But the poor publican, who could only say, "God be merciful to me a sinner," moved the pity of the Lord; and his prayer was accepted. "I tell you," said Christ, "this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

"God, I thank thee, that I am not as other men are." This prayer represents the prayers

trade was that of a carpenter, and he labored with his hands to do his part in sustaining the family. In order to save sinful man, he left his riches, his splendor, his honor, his glory, for a life of humility, shame, and reproach. He came not to be ministered unto, but to minister. He came not to do his own will, but the will of Him that judgeth righteously. From his lips were heard the words, "I can of mine own self do nothing." His humility did not consist in a low estimate of his own character and qualifications, but in humbling himself to fallen humanity, in order to raise them with him to a higher life.

A Distinguishing Characteristic of God's People.

Among the peculiarities which should distinguish God's people from the world is their humility. That man is nearest God, and is the most honored of him, who has the least self-importance and self-righteousness, the least trust and confidence in self, who waits on God in humble trusting faith. Instead of being

ambitious to be equal with each other in honor and position, or perhaps even higher, we should seek to be the humble, faithful servants of Christ.

Christ has invited us: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." In humility and lowliness of mind we find great peace and strength. They shine brightest who feel most their own weakness; for such make Christ their righteousness. God brings men over this ground again and again, increasing the pressure until perfect humility and a transformation of character bring them into harmony with Christ, and they are victors over themselves.

In self-love, self-exaltation, and pride, there is great weakness; but in humility there is great strength. Pride and self-importance, when compared with humility and lowliness, are indeed weakness.

It was our Saviour's gentleness, his plain, unassuming manners, that made him a conqueror of hearts. But in our separation from God, in our pride and darkness, we are constantly seeking to elevate ourselves, forgetting that lowliness of mind is power.

True humility means working for God, trusting entirely to his guidance. God looks down from heaven with pleasure on the trusting, believing ones who have a full sense of their dependence on him. To such he delights to give when they ask him. "He satisfieth the longing soul, and filleth the hungry soul with good things." "The meek shall eat and be satisfied; they shall praise the Lord that seek him." "He that putteth his trust in me shall possess the land, and shall inherit my holy mountain." Through good and bad report, through darkness, through all the antagonism of the agencies of Satan, the Sun of Righteousness calmly shines on, searching out evil, repressing sin, and reviving the spirit of the humble and contrite ones.



THE PHARISEE AND THE PUBLICAN.

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

of many. They think that because they perform outward religious duties, they are entitled to the approval of God. Like the Pharisee, they say, "God, I thank thee that I am not as other men are." But they are self-centered and self-sufficient, and, altho they pray, they are unblessed of God. He says to them: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

The Majesty of heaven humbled himself from the highest authority, from the position of one equal with God, to the lowest place, that of a servant. His home was in Nazareth, a place proverbial for its wickedness. His parents were among the lowly poor. His

"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." "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence."

MRS. E. G. WHITE.

IN WHOM SHALL WE TRUST?

POPE LEO XIII. sustains an army of 600 men to guard himself and the Vatican, and to keep up the dignity of a temporal kingdom. He poses as the vicar of Christ on earth, and the successor of Peter. But Jesus went everywhere among the people, and spoke openly, knowing that the rulers of the Jews were plotting against his life all the time. Where was his army of protection? We find an answer in Gethsemane. Jesus was there arrested by a mob—"a great multitude with swords and staves, from the chief priests and elders of the people." He knew that the next day his life would be sacrificed on the cross. If ever he needed protection it was then.

"Then came they, and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Think-est thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels?" Matt. 26: 50-53.

Here was an army of angels at his command, but he did not even ask for them. Think of a professed vicegerent or representative of Christ depending upon an army of men! or upon human law or power for the furtherance of the interests of his cause. When he was about to ascend into heaven, he commissioned his disciples to carry on the work in the earth which he had begun, saying to them, "*All power is given unto me in heaven and in earth. Go ye therefore.*" Did they need any more power, or any further guarantee?—Surely no more could be asked. Would their successors need any further assurance?—If they would, here it is: "Lo, I am with you alway, even unto the end of the earth."

But where was Peter's temporal kingdom, his Vatican, and his human guard of armed men? His writings are silent in regard to them. He too was in Gethsemane, and he had a sword, and used it on one man. But we hear no more of it after the Lord told him to put it up. No more human army, no more carnal weapons for Peter. He had other business on hand, as we learn from his words "to them that have obtained like precious faith:"—

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless." 2 Peter 3: 11-14.

Nowhere does Peter suggest the idea of self-defense on the part of any Christian. On the contrary, he says, "If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." How different from his assumed successor, who deems it the duty not only of the church, but of earthly kingdoms,

to right all his alleged injuries, and sustain his claims to both spiritual and temporal sovereignty! Peter's understanding of the Christian's position was that it was one of humble submission to actual wrong. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; . . . who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself [not to the forces of temporal power, but] to him that judgeth righteously." See 1 Peter 2: 20-23.

Peter had no time to build up something to be dissolved with fervent heat. He was *hasting* the coming of something permanent, a new heavens and a new earth, wherein dwelleth not carnal controversy, but peace; not a strife for temporal power, but righteousness. It would be well for Leo XIII. and all others to remember those words of Jesus: "All they that take the sword shall perish with the sword." Let us also remember the words of David: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised; so shall I be saved from mine enemies." Ps. 18: 1, 2.

W. N. G.

DAVID AND CHRIST.

CHRIST is the central figure of the Psalms, as he is of all the other scriptures. Even the term David is used for the Son of David. Note the following passages:—

"Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Hosea 3: 5. "But they shall serve the Lord their God, and David their king, whom I will raise up unto them." Jer. 30: 9. "And I the Lord will be their God, and my servant David a prince among them." Eze. 34: 24. "And David my servant shall be king over them. . . . And my servant David shall be their prince forever." Eze. 37: 24, 25. The prophecy of Hosea was written a little before the captivity of the kingdom of Israel, or about 300 years after the death of David. Jeremiah began to prophesy in the latter part of the seventh century before Christ, and continued his work into the sixth. Ezekiel followed, and prophesied for more than twenty years, while David was born B.C. 1085, and lived seventy years.

Thus is it made clear to all that the scriptures quoted above apply to Christ, who is yet to sit upon the throne of his father David. Luke 1: 32. It will be seen that the reference in Ezekiel tells of that which is to be after the resurrection. The question naturally arises, Did Christ recognize this relation? Let us read: "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose Son is he? They say unto him, The son of David. He saith unto them, How then doth David *in spirit* call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions." Matt. 22: 41-46. They did not understand the Scriptures. We see that they knew he was to be called the Son of David, but they did not understand the scriptures which taught it. So it is to-day.

Even those disciples who walked and talked

with the Lord did not then fully understand those scriptures. "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which are written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures."

J. E. EVANS.

New Orleans, La.

THE ZIONIST CONVENTION.

THE Jewish conference, known as the "Zionist Congress," lately held by certain Jews at Basel, Switzerland, is now over, and what was there done, and what its promoters hope to do, is now given to the world. The conference is evidence that there is great unrest on the part of many Israelites; and there is no doubt that their condition in many lands is very deplorable.

The idea of the conference is again to build up Zion, or, in other words, in some way to re-establish the Jews in the land of their fathers. The idea has always had a strong fascination to the Jews. Their religion and the land of Palestine are closely connected. In the days of Julian, the apostate emperor of Rome, he, in order to prove that Christ's predictions were not true, gave permission to the Jews to rebuild their city. Thousands of Jews repaired there, and, in their enthusiasm, the Jewish ladies carried away the débris which it was necessary to remove, in mantles of silk. But their work was interrupted by subterranean explosions, which Gibbons tries to explain in a natural manner, and, finally, the death of Julian by a Parthian arrow put an end to Jewish hopes. During the long ages when Christian and Saracen were contending for the land of Palestine, the Jews remained indifferent. Nor could they hope to regain their land as long as Turkey remained a strong power. The drying up of Turkey, then, is the evident cause of the hope that has sprung up in so many Jewish hearts of regaining their own land.

As might be expected, those who favor the project are largely in those countries not very far removed from Palestine, and also where the Jews are oppressed. The Jews of the United States, Great Britain, and France take little interest in the movement, but those who live in Germany, Austria, Russia, and other countries, where the anti-Semitic feeling is strong, and where the Jews are made to feel it, either in the laws or in the many other ways in which it may be expressed, are ready to welcome anything for a change, and so they are looking to Palestine.

That the reader may see the plan that is to be pursued by those who are proposing this enterprise, the following program of their work is given:—

The aim of Zionism is to create for the Jewish people a publicly, legally assured home in Palestine. In order to attain this object the congress adopts the following means:—

1. To promote the settlement in Palestine of Jewish agriculturists, handicraftsmen, industrialists and men following professions.
2. The centralization of the entire Jewish people by means of general institutions agreeably to the laws of the land.
3. To strengthen Jewish sentiments and national self-conscience.
4. To obtain the sanction of governments to the carrying out of the objects of Zionism.

It will be seen at once that the second and fourth points of this program will be very difficult to carry out. The "laws of the land" must be consulted, and these are Turkish laws. Former colonies of small dimensions, both of

Jews and of Christians, which have been located in Palestine, have been subjected to very close surveillance by the Turkish Government, which has regarded them with suspicion, and made their existence there very undesirable. How, then, will it likely fare with a very large emigration of Jews who go there with the expressed hope and intention of sometime gaining their independence and becoming a State? The very idea will place them under the well-grounded suspicion of the Turkish Government, which will probably nip the scheme in the bud, or, in other words, will confine it to a resolution in conference.

More than this, not only must the Turkish Government be satisfied with their intentions, but other governments also, and, indeed, it seems to be the intention and hope of the Zionists to induce other governments to bring some kind of a pressure to bear upon Turkey so that she will consent to the movement. If the opposition of the Turkish authorities may be called impediment No. 1, the opposition of other governments may be called impediment No. 2. These governments are not particularly eager to drive the Jews out of their country into Turkey. Tho they may not love them, they want to keep them just the same.

But some may say, If God says, Let my people go, then those governments will have to do so. Surely, but we are not aware that they are now God's people, or that he has promised them a return to that land. Nations, like individuals, have a probationary time given to them. The Jewish nation is no exception to this. No other nation was ever blessed and favored so much; no other nation ever sinned so deeply, and no other nation has suffered such terrible punishment. Since the destruction of Jerusalem in A.D. 70, the history of Israel is a tragedy written in blood and tears. Israel is an object lesson to the world, to each individual, of the danger there is in rejecting Christ. And will the Lord now smile upon the efforts of that people to re-establish themselves, while still unrepentant, while still counting the blood of the covenant an unholy thing, in that land where for many centuries they rebelled against him, where they killed their Prince and Saviour? Reason would say no, and, in this case, reason and revelation are in harmony.

Reference has been made in this article to the supposed attitude of the European governments in regard to this proposed Jewish immigration to Palestine. We will discuss this point a little further, in relation to one of the governments—Russia. It is the fixed determination of Russia to take possession of all the lands of the Turkish Empire, both in Europe and Asia; and the probability is that this hope will be at some time consummated. The weakening of Turkey is therefore an object of prime importance to Russia. But would Russia give consent that there should be established in Turkey the nucleus of another State to oppose her possession of Turkey? And should Russia take Palestine, and so rule over all the Jews who may be there, what better off will the great mass of Russian Jews be, who think of going to Turkey, than now? Turkey is always more tolerant than Russia. With so poor a prospect of a refuge in Turkey, and with the probability of a Russian conquest of the country at no distant time, the hope of an independent Jewish State in Palestine dwindles to an insignificant speck.

The only land to which the Jew can ever look with hope is the antitypical Canaan, the land promised to Abraham, but in which he obtained no inheritance—the new earth, in

which shall dwell the righteous—and the only way that the Jew, or any one else, can obtain an inheritance there is by Jesus Christ. For “if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Only in that faith will the poor Jew ever find rest to his troubled soul.

M. E. K.

THE APOSTLES AND THE SABBATH.

(Continued.)

The Lord's Day.

“I [JOHN] was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last.” Rev. 1:10, 11. John had been banished to the isle of Patmos, and there the Lord gave him by vision revelations of himself and the future. These revelations were given on the “Lord's day.” They were given on a day the Lord claims as his. This text emphatically disproves the theory that we have no Sabbath, or rest day, in this dispensation, and that all days are alike, and that one day is no more holy than another. There is one day of each week that the Lord claims as his. That day which he claims is the “Christian” Sabbath. The Sabbath of the New Testament is the Lord's day. The seventh day is the Sabbath of the New Testament, therefore the seventh-day is the “Lord's day.”

God never gave to man but six days of the week for him to use. The seventh day he has reserved for himself, and therefore it is called the “Lord's day.” When man takes the Lord's day, and appropriates it to himself, he is stealing the Lord's time. The man who withholds from the Lord his tithe, robs the Lord. Mal. 3:8. And he who takes the Lord's time and spends it upon himself, also robs the Lord. God says, “Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.” Six days are given to us in which we may work, but the seventh day has not been given to man. The Lord says, “In it thou shalt not do any work.” It is the “Sabbath of the Lord,” or the “Lord's day.”

“Sabbath” means rest. And when it says, “The seventh day is the Sabbath of the Lord,” it is equivalent to the expression, “The seventh day is the rest of the Lord.” The Lord's rest is in it. He rested upon the seventh day when he made the heavens and the earth, and thus it became his rest day. He worked upon the first day; then how can that day become his rest day? If it was not reserved by the Lord, but given to man for a work day, how can it be the “Lord's day”? The day which the Lord reserved for himself, he blessed and sanctified. The “Lord's day,” then, is a holy day, for the Lord blessed it. It is set apart for a sacred or holy use, for the Lord sanctified it. To summarize, the seventh day is therefore the “Lord's day,” for the following reasons:—

1. It never was given to man, but reserved by the Lord, to be devoted to him and his worship. See Isa. 58:13.
2. The Lord's rest is in the day. It is called the “Sabbath of the Lord,” or the rest of the Lord. That day which has the Lord's rest in it must be the “Lord's day.”
3. The Lord's blessing is upon it, and it is holy. The six other days are working days, and can not properly be called the “Lord's day.”
4. The Lord sanctified the day. It was separated from the other days, to be devoted to

the Lord, and most emphatically it is the “Lord's day.”

Some claim that the first day of the week is the “Lord's day.” Why should man make such a claim, if the Lord never claimed it as his? Where in the Bible is the text that says the Lord claims that day as his? Where is the text that says it was blessed or sanctified? The apostles, in speaking of the first day, always call it “the first day of the week.” John wrote his Gospel after he wrote the Revelation, and there he calls it the “first day of the week.” If Christ is “Lord of the Sabbath,” then the Sabbath is the “Lord's day.” Mark 2:28.

W. L. ILES.

ENDURING HARDSHIPS FOR CHRIST'S SAKE.

ENDURANCE is the supreme trait of Christian service. One can scarcely get a sight of Jesus without loving him, and wishing to follow him; but to “stick” when the trail gets blind and steep, and the earth slips under the feet, and the sun is down, and the night falling—that is different. It is practically no trouble to get a crowd to cheer for a right principle, but it is quite another matter to get a man to plod on after it, alone, when the meeting is over. And in general the lack of virtue in men is not defective vision or want of pure desire, but inability to “stay.” A “two hundred and twenty yards' dash” is fun, but many a fine fellow, when the course is a mile, comes to the home stretch with a sick stomach, and pitches on his head in the fourth quarter as helpless as a bag of bran.

The phrase “enduring hardships” suggests terrible things,—persecution, inquisition, death,—to this add “missionary topic,” and one thinks of expatriation, fever, cannibalism. But really these tragic things do not call for endurance more than others which sound like trifles by comparison. The drawn fist, the scourge, the crown of thorns, were, I reckon, small matters to Jesus, compared to the indifferent look on Peter's face when he stood warming in the hall.

Peter went down in a great trial, it is true; but the great body of the account against “want of endurance” is made up of little cowardices which, in general estimation, do not “count” at all.

Prosperity breaks more saints than adversity. It requires greater endurance to keep true on an increasing salary than in the face of beggary. A fat mailing list has swamped many a high ideal.

Increasing popularity has made a spiritual pimp of many a man. To be mobbed is not so great a strain of character as to be coddled. If bad men hate and threaten a Christian man, he may grow in grace the more; but if they applaud him, he is in deadly peril. If they nominate him for office, he is all but lost. If he seeks their nomination or their support, he is a weakling and probably a fraud.

Many a fine young Christian man has been debauched in his politics by an appointment upon a committee of prominent—and nasty—citizens to welcome a distinguished man to the town.

It is the settled policy of politicians to invite weak or vain or ambitious ministers to pray at the convention, to “fix,” that is, corrupt them. The placid face of a rich parishioner has made a sneak of many a man.

A ruffian's club would only rouse the courage in some men who will eat dirt under a presiding elder's smile.

One of the nicest operations of the program committee is to scuttle independence by a

shrewd distribution of places on the program or portrait sketches in the newspapers.—*John G. Woolley.*

THE FULNESS OF THE BIBLE.

THIS is the day in which all the critics are saying to us that we have made a tremendous mistake in not dealing with the Bible as literature, and a great many people are afraid because some one has said, perhaps not because they desired to exalt or magnify God's Word, but they have at least indirectly sought to undermine the traditional faith in God's Word, and they have termed it literature in order to get rid of what they describe as a superstitious reverence for the Book, so that they go at it as a surgeon would dissect a body, hunting for the soul of it. But you can not in this way find the inspiration of God's Bible any more than you can find the human soul by cutting up and dissecting the body. The Bible is the *summum bonum* of all literature. There never was such literature in all this world as is found in the Bible.

A few people can tell us something about the life of Plato or Socrates or the thousand kings of Greece and Rome, but millions will tell you something about Abraham and Isaac and Jacob and Moses and Isaiah, the judges of Israel and the prophets of Israel, and of Peter and James and John and Paul—these are the men that have made the centuries that have come after them.

The Bible is the best history the world has ever had, because it was a history every line of which was guarded and superintended by the Spirit of God. There is no such poetry in all this world as is found in the Bible. It has outlived the poets of Greece and of Rome.

The Bible in itself has power to give you culture. Do you want philosophy? the first word of the Bible, which is also the last word of human philosophy and the science of the nineteenth century, "In the beginning God," That is science. That is the last word of science. The Bible had all the secrets of science and philosophy before modern or Greek philosophy was born.

Do we want to study geology? behold, he is the Rock of ages. Do we want to study astronomy? behold, he is the bright and morning star. Do we want to study botany? behold, he is the Lily of the valley and the chiefest among ten thousand. Do we want to study biology? behold, "I am the way, the truth, and the life." He is the secret of life. There is not a science in this world that is not suggested by that matchless, peerless Christ, who is the living embodiment, the flower of art, and the inspiration of every page of that divine Book. With the Bible in your hand, without knowing Greek or Hebrew, or any of the dead languages, you have the secret and the key of literature.—*Geo. F. Pentecost, D.D.*

WE are the portion the Lord takes out of the hand of his enemy and ours, and he cares for us as such. A love that is everlasting, a care that is likened to that which guards the pupil of the eye, a fidelity of attachment to which the mother's love finds no parallel—these have been expended on us, and are still in operation toward us. Can it be doubted, then, that he cares for us?—*Dr. John Hall.*

LIGHT does not commingle with darkness. Think not to progress in the Christian life while harboring hatred or ill-will against thy brother.—*Light.*

Question Corner

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

No. 644. The Sea of Glass.

Is "THE SEA OF GLASS" above, or here below?

The "sea of glass," or the sea as clear as glass, or crystal, is mentioned in Rev. 4:6 and 15:2. It is before the throne of God, and is therefore now in heaven. It is typified by the lavers before the ancient tabernacle and temple. See Ex. 30:18; 1 Kings 7:38. It would be a fitting type of the purifying power of the blood or life of Christ, and the Spirit of God.

No. 645. Origin of the Irish.

OF what descent, or, in other words, what nationality, did the Irish, pagan or papal, spring from? It must be before 753 B.C.

Why before B.C. 753? They are a branch of the Japhetic family, probably through Gomer. Gen. 6:3. They are of the Aryan race, of which the Germans, Celts, Gaelic, Cymric, are branches. The Irish are Celts. The Highland Scotch, Gaelic. The Welsh, Cymric. The Irish were once pagans even as were the English. They are not necessarily papal.

No. 646. "Blotting Out." Col. 2:14.

WILL you kindly explain to me Col. 2:14: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross."

The text refers doubtless to all those ceremonies and ordinances which grew up because of the entrance of sin, with especial reference to the old covenant in which the professed people of God promised in themselves to do God's law. See Ex. 19:7, 8; 24:3-8. Could they have kept God's law, that covenant would have been perfectly proper; but they could not, and their transgression made their covenant or bond against them. Many of the types and ceremonies of the Levitical law were ordained for a disobedient and gainsaying people, bringing their sin constantly to remembrance, but the ordinances could not take the sin away. Heb. 10:1-4. But Christ is the offering which could take away the sin, because he could take away the enmity of the carnal heart which produces sin (Eph. 2:15; Rom. 8:7); therefore the apostle declares: "And you being dead through your trespasses and the uncircumcision of your flesh, you I say, did he quicken together with him, having forgiven us all our trespasses; having blotted out the *bond* written in ordinances that were against us, which was contrary to us [because of our transgression]; and he hath taken it out of the way, nailing it to the cross." Col. 2:13, 14. R. V. To put it briefly, that which our Lord destroyed is the power of sin, of which all the "carnal ordinances" of the past were symbolical; and the freedom from sin is for all who will accept it by faith.

No. 647. Knowledge of the Sabbath.

DEUT. 5:3. Does it mean that they had no knowledge of the Sabbath before the manna? M. D.

Our correspondent must have given the wrong reference; for Deut. 5:3 mentions neither the Sabbath nor the manna. Deut. 8:3 tells us that the children of Israel knew naught of the manna till the Lord gave it to them in the wilderness. In all probability many if not most of the Israelites knew of the Sabbath in Egypt; but they could not there keep it. Moses and Aaron evidently pointed out to them their duty, and they attempted to keep the Sabbath. Pharaoh then brings his charge against these servants of God: "Wherefore do ye, Moses and Aaron, let [hinder] the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them *rest* from their burdens." Ex. 5:4, 5. It was because of this refusal of Pharaoh that Moses demanded of the king: "Thus saith the Lord, Let my people go, that they may serve me." Ex. 8:1. And when the Lord brought them out of Egypt, where they could not serve him, into the wilderness, where they could, the test of their service was their observance of his Sabbath. Ex. 16:4, 27, 28.

The Outlook

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

THE POPE LEO XIII. AND AMERICA.

BOURKE COCKRAN, the eloquent political orator of New York, on his recent visit to Europe, had an interview with Pope Leo XIII. The *Thrice-a-Week World*, of July 7, printed an authorized interview with Mr. Cockran. Among other things the pope said to him is the following, which Americans will do well to ponder:—

"I would gladly take to my bosom the whole world and embrace it in the holy Catholic faith, not for any benefit it could do me personally, but to advance the welfare of men in this world, and promote their prospects of happiness in the next. The Catholic Church is universal, and the whole world is dear to me, but your country lies especially close to my heart. The Catholic Church has shown, here in the Old World for nineteen centuries, that it is not merely a depository for spiritual truth, but that, as it was in the beginning the cradle of civilization, it now is its bulwark.

"But if the history of the Catholic Church lies in Europe, its future lies in your great nation. You can therefore understand the great interest that I take in the American people, and the anxiety with which I look for tidings of the growth of the church in the United States."

Says Mr. Cockran:—

"I ventured to say that it was a mistake to assume there was a divorce between Church and State in this country—that on the contrary there was an intimate and indissoluble connection between them, but that instead of the State supporting the church in America, the Church supported the State by promoting obedience to law through her teachings and discipline. This remark appeared to please him very much, and he inquired with great particularity into the operations of the various charitable and religious institutions maintained by the Diocese of New York with which I was myself familiar."

How long will it be ere the "church" will direct the State in the laws which shall be made, and in the enforcement of law?

INCREASE OF CANCER.

MUCH has been said about the fearful increase of the "great white plague," as tuberculosis, or pulmonary consumption, is often called; but it seems from medical statistics that tuberculosis is not alone in this advance upon the race. It has a mighty auxiliary in carcinoma, or cancer. The leading medical journal of this country, the *Medical Record*, of New York, in its issue of July 3, in an exhaustive article by Roswell Park, A.M., M.D., Professor of Surgery in the University of Buffalo, gives us the following facts:—

"In 1840, in England, the proportion of deaths from cancer to the total mortality rate was 1 in 129; in 1880 this had risen to 1 in 28, which shows that in England the death rate from cancer is now about four times greater than fifty years ago. Williams estimates that at least 40,000 persons are now suffering from cancer in England and Wales, whereas in 1840 the number was only about 5,500. Should the disease increase in the future at the same relative rate, it will become one of the commonest of all. This augmented mortality corresponds with increase of population in wealth and improvement in general sanitary conditions. . . . In 1861, in England, there were 376 deaths from cancer to the million of population; twenty-five years later there were 610. During this quarter of a century the number of deaths from phthisis [consumption] per million has diminished to three-fifths of the number at its commencement.

"In the twenty years from 1870 to 1890 the increase in mortality from cancer in England is as follows: In 1870, 384 to the million; in 1880, 468; in 1890, 590. Accepting these published figures from the registrar-general's report, it would appear that the mortality has increased by 53 per cent. Nevertheless, it is not quite so bad as this, because the diagnosis of obscure cases is now more accurate than it was twenty-five years ago.

"From a tabulation of the deaths within our own State of New York during ten years, from 1885 to 1895, I find that during this time there have been reported 30,692 deaths from cancer. Doubtless in a few of these cases there may have been a mistake in diagnosis, which will, however, be abundantly atoned for, and more, by the deaths which were really due to cancer and ascribed to some other cause. In 1885 there were 1,882 deaths from this cause; in 1890, 2,878, and in 1895, 3,454. In other words, in the last year of this decade the total number of deaths from cancer was twice that of its first year,

which may be interpreted as meaning that the death rate has increased much more rapidly than has the population. During this same decade, also, the number of deaths from all causes has increased only from 80,000 to 121,000. During the last five years of this decade epidemic influenza alone caused 35,000 of the 121,000 deaths. It will therefore be seen how rapidly the cancer death rate is creeping up."

It is not decisively known whether the disease is hereditary, but the predisposition to cancer seems to be. It has been noted as especially manifest in surviving members of tuberculous families.

The most potent factors in causing cancers seem to be "high feeding" and "easy living." Among the hard-working classes, where the struggle for existence is the most severe, cancer is rare. Dr. Park has little faith in the theory that cancer is caused by injury, except in rare instances.

From the above and other indications of the increase of malignant diseases, our readers will see the importance of living according to nature's laws, that the life of the God of nature may sustain and invigorate them. Simple, unstimulating, yet nourishing diet of grains and fruits, abundance of fresh air, and plenty of exercise and a clear conscience, are the best of nature's remedies; and God will work through these, his remedies.

THE ONE POINT OF UNITY.

"LAWS concerning the Sabbath occupy a prominent place in the discussions of the question of religion and the State."—*Dr Newman Smyth.*

The principal reason for this is that enforced Sunday observance is the only religious dogma upon which the legion of religious denominations could at present unite to ask the government's action. It is their sole point of actual unity. It is the one Church-and-State tuber that was left in the soil when the United States Constitution superseded the colonial and federal systems of government in this country. In a somewhat dormant condition, it was carefully preserved until the arch enemy of civil and religious liberty could again prepare the ground for its cultivation. To-day this monument of man's usurpation of God's prerogative to enact moral law is being "uncovered" and made more and more conspicuous in all parts of the land. Sunday observance is now boldly set forth as the preëminent token of Christian life, and the enforcement of the institution is held to be the highest duty of the government. The Supreme Court has said that "this is a Christian nation," therefore we must sustain the assumption by enforcing the observance of Sunday upon all classes. How different from the Golden Rule! W. N. G.

WAR AND STRIFE AND CRUELTY.

REPORTS from England state that the numerous small wars in which Great Britain is engaged make it very difficult indeed for her to find troops to carry them on without greatly weakening her home defenses. It is war and rumors of war everywhere, while the people are heartily sick of strife, after all; and yet mankind is so selfish that he can not bear to think that his neighbor is getting more than he is. The only remedy for strife and war is the rest of unselfishness to be found in Christ Jesus.

With the above comes also the following:—

"The British Government is considering the adoption of an infernal bullet invented in Birmingham. This bullet is made of lead, and instead of being conical, the top is level and has a cup-like cavity. On entering the flesh, this bullet acts like a punch, cutting a clean, round hole, which does not close. The bullet begins to expand immediately after entering, and, after it has traveled six inches, it produces a jagged hole three or four inches in diameter. It is said to be the most terrible known, and it is a question whether its use will not be a breach of the international convention."

To such lengths do the exigencies of war drive the so-called Christian nations. But this very fact of war and war preparations emphatically testifies that the nations are not Christian.

I SOMETIMES feel the thread of life is slender,
And soon with me the labor will be wrought;
Then grows my heart to other hearts more tender,
The time is short.

—D. M. Craik.

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."

FOR LOVE'S SAKE.

SOMETIMES I am tempted to murmur

That life is flitting away,
With only a round of trifles
Filling each busy day,
Dusting nooks and corners,
Making the house look fair,
And patiently taking upon me
The burden of woman's care;

Comforting childish sorrows,
And charming the childish heart
With the simple song and story
Told with a mother's art;
Setting the dear home table,
And clearing the meal away,
And going on little errands
In the twilight of the day.

One day is just like another:
Sewing and piecing well
Little jackets and trousers,
So neatly that none can tell
Where are the seams and joinings—
Ah, the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife!

And oft when I'm ready to murmur
That time is flitting away,
With the self-same round of duties
Filling each busy day,
It comes to my spirit sweetly,
With the grace of a thought divine:
You are living, toiling for love's sake,
And the loving should never repine.

You are guiding the little footsteps
In the way they ought to walk;
You are dropping a word for Jesus
In the midst of your household talk;
Living your life for love's sake,
Till the homely cares grow sweet,
And sacred the self-denial
That is laid at the Master's feet.

—*The Household.*

GOOD ADVICE FOR BREAD-MAKERS.

MR. JOHN MUIR, scientist, geologist, mountaineer, and writer, is on an expedition to the Yukon country. He gives, in an article to the San Francisco *Examiner*, the following excellent advice on bread and bread-making, which is as good for people elsewhere as in Alaska. He says: "We are all in bondage to bread. If only stomachs could be abolished, how free to wander we would be!"

"Little or no dependence is to be placed on game by the miner. Nevertheless, most inexperienced travelers carry too much. From nearly every 1,500-pound pack that I saw this summer, at least 500 pounds could have been got rid of as worse than useless. As well put the devil in your pack as a case of yeast powders [baking powder, soda, etc., is evidently meant]. It is in every way a hard case. It leads straight to dyspepsia. It will rub the skin off your shoulders, and eat the skin of your stomach—dissolve or inflame it, as if it were lye, slowly, but surely. Not in a day or week will its deadly work be made manifest, for it works insidiously, like dry rot in trees.

Good Bread.

"Good bread, on which your climbing and digging depends, may be made direct from the flour-sack, with a little salt and water stirred in. After the dough is worked to the required firmness, squeeze it into thin cakes about the size of ship biscuits, throw them on hot coals raked from the heart of your camp fire, turn them

before they begin to burn, and, when firm enough, set them on edge to be toasted until thoroughly baked through. Or, if the weather is bad, or you are camped in a boggy place, cut a stick about the size of a whip handle, of birch, pine, spruce, cottonwood, or willow, according to the flavor desired, and sharpen it, squeeze out a handful of dough, coil it in a thin spiral around the stick, and set it upright in the ground at baking distance from the fire, giving it a quarter turn from time to time, until the bread spiral is thoroughly baked and browned all around. Wholesome bread may be quickly made in this way, in any kind of weather, with the flavor of sunny wheat fields in it, and that of the stick on which it is baked; while the losses from the smearing of pans, and the soggy heart of thick loaves, and dampers, that must be thrown away, are avoided. If you must have your bread old-fashioned and light—bloomed into a fluffy mass full of air-holes—then instead of a heavy case of powders take a quarter-ounce cake of baker's compressed yeast to start with, and after each baking put a handful of fermented dough into the flour-sack, and with this store you may go on raising cerealian billows as long as you like."

LAYING ASIDE EVERY WEIGHT.

A SUCCESSFUL worker in one of our rescue missions is a lady who was formerly a society belle, but who has now consecrated her brilliant social and intellectual gifts and her beautiful voice entirely to the Lord's work among the lost and degraded. She once remarked that she clung to dancing and card-playing for years after she made a profession of religion, and that her real joy in the Christian life did not come until these things had been given up altogether. One evening about two weeks after she had made this full consecration, she went into a little mission room, and was there asked to say something helpful to a poor wreck of a man who had been for many years a gambler. The man looked at her suspiciously.

"Do you play cards?" he asked.

"No."

"Do you dance?"

"No."

"Do you go to the theater?"

"No, not now."

"Very well," he said, "then you may talk to me. But I won't listen to one word from your fine folks who are doing, on a small scale, the very things that have brought us poor wretches where we are."

"Can you not believe," added the lady who told the story, "that the joy of being able to teach the way of life to that lost soul was more to me than all the poor little pleasures I had given up for Jesus' sake?"—*N. C. Christian Advocate.*

BLESSINGS OF WORK.

If you would have sunlight in your home, see that you have work in it, that you work yourself, and set others to work. Nothing makes moroseness and heavy-heartedness in a house so fast as idleness. The very children gloom and sulk if they are left with nothing to do. . . . Every day there is the light of something conquered in the eyes of those who work. . . . In such a house, if there be also the good temper of love, sunshine never ceases. For in it the great law of humanity is obeyed, a law which is also God's law. For what said Christ?—"My Father worketh hitherto and I work." Sunlight comes with work.—*Stofford A. Brooke.*

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.*

REST IN HEAVEN.

WHEN in the midst of your day's weary toiling,
And on your shoulders the burden doth bear,
Stop not to rest tho the hot sun be boiling,
For there's a long rest for you over there.

E'en tho you're friendless, despised, and forsaken,
There is a joy in the truths of God's Word;
And when God's census at last shall be taken,
You shall be numbered a child of the Lord.

Probation is closing—be up and a-doing,
The third angel's message to the world's be-
ing given;
Push up to the front, your duty pursuing,
There's a work here on earth, the reward is in
heaven.

SAM. WARD TRUMP.

Salem, N. J.

AN INTERESTING EXPERIENCE.

One of Many.

[From a talk by Dr. Ashley, a former surgeon in the British navy, at a missionary meeting, held in the Sanitarium at Battle Creek, Mich., August 14, 1897.]

JUST about forty years ago, while I was sailing in a ship off the Cape of Good Hope, I gave my heart to the Lord and decided to be his faithful soldier and servant. My father was an officer in the English navy, and my mother was the last descendent of an old French family. My father, while engaged in the suppression of slave trade off the east coast of Africa, was wounded. He was carried to Cape Town, where he died. When the sad news reached my mother, it was such a blow to her that the shock killed her. I was but three months old, and was left in Paris with scarcely a relative on the face of the earth, but the Lord took care of me. When I was about five years old, the lord chancellor of England took me into his home, and cared for me until I was thirteen years of age, when I was sent to a university in England.

I came to this country first in 1871. It was a little over seven years ago when, in San Francisco, the Lord called me to do some personal work for him. In going about among the poor, and attending my patients, I had endeavored to bear witness of the great salvation, but I never made special effort in the missionary work. One evening I was called to a notorious house of ill-fame, to see a young woman who, in sheer remorse and shame, had taken a dose of poison, and, by God's mercy, I was enabled to give her the proper remedies, and she was restored to health, and finally became converted, and to-day is a good Christian woman. This led me into the rescue work among the suffering women of San Francisco, and also among the utter outcasts—those whom others had tried to help, but had given up as hopeless cases. The poor fellows that sleep around the walls, and on the walks, and in dens and caves in our large cities, these poor outcasts are men whom the Lord has laid especially on my heart, and for the last seven years the Lord has greatly blessed me in my work. I have been the means of getting over a dozen women out of these dens, and restoring them to their friends, or else placing them with respectable, God-fearing people. The Lord has also helped me to assist a large number of men, whom he came to deliver from the thralldom and tyranny of drink, and opium, morphine, and kindred drugs.

Last year, while in New York, I was taken

with typhoid fever, and was confined to my bed from November until March. One of the first things I took into my hands to read, when I was able to read, was the SIGNS OF THE TIMES, and it seemed like an old friend come back to me, for I used to see it in India nearly thirty years ago. I was specially interested in those articles relating to the coming of the Lord, but I never could understand the Sabbath question. I used to think that if I kept one day out of seven that was all that was necessary; but since I became convalescent, and made the acquaintance of the dear brethren in the Chicago mission, my attention was more directly called to the subject. No one spoke to me on the subject of the Sabbath, but my attention was called to the Sunday question. A week ago last Thursday I had a talk with some of the laundry workers. Later, while in my room, I knelt down and asked the Lord to guide me in this matter; that if he wished me to keep the seventh day, he would show me, and that he would give me grace to enable me to accept his words. I opened my Bible to the first chapter of Acts, where the Lord, after his resurrection, was among his disciples, speaking and teaching the things concerning the kingdom of God; but there was not a word mentioned in them about the Sabbath day. Now the plain inference of this to my mind was that there was nothing more to be said about it, and the last word had been said on this subject, and I decided accordingly, and accepted the truth about the Sabbath, and the Lord has greatly blessed my soul ever since. Every day it seems that the Lord has given me some new blessings, some new views of his truths, or some old truth presented in a new light, and this is joy and refreshment to my soul.

I heard of the Workingmen's Home when I was in Denver, Colorado, a year ago. I was walking along the street one day, and the ladies were out shopping. I met a tall man, and of all "weary walkers" and "dusty roaders" that I ever met, he was the most dilapidated looking. His clothing was tied onto him, and he had an old rusty tin pail tied to his back. He looked as tho he had never been washed since he was born. His feet were out through his shoes, and he was so filthy that the patrol men would not let him stay on the sidewalk, and the ladies shrank from him. Well, when I saw one made in the image of God, and one whom our Lord Jesus was content to suffer for on the cross, my heart turned toward him, and I asked him where he was going. He said he was going to hell. I told him I was glad to hear that he had been led to see the termination of his road, for that was the place he was sure to arrive at if he persisted in his course; but God opened his heart. I found that he was a graduate from one of our universities; that he had been an eminent lawyer, had been district attorney for the State, and had been offered, but refused, the nomination for State senate, as he was getting a large amount of money from his practise. I took him to where I was staying, gave him some hot milk, washed him up, put him to bed, and cared for him for several weeks. He is now restored to society, is a polished, cultured gentleman, and is occupying a position of trust and responsibility, since being restored to his wife and little ones. He told me that his first impulse to turn away from drink and from his evil ways was from the talks he had heard in the Workingmen's Home in Chicago, and he gave me the address of the home. It was there that his mind seems to have been impressed to such a degree that he could not rest. He was

determined to turn, but feared his friends would not help him if he presented himself before them. This incident illustrates very well the truth that seed sown may spring up at some distant place, and at some remote time.

SKETCHES FROM THE ORIENT.

IV.

ON visiting a Turkish city for the first time one is struck by the absence of women on the streets. Standing at the end of the main bridge across the Golden Horn at Constantinople, one has before him a sea of red caps, but among the hundreds of men in view very few women are seen. The chief reason for this is that the Mussulman's wife must not be subjected to the vulgar gaze of others. Only her husband, members of the family, and female guests are permitted to see her face. For this reason, the windows of the Turkish house are closely latticed, so that while engaged in their household duties the women can not be seen from the street; and the house is so constructed as to inclose a court, where the usual out-of-door work can be done without observation from the street or near neighbors.

When a Turkish woman appears on the street she is closely veiled, not with the transparent veil of the European, but with an opaque covering, with but a slight opening for the eyes. On the street this veil is kept so tightly closed that passers-by can form no idea of the face within, not even discern the color of the eye. When traveling along a country road, the veil is left open, but when travelers are met, the parts are quickly drawn together. In Constantinople where European ladies appear on the streets unveiled they are a constant gazing-stock to the curious Mussulman. This is a manifestation of brazenness that he can not understand. Rather than become so disagreeably conspicuous, most European ladies in Constantinople wear veils.

Another peculiar feature of the dress of Turkish women is an ornament worn on the forehead, and extending down the nose, as seen in the illustration. This article is usually made to represent a column of gold coins; and being situated between the eyes, it is not an infrequent cause of cross-eyes. But tho it interferes so radically with the delicate organs of the body, the demands of fashion must be obeyed. Doubtless American ladies wonder at the stupidity of the Turkish woman in wearing such a senseless ornament which is capable of producing deformities, but at the same time will herself cling to her corset, which is capable of working much greater mischief with her vital organs, and finally the ruin of her health.

On the whole, the dress of the Turkish woman is much more healthful than that of her civilized and enlightened American sister. Her dress is free from restriction about the waist, and in some districts in the interior, where much of the out-of-door work is done by women, we see a practical solution of the question of divided skirt. The lower portion of the skirt is divided till above the knee, and a piece is cut out on the bias, leaving the lower part of the skirt the narrowest; these parts being joined and fastened about the ankles, leave the lower limbs perfectly free in motion, without exposing the form. Such dresses are a common sight on the streets of Tarsus.

Our illustration presents two women of the laboring class, one bearing a basket of vegetables and green figs, and the other a water jar. One of the most common sights on the markets

in Turkey is green figs,—ripe, undried figs. In this form the fig is much more used than in the dried form; the difference is fully as great as between the fresh apple and the dried apple. The form of the water-jar shown in the illustration is also in general use in the east. As in ancient times, the work of the potter is here quite prominent.

On the whole, customs have changed little in the east since Bible times; but of late years some of the customs of Europe are creeping in; and, tho it may seem surprising to some, in proportion as these customs are adopted, the health of the people is impaired. But this lesson, which has for centuries so oft been repeated and demonstrated with such national calamities, is not yet learned. But few comprehend that simplicity conduces to health and purity, while luxury in dress and diet leads to disease, corruption, and death. That Gospel simplicity leads to health is usually better illus-

IN Copenhagen our brethren are establishing a bakery for the preparation of health foods.

AT St. Cloud, Minn., two candidates were baptized on the last quarterly meeting occasion.

THE brethren at Kalamazoo, Mich., have established a home for the fallen, with good prospects of success.

ELDER H. J. FARMAN reports four adult converts at New Glasgow, N. S., with others interested in the message.

ELDER J. G. WOOD reports the baptism of four persons at Cincinnati, September 11. Five were added to the church.

A CHURCH of twenty members was organized at Milburn, Neb., on the 14th ult., by Elders W. W. Stebbins and G. H. Smith.

ELDER J. M. ERIKSSON, who is laboring among the Swedes in the vicinity of Iron River, reports the baptism of five on the 19th ult.

A GOOD report of meetings held in Macksburg, Iowa, comes from Brethren H. M. J. Richards and G. A. Larson. Nineteen have accepted the faith, and they have a Sabbath-school of thirty members.

THE Working Men's Home in Chicago has recently moved into larger quarters, Nineteenth Street and Wabash Avenue, for the purpose of doing a more extended work.

AT Kanawha, W. Va., a few weeks ago, a man was baptized who received his first impressions of the truth from seeing our brethren in the chain-gang in Tennessee a few years since.

TWO FAMILIES have decided to accept the truth as presented by Brother J. W. Ingison, in meetings held in the Baptist Church at Philbrook, Minn. An increasing interest is also reported.

A SERIES of seven meetings recently held in Green Bay, Wis., by Elder Wm. Covert, resulted in the baptism of six persons, making thirty-seven additions to that church in the past six months.

AFTER meetings held at Baker City, Oregon, last month, by Elders H. W. Oliver and W. F. Martin, five persons were baptized. A good interest was left in order to attend camp-meetings at Union and Boise, Idaho.

THE latest report we have from the tent work at Fort Worth, Texas, which was continued after the camp-meeting, states that

twenty-five had taken their stand for the commandments of God and the faith of Jesus.

IN his report to the *Review*, Elder A. J. Haysmer notes a company of sixty and a new church building at Waterloo, Jamaica Island. Elder C. A. Hall and Brother Humphrey had been holding meetings there about ten weeks.

THE *Visitor* says: "A successful street meeting was held in the slums of Cleveland, Sunday, September 26. A male quartet furnished music, and Elder J. W. Collie spoke. Excellent attention was given by the listeners."

AT Grand Island, Neb., on the 30th ult., Elders G. H. Smith and E. L. Stewart organized a church of twenty-five members. Two candidates were baptized in connection with the occasion, and the ordinances were celebrated.

THE *Field Echoes*, organ of the Michigan Tract Society, says: "The General Conference Association is arranging to start a new paper at Toronto, Ontario. It is to be a monthly magazine of thirty-two pages, about the size of *Good Health*, and will be devoted especially to the interests of religious liberty work. Elder Francis Hope, who has recently returned from England, will have charge of the editorial work."

FOUR have been added to the faith at Wausau, Wis., through the labors of a Bible worker. Two additions are reported at Knapp, and three at Aztalan, in the same State. At the latter place a small Sabbath-school has been organized by Brother S. G. Schwarz, and the work is to be continued by Brother John Maas.

THE Biblical institute at Frederikshavn, Denmark, which closed last month, was a source of much instruction and encouragement to all who attended. A part of the new school building there has been fitted up for baths and other treatments, which are already attracting the attention of the afflicted, as well as of physicians.

MONTANA MISSION FIELD has been organized into a State conference, with Elder C. N. Martin as president. The State tract society office is located at 1301 Eighth Avenue, Helena, Montana. Following are the officers: President, W. J. Stone; vice-president, C. N. Martin; secretary and treasurer, L. A. Gibson; State agent, C. E. Shafer.

AT the recent camp-meeting at Menomonie, Wis., it was decided to start a rescue mission in Milwaukee. Elder H. W. Reed has been given charge of the work, and Brethren W. N. Lake and R. J. Marsh, with their wives, are associated with him in the work. Sisters Alice Bramhall and Lenna Michelsen have been assigned to Bible work in the city. At the camp-meeting mentioned above nine were baptized, and as many more deferred the ordinance until returning to their home churches.

THE work still goes on under great difficulties in Asia Minor, the laborers being continually hindered in their efforts. Notwithstanding these impediments, such as arrest on petty pretexts, precious souls are being added to the Lord here and there. Strange as it may appear, Armenians seem to be the most persistent persecutors of those who proclaim the Gospel of the kingdom of God. They seem to have the National Reform idea of religious liberty, that is, liberty for themselves, but persecution for all who dissent from them.

ELDER WM. COVERT, president of Wisconsin Conference, writes to the *Reporter* concerning an interest awakened in Ashland and vicinity, by Elder T. B. Snow and Brother J. B. Locken. He says: "The Sabbath-school numbers more than thirty now, and at Deer Creek, ten miles away, is another Sabbath-school of twenty members. These brethren are using the SIGNS and the Scandinavian papers in opening up the work in the homes of the people, and they think these the best means they have ever found for this purpose. One can scarcely fail to get an interest started where our pioneer papers are regularly placed in the hands of the people."

THE enemy, as we learn from Perth Amboy, N. Y., *Chronicle*, stirred up quite an excitement in that place recently because a woman, previously unconverted, joined the Seventh-day Adventist Church, and was immersed against the wishes of her husband. He chose to desert her and her four children on that account. In consequence a number of sympathizers, some of whom were said to be saloon men, endeavored to stop the tent-meetings then being held by Elder J. C. Stevens and C. H. Keslake. Some of the tent ropes were cut, and threats of personal violence were uttered, but police protection was guaranteed, and the work went on. The local paper states, however, that the occurrence was "more or less exaggerated in the New York papers." But that is a feature of "enterprising journalism" in these last days, because the people want it so.

THE *Worker*, published at Minneapolis, Minn., gives the following extract from a letter from Brother W. E. Cornell, of New York: "One of our brethren in Alabama, who was a mail carrier, got discharged by the postmaster for 'insubordination' because he refused to report for duty on the Sabbath, when it was understood that he was to lay off that day. When the matter came to the attention of the Postmaster-General, that official from Washington ordered his immediate reinstatement, sending word that he had a wholesome regard for a man with the courage of his convictions, or words to that effect." To this the *Worker* adds: "Brother W. J. Newton, who has been carrying mail in Minneapolis for the past twenty-three years, has been called before the postmaster several times for refusing to work on the Sabbath; but the Lord has intervened in his behalf."

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TYPICAL LABORING WOMEN IN TURKEY.

trated among the heathen than among professed Christians. This is but another demonstration of the fact that whoever obeys the principles of the Gospel reaps the unfailing reward. Every transgression of the laws of nature,—the principles of the Gospel,—is a step towards death; and every obedience to these laws is a step towards life. The Gospel is life; its absence is death; the only way to live is to continue in obedience to the principles of the Gospel in eating, drinking, dressing, and all that pertains to life. H. P. H.

OUR WORK AND WORKERS.

A NEW house of worship is being erected by the church at Grand Rapids, Mich.

ELDER C. W. OLDS has just closed meetings at Jaynesville, Wis., with ten converts.

ELDER W. S. SHREVE reports six additions at the close of meetings held at Excelsior, Wis.

BROTHER G. M. BROWN reports an addition of seven to the company at Rock Falls, Wis.

The Sabbath School

International Series.

LESSON VI.—SABBATH, NOVEMBER 6, 1897.

THE GOSPEL TO THE GENTILES.

Lesson Scripture, Acts 10: 24-43, R. V.

24 "AND on the morrow they entered into Caesarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. But Peter raised him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and findeth many come together; and he said unto them, Ye yourselves know how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God showed that I should not call any man common or unclean; wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the seaside. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord. And Peter opened his mouth, and said, 'Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him. 'The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—that saying ye yourselves know, which was published throughout all Judea, beginning from Galilee, after the baptism which John preached; even Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he charged us to preach unto the people, and to testify that this is he which is ordained of God to be the Judge of quick and dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins."

QUESTIONS.

1. Tell how Cornelius came to send for Peter, and how Peter was prepared for the message.
2. While Peter was on the way to Caesarea, before he arrived, what did Cornelius do?
3. How did Cornelius receive Peter?
4. Why would not Peter accept such homage?
5. When he went into the house, what did he find?
6. What did he say to the company? What had God showed him?
7. What, then, did the animals that Peter saw in vision represent?
8. Why did he so readily come to the call of Cornelius? What question did he ask?
9. Relate the reply of Cornelius.
10. For what did he say they were all waiting? In whose presence did they feel themselves to be?
11. What did Peter say that he perceived by all this?
12. How many are accepted with God?
13. What word did those present know?
14. To whom was the word sent? What did the word preach?
15. Where was it made known?
16. What had God done to Jesus of Nazareth? How and with what was he anointed? What did he go about doing? Why? To whom did Christ extend his ministrations? Did he pass any by?
17. Nevertheless, what did the people do to him?
18. What did God do?
19. What command had the witnesses received? What were they to testify?
20. To whom do the prophets give witness? What is it that the prophets testify? How many of the prophets teach justification by faith?

SUGGESTIVE QUESTIONS.

1. What marked contrast between Peter and the one who claims to be Peter's successor?
2. How did it happen that it was unlawful for a Jew to keep company with one of another nation? Did God ever give any such commandment? What proofs can you cite that God desired to have the Jews associate with other people, to teach them the

truth? What is the only separation that God wished to have between his people and others? See Ex. 33: 16.

3. Did it first become true in Peter's day that "God is no respecter of persons"? Had God ever given the Jews any reason to think that he was partial? Deut. 10: 17-19.

4. What did Christ come preaching? Eph. 2: 14-17. Had peace to all, both near and far, been proclaimed before Jesus preached in Judea? Isa. 57: 15-19.

The Sunday School

International Series.

LESSON VI.—SUNDAY, NOVEMBER 7, 1897.

PAUL IN MELITA AND ROME.

NOTE.—Notice particularly in this lesson Paul's work in Malta, gathering sticks and healing the sick; the fulfilment of the Saviour's promise in Mark 16: 18 and Luke 10: 19, which so changed the sentiment of the people; and Paul's losses made good by those whom he had benefited. It is thought that this shipwreck occurred about Nov. 1, A.D. 60, and the date of sailing away from the island is placed at about February 8, the date at which, according to Pliny, navigation here opens. For other miracles wrought by Paul see Acts 13: 9-11; 14: 8-10; 16: 16-18.



PAUL BITTEN BY A VIPER.

"But Paul shook his hand and threw the viper into the fire; and he received no harm."—Syriac.

18; 20: 9, 10. The present lesson section includes only the lesson scripture.

Lesson Scripture, Acts 28: 1-16.

- 1 "And when we were escaped, then we knew that the island was called Melita. And the barbarians showed us no common kindness; for they kindled a fire, and received us all, because of the present rain, and because of the cold. But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand. And when the barbarians saw the beast hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live. Howbeit he shook off the beast into the fire, and took no harm. But they expected that he would have swollen, or fallen down dead suddenly; but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god. 'Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously. And it was so, that the father of Publius lay sick of fever and dysentery; unto whom Paul entered in, and prayed, and laying his hands on him healed him. And when this was done, the rest also which had diseases in the island came, and were cured; who also honored us with many honors; and when we sailed, they put on board such things as we needed. 'And after three months we set sail in a ship of Alexandria, which had wintered in the island, whose sign was The Twin Brothers. And touching at Syracuse, we tarried there three days. And from thence we made a circuit, and arrived at Rhegium; and after one day a south wind sprang up, and on the second day we came to Puteoli; where we found brethren, and were entreated to tarry with them seven days; and so we came to Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns; whom when Paul saw, he thanked God, and took courage. 'And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him."

Golden Text: "We know that all things work together for good to them that love God." Rom. 8: 28.

SUGGESTIVE QUESTIONS.

(1) Having escaped from the sea, what did they learn in regard to their landing-place? Verse 1. Note 1. (2) How were they received? Verse 2. (3) How did the "barbarians" show their kindness? Same verse. (4) In what humble service did Paul engage? Verse 3. Note 2. (5) What occurred as he laid his sticks on the fire? Same verse. (6) What did the "barbarians" think as the serpent hung upon Paul's hand? Verse 4. Note 3. (7) What did Paul do with the viper? Verse 5. (8) What effect did it have upon him? Same verse. (9) What did those expect who had witnessed this? Verse 6. (10) What effect did Paul's immunity from the poison have upon the "barbarians"? Same verse. Note 4. (11) Who resided in the immediate vicinity of the landing-place? Verse 7. (12) What course did he pursue toward the shipwrecked missionaries? Same verse. (13) In what way was Paul's visit made a special blessing to the family of Publius? Verse 8. (14) What was the immediate effect of this miracle? Verse 9. (15) How did the people show their appreciation of the blessings they had received? Verse 10. (16) How long did they remain at this place? Verse 11. (17) In what ship did they set sail for Rome? Same verse. (18) What was their first landing-place on the way? Verse 12. (19) At what places did they next touch? Verse 13. (20) Whom did they find at Puteoli? Verse 14. (21) How were Paul and his companions encouraged on the way from Puteoli to Rome? Verse 15. Note 5. (22) On arriving at Rome what disposition was made of the prisoners? Verse 16.

NOTES.

1. **Melita.**—The present name of the island is Malta. It is a British possession, about 60 miles south of Sicily and 200 north of Africa. It is 17 miles long and 9 miles wide in its widest part.

2. **Gathered a bundle of sticks.**—"Whatever was to be done, if he were able to take part in it, he was never wanting, whether it was in counseling about a difficulty, in comforting under danger, or helping by bodily labor to relieve the general distress."—*Cambridge Bible*. "Thus Paul held up the banner of the cross, and proved the Christian spirit. His conduct was his credential."—*Peloubet*.

3. **No doubt this man is a murderer.**—They knew Paul only as a prisoner, and the fact that he had escaped the sea only to be bitten by a deadly viper was proof to their superstitious minds that Paul's crime must be murder, as they believed that the god of justice would not allow a murderer to escape death. Retributive justice in this life was a part of their heathen creed.

4. **When he should have swollen, or fallen down dead.**—These were the usual effects of the bite of the viper, and were manifest immediately. Frequently the victim would drop down dead at once. In the case of others the body would immediately begin to swell. But the inhabitants of the island were astonished to see neither of these symptoms manifest in the one whom they had just seen bitten. Here was manifest the fulfilment of the promise of the Saviour to his disciples recorded in Mark 16: 18 and Luke 10: 19. Therefore, the inhabitants "changed their minds" in regard to the character of Paul. They knew that nothing but

superhuman power could protect from the venom of this poisonous reptile, and at once mistook the one to whom the power was given for the originator of the power. Paul's experience at Lystra shows an incident peculiarly contrasted with this. At first the inhabitants of that place proclaimed Paul a god, and proceeded to do him reverence; but they soon stoned him, on the accusation that he was a malefactor. "Neither the high priest, the Jewish parliament, the conspirators, the devil himself, the storm-lashed Mediterranean Sea, nor the venomous viper, can prevent his going to Rome. So we are going to heaven, and God is our continual guard. All nature is used by him for our good, and we need not fear."—*Wray*.

5. **When the brethren heard of us.**—Their stay of seven days at Puteoli had given time for the news to be carried to Rome in advance that the prisoners, with the three Christians, were on their way to the capital. They were traveling along the famous Appian Way, over which many a Roman general had journeyed with his victorious army and chariots of war, bringing back the spoils of conquest and trains of captive "barbarians." The meeting with his Christian brethren served to give new hope and courage to Paul. It was 142 miles by land from Puteoli to Rome, and it is altogether likely that the prisoners, including Paul and his companions, traveled the distance on foot. The fatigue of the journey may have accounted for the apparent depression of spirits noticed in verse 15.

"Jesus Christ Our Righteousness." (Spanish.) A translation of *Bible Students' Library* No. 71; 8 pp.; price, 1 cent. Address, PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

News and Notes

FOREIGN.

—An international leprosy congress was opened in Berlin on October 11.

—A bill has been presented to the Chilean senate providing for retaliatory tariff legislation against the United States.

—Forest fires in Manitoba have broken out afresh, and ten or twelve persons are reported to have been burned to death.

—A despatch from the Orient states that Russia, by shrewd dealing with China, has secured a naval port on the peninsula of Shantung.

—It is reported that the government of India has refused to open the mints to the coinage of silver at a ratio of fifteen and one-half to one.

—The volcano of Mauna Loa is again active, and the molten lava is slowly rising toward the top of the crater, and it is expected soon to overflow the old lava beds.

—The government of Switzerland is entering into negotiations with the different railway companies of that country, with a view to securing control of all the railroads.

—Seven travelers were recently murdered near Tovar, United States of Colombia, one of whom was a well-known optician of San Francisco, Cal., Prof. Leopold Stearn.

—France has voted 70,000,000 francs for building additional war ships, reconstructing the existing navy, and building fortifications in Corsica and her African possessions.

—It is reported that many of the German soldiers are driven to commit suicide on account of the exhaustive drill service to which they are subjected by order of the emperor.

—A report from Brazil states that the French of French Guiana have been ordered to seize the disputed territory between that State and Brazil, without waiting for the decision of the arbitrators.

—At the final meeting of the committee on the Indian famine fund, it was reported that over \$7,000,000 had been contributed to the relief of the Indian sufferers. The total cost of the famine was over £10,000,000.

—M. Martens, a prominent Russian jurist, has been selected as umpire of the court of arbitration in the matter of the British-Venezuela boundary question. The court will assemble at Paris during the summer or fall of next year.

—The government of Argentina, acting upon the suggestion of the president, has adopted retaliatory tariff regulations against the United States. The principal articles affected will be petroleum, agricultural implements, machinery, and lumber.

—A London despatch states that in the latter part of June 3,000 Abyssinian raiders, under Menelik's chief general, were slaughtered by the savage Somalis. The commander himself was among the killed. Menelik has sent an army to punish the victors.

—General Weyler has been ordered to turn over the government of Cuba to General Castellanos, who will hold office till the arrival of General Blanco, Weyler's successor. The latter is much disappointed at being thus summarily deprived of his authority.

—The American and European residents in China are protesting against a decree of the Tientsin district government prohibiting the slaughter of cattle for food. A recent proclamation has made such slaughter a capital crime, and all butchers are warned against continuing their occupation on pain of death.

—The Jirga tribesmen of India have surrendered their arms to the English, and have taken oath to maintain peace and assist the English in subduing the followers of Urma Kahn. The troops in the Mohmand country have destroyed twenty-six fortified villages, and killed many of the insurgent natives.

—The Nicaraguan rebellion has hardly been suppressed before rumors are heard of war between that country and Costa Rica over the imprisonment of the Costa Rican consul in Nicaragua. Many of the Nicaraguan rebels are in Costa Rica, and will join the forces of that country as soon as war is declared.

—Later reports from the battle between the Brazilian fanatics and the troops state that Conselheiro was slain in the early part of the fight. One hundred of his special body-guard fell defending him. The battle was a fierce one, and hundreds were killed on both sides. Three thousand of the fanatics were captured.

—Evangeline Cossio y Cisneros, who has been for fifteen months a prisoner without trial in the prison for depraved women in Cuba, was rescued on the night of October 5 by representatives of the *Examiner-Journal*, disguised as a boy, and given passage to the United States on board the Seneca, arriving in New York on October 13. The military judge of Havana has issued an edict commanding her to return to jail, but it is not believed that Spain will ask the United States to surrender Miss Cisneros.

—The Turkish Government has proposed to the powers the disarmament of both the insurgents and Mussulmans of Crete by the armies of Turkey and the powers combined, the appointment of a governor of Crete by the sultan, and the establishment of a gendarmerie corps. The sultan points out the necessity of immediate action.

—The excessive taxation necessary to meet the heavy expenses of the Italian Government, maintain her standing army, and keep her large fleet in condition, has driven many of her subjects to desperation. On October 11 the streets of Rome were crowded with processions protesting against the tax levy. A riot began, and before it was quelled over forty were injured, some of whom died from the effects of their wounds.

—A despatch from Tepachula, Mexico, states that Morales and Fuentes, two of the leaders of the Guatemalan rebellion, have reached that place, having fled from the forces of Barrios. Many of Morales' followers have also crossed the frontier into Mexico, to escape the vengeance of the president. It is reported that Jose Castillo, a former candidate for president of Guatemala, has invaded Guatemala from Salvador and captured a number of towns.

—General Calixto Garcia has captured the city of Bequita, Cuba. The report states that the losses were heavy on both sides, the Spanish losing 500 men, killed and wounded, a large store of provisions, and \$70,000 in currency. A strong Spanish column attempted to carry the position of a Cuban detachment in the Carlen hills on October 5, but were repulsed with a loss of forty-six killed and sixty wounded. In Guanabacoa, a suburb of Havana, starvation and disease have so filled the cemeteries that bodies buried less than a year are being exhumed to give place for others. General Weyler has issued a decree permitting 130 persons who had been exiled to return to Cuba. There is at the present time a large movement of Cuban forces toward the west, and it is believed to indicate a demonstration against Havana.

DOMESTIC.

—A band of whitecaps attempted to punish a negro of Lavin, Tennessee, on the night of October 12. The negro fired into the crowd, killing one man and fatally wounding four.

—An Indiana farmer, his wife and son were dragged from bed and cruelly beaten by whitecaps at Smithville, Monroe County, on October 6. No reason can be assigned for the outrage.

—Prof. Edward S. Holden has resigned his position as director of the Lick Observatory, and his resignation has been accepted. Prof. J. M. Schaberle has been appointed to fill the vacancy.

—A bill is being prepared for presentation to Congress providing for the division of the Alaskan Territory, the portion containing the Yukon basin and placer mines to be known as Lincoln Territory.

—Fourteen more of the crew of the wrecked whaling steamer Navarch have been rescued, after twelve days of intense suffering on a floating ice pack. The fate of the remainder of the crew is unknown.

—The cannon-ball train on the International and Great Northern was held up by bandits within twelve miles of Austin, Texas, on the afternoon of October 12. A small sum of money was secured from the passengers, but the robbers were unsuccessful in opening the safe.

—A discrepancy of \$5,000,000 has been found in the accounts of the city of Brooklyn, which were being audited by experts preparatory to consolidation with New York. It is claimed that this is due to defective bookkeeping done by smaller towns recently annexed to Brooklyn.

—Fifty high-class horses perished in the burning stables of the Cheshire Improvement Company, Brooklyn, N. Y., on the night of October 6. The loss is \$50,000. On the same night the Central Railroad's buildings at Macon, Georgia, were destroyed by fire, causing a loss of \$75,000.

—Yellow fever in the southern cities continues with about the same rate of new cases and the same proportion of deaths. A few cases have been reported from Galveston, Texas. The rate of deaths in New Orleans per day from this disease is about six, and new cases between twenty and thirty.

—An illustration of the centralization of power is seen in the recent announcement that J. Pierpont Morgan, representing his own interests and the interests of English bondholders, has secured absolute control of twenty-six different railroads in this country, together with the Pennsylvania anthracite coal mines.

—Chief Justice Field, of the United States Supreme Court, having broken all records for service on the bench, has made formal application to be retired on December 1. It is thought that Attorney-General McKenna will take his place. Chief Justice Field will have served thirty-four years, seven months, and twenty days when he retires on December 1. Mr. McKenna will make the second Roman Catholic on the supreme bench.

THE AMERICAN MEDICAL MISSIONARY COLLEGE.

THE third session of the American Medical Missionary College will open November 3. New and enlarged quarters have been secured in Chicago, and a new surgical dispensary is being fitted up there, and several additional teachers have been added to the corps of instructors. Nearly fifty applications for entrance have already been received. There is still room for a few well-qualified young ladies. The openings for young women with the right qualifications are exceptionally excellent at the present time. Those interested should correspond immediately with the undersigned.

J. H. KELLOGG.

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Read "An Interesting Experience," in our Missions department.

The demands on our Missions department greatly diminished our Fireside room. But we are sure that the articles given in the Missions will more than compensate for this.

"El Faro," or *The Lighthouse*, is the name of our new monthly Spanish paper, published at Buenos Ayres, Argentine Republic. The first number is a bright, clean-looking sheet of 12 pages, well printed, in good, clear type. It contains a page of choice advertisements. It will, we believe, prove a blessing to our work in that country, even as its older sister is in Mexico. May the Lord abundantly bless them both.

The truth can not be settled by vote. Human majorities have never been on the side of the religious truth for the time. This is because the unconverted heart will not yield to truth's claims. It is never wisdom, therefore, to put to vote before any audience the matter of Bible doctrine or teaching. It is a matter which rests entirely between the individual soul and his God. If men vote in truth's favor, it is no more truth. If they vote against it, it is no less truth. The wise teacher of truth will, therefore, never compromise it by even seeming to submit it to a popular vote.

Now is the time to swell the subscription list of the SIGNS OF THE TIMES. We ask the help of our brethren, our readers, our friends. If the publication of the SIGNS were a money-making scheme or the paper were an advertising sheet, we should offer greater pecuniary advantages to those whose aid we seek. But the paper is published for purely missionary purposes, and nearly always at a monetary loss to the publishing house. We are, therefore, bold in asking our friends to co-operate with us in missionary work, in spreading abroad the Gospel of the kingdom. And now is the time, in the autumn of the year, to do this. There are many families who do not take any religious journal. Ask them to subscribe for the SIGNS for a

year for their own sake and the children's sake. If one-fourth of our readers should each obtain a subscriber for us between now and January, what a great blessing it would be to all! Will you not, reader, count yourself one of the one-fourth? See Bible offer on page 14.

Under the law is under its condemnation. We do not consider ourselves under a dear friend; nor do we exalt ourselves above him. He is our fellow, our companion, in whose communion we find sweet delight. So it is with God's law to the true Christian. Like Christ he will say, "I delight to do thy will, O my God; yea, thy law is within my heart." Like Paul he will say, "The law is holy, and the commandment holy, and just, and good." Like John he will say, "This is the love of God, that we keep his commandments; and his commandments are not grievous." Brother, what do you say?

All for Christ.—The only true decision for Christ Jesus is to decide for him for life or death, in poverty or riches, alone or with the multitude. It is to take him and him alone in preference to all things else beside. Many persons yield themselves to Christ because others do. Many seemingly make fair progress in the Christian race as long as they have company; but they can not run alone. Such have never seen Christ. If they had, they would have started alone with him, whether any one else entered his service or not. They would pursue the race with him, tho every other one gave up, for they would see in him more than all. All we see and all we do not see must be given up. "But what things were gain to me [those which he saw], those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." If we endure at all, it is because we have forsaken all for him, and find his presence more precious than all else.

Read our great premium Bible offer on page 14.

Donations for Missionary Work.—Our brethren and friends will remember that the missionary collection to be taken on the fourth Sabbath of this month is for the benefit of the International Tract Society. The society has no means of support excepting donations; yet it has a great work on hand, a work limited only by its means with which to work. It is now making an effort to prepare and furnish literature for the blind, to supply reading matter for inmates of hospitals, prisons, reform schools, and other public institutions. While donations to help this work are always in order, this occasion is set apart for a united effort.

STICKING TO THE MESSAGE.

The following is from a thoughtful editorial in the *World's Crisis*, the leading First-day Adventist paper in the United States:—

"We must *unify* our forces, *concentrate* our testimony. We are now quoted—and truthfully too—as holding so many *opposites*. Men say of us, No two of them agree. Yet each claims that the Bible is a plain book, and teaches *plainly*. This is our weakness, a great cause of our inefficiency. It comes of not sticking to the message with which God started us out. The remedy is in leaving all minor questions, and matters we don't know about, to be settled by the judgment, and preaching what God gave us to preach at the beginning,—the coming of Christ, why he is coming, what he will do *when* he comes, and *preparation* to meet him. This is message *enough*. This will distinguish us as a people. We do not need to preach vagaries, or uncertainties, in order to be noted. God will honor those that cling to the simplicity of the Word. *Preach the Word.*"

But the preaching of the Word and sticking to the advent message will inevitably lead to the proclamation and keeping of the commandments of God and the faith of Jesus. Rev. 14:6-14 is *one* message. Its result is set forth in verse 12, in developing a class of people who keep the commandments of God and the faith of Jesus. It prepares them for the coming of Christ, as revealed in verse 14. The message God gave the Advent people in 1840 and onwards was a *living, moving* message. Sticking to

that message is going forward, *following with* it, even as the third angel followed with the first and second, even as the disciples followed with Jesus. Why cling to the moldy bread of the past? It was good then; but the bread of to-day is that which God gives fresh from heaven. Feeding upon that, giving that to the world, is sticking to the message God is giving to prepare a people for Christ's coming.

Leaving God Out.—In a note on a recently published brochure, entitled, "The Pharaoh of the Exodus," by Dr. Edward Mahler, of Vienna, in which he attempts to fix the exact dates of the Exodus, the *Christian Work* remarks:—

"Here we may note two points mentioned by Professor Harmer as bearing upon Professor Mahler's conclusions. The year in question [B.C. 1335] presented an eclipse that might well be the cause of the darkness that might be felt."

Now if the record of the darkness in Egypt is to be believed at all, why not believe the whole of it? A total eclipse of the moon may last an hour and a half; of the sun, about four minutes. But the record of Egyptian darkness reads: "And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt *three days*. They saw not one another, neither rose any from his place for three days." Ex. 10:22, 23. If the fact of the darkness is to be believed, why not believe its duration? The object seems to be to leave God and the miraculous out of the question. Now if it is not true that there were three days' darkness, how do we know that there was any darkness at all? To believe of the Word only that which agrees with our theories is to not believe it at all.

Heaven.—The sensational New York *Journal* seems to think it a strange thing that there is a man who can say that he knows anything about what heaven is like. By heaven is meant the place of reward of the people of God. And yet God has told us again and again in his holy Word that the place of reward of his children would be this earth made new and sinless and deathless, and that its capital city would be the New Jerusalem in all its transcendent and immortal glory, as described in the Revelation, chapters 20 and 21. Why will not men believe God's Word? And why is it a strange thing that a minister should say he believed it? Surely faith is waning, but God and his Word are real, and will not fail.

Church.—The word "church" in Scripture comes from the Greek word *ekklesia*, meaning "an assembly of the citizens regularly summoned." The church is an assembly of God's citizens, citizens of the "heavenly" country, Christian citizens, "regularly summoned." The One who summons them is God. The regular call or summons is the Gospel of his grace. Those who give that call are the true ministers of his Word. Those who respond are those who receive and accept of that Word with all the heart. They are called *out of* the world; they are called *into* the service of Christ. That call is sounding through the world. It comes to you, reader. Will you accept it?

Why Not Believe It?—God has a government and a law. That law is summarized in the Decalog, and all other moral teaching of his Word is but the divine drawing out and revealing of that wonderful law. What that law would do in character God manifested in Jesus Christ, the faithful and true Witness of just what that law is. Now why not believe it? Why endeavor to destroy the only complete and perfect law in the entire universe? What charge could be brought against this world if all men kept that law?

"Birds" for September presents an interesting account of the Yellow Warbler, the Hermit Thrush, the Song Sparrow, the Ruby-throated Hummingbird, the House Wren, the Phoebe, the Ruby-crowned Kinglet, the Mourning Dove, and others, partly told by the birds themselves. The reproductions of the birds are excellent. Other interesting articles appear. Monthly, \$1.50 per year. Nature Study Publishing Co., Chicago.